

Thro do not forget to read

THE TRUTH SEEKER

A Journal of Freethought and Reform.

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FOUNDED BY D. M. BENNETT.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Design Argument.

We have received from Mr. B. R. Anderson, of Concordia, Kan., a request for further elucidation of the problem of design in nature. His letter we could not find room for here, but as the charming picture which it contains of a Freethinker's happy fireside, to say nothing of its other features, forbade its exclusion altogether, we have inserted it in another part of this issue.

Many readers will remark the difference between the tone in which this Freethinker engages argument, and that which marks the Christian. "Please think carefully," he says, "on my mental difficulty here and help me out of it, my brother, if you see the way out yourself." This is the true style of address from one rational being to another when he meets a difference in opinion. That day will be pleasant when Liberals shall everywhere have supplanted by this fashion of speech the angry attack of the Christian upon every dissentient. Enjoyable will be the age when this method of settling variances of opinion shall have taken the place of St. Bartholomew's eves and Homesteads. We will indeed, Mr. Anderson, give you our best aid; depending that if we fall into any of ratiocination's all too numerous pitfalls you in turn will "help us out of it, brother, if you see the way out yourself."

It is our opinion that the error of the person who thinks he perceives design in nature lies in his viewing each phenomenon as isolated, independent. He is not sufficiently aware of the many relations which connect that phenomenon with the past. He takes that old view of nature which we call the statical, which regards nature as a fixed state, instead of the modern and correct view called the dynamical, which regards nature as a process. He usually is, it is true, more or less conscious that each phenomenon is the outcome of a long train of causes and modifications, but he is only faintly conscious of it. That train of causes and modifications does not make a sufficient figure in his mind. His taking this view is because of his rearing under the old systems of thought which regard the universe as having been created as it now is. He will leave this view and grow into the correct one as his environments become gradually permeated by the new-found doctrine of evolution, under which we

contemplate each phenomenon in its relations to an immense past.

It may be noticed that the design advocate finds adaptation in those parts of the universe which are mobil, flowing, moldable, instead of in those which are immobil, stationary, unmoldable. He cites as instances the physique of the animal, which is exceedingly mobil, flowing, and moldable; the structure of the plant, of which the same may be said, and the heavenly bodies, which indeed are never out of motion and change. On the other hand, he does not cite such parts of the universe as the rock-masses of the earth, or the under-layers of the soil, which are comparatively fixed and changeless. Now, the reason of this is that the moving and moldable bodies, first named, have from their motion and moldableness in time become shaped to whatever courses they have been passing through, and in addition have shaped their courses to their own selves; and the results are what the design advocate calls adaptation. While the stationary bodies, last named, have had very slight chance to shape themselves to the rest of the universe or to shape that to themselves.

It is clear that if any single phenomenon of a class that is mobil or moldable be viewed by itself alone, without knowledge of how its class has previously shaped its course and been shaped by it, the marks of that shaping, or adaptation, will excite wonder. But if it be viewed as the terminative link of a long chain of phenomena, each of which acted on, and was acted on by, its environment, the ground for surprise disappears.

To make this clear, examples will be needed. A river belongs to the mobil and moldable class. Its course presents infinite instances of adaptation. It is adapted to its bed, as it perfectly fits and fills it. That bed, on the other hand, is adapted to the river. It has been worn into suitability for the river's requirements at countless points. Inequalities both at the bottom and at the sides have been removed. Many streams feed the river, each of them presenting a like adaptation. The river holds a course to the sea direct or nearly direct. Now, if we view any one section, any one cubic foot, of water in the river by itself, disregarding the prior operation of its predecessors, we shall see what seem peculiar marks of design for its conduit. Likewise if we view any one section of the line of vegetable or animal life by itself, disregarding its predecessors, we shall see what seem peculiar marks of design for its preservation. But we, as matter of fact, are aware of the predecessors of the section of water and so do not make the error; and mankind will soon become aware of the predecessors of present plants and animals, and their operation in making the present ones what they are, and not make the error there. Electricity may be chosen for another example. The electricity in any given inch of wire finds that inch suitable for its passage because the electricity in preceding inches found those inches suitable for its passage. This case is somewhat different from that of the river, being one merely of selection of a possible course, without any operation upon a course to produce fitness. In the case of magnetism we find the initial passages of that force adapting the course to succeeding passages in a way peculiar to itself; all have noticed that a piece of steel once brought in contact with a magnet becomes a magnet itself. Further examples may be found at will among the other mobil and circulating species of existence.

It will be found that the chief property which we said a class of natural substance must possess in order greatly to affect its environment and be affected by it—viz., mobility—is present in a high

degree in the plant and animal kingdoms. These kingdoms present both molecular motion—or that of the molecules or atoms of which a mass is constituted—and molar motion—or that of the mass itself. The atoms of the plant and the animal, we know, are in a state of incessant change; and both plant and animal move their various members or limbs. And the animal has the power, unpossessed by the plant, of transportation of its total frame from one part of the globe to another. This last species of mobility, the function of locomotion, gives its possessor the signal power of selection of its environment. As the drops of water throughout a wide region are by their mobility enabled to collect in a river, the animals throughout a region are by their mobility, or locomotion, enabled to collect in whatever part they find most favorable. The plant, to be sure, may be said to possess nearly as great a mobility in this point. For it possesses what is nearly as serviceable as locomotion—the faculty of sending its seeds afar off and thus reaching other places in its descendants if not in itself. It produces many seeds, which are conveyed everywhere by winds and bees and birds, and while those which reach unfitting soils fail those which find fitting ground flourish. And this point of reproduction now brings us to one of the most important features of the matter. For it is by means of this function of the plant and animal lines, of discontinuing in normal form at short intervals and reappearing in fresh individualities, that those lines have acquired their unusual number of adaptations, their manifold faculties, and that the latter has reached its climax of all-subduing man. For at each of these quasi discontinuances of the plant or animal line, that line reappears not merely in a single form to counterbalance the loss of the normal or adult form, but in a number of forms, and as these are all different and all cannot find room for survival it follows that the one which will survive will be the one most adapted to its environment. Hence at each generation every species becomes more highly and complicatedly fitted to its environment, until in the course of ages the fittiness has attained that degree which draws the attention of the advocate of design. This is not all. To this means of improvement, known as *natural selection*, or *the survival of the fittest*, there is added another, the name of which is *sexual selection*. The females of each species have varying tastes; those which chance to select males endowed with qualities advantageous in the struggle for existence breed young which are more likely to live than the young of females who have chosen poorly endowed males; and as like begets like the female young of the first-named inherit the same taste, and choice of the well-endowed males is again made, and so on until it becomes firmly fixed by heredity. In the human species, the choice by females of lusty and prowessful males is an example; the occasional choice by a woman of a weakling is an exception, induced partly by the operation of the emotion of pity with which maternity fills the feminine sex, and partly by the harmful over-compassion for the incompetent instilled by the unnatural teachings of Christ. The female choice in the human species, however, has become a case of social taste perpetuated by custom rather than of instinct fixed by heredity. It is proper to mention that female choice in the lower animals has been denied altogether by some investigators. A second variety of sexual selection, choice by males of healthy and vigorous females, as for instance of a thriving cow by a bull in preference to an ailing one, has been suggested, but not sufficiently grounded on observation. That is, its ex-

istence in the lower animals has not been sufficiently grounded on observation; its presence in the human species is obvious—what are called beauties in the female are in a large portion of cases merely marks of health and vigor. Finally, there is a third form of sexual selection that is admitted by all—battle by males for the possession of females, in which the abler wins, and perpetuates his gifts in his offspring. To these two agencies of rapid improvement, *natural selection* and *sexual selection*, a third is to be added. This is *development by use*. When any organ is put to unusual exertion it draws from the rest of the system an unusual supply of nutrition, and increases in size. Familiar examples are the arm of the blacksmith, and the chest of the athlete in general. Hence when any organism has been thrown into an environment where it has had need to exercise a certain part unusually, that part has tended to grow till equal to the need for it. This latter agency is supposed to have been of inconsiderable effect in bringing about the present development of plant and animal life, when compared with the two first mentioned.

It is in the point of the peculiar continuance of the life-line of plants and animals by death of individuals and substitution of their progeny, that we have the greatest need of applying the caution given at the beginning of this article, to consider any link of a chain of phenomena not as though it were isolated and independent but as a part of a whole—a long-modified product of a past. The design advocate makes the error of paying attention only to the fact that each individual of a species is provided at its birth with the organs fit for its survival, without noticing that it is but a part of its parent who beforetime possessed those organs, and he in turn a part of his parent who possessed them also, and so on. The particles of our body are continually being worn out and renewed, we know, the old saying being that we have a complete new body every seven years. Now, as we do not wonder at the new particles thus betaking themselves in an adult form to the several organs of that form, as eye or ear or foot, so we need not wonder at such particles betaking themselves in the womb of that adult to the several organs of the young therein, as eye or ear or foot. Each is but a case of self-propagation, self-extension, self-maintenance, or like reproducing like. If this very self-propagation in itself seem mysterious, it should be recollected that it is but a case of a common law of which other examples abound. One bad apple rots the whole basket, one bit of yeast leavens the batch of dough, one magnet makes thousands. The tendency is no more wonderful than any other in nature. Suppose the case were the opposite, self annihilation instead of self-reproduction, the Theist, if he existed, would wonder just the same. Of course, if one is *determined* to wonder, and assign supernatural causes, he can not be prevented from it while there exists *something* for him to do so upon. The phenomenon of reproduction, we will here interject, loses its seeming of marvelousness when studied in the lower forms of life, where it is accomplished by processes much more simple than those seen in our species; and it is desirable that all inform themselves on these lower forms of reproduction. Adding that there is no better book for that purpose than Spencer's "Biology," we will go on with our main line of argument. Trendelburg and others insist on the fact that the eye is not formed *in* light, or *after* the young creature has been born and found the need of sight, but *before* it was born, in the darkness of the womb, *for* light; and this they say proves an aim of a superior Intelligence that the creature shall be equipped with sight. Here we must look at the fetus in the womb, according to our caution, not as a totally distinct and new-projected organism, but as a part of the parents, a continuation of the total life-line of the species. We are not to wonder at material for eyes being supplied on the inside of an animal any more than at its being supplied on the outside. One is just as wonderful as the other, and just as unwonderful and natural as the other. We meet a man whom we have not seen for a week

and do not marvel at his organs having during that time been nourished and preserved by vital force; then if we meet not him but a part of him that has been separated into what we call an infant, we need not marvel at that part of him having had its organs nourished and preserved by vital force. As in the case of the river any one section or foot of its course could not by itself have effected the excellent provision for it which its bed constitutes, but this is the work of countless antecedents, so any one section of animal life could not by itself have effected the excellent provision for itself which its eye, etc., constitute, but this is the work of countless antecedents. By the way, as the construction of the eye raises more wonder in the design-believers than that of any other organ, they are recommended to study up in evolutionary biology the development of that organ from the simplest and rudest beginnings in the jelly-fish and such low forms of life. So much in the way of caution against taking too isolated a view in the matter of a young creature's possessing organs already provided for his needs; now let us turn to something which equally puzzles many—the fact that each individual is born in a suitable *environment*, and thus placed, even before he has shown what he demands for his existence, in conditions capable of supplying his demands. Here we as above recur to the fact that he is not an independent creation, preceded by phenomena perhaps so opposite in nature that their conditions would be just the contrary of those required by him, but he is a continuation of a living line which must have existed up to his birth in conditions capable of it, and hence he is born in conditions capable of him. The electricity in any given inch of wire finds, as we said before, that inch capable of it because the electricity in preceding inches found those inches capable of it, and so a fish finds the sea, or a bird the air, or a land animal the land, capable of it because its antecedents found this sea, or air, or land, capable of them. Of course, the electricity sooner or later finds the end of the wire and disappears; and so does each species of animals sooner or later find the end of the line of environment capable of it, and disappear—our earth abounds with fossils of species which have thus disappeared.

It is by the natural agencies which we have roughly outlined above—with possibly the aid of one or two more, equally natural—it is by these, we say, superposed upon other and simpler workings of the elementary forces of heat, light, motion, etc., that the present adaptation of vegetable and animal life to their surroundings has in every instance been produced. There are many volumes that set the matter forth in convincing detail, which may be procured by whomsoever wishes.

Our correspondent mentions the fact that the pollen, or male seed, of many species of plants is found on one individual plant, and the female seed ready for it on another. If this arrangement be viewed in the way which we admonished against, as unprecedented by an infinite number of varying arrangements one of which finally succeeded in propagating the plant, of course it will surprise. But if the history of plant-life be studied, if the past be taken fully into the mental view, the need for wonder will vanish. Some plants, our correspondent adds, admit to their flowers insects which by unconsciously bearing away their seed favor their fertilization, and exclude injurious ones. However, the plant does not know that any insect will be helpful or that any will be injurious to it. Neither does any extra-natural being know it and cause the plant to act thus. But among the countless individuals of those species some chanced to have flowers with shapes that were more convenient to useful insects than to harmful, and that expanded when pressed in those parts where certain useful insects trod and contracted when pressed in those parts where certain harmful insects of other shapes trod; and these plants thus succeeded in propagating their like, and the others perished. As for the bird's quill, the process of explanation of this, or any other phenomenon cited by design champions, lies on the same lines, and we leave it to be constructed by anyone. Finally, our friend speaks of the laws of the planets' orbital

motion. These laws we will deal with in our next issue. They are not half so beautiful as our friend fondly opines. They are about like the laws of the state of New York. We will besides handle in our next issue or issues such other points of our Theistic friend's letter as most require canvassing.

The main points of this foregoing article of ours may be compressed into one sentence, thus: Every moving species of existence becomes shaped to its course and often shapes its course to itself; plant and animal life are moving species of existence and have become shaped to their courses and shaped their courses to themselves; and three of the most striking processes by which they have done so are natural selection, sexual selection, and development by use.

To facilitate comprehension we are in this reply using the words "fitted to" and "adapted to" in senses where simply "capable of" would be more exact. We have also spoken of some adaptations as "complex" when they are not, from a strict point of view, more complex than anything else. But changes must be made one at a time. We do not expect men to alter at once the whole of their customary terminology as well as systems of thought. Rebuilding a brain is no work of an hour or a month. We have, too, omitted some particulars which would make too cumbersome and repellent certain conceptions. As an instance, our oft-used formula of "mobility, flow, moldableness," may well take remodeling, both by the addition of the quality of *a certain amount of stability*, and in other ways. We write for immediate apprehension; once interested, our readers will peruse works on the subjects and reach sufficient completeness.

The Fair.

The Freethought Federation is doing strenuous work for personal liberty and against Puritanism in the matter of the World's Fair. The secretary, who is traveling through the Western part of the country, is distributing leaflets and other literature upon the question of Sunday opening. He recently visited Minneapolis, as the guest of Mr. Charles Lownd, and the *Tribune* of that city prints this sketch of his purpose: "I have been sent out by the American Freethought Federation. Our organization has taken a special interest in the opening of the World's Fair on Sunday. Of course our efforts are directed toward Congress. That is the body that is responsible for the Sunday-closing act and the only one that can repeal it. Our president, S. P. Putnam, who, by the way, recently lectured in Minneapolis, is now in Washington, and when the repealing bill comes before its committee will appear and make an argument in favor of Sunday opening. All the petitions were from the religious element," said he, "and Congress very naturally thought their petitions represented the sentiment of the people. The fact is that some of these petitions were a fraud perpetrated upon Congress. The petition presented from the state of Michigan has been examined and it is found to contain 1,500,000 more signers than the entire population of the state—male, female, adult and infant—according to the census of 1890. So with Ohio. The petition presented from that state had upon it 500,000 more names than the entire population of the state. We propose to present these facts to Congress and to accompany them with a monster petition, signed only by voters, which shall show the real sentiment of the people. The Freethought Federation will secure a petition with 1,000,000 signers. The Chicago papers have scattered petitions all over the country, and all the labor organizations and the Adventist church are actively engaged in the cause of the opening. We will accept no compromise. We either want Sunday opening or Sunday closing. The religious element apparently believe that the Fair will be opened and are suggesting a compromise by which the mechanical and machinery departments would be closed and the art gallery opened. This art gallery concession they make in the interests of the poor workingman. The fact is the workingman would only appreciate the departments which the religious element demand be closed; the art gallery would have little interest for him. Another thing they ask for is religious ser-

vices if the Fair shall be opened. Personally I would not oppose this because it would place faith and science on trial and show which of the two has the greater attractiv power to interest the masses."

Mr. Putnam, the president, is in Washington, working incessantly, getting hold of Congressmen and impressing upon them the views of Freethinkers and the necessity of Congress to hearken unto them. Mr. Putnam is working for resolution No. 177, printed in his Notes. The other two resolutions are simply intended to let the gates be opened that the admission fee can be collected. They are compromises—letting the principle involved go in order to get in a dollar. Liberals want none of them. The prospects are that the matter will be decided during the month, and then Mr. Putnam will resume his lecturing work.

Our readers can very materially assist Mr. Putnam in his work by writing at once to A. C. Durborow, chairman of Exposition committee, House of Representatives, Washington, D. C., urging, 1. That House resolution No. 177 be adopted; 2. That Mr. Samuel P. Putnam be given a hearing before the committee to voice the sentiment of the Freethinkers of the country. Letters upon these points should be written at once, as the time for reporting the resolutions is near. We earnestly urge every one of our readers to do this, to aid their leaders in this fight which is being waged for them. Let our lawmakers know that there are some people left who adhere to the principles of our government and desire their perpetuation. The Christians are exerting themselves to the utmost to complete the union of church and state, and aside from the temporary aid of financiering Chicagoans Liberals are the only ones to oppose them. It is time for work—hard work, persistent work!

Generous Friends.

We have received during the past week some aid in the shape of donations, for which we return hearty thanks, and which we shall use in distributing Freethought literature.

Mr. J. G. Shuman, in remitting for THE TRUTH SEEKER, adds: "I inclose five dollars to agitate and aid the cause of Freethought and religious liberty." Our good old friend, R. Butterfield, sends for some books, and contributes a balance of \$1.55 to printing and distributing the World's Fair leaflets. Mr. A. S. Allison makes the Editor a present of a dollar balance, which goes the same way, and Mr. Joseph E. Alexander asks us to use four dollars as we think best for the cause of Freethought. Ernest Platz makes THE TRUTH SEEKER a present of five dollars, and Mrs. Mabel Tarbell sends us two dollars, along with five for the Freethought Federation. Mrs. Tarbell says, what her gift implies, that she is pleased with the paper. J. W. Gilbert donates the change from a V after a year's subscription is paid, and Charles Laperche puts in an extra dollar when renewing.

The generosity of these friends is fully appreciated. It makes our task lighter, besides spreading a good deal of Liberal literature over the country. We have a great many Freethought pamphlets and TRUTH SEEKERS on hand, and it is a source of great satisfaction to scatter them broadcast, which we do to the extent of our means.

The New York Sun sapiently remarks: "The project of a congress of religions at the Chicago Fair is attractiv, but in view of the well-known effects of theological and religious discussion upon the bile, a congress to preserve the peace in the congress of religions might be necessary."

In front of a Japanese store in Twenty-third street, New York city, a little sandpot stuck full of tapers, or incense sticks, is displayed with a sign bearing these words: "Incense—good for grip." This begets a theory closely uniting disease-germs with evil spirits, because in China those same little sticks of punk, seasoned with ground sandalwood, are said to keep evil spirits out of the room. You light a few and keep them by your bedroom door with full confidence that no demons can dis-

turb you or steal your soul overnight. Christians are excited to no inconsiderable amount of grinning by these mystic paraphernalia. But they are not a bit more ridiculous than the grinner's own charms and talismans of holy water and scapulars and relics and eucharistic bread.

When Mr. Samuel P. Putnam finishes his labors with the Congressmen at Washington he desires to make a lecturing trip through the states of Virginia, North and South Carolina, and Florida. Liberals residing in that section of the country are requested to write him at once at 1,325 G street N.W., Washington, D. C. While in Washington he will make trips to near-by places if desired, and Liberals in the East should not neglect the opportunity.

The St. Joseph, Missouri, News gives an account of a "terrific combat" which recently took place in a Methodist church in that city during an evening meeting. Deacon Jones, a professor in the high school, struck Brother Dr. Crossland a blow during the engagement which dislocated his left shoulder and rendered him *hors du combat*. No lives were lost, but many black eyes and bloody noses were carried away as souvenirs of the battle. All of which goes to show how dearly the brethren love one another.

Everybody who read THE TRUTH SEEKER a few short years ago will be glad to know that George E. Macdonald, a distant brother of the Editor, who wore a gold-mounted Badge Pin, will again contribute to these columns. He has had a varied experience in the wild and woolly West, and inhabitants of that neck-o'-woods will know their country better when he relates it. He is now editor of the Snohomish Eye, but has promised to find among the multiplicity of the duties of a country editor time to greet his old friends once more and frequently.

Touching the parliament of religions to be held at the World's Fair, the Catholic Review says: "We can hardly be expected to take part in any parliament of religions that would put on the same level Christianity and Buddhism, Mohammedanism and Mormonism." In this sentiment, that these religions should not be put on the same level, we quite concur. Christianity should not be put on the same level with other faiths. It would be a derogation to the other faiths. Christianity is considerably more vile. It has shed more blood, smothered more civilizations, set at variance more countries, disrupted more nations, more bolstered kingcraft, more persecuted investigators, and more repressed education. We owe scant consideration to other religions, still let us keep our disesteem shown them within bounds at least decent—let not Christianity be ranged by their side.

The pope writes of the Catholic educational exhibit at the World's Fair that "this undertaking will tend to show that the Catholic church does not countenance any lack of education or culture, nor a condition of ignorance." The fact is that a truthful presentation of the Catholic record would show an antagonism to education, and a fosterment of ignorance, which has been extreme just in proportion as the surrounding civilization has allowed it to be. It would show that before modernism insisted on universal education the Catholic church taught very few youth, and taught those few worthless things, and did this only to procure clergy and supporters for its own self, while it not only allowed but compelled the masses outside to remain in midnight ignorance. Such a presentation would show that in each nation of Europe and South and North America the masses remained totally uninstructed while under Catholic dominion, and have begun to gain learning only within a few late years since that rule has been abated. Finally, a truthful presentation would show that the present Catholic schools—established, as we said, only because indispensably demanded by the modern spirit—are incomparably inferior to non-Catholic ones.

One Thing and Another.

The price of W. F. Jamieson's pamphlet, "Is Controversy Dangerous?" has been reduced to 25 cents. The tract, "The Bible in Favor of Debate," is also 25 cents. We have them for sale. An Eastern paper says: "Mr. Jamieson believes if the Christian will but agree to argue with the non-Christian that half the victory for the latter is won. So he has written this pamphlet, and asks Liberals to help him publish and circulate it." This is from H. D. Ballard, of Iowa, to Mr. Jamieson: "Your pamphlet, 'Is Controversy Dangerous?' is one of the best publications I ever met with to set the reader to thinking and asserting his mental manhood. It comes home with logic to answer any criticisms offered by an orthodox slave. I have handed them all out and know they have sown seed that will bear fruit. The parties in whose hands I placed them have kept them going in many instances, to my personal knowledge, where they have made the readers bold enough to express an opinion upon the social intolerance of the orthodox churches for those who differ with their inconsistencies."

The Leaflet advocating the Sunday opening of the World's Fair ought to be scattered by the thousands. In December or January we shall send them to Congressmen and to others who may be influenced by argument. We need money to do this, and those who can afford to aid are requested to do so. The price of the Leaflet is 25 cents per dozen; \$1.50 per hundred. Anyone who will distribute five hundred or a thousand can obtain them at special rates.

We shall shortly publish the fourth edition of the "Crimes of Preachers." If our readers see any records of the clergy being guilty of ministerial conduct, from lying to murder, they will add to the world's knowledge and the cause of truth by marking the report and forwarding the paper containing it to this office. We desire to do all the justice possible to the reverend clergy who so kindly constitute themselves our moral and religious guardians.

Lectures and Meetings.

JOHN R. CHARLESWORTH'S lecture appointments are:

Reardon, Wash...	Jan. 6-8	Selma, Cal.	Feb. 16, 17
Salem, Ore. (con-		Merced, "	" 19
vention).....	" 11	Savannah, "	" 27
Seattle, Wash. (de-	13-16	El Monte, "	" 28
bate with Braden).		" "	Mar. 1
Tacoma, Wash....	" 17	Santa Ana, "	" 5
Buckley, Wash., "	23-25	San Pasqual, "	" 16, 17
Forest Grove, Ore.	27-29	Tucson, Ariz.....	" 23-26
Silverton.....	" 30, 31	Albuquerque, N.M.	" 31
Silverton, Ore....	Feb. 1	" "	April 1, 2
Barlow, Ore.....	" 3-5	Trinidad, Col.....	" 4-7
Grass Valley, Cal "	8, 9	Leadville, ".....	" 10-12

J. E. REMSBURG will start East early in January. His list of appointments, as far as arranged, is as follows:

Macon City, Mo....	Jan. 9	East Otto, N. Y....	Feb. 3
Louisiana, Mo....	" 10	Newark, N. Y.....	" 4
Nauvoo, Ill.....	" 11	Constantia, N. Y..	" 5
Chillicothe, Ill....	" 12	De Ruyter, N. Y..	" 6
Reddick, Ill.....	" 13	Glens Falls, N. Y.	" 7-9
Elwood, Ill.....	" 14, 15	Saratoga, N. Y....	" 10
Chicago, Ill.....	" 15	Hartford, Conn....	" 11
Belvidere, Ill.....	" 16-18	Boston, Mass.....	" 12
Rensselaer, Ind....	" 19	Worcester, Mass..	" 12
Dowagiac, Mich..	" 20	Cotuit, Mass.....	" 13
Allegan, Mich.....	" 21	Osterville, Mass..	" 14
Gr'd Rapids, Mich "	" 22	Manchester, Conn "	" 15
Shepherd, Mich....	" 23-25	Bristol, Conn.....	" 16
Leslie, Mich.....	" 26, 27	New York, N. Y....	" 17
Detroit, Mich.....	" 28	Orange, N. J.....	" 18
Toledo, O.....	" 29	Newark, N. J.....	" 19
Findlay, O.....	" 30, 31	Philadelphia, Pa..	" 19
".....Feb. 1		Lebanon, Pa.....	" 20
Cleveland, O.....	" 2	Washington, D. C.	" 21

Appointments to be filled on his way West will be announced later.

He will return via Arizona, New Mexico, Colorado, Nebraska, and Iowa. Friends in those states desiring lectures should address him at 345 West Randolph street, Chicago, Ill.

INGERSOLL SECULAR SOCIETY meets at Paine Hall, Boston, Sundays, at 2:45 P.M.

THE Newark Liberal League meets at 177 Halsey street, corner Market, Sundays, at 3 P.M.

OHIO LIBERAL SOCIETY meets at Douglass Hall, northwest corner Sixth and Walnut streets, Cincinnati, Sundays, at 7:30 P.M.

THE Chicago Secular Union meets every Sunday evening at Lincoln Hall, 68 Adams street, between State and Dearborn streets.

J. E. REMSBURG will come East about the last of December, and Liberals desiring lectures should address him at once at Atchison, Kan.

THE Liberal League holds session at Industrial Hall, Broad and Wood streets, Philadelphia, Sundays, at 2:30 and 7:30 P.M. Lectures and debates.

THE Brooklyn Philosophical Association meets at Fraternity Rooms, Bedford avenue and South Second street, Brooklyn, E. D., Sundays, at 3 o'clock P.M.

W. S. BELL'S address will be for two months, 246 State street, Chicago, Ill. Persons wishing to arrange with him for Freethought lectures can address him there.

Science and Progress.

Trophies of Faith.

The managers of the Miracle-church at Canton, Minn., recently exhibited a wheelbarrow load of crutches, left behind by cripples cured by the "apparition of the Holy Virgin." If the accounts of the local press can be credited it would take a large-sized express-wagon to transport the boodle left behind by idiots.

Modified Gratitude.

Revivalist Moody thinks that the passengers of the Spree ought to join the church in token of their miraculous preservation, i.e. for having encountered a southwester that tossed them, splashed them, sickened them, but like other storms finally exhausted its fury and permitted them to reach a haven of refuge. The only parallel is the story of the Berlin sportsman who met a friend on the porch of a village hotel and pointed out a farmer on the other side of the street: "See that fellow? He will never forget me as long as he lives. He owes me the preservation of his life." An hour later that friend met the same granger in a livery-stable and mentioned the remark of the Berlin visitor: "He? The fact is he mistook me for a deer and pumped me full of lead," said the farmer, "but most of the shot got stuck in my hunting-pouch, and that's what he calls saving my life."

A Business Oversight.

The police of Naples, Italy, have discovered a man who makes a business of smoke-curing manuscripts and paintings, and thus giving them an appearance of venerable antiquity. The manufacturer of the Syrian gospels ought to have secured the services of that specialist, before announcing his treasure-trove.

Bottled Spirits.

The Street-car Saint pleads guilty to the strictly private enjoyment of medicated bitters. He also admits an occurrence of that sort on the day when the plaintiff in a pending damage suit pretends to have brought him home drunk, but denies the charge of disorderly conduct. "If thou longest for communion with the spirit, enter thy cupboard-room and close the door behind thee," would make a fine temperance motto for the *Mail and Express*.

Lupus in Fabula.

The Hebrew firm Lowe has been acquitted of the charge insinuating the manufacture of worthless muskets, but the Jew-baiters are now trying to impeach the defendants for their relationship to one Isadore Lowe, who, years ago, offered to sell the French government a set of machines used in the process of rifling small arms. They might as well have added that a Spanish Jew of the fourteenth century sold the Moors a job-lot of arrow-flints. The trade secret of the Jew-hunt was divulged by a Moscow official who admitted that the Hebrew citizens of the Russian empire have abstained from political intrigues more strictly than any other subjects of the czar. "They avoid litigation, too," said he, "and pay their taxes as long as they are anyways able, but they have to go all the same. Our mujiks get drunk twice a week. Those circumcised sharpers keep sober and as a natural consequence the circulating medium gravitates to their pockets, till in the course of time there would not be a copper copek left for a true believer."

Human Cattle-markets.

Africa is not the only continent where the slave-traffic defies exorcism. In southern China coolies are bought at prices varying from ten to twenty-five dollars and sold to the highest bidders of the Malay peninsula—often to planters living within a day's voyage of Singapore. Peru, too, imports hundreds of such "immigrants," and not more than a year ago a steamer was wrecked on the coast of southern California on her return from a "black-birding cruise" in the Southern archipelago. Three hundred slaves, destined for the West Mexican seaport towns, are said to have got drowned on that occasion, but the contractors had no difficulty in supplying their places. The Brazilian republic has not yet revoked the law obliging freedmen to hire themselves out within a month after quitting their former employer. The commissioner of public works is authorized to gather in idle darkies by a sort of press-gang process, and of course, manages to dispense with voluntary laborers altogether. The Russian serfs have changed only their taskmasters, and the ukase of emancipation merely transferred them from the often lenient bondage of a feudal landlord to the control of a hungry government official. The Dark Continent, however, still holds its own as leading slave-market. Emin Pasha estimates the number of negroes exported from the equatorial regions at 130,000 a

year. One-third of that number go northeast to Zanzibar and the borders of the Soudan; the rest north to Tunis, Fezzan, and Morocco. The farms of the Morocco tableland are worked almost exclusively by slave-labor, and the sheiks of the highland tribes rarely visit the capital without propitiating the favor of the sultan with a present of prize niggers.

A Risky Reform.

There is a story of a Chinese philanthropist who tried to organize a society for the suppression of opium-smoking among the Tae-ping rebels, but who renounced his project when he learned that the collection of the prescribed fines would require an army of 500,000 regulars. The attempt to enforce the proposed Texas temperance laws might get wrecked against a similar difficulty.

Fuel Prospects.

A few years ago the Pennsylvania coal-barons spread a report that our stores of underground fuel would give out, like natural gas, before the end of the twentieth century. The British geologist Wilson now computes the North England coal-beds to be good for hundreds of years, and those of North America for thousands, though he thinks it possible that after thirty centuries of continual output the American surface mines of bituminous coal will begin to get rather scarce. The substitution of electricity for steam and hades for hell may have helped to modify former estimates.

San Domingo.

A New York dispatch states that a syndicate of New England capitalists has secured the privilege of collecting the revenue of the island of San Domingo. The farming out of public taxes was a frequent expedient of medieval monarchs and in France was practiced up to the very eve of the French Revolution, but in the present case it might prove rather difficult to hold the government to the terms of the contract. The Domingans themselves seem indifferent to the prospect of changing masters, as long as they can keep out of the clutches of Spain. The natives of the West Indies have not yet forgotten the fact that the rule of the most Christian king involved the yearly massacre of twenty-five thousand human beings.

Christmas in Spanish America.

Christmas trees are unknown in Mexico outside of the foreigner colonies, but in many of the larger cities the churches celebrate a festival known as *Pastores* (shepherds) and representing the Galilean herdsmen receiving the angelic messengers and listening with open-mouthed wonder to the "tidings of great joy." Before the collection of his holiday boodle the priest orders a thanksgiving hymn and enumerates the blessings of Christian civilization, forgetting to mention such trifles as the Holy Inquisition and the thousand years' reign of despotism and ignorance. In Peru Christmas (the midsummer period of the southern hemisphere) coincides with a harvest festival, but in Buenos Ayres the 25th of December is observed only as a church holiday, and the exchange of presents is postponed to New Year's.

Model Christians.

A Boston charity association estimates the number of "vagrant, shiftless idlers"—tramps, in short—at forty thousand for New England alone. There is evidently no cause for the complaint that practical Christianity is getting a tradition of the past. In the United States and British North America there are at present at least half a million Christians who not only indorse, but practice, the instructions of their moral exemplar, taking no thought of the morrow, and preferring back-porch prayers to labor. "After all these do the gentiles seek." "Ask and it shall be given you."

F. L. OSWALD.

The Secret of Clerical Pessimism.

The world is growing better every day—
Our cares and sorrows not as they were wont to be
When superstition swayed the world at will,
And priests ruled kings and law was despoty.

The world is growing better every day;
No more the heretic at stake is burned,
No longer tortures of the past are given—
The lesson of humanity is learned.

What grief and sorrow still remains
To chill the opening bud of life
Is due to superstition's iron will
That through the past brought agony and strife.

All honor, then, to those brave men
Who seek to loosen human chain;
Who make this world grow better every day,
Who superstitious errors all disdain.

Why should we mind if from the pulpit grand
The clergy tell us that the world is worse,
Since all their earnestness and grace
Mean naught but—open wide our purse?

Chicago, Ill.

LOUISE E. ROWLEY.

Religion in the West.

During a recent trip to British Columbia and Washington I kept on the alert for signs of progress in Liberal thought. At Winnipeg on a Sunday I found that God reigned supreme and the usual orthodox stagnation prevailed. No cars ran in the streets, and though I hired a hack, as it was engaged by the hour the driver's conscience would not allow the horses to break the Sabbath on a trot. My next stopping-place was Revelstoke, the irreligion of which may be guessed from a reference to it that I saw in the journal of a rival boom-town. A man in Revelstoke died. He was a tough character and found himself speedily consigned to hades. He had no hopes of a happy hereafter, and when he looked about the place he exclaimed with surprise, "Why, this is heaven!" "No," he was told, "this is hell." "Well," he replied, "I came from Revelstoke, and this place is so much better I thought it must be heaven."

All through the mining regions there was no church and no Sabbath. Work went on every day alike; the prospectors explored, the miners dug and blasted, and the stamp-mills rattled. I came one day to a town of five hundred people, and seeing one fine large building towering above all the rest, I thought at first, with my Quebec impressions uppermost, "There is the priest's house and the convent." I asked, "What building is that?" "The schoolhouse," was the reply. "Where is the church?" "We have none." "Oh," I exclaimed, "what a delightful place, where the best house is for the children and there is none whatever for God!" I traveled several hundred miles and never saw or heard of church or parson, until one day I saw a large log-house abandoned when about half built. "What is that?" I asked of the driver. "Oh!" said he, "a minister came along one day and coaxed some of us into building a church for him. We started it, but we got discontented about it and left off. I worked two days on the damned thing!" The tone in which this was uttered expressed, more fully than a written volume could have done, the indifference and contempt that is generally felt toward religion by the workingmen of the West.

When I came to the large towns where the comforts of life were more abundant, there I found the parson rearing his church by the help of the ladies in concerts, and begging of the large-hearted and unreligious men who believed that the "gospel sharp" was entitled to a living and were willing to chip in something for his support, though saying "We don't want none of your damned religion."

In the large cities I inquired for Secular societies or avowed Freethinkers, but never could hear of them. At Salt Lake City, however, the clerk of the hotel responded to the question by saying, "While no one makes himself prominent in declaring his opinions, it is a fact that outside of the Mormons nearly all the men are Freethinkers. In the whole circle of my acquaintance I don't know of more than one or two men who are religious." With the exception of a few keen real estate dealers, who were Methodists on Sunday, I met with no sign of religious thought among all the men that I conversed with during a tour of nearly three months. Religion is dropping away from the practical men so insensibly that its disappearance excites no thought, and they are too indifferent to care to tear away its remaining rags.

The only truly religious people that I met were the Mormons. I could discover no particular difference between them and Eastern Christians except that they were more thrifty and built better cities. After the law forbade polygamy and a few men were imprisoned, their God graciously gave a revelation forbidding polygamy, and now the chief difference is that they accept one more revelation than do the Christians. But it does not appear any more rational to despise one who believes in the revelation of Joseph Smith than one who accepts the revelation of St. John the Divine. The story is as credible that the angel Maroni showed the golden plates to Joseph as that another angel gave a little book to John to eat, which made his belly bitter; and yet the bitter belly believers persecute the golden plate saints. The appearance of the young people of the place speaks well for the system of plural marriage, which was based, professedly at least, not upon lust but upon respect for maternity and consideration for the mother. A young man, six feet in height, in whose presence some one said, "Mormonism debases the race," replied, "I am the smallest of twenty-six brothers." After seeing the works of these Mormons, I exclaimed to the caretaker of the Tabernacle, "A people who can build a city like this deserve to have their opinions respected."

One day while traveling on a mountain trail I

overtook a train of pack-horses. The driver, mounted upon the hind horse, urged him along with leather thongs hanging from a broad strip of leather. When he dismounted he placed this strip over the horse's eyes as a blind to prevent his straying. What an emblem of religion is this blind, I thought. The priest uses it to scourge his victim as long as he can force him to do his will and when he has no use for him he uses it as a blind to prevent the dupe from making any researches on his own account. But the Western man, in the wild regions that are too uncomfortable for the men of God, too sparsely settled for the minions of the law, and too unceremonious for social leaders—free from the tyranny of the three big G's—God, Government, and Grundy—is brought by nearness to nature into harmony with the three great L's—Liberty, Learning, and Love, the all-sufficient saviors. The spirit of the age, the spread of knowledge, the absorbing practicality of new pursuits, are all foes of superstition, and although hierarchies appear to gain material power individuals are outgrowing their sway and ere long will dethrone them.

ROBERT C. ADAMS.

Montreal, Dec. 18, 1892.

The International Freethought Congress at Madrid.—(Continued.)

October 12th at 11 o'clock A.M. the congress was opened in the large hall of the Theater Circle of Prince Alphonso, one of the largest public buildings in Madrid, capable of seating five thousand persons. A large number of ladies in fashionable and elegant toilets adorned the two rows of loges. Among the numerous persons of eminence present one perceived Mr. Nicholas Salmeron, ex-president of the Spanish republic, and present representative of Barcelona at Cortes, surrounded by his whole family; General Riva Palacio, ambassador of the republic of Mexico, who represented at the congress the Mexican Grand Orient and French Freemasonry. The speakers' stand was decorated in all simplicity, but very tastefully. In the background, draped by a green silk curtain, was an excellent oil portrait in natural size of Victor Hugo, the work of citizen Lozano, the son of our friend Fernando Lozano. On either side of the portrait were the words "Free Thought" surrounded by draperies in Spanish, French, Italian, Belgian, American, and other national colors. Three tables covered with red velvet, one for the president, one for the orators, and a third for members of the press, completed the scenic decoration.

On this the first day the president's chair was occupied by Antonio Machado, professor at the University of Madrid, while at the same table were seated the three editors of *Las Dominicales*; citizen Ramon Chico, municipal councillor of Madrid; Fernando Lozano (Demofilo), and Odon de Buen, professor at the University of Barcelona. A large number of foreign delegates and members of the committee of organization surrounded the scene. Among these we may mention citizens De Tarrés-Salanat, of Barcelona; Rispa Porpina and Lucas Guera, of Maglia, and Francas Rodriguez. After an excellent opening speech by the president of the day, Antonio Machado, which will appear in a later number of THE TRUTH SEEKER, the secretary of the congress, Prof. Idon de Buen, gave an account of the preparatory work of the congress, pointing out the significance and importance of the congress itself, and read a condensed account of the numerous adhesions, besides letters from several eminent Freethinkers who for various reasons were prevented from personal participation in the congress. Among the adhesions, the secretary called special attention to all the American republics and most of the European states, besides the French Freemasonry of the two worlds.

Among the societies represented by ladies we may mention the French societies Protectrice de la Femme and La Solidarité des Femmes. Speaking about the representation of Spain at the congress we must mention that it was rather mixed. Particularly noticeable was the large delegation representing the conservativ Republican party; but as an offset there appeared several delegates representing both Socialistic and Anarchistic societies, some of which belonged to the ultra-Radical groups, but as they at the congress simply represented the Freethought tendencies and only to a slight extent their peculiar social views, we can but be satisfied and rejoice in their presence.

When Prof. Odon de Buen had finished his report citizen Francas Rodriguez entertained the audience by the excellent declamation of a poem, "To the Free Conscience," the author of which is a Freethinker—Curros Enríquez. The declamation as well as the author were vigorously applauded.

Citizen Auguste Bourceret, in the name of the

French Freethought Federation, greeted the generous and tolerant Spanish nation, and claimed Spain as the dignified sister of the French republic. He explained to the audience the true extent and signification of the liberties accorded the French Freethinkers by the republic, and the actual aspirations of the French Freethinkers.

Mr. Le Lubeg, vice-president of the National Secular Society of England, expressed his satisfaction and recognition of the ability of the Spanish Freethinkers, who had organized so brilliant a congress. He stated that Spain was rapidly progressing through the influence of Rationalistic organization, through the medium of work and persistency, and little by little nearing that stage of emancipation which it is the mission of Freethinkers to bring about.

The next speaker was our friend Mr. Leon Furnemont, editor of *La Raison*, communal councillor of Brussels, and delegate of the Freethought Federation of Belgium. He paid a tribute of satisfaction with Spain, not the tyrannical and oppressiv Spain which has burnt at the stake her best sons, but the actual Spain, the Spain of Freethought, the Spain of Salmeron, of Torilla, of Piry Margall, and of *Las Dominicales*. He showed how difficult was the road of Freethought. Against it were the monarchial governments, the privileged classes, and tradition. But Freethinkers do not mind them, for at last Reason and Justice are bound to reign. In conclusion Mr. Furnemont spoke against militarism, and stated that all Freethinkers ought to work for universal peace.

Citizen Thirian presented to the congress the homage of the Belgian Socialists.

Citizen A. Sluys, in the name of Holland, said that he had heard Spain, Holland, and Belgium called the three countries containing the smallest number of Freethinkers, but the assembly to-day proved the contrary. He declared furthermore that Freethinkers ought not to divide on the social question.

The word was next given to Magalhais Lima, editor of the Freethought journal *O Seculo*, Lisbon, Portugal, who represented the Grand Orient of Portugal. He took the stand while cries of "Liv the Portuguese republic!" sounded through the large theater. Magalhais Lima, in an elegant discourse, spoke on the modern formula of Freethought: "A free church in a free state."

Citizen S. Chaux, delegate from the Republic of Columbia, saluted the congress in the name of the Spanish-American republics. Finally, citizen Fernando Lozano (Demofilo) explained the aspirations of the Spanish Freethinkers. He paid a glowing tribute to the memory of Servetus, Giordano Bruno, and other martyrs of intolerance. He asked that foreigners give their assistance so as to help the Spanish Freethinkers in finishing the glorious work which they had undertaken.

Relativ to Portugal, he stated that the Spaniards were disposed to form a peninsular federation so as to aid one another in surmounting the difficulties and demolishing the institutions which to-day prevent a realization of the wishes and aspirations of Freethinkers.

Lozano having finished his speech, a letter of adhesion to the congress from the president of the Mexican republic was read to the audience. This closed the first day's meeting. GUSTAVE NELSON.

(TO BE CONTINUED.)

The Importance of Education.

I venture to offer you a few thoughts on the education question, which is fast brewing a storm round our heads.

The recent conclave of bishops in this city for the purpose of discussing the question points out the course of the impending storm. While I am in no way an alarmist, neither am I a Napoleon in the burning Kremlin—I am not of those who think it time to draw the hose when the firebrands are crackling around the edifice. *Ce maréchal lui montre des maisons converties de fer; elles sont toutes fermées, encore intactes.*

We see Archbishop Corrigan instructing his minions to build parochial schools in every parish. We may look for the same course being pursued by nearly all, or all, the others. And what are we to do about it? This question is easy to ask and difficult to answer. I can only repeat a few lines I said many years ago, commenting on Rev. Mr. Peet's lecture on Temperance and Evolution, delivered at McPherson, Kan. He said in part, "Kansas was against slavery, first against whisky, and would be first to lead a crusade against Infidelity." I asked him, Did this mean a return to the scenes which characterized the blood-seething and -congealing chronicles of the butcheries, the burnings, the gloom of the Dark Ages? Does it mean the perse-

cutions and hangings of the early annals of our country? He left uncharitable doubt to draw its own inference.

I have little faith in half-hearted laws. When my country is regenerated, when we have a higher standard of honor, a finer sense of delicacy, a loftier ideal, then will men be too noble to poison each other for lucre. The pulpit has failed and law has failed to cleanse the land of intemperance. I have based all my hopes on a higher standard of education. This, though some eight or nine years old, is still my only hope. I have no other panacea, no other love. She will aid and comfort you and me in every pain or sorrow, in every hour of life. I am uneasy when education is in danger. I have sacrificed time and means to acquire even the rudiments of an education. Now, where shall we stand regarding parochial schools? The state must preserve itself. It must at the same time guard our freedom. Can the state prevent the erection of such schools? Doubtfully. Ought it to do so? Perhaps not. Can the state be injured or impaired by them? Only slightly, and in this manner: The church is the party which cannot avoid injury in the outcome directly, and the state indirectly. The church simply throws round itself a Chinese exclusion wall, which will result in less than a generation in making Catholics the pagans of the twentieth century. Their advance will be that of the cowardly deserters from the army marching into battle. Its members in the great majority will know nothing more than to say the rosary, the catechism, and the mere rudiments. This is about the status of the parochial schools to-day. I remember well four of my classmates at Exeter, two of whom had taken three years Latin in the parochial school and were obliged to take first year Latin at Exeter. They told me their professors were utterly unable to translate Cæsar's bridge across the Rhine. One of them told me of a young priest acquaintance who had that same fall attempted Harvard entrance examination and failed to even pass Latin, and that is their hobby. Most of your readers will remember how very easily an Englishman successfully criticised Leo XIII.'s little poem of thirteen or fourteen verses or lines. The gentleman in question lived in this city at the time and was attacked by a Catholic Latin "prof," who showed Virgil had taken the same license which Leo was convicted of taking. The critic pointed out to the Latin "prof" that Leo had used the liberty in a few verses as often as Virgil did in the whole *Æneid*.

I know my Catholic parents saw little need of my studying much beyond the three R's and a good and thorough knowledge of the catechism and prayer-book. I have knelt on my knees and counted rosary beads till I ached at every nerve and my head was a howling pandemonium. I had not had a Bible in my hands before I was seventeen years of age. I was then under the guidance of the notorious Father Sweinberg, who mortgaged his church and school and gambled it away at Newton, Kan., and then ran away to France. I have heard nothing from him since. I defended my religion then in every manner, and a lady told me Catholics did not dare to read the Protestant Bible. I knew it was to all intents and purposes true, but I denounced it as false. She asked me if I would read her Bible. I said "Yes." I took it home, and began to put my spare moments on it. But my father denounced me so bitterly that I put it away and soon took it back. I nursed my wounded pride, and did not tell her my father would not let me read it. I hung on to my religion about five years more. I took up the Bible then, asking "Who shall make me lay it down?" I read and read. I read with a terrible vengeance. I went to confession no more. No more humbug Christs went down my throat. I no longer was a Catholic. No longer a Christian. I read the *Irish World* from boyhood for fifteen years, and was so poisoned against Darwin and evolution that I rankly abused them; demolished Ingersoll daily. In short, I was an ignorant, rude Catholic fanatic of the type so exactly portrayed by Draper in "Intellectual Development of Europe." I was too well aware of all this; no one knew or appreciated the fact keener than I. My weekly contributions continued to be read. I had completed a cycle. I was young, poor, friendless, and ignorant, with an unquenchable thirsting for knowledge. Here is where the church left me, or where I left it. I know all my relatives, with one or two saved, are still Catholic, and I know not one of them has ever read a page of the Bible. I had occasion to visit my old home, and I found only one of my old acquaintances possessed a Bible. They still pay their fees and go to the convent poor and needy. I went in my old church to hear a forty hour devotion sermon. The sermon was poor, the congregation poor, the collection plate displayed a great preponderance of

copper. This scene is in the state of New York. The West is worse, where poor, foreign blabbers try to preach in English, who do not know enough English to ask for a morsel of bread. Passing by, a few months ago, the parochial school in Norwich, Conn., I noticed with pity the little scholars were ragged and scantily clothed, dirty-looking—of that sort which tells meaningfully of want at home. The better-off and brighter ones go to the academy there.

I have seen how parochial schools lower the standard of education by poor instruction poorly paid, by diminished hours of study occasioned by increased praying and religious study, by some studies being rejected totally, and more importance being placed on souls than bodies for the purpose of keeping the dollars coming in through fairs, picnics, and pilgrimages to humbug shrines down the St. Lawrence, and showing them how much better they are than their Canadian fellow-slaves.

These increased burdens increase poverty, and poverty hurts the state. How this effects elections is beginning to be noticed. The state may be unable to interfere. But where this system is used to turn the tide of elections or corrupt law-makers it is time for something to be done. When this machine uses its church sacraments to compel pay, and to compel parents to keep their children away from the public schools, the affair becomes serious. I see nothing now but conspiracy equivalent to treason. The state certainly has no right to attempt to make beliefs for anyone. Least of all has it a right to advance any sect or religious mob. Will the state endure with a large portion of its population in comparative poverty and ignorance? Yes. But it is unlikely to suffer it for any long period when the abuse is patent.

The finger of scorn will be pointed at the twentieth-century progress. I call to mind a discussion with a priest a few months ago in which he utterly demolished Evolution. He told me heat, cold, sound, light, and gravity were ponderable substances. He mistook bathybius for protoplasm, said species included family, and was appalled when I quoted authority for saying the bishop of Rome prayed on bended knee for the death of Arius before the council could meet, and that he was poisoned before the night fell down. He frankly told me he had not heard that before.

If any think I have overstated the case I refer them to a book published by a priest in Ohio named Thein and entitled "Christian Anthropology," which purports to be a text-book for priests, to enable them to hold their own against "Infidels." He says you may make a little concession in the length of time since the creation, provided you do not make too much; say make the period eight thousand to ten thousand years, not more.

The state has one undoubted remedy for this evil. This lies in compulsory attendance at school, and if the Catholics insist on the right of attending private schools the state can insist on its own standard and inspection. The church can only command respect while they can force contributions, and with increased burdens and increased poverty the dollars must stop their onward flow.

To the Agnostic it is of small import. The last census shows the Catholic church, notwithstanding foreign immigration, has not kept pace with the population. The defection is constant—among the lower classes through indifference and among the better educated through conviction. And the defection will be greater according as Agnosticism becomes able to offer employment and social standing, which it is fast becoming able to do. Many and many do I meet who tell me they go to church for the sake of relatives and social standing. The vast mass of Christians are simply *pro tempore* hypocrites. I have heard many and many a Catholic quote Ingersoll correctly and approvingly, and one only a few days ago said if he were on his dying bed he should not allow a priest near him. The family are all Catholics; one is leader in the choir; all live together. Thus there is a constant defection all over the world far exceeding the accessions. Though the church will endure long, it is on the defensive, and the church militant is driven under cover of parochial foolhouses. This does not remove them from intercourse with the world of progress, and Science will creep at first and finally flourish. It is too late to attempt to de-educate this world. The grandeur of the lives of men like Huxley and Darwin and Spencer can well divide the honors heretofore accorded Christ. These are trinities of trinities. Suppose I add another trio to the golden galaxy: Dana, Lyell, Tyndall. Yet another: Renan, Ingersoll, Romanes. The world needs no other gods than they. D. R. BARRY.

Please renew your subscription and obtain another subscriber.

With Our Congressmen.

News and Notes.

I arrived at Washington on Wednesday, December 21st, in time to confer with the Exposition committee of the House of Representatives as to the Sunday-opening movement. Nothing will now be done in the House until after holidays. Meantime there is necessity for outside work. The following joint resolutions, Nos. 163, 168, and 177, have been introduced and referred to committee:

JOINT RESOLUTION

To provide for opening the World's Columbian Exposition on Sunday.

Whereas, by an act of Congress approved August fifth, eighteen hundred and ninety-two, five millions of Columbian half dollars were appropriated to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an International Exposition of arts, industries, manufactures, and products of the soil, mine, and sea in the city of Chicago, in the state of Illinois, on the condition that the said exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and

Whereas the World's Columbian Exposition was not authorized, nor has the work of preparation been prosecuted, for the promotion of local interests, but on the contrary is purely of a national and international character and designed to promote the best interests, not only of all the people of our own nation, but of all the nations of the world who are to take part in, and contribute to, said exposition; and

Whereas within said exposition there will be representations of all that is good and useful, beautiful and artistic, all of which will be object lessons in science, art, education, and history such as are not likely to be again offered to the present generation; and as said exposition should be so conducted, managed, and controlled as will best promote the social, moral, and educational interests of all the people; Therefore,

Be it resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That section four of "An act to aid in carrying out the act of Congress approved April twenty-fifth, eighteen hundred and ninety, entitled 'An act to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an International Exposition of arts, industries, manufactures, and products of the soil, mine, and sea in the city of Chicago, in the state of Illinois,' and appropriating money therefor," be, and the same is hereby, repealed.

SEC. 2. That it shall be, and is hereby, made the duty of the World's Columbian Commission, created by the act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modification of the rules of said corporation known as the World's Columbian Exposition as will prohibit the use, on Sundays, of machinery, unnecessary manual labor, and all merchandising, and at the same time give opportunity for the study of the highest standard of artistic and mechanical science; that the art gallery, horticultural building, and all other buildings in which exhibits of mechanical art are installed shall be thrown open to the public on each and every day during the entire term of the Exposition, and that each employee of said exposition shall be given one day of each week for rest, study, or recreation.

JOINT RESOLUTION

To provide for opening the World's Columbian Exposition on Sunday.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That section four of an act of Congress approved August fifth, eighteen hundred and ninety-two, to aid in carrying out the act of Congress approved April twenty-fifth, eighteen hundred and ninety, entitled "An act to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an international exposition of arts, industries, manufactures, and products of the soil, mine, and sea, in the city of Chicago, in the state of Illinois," and appropriating money therefor, be, and the same is hereby, so amended as to permit the gates of the Exposition to be open on each and every day of the week: *Provided,* That all machinery, merchandising, and unnecessary labor shall be stopped within the grounds of said Exposition on the first day of the week, commonly called Sunday: *And provided further,* That no employee shall be required to work more than six days in each week, and that it shall be, and is hereby, made the duty of the World's Columbian Commission, created by act of Congress approved April twenty-fifth, eighteen hundred and ninety, to make such rules or modification of the rules of the corporation known as the World's Columbian Exposition as will give full force and effect to the provisions herein contained.

JOINT RESOLUTION

To repeal religious legislation pertaining to the World's Columbian Exposition.

Whereas the United States Constitution specifically states that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof;" Therefore, be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the act of Congress approved August fifth, eighteen hundred and ninety-two, appropriating five millions of Columbian half dollars to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an international exposition of arts, industries, manufactures, and products of the soil, mine, and sea in the city of Chicago, in the state of Illinois, on the condition that the said exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and also that section four of "an act to aid in carrying out the act of Congress approved April twenty-fifth, eighteen hundred and

ninety, entitled 'An act to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus, by holding an international exposition of the arts, industries, manufactures, and products of the soil, mine, and sea in the city of Chicago, in the state of Illinois,' be, and the same is hereby, amended so as to leave the matter of Sunday observance entirely within the power of the regularly constituted authorities of the World's Columbian Exposition.

It will be seen that the first two resolutions are compromise resolutions. They are wrong in principle. They emasculate the Exposition. And for what purpose? Evidently to please the Christian element. Why should the machinery be stopped running on Sunday? Why should there not be merchandising on Sunday as well as other days? Simply because it is a "holy day." No other reason can be given, and therefore these compromise resolutions are a surrender of the Secular principle, and contain the germ of all sorts of ecclesiastical rule in the state. The third resolution, No. 177, is the correct resolution. It puts the whole matter on the right basis, that there shall be no religious legislation whatever, that Congress has nothing to do with the management of the World's Fair, that the commission should have sole authority.

It is not known which of these resolutions the House committee will report. There will be a discussion before the committee January 10th, 11th, and 12th. The committee will report about January 16th. I am frank to confess that I don't want any compromise. Let there be a plain sharp issue. Let the World's Fair be open on Sunday as on any other day or let it be entirely shut. To stop the machinery is in itself as much a surrender as to close the gates.

However, undoubtedly the bigoted religious element will oppose the compromise resolutions as heartily as a resolution throwing the entire Fair open on Sunday. The compromise resolutions will be a blow at old orthodoxy, if not a declaration of equal and exact justice. It will be a gain for "sweetness and light," but not a gain for real liberty.

I must confess that it is pretty difficult to get the hang of a politician. He is a "bright uncertainty." You can't pin him down. He is an "airy fairy Lillian" kind of a fellow. His reasons are plentiful, but there seems to be no logical basis. His springs of action are somewhat unaccountable. A prominent member of the House told me that he didn't want to discuss the Sunday bill as to its constitutionality, or upon religious or anti-religious grounds, but simply as a matter of justice. But how can you get at the justice of legislation without considering its constitutionality? If unconstitutional is it not injustice? And if legislation is religious, can we ignore the religious element? Evidently politicians are not guided by abstract principles at all, not by logic, not by the Constitution, but simply by the popular will. All the arguments in the world, all the truth in the world, all the logic, will not make a politician do an unpopular thing. Convince a politician that the people want a certain measure and he will favor it, Constitution or no Constitution. I had an idea that a constitutional argument on the Sunday question would be of some avail, but I am told that it will do no good. I am told that Freethought will be excluded, and also religion, in the debate before the committee.

I am pretty well convinced that the only way to deal with a politician is not by law or logic, but by the power of public opinion. Fortunately public opinion is with us in this case, and we must use it to the utmost advantage. If we could appeal directly to people our cause would be easily won. But the World's Fair commission have surrendered their rights. They have accepted the money granted by Congress and the conditions annexed. Congress alone can change the conditions. "The commission needn't come here and plead the baby-act," said a Congressman to me. "They have made a fair and square bargain. Let them stick to it."

The vote on the repeal will be a close one. Says the Washington Post:

The last canvass of the House in the matter of Sunday closure of the World's Fair is credited to Representative Baker. The result showed five majority against opening on the Sabbath. Representative McGann says, however, that he has since polled some of the members upon Mr. Baker's anti list and finds that they will vote to throw the gates wide, providing that no labor is done on the grounds other than that which is absolutely necessary. Though admitting that the race is desperately close, Mr. McGann is fairly confident that the Liberals will win. It is probable that the resumption of Congressional business will see a large number of prominent Chicagoans on hand, whose business it will be, of course, to present to members the reasons why the Fair should remain open all the six months around.

Now then, in view of the situation what should the Liberals of the country do? We have plenty of arguments, but the politician does not want arguments; he doesn't want the Constitution; he

doesn't want the abstract right; but he wants to know the wish of the majority of the people. When he knows that he will decide without a moment's hesitation. I should advise this: Let every subscriber of THE TRUTH SEEKER write a letter to the Congressman of his district; get his neighbor to write a letter; pour in petitions. If you are personally acquainted with any Congressman send me a letter of introduction. I will see him. A personal conference is of value. The vote will be close—five or six majority either way. Quite a number are wavering. Bombard them with public opinion. Make them realize what the people desire. All this must be done in the next three weeks. Never was there greater necessity for Liberal effort. I honestly believe that the victory is ours if all the Liberals of the country will bestir themselves and give Congress a full expression of the people's mind. It is not the rightfulness of the thing but the popularity of the thing that we must present to Congress. I am sorry that we must plead before such a tribunal, but we cannot help ourselves. Let us accept the restrictions of the situation and pour in a concentrated fire of public opinion. We are with the majority this time. Let us make the majority felt. Write, write, write instantly to your Congressman. These paper bullets will tell.

On my way to Washington I stopped over a train at Lafayette, Ind., to see what might be done in this place for Free thought lectures. Mr. William Case, with whom for years I have been in correspondence, holds the fort. But there are very few to stand openly by him in the cause. Outwardly Lafayette is a very orthodox community. The churches are old and gloomy and seem to have full sway. Mr. Case is one of our staunch pioneers. He is seventy-seven years of age and looks strong and cheerful enough to live to be a hundred. He is a mighty hunter and can still shoot straight to the mark, and could tire me out with his day's wanderings over the prairies. He delights in music, is a skillful player, and has roamed through almost every state in the Union in the Thespian circles. He is a delightful companion, freighted with reminiscences of a long and interesting career. A few more like him and I think we could make Lafayette a grand place for Liberal effort. Under present circumstances, however, it is too forlorn a hope.

I lectured Sunday evening, January 1st, at the Temple, 425 G street N.W., in this city, on "The Bible and Modern Thought."

Address all communications to 1,325 G street N.W., Washington, D. C. I shall be pleased to receive any suggestions as to the work in hand from the Liberals throughout the country.

SAMUEL P. PUTNAM.

Colonel Ingersoll on Progress.

Colonel Ingersoll again lectured in this city on Sunday evening, January 1st. Every seat in the big Broadway Theater was filled, although it was storming furiously. In beginning his lecture he paid a tribute to the old and new years: "For countless ages the old earth has been making in alternating light and shade, in gleam and gloom, the whirling circuit of the sun, leaving the record of its flight in many forms—in stone, in growth of tree and vine and flower, in glittering gems of many hues, in curious forms of monstrous life, in ravages of flood and flame, in fossil fragments stolen from decay by chance, in molten masses hurled from lips of fire, in gorges worn by waveless, foamless cataracts of ice, in coast lines beaten back by the imprisoned sea, in mountain ranges and in ocean reefs, in islands lifted from the under-world, in continents submerged and given back to light and life.

"Another year has joined his shadowy fellows in the wide and voiceless desert of the past, where, from the eternal hour-glass, forever fall the sands of time. Another year, with all its joy and grief, of birth and death, of failure and success, of love and hate. And now, as the first day of the new o'er-arches all, standing between the buried and the babe, we cry 'Farewell and hail!'"

Continuing the colonel said: "Only a few years ago our ancestors lived in dens and caves, lived on berries and nuts—on everything that could be caught and killed with stones and clubs. Most people are chilled with horror at the thought of cannibalism, of man eating his fellow-man, but after all, is not cannibalism the most merciful way in which man has ever lived on his fellow-man? Is it not far better to fatten, and kill, and eat, than to enslave? The pain of dying is momentary, the sorrows of slavery may drag the lengthening chain for seventy years. For instance, a woman living in a tenement, surrounded by hungry children, sewing with tear-filled eyes for a few cents a day, would it not have been better for her at the age of fourteen,

happy, fleshy, dimpled, to have been killed, roasted, and eaten? A grand dish at a festival, instead of a skeleton at a famine."

Colonel Ingersoll spoke of the great strides that have been made during the past half century—the telegraph, the telephone, the phonograph, the electric light and motor were all one. Speaking of this later on he said: "I believe that Thomas A. Edison has reflected more light upon the world than any millionaire that ever lived.

"What do we want next? We want Free thought. Let each brain furnish its quota of ideas. It is the great reservoir of human knowledge to which every man should be able to contribute. There are three things that a man must do—tell what he thinks, keep still, or lie. The respectable way is to lie. It was not until 1828 that a man was allowed to bring his case into court and then the man was not allowed to tell his story. They said: 'Why, he'll be tempted to commit perjury.' There is nothing more foolish in my opinion than swearing a witness. Whenever a man is sworn the jurors put him on an equal with God and believe he is in partnership with him. Let every man tell his story to the jury. Let them take into consideration the man's character. If you believe he tells the truth stand by him, if not, act accordingly."

In reference to two cases which have recently attracted much attention of the religious world he said:

"A little while ago in this city a priest who had dared to think and to give utterance to his thought was anathematized by the one infallible priest of priests, whose edicts of excommunication made thrones tremble in the past.

"This great ruler of priests, this vicar of Christ, issued his curse upon this priest who had dared to think—cursed him from his head to his feet, while he was eating and sleeping, while he was walking or talking, for all time, no matter what he was doing.

"And he called on God and the Holy Ghost and the mother of God and all the cherubim and seraphim and all the potentates of heaven and all who harp about the throne and the whole celestial outfit to join in the infinitesimal chorus and curse this poor man. And they all joined in. Yet the priest continued to have good health.

"But after a while the infallible one for some reason, or without reason, sent over a messenger to this country, one called the Rev. Monsignor Satolli, to review the action of the pope and hierarchy of heaven and the apostles of the Lord and the rest of them, and after looking into the matter, he informed them that they were all mistaken. And, according to report, the curse has been taken back."

The colonel proceeded to argue that this showed a healthy spirit and that the cursing power was losing force right along.

"A little while ago, too," he continued, "there was a trial in this city of a Presbyterian minister for a horrible heresy. Oh! an awful thing! Just think of it! This minister, it was agreed, had said his beliefs, not of a flattering nature to the old-time faith, which declared that there was only one path to heaven, and a mighty narrow one at that, in which you mustn't look ahead, and not very far back. You mustn't swerve to one side or the other, and if you got one foot over the edge you were gone.

"Well, this minister had the unheard-of temerity to say there were several ways to heaven and he was yanked up for heresy. He even went so far as to admit that the church, the Bible, and reason were things of actual existence, and he said that a man could go to heaven by reason. That's the way he ought to go!

"Old John Knox and Calvin and the rest of their crowd must have turned in their graves, I think, when it was decided by the Presbyterian church that this man was right, and that you don't have to have reason to get to heaven, but if you do have it it won't keep you out.

"Why, do you know that in a little while that Presbyterian church will be wanting to take me in? Fact. And they'll say they always did think there were three ways to heaven, anyway."

Telling what kind of a world he wanted to see, Colonel Ingersoll said, referring to Evangelist Moody's recent experience at sea:

"I want a world where people will not hire a man to pray and where they won't think that vessels are saved from shipwreck by the prayers of a wandering missionary. On the steamship Spree while in a storm there was prayer and they claimed that it saved her. On the Noordland, while in grave peril a little later, the passengers did not pray, but some of them actually played cards in the smoking-room. The event showed that so far as the power of salvation was concerned the two things were equal—poker and prayer."

He advocated restricting the right of franchise to the owners of homes, and passing laws for encouraging the establishment of homes, which, he said, were the nation's greatest need. He wanted laws passed also that would prevent us becoming a race of landlords and tenants, that would compel landlords to sell all the land they had and didn't need.

Then the colonel spoke of crime. "There are only two objects in punishing a man; one is to prevent him from doing more harm, the other to try and reform him. Let the very best men we have control the penitentiaries and other institutions, and not the basest. Mercy is better than cruelty. We know it because it brings happiness. After all is said and done there is only one crime, cruelty; only one virtue, generosity. If I had the power I'd have a man's arm paralyzed when he struck his wife, paralyzed when he pulled a revolver to shoot his friend, and so on.

"Compare the great inventors of our day with the millionaires. The inventor of matches, for instance, has done more for the world than all the rich men.

"I want you to know that surgery and medicine have made great progress. That's because men have stopped looking at the stars and gone to looking at natural causes.

"After all, we get our real throbbing joy from death, and if there was not any death I'm afraid there would not be so much love. It may be that love is a little flower that grows on the grave. I want to see a world without a slave and without caste."

Among the other things said by Colonel Ingersoll which evoked bursts of laughter or applause were:

"I do not believe we want a population of landlords and tenants. We want the people who occupy the land to own the land."

"The island of Manhattan once sold for \$25, and when we consider the undesirability of the neighbors at that time I think the man who bought it paid too much for it."

"I would exempt the home from taxation. We can much better afford to pay for homes than for poorhouses and penitentiaries."

"Once when a man was found struck by lightning with a black mark on his breast, everybody thought he had spoken disrespectfully to a priest."

When Colonel Ingersoll had gathered up his notes and started from the stage, and while the audience was applauding, he stopped, and turning, said:

"I want to add that I never received a greater compliment than such an audience on such a night."

DURING the Middle Ages . . . we find cropping out everywhere the feeling that, since supernatural means are so abundant, there is something irreligious in seeking cure by natural means: ever and anon we have appeals to scripture, and especially to the case of King Asa, who trusted to physicians rather than to the priests of Jahveh, and so died. Hence it was that St. Bernard declared that monks who took medicine were guilty of conduct unbecoming to religion. Even the school of Salerno was held in aversion by multitudes of strict churchmen, since it prescribed rules for diet, thereby indicating a belief that diseases arose from natural causes and not from the malice of the devil; moreover, in the medical schools Hippocrates was studied, and he had especially declared that demoniacal possession is "nowise more divine, nowise more infernal, than any other disease;" hence it was, doubtless, that Pope Innocent III., about the beginning of the thirteenth century, forbade physicians, under pain of excommunication, to undertake medical treatment without calling in ecclesiastical advice.—*Ex-President White of Cornell University in Popular Science Monthly.*

The Last of the Priests' Tithe-barns.

The last in England of the monastic tithe-barns, the edifices in which the medieval abbots were accustomed to gather the tribute of those who owed them rent and service, is in process of demolition. It is the survivor of the two that were built at Peterborough, and dates back to 1307. It is a long and narrow structure with low walls and a massy oak frame supporting a singularly beautiful roof of gray stone slates. There is not a nail in the building, stout wooden pegs being used throughout. The historic edifice was bought by a builder for \$5,500, and a vain endeavor was made by local antiquarians to have it preserved. But as Peterborough cathedral had just expended \$45,000 for a new and very modern marble floor, there was no money left for sentiment of that sort and commerce claims one more conquest of antiquity.

VISITOR: "Is that your little son in the next room whistling, 'I Want To Be a Soldier of the Cross?'"

FOND MOTHER (making for the door): "Yes, he's trying to drown out the sound of the key turning in the pantry lock."

Letters of Friends.

Will Try Picture and Ridicule.

KANSAS CITY, MO., Dec. 13, 1892.

MR. EDITOR: I inclose \$1 in cash to pay for "Old Testament Stories Comically Illustrated." I want to try it on some Christians here whom I have not penetrated by verbal argument. T. J. TANNER.

Can Anyone Tell Him?

TACOMA, WASH., Dec. 19, 1892.

MR. EDITOR: I have seen several articles in your journal concerning the Topolobampo Integral Coöperativ Colony of Sinaloa, Mexico, and being much interested, I address you in the hope that you can give me some information concerning it or inform me where I can obtain literature or circulars by which I may get a fuller idea of their workings, manner of government, etc. E. W. GRANT.

They Do Steal It Now.

HANOVERTON, O., Dec. 16, 1892.

MR. EDITOR: Inclosed you will find \$1 for some books. I used to give all the money I had to spare to the church. After I read "The Age of Reason" I got that notion out of my head. I was in a neighbor's house some time ago, and they commenced on hell. I told them if it was not for hell the churches would have nothing to do. It made the woman mad and she said I must be crazy. If the churches get any of my money they will have to steal it.

P. H. JOHNSON.

What Kind of Women Preachers Love.

GETTYSBURG, PA., Dec. 21, 1892.

MR. EDITOR: What follows is substantially what was said by a clergyman in a sermon preached near this town a few Sabbaths ago from Luke vii, 36-46:

The strumpets who in us* believe
And love for us declare,
Who wash our trotters with their tears
And wipe them with their hair,
Are dearer to the God of love
Than purest women are
Who such profession do not make
But on a virtuous life the soul's salvation stake.

M. R. S.

*The clergy, of course.

Letter from the Devil's Chief Angel.

YANKTON, S. D., Nov. 27, 1892.

MR. EDITOR: I will now seat myself and say a few words in regard to Freethought here. I have had a great many arguments with the people since I came here about eight months ago. I have made some converts to Freethought, and a few enemies. The pious people think I am the devil's chief angel, and it makes them mad when they try to corner me and fail to do so.

Mrs. Mattie Krekel gave us three lectures on the 14th, 15th, and 16th of this month, and a good audience was present. She is a good reasoner and pleases even those who are opposed to Liberalism, for she speaks pleasantly and unoffensively.

Yankton has a great many Liberals within its limits, and some of them make themselves heard.

I think THE TRUTH SEEKER is getting better every issue—not meaning that any one issue is bad, but all good things, we know, are capable of improvement as well as the bad. I enjoy hugely the way you knock superstition on the head. May you succeed in your every effort in behalf of humanity.

MERTON HIMES.

The Meaning of Two Terms.

KREBS, IND. TERR., Dec. 10, 1892.

MR. EDITOR: Inclosed find check for \$1.50, for which you will send me the Bible Picture Book in cloth. Please publish in your first issue of the new year the difference between a Freethinker and an Infidel. LEO BECKER.

[There is practically no difference between a Freethinker and an Infidel. The word "Infidel" means one who is without faith, or is unfaithful, being derived from the Latin *in*, not, and *fidelis*, faithful, from *fides*, faith. In Christendom it is applied to one without faith in the Christian religion; in Mohammedan countries, to one without faith in the Mohammedan religion, and so on. "Freethinker" in its widest application might be made to designate one who thinks freely, or without bonds and restriction, on any subject;

but it is commonly used of one who thinks freely on the particular subject of religion. As whoever thinks freely on religion invariably becomes without faith in it—an Infidel; and whoever loses faith in religion goes to thinking freely on all or about all topics and thus becomes a Freethinker, the two terms are practically identical.—ED. T. S.]

Yes, Comment Unnecessary.

CLEVELAND, O., Dec. 14, 1892.

MR. EDITOR: Carl Janda, a Polish workman, is in jail here for an indefinite stay. He was committed a week ago in default of payment of a fine of \$25 and costs, making \$34 in all. His offense is described in the warrant as "carrying a gun in the open air on the first day of the week, commonly called Sunday." It does not appear that he discharged the gun or even that he was looking for game, although he was arrested under a section of the game law. He worked six days a week and could not go hunting, as can wealthy men, upon any day but Sunday. After three months in jail he may declare himself an insolvent and be released, if he can pay the cost of that proceeding.

Two years ago a German union of carpenters here decided to assist one of their members, a small contractor who had fallen sick, leaving a small house on which he was at work unfinished. They went to work on a Sunday and nearly finished the job, which would enable their sick comrade to draw his pay, when they were arrested for working on Sunday. Each of the prisoners lost a day's work in attending court and each was fined \$5 and costs. Comment unnecessary.

ALBERT TALCOTT HOLMES.

Spiritualism and the Bible.

NEW YORK, N. Y., Dec. 24, 1892.

MR. EDITOR: One of your friends kindly lent me a copy of THE TRUTH SEEKER of December 3d. I noticed an article headed "Spiritualism," by C. Severance, Los Angeles, Cal. He tries to kill two birds with one stone. I think he knocks out Spiritualism. But I think he will have more than his match to knock out the great I am and all the religious world. He may fail to knock out Spiritualism if he has to contend with such champions as I find in the same paper who quote from our Bible and quote it wrong. "But there is a spirit in man: and the inspiration of the almighty giveth them understanding." The writer in THE TRUTH SEEKER quotes it "him." And all that try to build up immortal-soulism, which is Spiritualism, and those who quote that verse in Job "him," are those who first got up an eternal hell-fire for the wicked. Now, Mr. Editor, I had E. W. Capron, the man who first brought to notice the Fox family, called Spiritual rappers. I had the charge of him one year and eighteen days. He died Apr. 18, 1892. And now people are asking me, "Have you seen or heard from Capron since he left this world?" I say positively, No. I have written to the *Banner of Light* and one other paper, and I have not heard a whisper from any of them. About forty years ago I was refused membership in an orthodox church because I did not believe that man had an immortal soul in him that will live in heaven or hell. Our Bible does not teach it, so I think. And yet I claim to be a follower of Christ.

READER.

Preachers.

MILAN, MO., Dec. 12, 1892.

MR. EDITOR: I notice you are about to issue an extra edition of "Crimes of Preachers," and desire all who have examples to send them to you. Here are one hundred and twenty-five, gleaned from the few papers that came to my office in the space of eight months, when I began to gather them in. I thought to extend the good work indefinitely, but the crop was too large—could not spare the necessary time for the harvest. One day in my search for the beautiful I found in a St. Louis journal what might be termed an object-lesson—three preachers arrested for bigamy and kindred crimes, and in another column the account of our noble Ingersoll giving a lecture for the benefit of the penniless orphans of Ex-Speaker Witter, of Montana, buying tickets for

himself and party, the lecture netting \$1,500 for the children. How glaring the contrast—the most noted Infidel in the world by his generosity bringing sunshine and happiness and driving want from the home of the destitute, and God's chosen on the other hand carrying misery and shame perchance to a score or more, besides wrecking happy homes and destroying that which they can never restore. And yet this miserable crew by a little jugglery with God will get into heaven. Let heaven catch them, if there is a heaven and an after-life. There certainly must be, from the very nature of things, a place much superior to the orthodox preachers' home, where the Infidel, the intelligent, the great and the good, will find an abiding-place. H. T. KNIGHT.

Dechristianizing His Neighbors.

CINCINNATI, O., Dec. 1, 1892.

MR. EDITOR: I inclose herein \$1.30, for which please send me the following herein-mentioned pamphlets which you advertise. Also will you kindly send sample copies of THE TRUTH SEEKER to the inclosed addresses? They are rather Liberal-minded, and at least some of them may be induced to become subscribers to the paper, which is certainly deserving a large circulation. And if you will send me a few extra copies I will take pleasure in distributing them. I wish to add that I have been a reader of THE TRUTH SEEKER for a few months past, and to say that I have been greatly interested thereby and highly amused by Heston's pictures is indeed expressing it very mildly. Although raised among orthodox Christians I have never since I have been old enough to be capable of doing a little thinking on my own account believed their eternal damnation story, and therefore I was easily converted to the noble cause of Freethought. I do not hesitate in the least to declare my unbelief in orthodoxy, and since taking the stand which I have I am surprised to find among my orthodox friends that some of the strongest believers are those who have not read the Bible, and when asked certain questions hesitate to say whether they believe certain things or not; but if told that it is found in the Bible will then say that they believe it. It reminds me of what a boy once said: "If pa says it's so, it's so, whether it's so or not." If it is in the Bible they will believe it "whether it's so or not."

Long live THE TRUTH SEEKER, and ditto Heston. I remain,

Yours for reason, M. J. CUNNING.

True Christianity Kills.

SALT LAKE CITY, UTAH, Dec. 13, 1892.

MR. EDITOR: Christian Science is once more triumphant, and this time in this inter-mountain region in the shadow of the great Mormon Temple. That is, it has succeeded in sending another unbeliever in that idiotic superstition to kingdom come, and has once more demonstrated the efficiency of prayer in a manner that would cause the "vile" Freethinker to smile audibly were it not so pitiful. But a few more examples of this kind will have a decidedly beneficial effect upon the poor dupes who profess a belief in this criminal nonsense, if you will permit the expression.

Mr. P. F. Youngblood was a laborer living "over the Jordan" with his wife and two or three children. Now, Mrs. Youngblood is a disciple of Christian Science, and when her husband was taken down with a low fever she refused to call in a physician, and determined to give him a good dose of prayer and trust to God to pull him through. The sick man, who was an unbeliever, insisted on having a doctor, but his wife would hear of no such thing. She accordingly continued to administer prayer in great doses, but her husband continued to get worse, and his ailment finally developed into a case of typhoid fever. Then a friend sent Dr. S. Ewing to see him, who found the poor man in a very critical state, caused by failure on the part of the wife to summon help in time. She informed the physician that she did not believe in medical treatment, as she was a Christian Scientist. He, however, left medicine for the sick man, and it is said that it was not given

him. He died. And then an application was made to the doctor for a certificate of death and burial. He informed the committee that the only certificate he would issue was that the deceased met his death from an overdose of Christian Science. But that did not suit them a bit. However, the body was buried on Friday. Great indignation was expressed on all sides at the case, and the matter received a good deal of unfavorable comment in the daily press here. HARRY E. GLENN.

The Truth Seeker Makes a Disturbance Down South.

FLAT CREEK, LA., Dec. 10, 1892.

MR. EDITOR: I write to inform you that I am not able to renew my subscription, and I do not want to break or cripple THE TRUTH SEEKER by taking the paper and not paying for it. It is now the tightest times about money that I have ever seen in this country or any other. I cannot get money on debts, for anything which I have, nor for anything that I can do. But cotton is going up and we are hoping for better times. I am now disabled from earning a living by labor by reason of diabetes, rheumatism, and the infirmities of old age. And I have an invalid wife to carry. I have made application for an invalid soldier's pension and perhaps I will have some money after a while. I saw T. P. Christy the other day. He had received a sample copy of THE TRUTH SEEKER and said that he was going to subscribe for it. I have heard that a Mr. Sasser, of Caldwell parish, found a TRUTH SEEKER which I dropped on the road last year. When he went home he sent for his neighbor, Mr. I. C. Parker, now of Kelly, and they sat up all night and read THE TRUTH SEEKER and talked over it. My niece, Miss Ida Noble, went over there last summer to teach a school. She found out that Mr. Parker was a Freethinker, and took him into her confidence and gave him some copies of THE TRUTH SEEKER and some other Freethought literature. He engaged actively in the propaganda, and won some converts from the church's flock. The chairman of the board of trustees of the school raised a racket with Miss Ida about it, and broke up her school three weeks before her time was out. But he did not hurt her in any other way. All of the other patrons and neighbors backed her, and he has had to retreat two or three times to keep from being whipped about it. The preachers have prejudiced the minds of the people against Freethought. But I am breaking down that prejudice by living a correct life and letting them know that I am a Freethinker, and by scattering around some Freethought literature.

P. F. SHUMAKER.

[Mr. Shumaker has our sympathy in his affliction, though some may say that it is at another man's expense, for we have credited Mr. Widdicombe's \$2.50 to him, and set his date ahead one year, which allows us to get in fifty cents' worth of our own sympathy anyway. Mr. Shumaker has been on our list a long while, has written many valuable articles for the paper, and he shall have it right along whether he gets the pension or not.—ED. T. S.]

An Affair of Cigars Between Two Veterans.

NEW YORK, Dec. 16, 1892.

MR. EDITOR: In the last issue of THE TRUTH SEEKER a notice from your correspondent W. H. Fulton, dated November 19th, attracted my attention. It said: "I voted for Jackson in 1832 and now I have voted for Cleveland, making sixteen presidents I have voted for. If you have another subscriber who can go that and one better, he shall have the cigars." The writer of this article voted for Andrew Jackson in 1818—the first vote he had—which makes him now in his eighty-fourth year. At that time there were three days' election at the polls. And it was thought smart to get in a vote for Old Hickory. I have voted for every president since, the last one Grover Cleveland. So now, friend Fulton, hand down those cigars without any "ifs" and "ands." I should be delighted and much pleased if you could come and bring the bundle yourself, when we two old veterans will have a good, jolly old time over ginger ale and a good smoke at

the Chapin Home, Sixty-sixth street, New York city.

I notice also you read THE TRUTH SEEKER, and cannot well do without it. That shows your head is level. How singular it is that as we grow old we have more reason than when we were young. This comes by experience, for it is our schoolmaster, which teaches us that supposing a thing to be so may not make it truth. I find by observation all the smart men are Freethinkers.

A good deal of work is to be done in our Freethought world, and much is crude, coarse work. The work that endures is that performed by the intelligent brain.

The Dr. Briggs trial for heresy has opened a wide field for the Freethought mind. He contends that the Bible is a proper subject for human criticism, that it is full of manifest errors, and hence he denies that it is the word of God. Dr. Briggs denies that Moses was the author of the Pentateuch, and has on his side the preponderance of modern biblical scholarship. Dr. Birch on the trial said that Briggs had read Paine's "Age of Reason." That was one grand admission gained for Freethought.

The more the Bible is investigated and examined after truth the wiser will men become in respect to their future destination. All the theories, suppositions, and faith will evaporate and fly away like chaff before the wind.

Mr. Editor, don't let the above lie over too long—I want the cigars.

S. R. THORNE.

Jesus Heard From.

GILLESPIEVILLE, O., Dec. 17, 1892.

MR. EDITOR: I did not know that Jesus was a subscriber for your valuable paper, though I had thought if he was living in our day he would be—whether he is or not I cannot say—but by some means he read my article, "Which Was the Better Christian?" in your columns, and he straightway wrote me a letter. What do you think of that? A letter from Jesus! In the first place he gets off a sickly pun upon my name—which is a good one, by the way, and one I am not ashamed of, which is more than can be said of his, be it what it may, for he was ashamed to sign it to his communication, and I do not blame him. I suppose he felt called upon to vindicate the Christian religion. Well, all I have to say is, if that contemptible, disreputable superstition of a mythological age can find no more able defender than "Jesus alive" (as my unknown correspondent signs himself) it is truly in a deplorable, pitiable condition. It is now in order to sing the requiem, for it is dead, and "Jesus alive" is the putrid dead left to bury the dead. Then let me exhort you, bury it; and bury it well, that no noxious gases may escape to foul the breath humanity must breathe.

He denies being the author of the passage which I quoted, and which is ascribed to him by the gospel writers. The passage is Matt. v, 39: "Whosoever shall smite thee on thy right cheek turn to him the other also." He said in his letter: "Positively it was your spiritual father Judas who wrote it." It may have been Judas who wrote it for aught that I know, but why Mr. Jesus alive should call Judas my spiritual father is a mystery. Judas never denied Jesus, whereas I do; therefore, I think, there was another disciple whom it would have been more appropriate to have called my spiritual father. Not that I would give a snap for the difference, but it would have been more consistent. I refer to Peter. He denied Jesus, cursed and swore, and so do I.

It has struck me, since writing the above, that the letter was not from Jesus at all, but from some impostor. Well, stranger, I will say you are not the first impostor who has disgraced that name; and you, stranger, are not only a disgrace to that name, but would be to any name you might usurp, John Calvin's not excepted. You were afraid to sign your own name to your infamous letter, which shows you are a coward, and your letter bespeaks you a fool or a crank. Stranger, your true name is unknown to me, nor do I wish to know it.

You say water ran in Judas's veins but blood flows in yours! All right, let it flow. I have no wish to stop it. If mean-

time you could get a little reason to flow into your superstitious cranium it were well.

You may be a woman for aught I know; if so, I plead as excuse for my harshness your using a masculine *nom de plume*. If you are a woman, and what I have said seems harsh, I beg your pardon, for I have no right to abuse any woman except my wife; and it was your Bible, and your religion, and your Christian-made laws, which gave me the right to abuse her. Do I abuse her? No. I have too much love for her for that, and also too much inborn justice. I hold and concede her to be as free as myself. But your Christian laws make a wife her husband's slave in all except barter. If he makes his bed in hell there must she also lie.

In conclusion I would say, correspondence solicited with all the "Jesuses" and "Christeses" in Christendom or any other dom. If you write on postal cards please inclose stamp for reply. I am,

Yours in Progression,
JAMES POE CRYDER.

Guard the Schools.

IPAWA, ILL., Dec. 16, 1892.

MR. EDITOR: Home and freedom can live only in a secular country. Therefore every Liberal should inculcate Freethought into the minds of his children. Our forefathers had a great struggle to get out of the bloody clutches of the church, and we have as great a work before us if we keep for our children that glorious freedom so dearly bought. The self-named God's vicegerents are advising their dupes to vote any way to promote the growth of their peculiar creed and thus help God. They attack the school system because it opens up the channel for thought and makes men cry out against their hellish schemes. There never was a time when the free school system needed to be more sacredly guarded. The people should see to it that every school board is composed of patriots, and demand that they employ only patriots to teach their schools. In fact, no man or woman who holds any peculiar creed more sacred than country should receive a certificate. "These called-of-God men" (if men they are) are like cuckoos: they lay their eggs in the homes of their dupes, that they may be hatched and reared at the expense of the unthoughtful. They make their supporters believe that it is God's will that they do all they can to promote their creed and destroy others. This kind of teaching is a curse to any country, and instead of developing men and women it makes them haters and destroyers of one another. Such teachers are the real enemies of the human race; they suck the life-blood of the community in which they live and live like kings upon the contributions of the deceived. All reading people know the origin of the scheme of salvation and the cause leading to so many different denominations. The Apostle could not agree and did not agree, and the "called of God" do not agree to-day. There are so many parasites that they must divide the dupes so all can live. All students of history know the origin of Protestantism and the character of the originator. He was about as virtuous as the "man after God's own heart," and like David he was a murderer. The religion that compels honest, unthinking people to contribute to the support of such characters is ridiculous and a bad religion. Such a scheme could only hatch in the brain of the caste who pray to nothingness, and believe in a kingdom on earth—for those who believe in Christ believe that he will yet establish his kingdom among us. Poor, deluded faith! Reason teaches that such a thing cannot be. But there is danger that the people may attempt such a thing in Christ's name. We are all convinced that kingdoms on earth have enslaved and starved men and women. If earthly kingdoms are total failures, so far as justice and rights of individuals are concerned, why should we work for a kingdom come? In the name of justice and common sense call a halt and investigate, think, before it is too late. We have been imposed upon long enough. The money paid to the self-called if judiciously handled would drive poverty from the land. Why should the people pay

large sums of money to men who try to tell them something about something or nothing that they know nothing about and have no way of finding out?

We need the spirit of a Henry, the wisdom and reason of a Paine, and the broadness of an Ingersoll to fight this cobra of superstition that has for ages been and is now poisoning the minds of so many that otherwise would be bright and shining lights. Archbishop Ryan, of Philadelphia, said in a recent interview: "The daily schools should combine education and religion." What religion? Whose religion? He also said, "The head of the Catholic church was the son of a carpenter, and born in a manger." This informs us what religion and whose religion should be taught in our schools. Is it coming to this? Must grand old Liberal America give up her liberty? Must our grand free school system drift into nunneries? Must our old flag be devolved and dishonored into the Catholic cross? Time can tell. We believe with Jefferson that eternal vigilance is the price of liberty, and our salvation depends upon the energy of the Liberal intellectual giants.

Yours for freedom and the discontinuance of all religious creeds in our free schools,
C. S. RANDOLPH.

The Design Argument.

CONCORDIA, KAN., Dec. 16, 1892.

MR. EDITOR: I have read with pleasure, and no doubt with profit, your scholarly attempt to arouse me from the lethargy into which you deem I have fallen. Permit me to say that you are the first combatant I have encountered in some years who attends courteously to the subject and fails to cry, "Fool!" I have ever entertained a high opinion of the "young philosopher" at THE TRUTH SEEKER'S helm and am thus strengthened in that opinion.

I hope that I may indulge sufficiently in egoism to hint as modestly as possible that, while I believe from your article you think me a kind of antediluvian fossil, I am not indeed such. I am not made that way. I have seldom been so oppressed by business as not to be able to apply from two to three hours of that day to such studies as shall keep me abreast of the times. This period is the happiest of the day, and is usually in the evening about a circular table surrounded by a good modern library, with one of the best little women on earth keeping along with me. The authors which you advise me to read are our constant companions.

You seem to misunderstand my position as to design somewhat. I am not led to a belief in design because of the "wonder" or mystery of a thing. When you place me on that ground you have an easy target indeed. I am led to a belief of this kind wholly freed from any thought of mystery, but because of certain phenomena in nature which seem to move consciously toward a certain attainable result. Now, as to the watch I have no quarrel with you so far as your blows fall upon the theologian. But when you assume me as thinking the watch indicates a designer because of its mystery I protest. I think you evade the subject when you state you know the watch to have had a designer by previous experience. That makes your case easy indeed. As shrewd a metaphysician as you show yourself to be must know that a lack of experience was presumed; otherwise we would have no question to discuss. Then again you notice this point, and assume that I am moving on the theory of mystery as before. When you come to this point and waive the previous knowledge, I think you do not help the matter by referring to the millions of other phenomena in nature which present (at least to me) apparent marks of design. This makes it very much like an identical algebraic equation, from which we find $x=x$. That there are millions of such things does not help to explain.

But with just how much light must we endow the finder of this legendary watch to make the parallel? Surely you would not take from him all other knowledge and then say, "Behold! he does not now seek a cause for this new creation, this watch, but he is content to look upon it as he does on every other phenomenon!" This would be an unmerited joke on Atheists; who, I grant, are among our

finest thinkers. I suspect you have carried this disrobing point too far to be logical.

You say, "Another glance or two at the subject will hardly fail of bringing him where stand all genuine reasoners who have given the matter adequate attention." This is made stronger where further along you say, "... we recommend you to look up the late progress made in bringing them under natural law and you will find a call for a designer no longer." I am not aware of any remissness in this direction on my part. Yet perhaps had you grasped my weak point a little more clearly—reflecting more in keeping with your acknowledged mental vigor—you would not have written thus. Please think carefully on my mental difficulty here and help me out of it, my brother, if you see the way out yourself. Here it is. In connection with the above statement you say, "Darwin, Spencer, Haeckel, Bain, Mill, and Büchner will meet the purpose!" Now, my embarrassment is to understand how a still closer acquaintance with these philosophers would at all aid me in rising to the Atheistic plane when these men themselves never (with all their wisdom and knowledge) arose to this plane. I do not think you can find any positive evidence that any one of them is an Atheist. We often quote Darwin as to the origin of life, while the fact is he never entered upon a discussion of any such subject. The popular quotations from Darwin, and Darwin himself, are very different things. In his "Origin of Species" he shows us (essentially) how by certain accidental variations by reason of special environments and limitations species may change, vary, multiply, or disappear. But nowhere else has he discussed a subject in which the God question might be involved. Spencer has taken especial pains to explain that he is neither a Materialist nor an Atheist. I now allude to various published letters of his of more recent date in refutation of those who style him a Materialist.

Further as to the point of our belief in design vanishing after reading these men, why did not Professor Zöllner, the great German scientist, whose very profession made him necessarily familiar with the works of all such scientists as the above—why, I say, did they not make an Atheist of him? He believed in a supreme being, and a life after this, if we may believe him in his "Transcendental Physics." Prof. Wm. Denton, the peer of Darwin as a thinker, at least, who lost his life in search of the expansion of natural law, was necessarily familiar with these same authors and many others—he was not an Atheist but a Spiritualist in belief; also Professor Varley, A. Russell Wallace, Aksakoff of Russia, all men of science, all believers in a superior intelligence, and Spiritualists. Verily I see no proof of your statement that an acquaintance with such men would raise me to the much-coveted knowledge of Atheism.

You tell me that cyclones, comets, and storms are now fully understood. It is really your duty now to let our astronomers and meteorologists know this. What you overlook is the underlying cause of all things—not the proximate causes, which often a mere child could comprehend. For instance, you speak of tracing things to natural laws. Does it never strike you as being absurd to speak of there being a law without design?

When I see the pollen dust upon one tree or shrub, and its receptacle on another; a flower that closes its calyx to an injurious insect and opens it to one that will be of advantage to it; when I study the form of the bird's quill, the laws of the planets' orbital motion with the exact repulsion and attraction that has kept them to their places for millions of years—shall I be called a dunce for concluding these things indicate design?

I would beg to say that I once occupied the same belief you now entertain; by the study of nature's phenomena I think I have advanced from it. The human egotism to which you allude, is far more on the side of the Atheist than upon the side of the Deist.

But I fear I am taking too much of your space. Again I thank you for your courtesy, and the patient and masterly effort you make to help me on the God question. Fraternally yours,

B. R. ANDERSON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Who Is King?

He who controls his appetites
And holds his passions bound,
On sea or land, or aerial flights,
He to the core is sound.

He worthy is to wear a crown,
A royal signet-ring;
With flowers his pathway should be strewn,
For he alone is king.

SUSAN H. WIXON.

Open the World's Fair on Sunday.

It is a strange, unaccountable fact that so many men should stoop to better themselves at the expense of the community in which they live. Man always has been, and probably always will be, selfish, but such selfishness as closing the Fair on Sunday is an open slander against American people and American ideas. It is to be abhorred and denounced in whatever form it appears, whether clad in the multifarious robes of sanctity, or the envious greed of the rumseller.

Why should priesthood and clergy dictate the rule of a free country? Let them have a care. The horrors of the Inquisition, the beauty of witch-burning, a practice propagated by learned and refined Christians, the terrors of the Netherlands when state and church were one, show conclusively what the church can do when in power. The horrors of the Reformation must not be repeated.

What an edifying spectacle is presented to the world, the rumseller and the clergyman uniting in an effort to close the Fair. The hour comes when the very men who owe their existence to the different creeds will find that popular indignation, like a mighty inundation that started in many a little rill, will sweep the country of that useless element of modern civilization, the egotism of the clergy. If they continue to interfere with the liberties of the people, they in turn will lose their influence, power, and position.

Like the blast of a trumpet the clarion notes of a freeman ring out. The alarm has sounded. The cry "Shame!" comes from many thousand workmen. The repeal of that law is not far distant. The days of such kind, beneficial Christians as Constantine, Philip of Spain, and Mary of England are passed. Men no longer look with religious veneration, but with contempt, upon bigotry. The framers of our Constitution declared state and church must always be separate, and we should follow their advice to avoid danger.

The clergy must keep their place nor infringe upon the rights of the people. Human liberty is too precious to be hampered by any fetters. If Jesus their leader has sounded the keynote of human kindness, his disciples would do well to follow his example. Why not give all classes a chance, all races an equality, and all opinions a free, uncompromised toleration?

Open the World's Fair on Sunday. Let the poor man view the grandest things of earth without losing a single day of labor, without sacrificing the wages of a single hour. If you do this you not only present to view of the world your country's products, your country's wealth, but also your country's freedom, pure and undefiled. You thus give your countrymen the strongest possible position, For manhood is mighty where manhood is free.

You may close the Fair on Sunday, partly fill the churches, and keep intact the name of intolerance the early settlers bequeathed us; but, on the other hand, you add many thousands to the already innumerable victims of all sorts of current vice. You benefit the churches and the wicked, but you deal a terrible blow at liberties of the country, home, and people.

Finally, if you treat the poor man fairly the others will look out for themselves.

And to whom do we owe more than to the poor man? Goldsmith says:

Princes and lords may flourish or may fade,
A breath can make them as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed can never be supplied.

[The above creditable essay was written by a bright young gentleman of fourteen—a high-school student. It was read in school. We regret that our young friend's modesty will not permit us to give his name to our readers, but as genius is always recognizable, his name will probably some day be widely known.—Ed. C. C.]

Correspondence.

NEW YORK, Dec. 5, 1892.

MISS WIXON: Now you have been good enough to give publicity in the Children's Corner to my letter of the 11th of November last, I take the liberty of calling your attention to another impropriety I have noticed in this city, and I suppose is the same all over the country.

On the elevated railroads, surface cars, and other public conveyances I have invariably seen the men comfortably seated reading newspapers or sleeping—this when returning from picnics—while the ladies were standing up, suffering all sorts of inconveniences. Is the world upside down? Can there be anything more ridiculous than such sights in a nation that pretends to be at the head of civilization? JOSEPH FELIX GONZALEZ, Nativ of Porto Rico.

NOBILITY, TEX., Nov. 30, 1892.

MISS WIXON, Dear Friend: I thought I would write to the Corner, as I have never seen anyone writing from this place. My papa has taken THE TRUTH SEEKER ever since before I could remember. I am thirteen years old. I like to read THE TRUTH SEEKER, especially the Children's Corner. I have just returned from a trip to St. Louis. Papa went with me; we were gone fifteen days. St. Louis is six hundred and fifty miles from here. I have been sick for some time, and will not be able to go to school this winter. I have one brother; we are the only children mamma has. There is a young girl living with us. Her name is Agnes Taylor. We see a heap of fun here. There are not many Freethinkers here in this little village. There is one dry-goods store, one grocery store, and a blacksmith shop. As this is my first letter, I will close for fear of the waste-basket.

From your Liberal friend,
DORA MORROW.

CARLSBAD, CAL., Dec. 12, 1892.

MISS WIXON: I would like to obtain a small space in the Children's Corner. My father has taken THE TRUTH SEEKER for seventeen years, and will always take it. I am a young Freethinker and am not ashamed to say so. I am not one of the kind of Freethinkers who is a Freethinker when he is with the Freethinkers and a Christian when he is with the Christians. I say, Be a Freethinker or a Christian; don't be astraddle of the fence; come over one side or the other! I do not have anything to do with the church or church doings. This town is not much of the church order. Some people are afraid to talk as they believe. I am not. I talk just as I believe and like to see other people do the same. This is a free country. Again I say, speak up for your rights. Wishing to see this in print, I will close for this time.

From your Freethinking friend,
CLINT CULVER.

[There's a brave, candid, outspoken lad for you. Who shall say we have not as fine a lot of lads and lassies as can be found in the country? And they are all willing to stand up and be counted as staunch and true Liberals!—Ed. C. C.]

NORTH HURON, N. Y., Dec. 5, 1892.

DEAR MISS WIXON: I have not written a letter since you returned home, so will write a few lines to-day for the Children's Corner.

For a week past we have had beautiful sleighing, and I as well as my little dog Bruno have enjoyed ourselves very much riding on my handsleigh. I have a little harness so I can drive him the same as a horse, but he is not large enough to draw me.

My school commenced November 21st, and my teacher's name is Albert Richardson, this making three winters with us, and we like him very much, as he takes great interest in the school. I study this term geography, history, grammar, writing, arithmetic, and spelling.

I will be eleven years old the 22d of this month and I am thinking of attending school at Clyde next term. I have given

up my music lessons for the winter, thinking my school studies are enough, as I am not a very healthy little girl.

Christmas will soon be here and I shall be anxious to see the Children's Corner to see what presents they all received. Mamma thinks I am getting too old to expect to get many toys, so I shall look for something that will be of some benefit to me.

If you make a visit to the World's Fair next summer I would like very much to have you make us a visit if you can do so. Grandpa says if I was a little older I could go.

As this letter is rather lengthy I will write no more at present. With my best wishes to you and my Corner friends, I remain, Sincerely, BERTHA E. WEED.

SEIAD VALLEY, ORE., Nov. 30, 1892.

DEAR MISS SUSAN H. WIXON AND THE CORNERITES: Seeing that the communications are scarce in the Corner, I thought I would write a few lines for it, as I have been wishing to do so for some time. We take THE TRUTH SEEKER all the time and we think it a very good and interesting paper for everyone to read. Well, this is my first article on this subject to any newspaper. As I have been for several years studying the Indian's ways, I thought it would be best and interesting to put a small piece in the Corner. When the whites first came on the Klamath river, about 1850, there were several hundreds of Indians, and they were doing well. They live principally on acorns, manzanetta, and all kinds of meat and berries. The race grew weaker every year up to this present moment. I will say that it would now be a great job to scare up one hundred and fifty. The increase is very small.

Most of the squaws were bought by the miners and settlers.

The Indians are all fond of whisky, and would sell anything they have for it. When drunk they are fighting, squalling, and howling. They believe in the devil and Holy Ghost. They do not believe in education.

They will keep their dead five days before burying. All this time a fearful howling going on, swearing, and cutting of hair.

The bigger the devil the more they like him. They are more superstitious than a lot of ignorant Catholics.

Now, all do your best, and believe me to be your Liberal friend.

Well, my letter is too long already, so I will close.

I hope to see it in print.

Success to all. S. C. PHILLIPS.

Got His Cards.

Tommy had just returned from Sunday-school, and his mother asked him if he had been a good boy.

"Not very," he replied.

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News of the Week.

THE important statement is made by expelled Rabbi Rosenberg, of New York city, that he did not eat ham.

At Hamilton, Ont., Evangelist Edward Best stood at his open window and prayed to the Lord to curse and destroy his neighbor with cholera and small-pox. He was arrested and fined \$10 and costs for disorderly conduct.

At Coloma, Mich., Thurston Carter, leader of a new sect called the Chosen Seven, declared that God had commanded him to sacrifice his child. His wife wrenched a butcher-knife from him before he could plunge it in the infant.

EDW. HALLINGER, a colored Baptist preacher, was hanged at Jersey City for the murder of his mistress. He spent his latter days in consultation with his spiritual adviser, the Jesuit father Finnigan, and in reading the great Catholic work of St. Thomas à Kempis.

"SEE Chicago and die," it is said, is a maxim that will be literally carried out this year by many. Typhoid fever and other contagious diseases are expected to spread there. Diarrheal diseases caused by fatigue, exposure to cold or heat, and improper or unusual diet, will abound at the Fair and after return home. All this even if cholera does not enter.

In the late Irish elections, says Justice Andrews, who, with Justice O'Brien, unseated Fullam, "the whole organization of the church was thrown into the contest. Every priest was a canvasser. They canvassed everywhere, on the altar, at the houses, on the roads." It is alleged, and Mr. Justice O'Brien thinks it true, that they canvassed in the confessional.

THE board of estimate and apportionment of New York city, which does not hesitate to squander the people's money on Catholic institutions and jobs by which politicians can profit, has refused to give the Museum of Art such a sum as will enable it to keep open Sundays. Unless something unexpected intervenes, the Museum will resume its former custom of Sunday closing.

BEFORE the opening of the Protestant church in Madrid, Spain, in which country any church not Catholic has rarely been tolerated, a deputation of eight duchesses, seven marchionesses, eight countesses, and several of the queen-regent's ladies-in-waiting visited Premier Sagasta to protest. He declined to interfere and the ladies departed angry. The Catholics of Madrid organized a street demonstration against the premier in which the schoolchildren took part.

MCGLYNN has been readmitted to the exercise of his priestly function. It is not thought that he will be allowed to return to the same church. No one knows the negotiations which have passed. It is believed that he has made some pledges or submission. It is commonly supposed that the motif of the church is unwillingness to lose the large number of members who were personally attached to him, and especially to lose their present financial contributions. The Peter's Pence from America fell off considerably because of his affair.

THE priest of the church at Canton, Minn., which possessed a miraculous picture on a window, said before it had been removed: "From the expression I am confident that some great plague—cholera or something—is to visit the earth. The crucifixion and Mary and Joseph have also appeared on the glass. Skeptics have gone up there and scraped that glass and poured burning acid on it, but Our Lady is still there. The skeptics all went away convinced. . . . The list of absolute cures is enough to confirm any skeptic that the mother of God is here. One of the most marvelous of recent cures is that of F. H. McBride, of Chicago, who, after being advised by physicians to have his legs amputated, was carried here. He walked away. The cures number hundreds."

MR. O'BRIEN, of New York city, a member of the board of aldermen, at the latest session of those functionaries moved that as "this large city, so plentifully supplied with clergymen, affords every opportunity for those anxious to enter the matrimonial state," the legislature divest the aldermen of the power to perform the marriage ceremony. Alderman Flynn replied: "If the gentleman from the Telescope district knew a little more law he'd know that a civil marriage is necessary for foreign persons if the union is to be recognized as legal in their countries. If he'd study up his Blackstone, Kent, and Marshall a little more he'd know more about the necessity for these marriages. The gentleman throws a bad odium over the board with his resolution. He's very conscientious in this. There may be something he ain't so conscientious about." The resolution failed.

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THE Middle Ages were more religious than ours in proportion to their greater ignorance and barbarism; and at present the same difference exists, for example, between Spain and Germany, or in Germany between Tyrol and Saxony. Religion and civilization accordingly occupy not an equal but an inverted position in regard to each other, so that with the progress of the latter the former retreats.—*Strauss*.

We are fooled with martyrdoms that make us break out into laughter. The Tituses, the Trajans, the Marcus Aureliuses, are painted as monsters of cruelty. Fleuri, abbé of Loc Dieu, has disgraced ecclesiastical history by tales which a sensible old woman would not tell to little children.

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What name shall we give to your executioners? Phalaris and the Busiris were the gentlest of men in comparison with you. Does not your inquisition, which still remains, make reason, nature, and religion boil with indignation?—*Voltaire*.

To say that every vegetable and animal species is the special result of a distinct divine fiat is to put a veto upon all scientific inquiry in the region of biology. But to-day such a veto comes too late. The world has learned too much under the guidance of the doctrine of evolution, too many regions of knowledge have been fertilized by it, too many individual minds have found in it a never-failing spring of instruction and intellectual stimulation, for any overthrow, or even any obscuration, of the idea to be possible. What, we ask, have its opponents to teach? They are compelled to recognize the general principle of evolution in history, geology, and many other fields of research, and so far as they do, their intelligence has free scope. But what do they teach instead of it in the field of biology? Absolutely nothing. They simply draw a line and say, "Here begin wonder, miracle, mystery, all that is arbitrary and thought-confounding." To the opponent of evolution the resemblances, analogies, and homologies that run through animated nature are simply so many false lights, *ignes fatui*, suggesting community of origin where community of origin there is none. Rudimentary organs signify nothing, neither do the facts of embryology. All that can be said is that God made things as they are, rudimentary organs and all, just as suited himself. If different species and genera show resemblances, it is simply because the same ideas kept running through the Divine Mind. Such is the sum and substance of anti-evolutionist teaching. That it is anti-scientific, and that it tends to nothing less than paralysis of the intellectual powers, is evident at a glance. Fortunately it is confined nowadays to synods and conferences, and even there is not received with entire favor. At the recent Ecumenical gathering of Methodists at Washington an earnest divine from the Southern states found some of his brethren, particularly those from England, badly infected with evolutionary ideas. A similar discovery might be made in almost any similar assembly to-day. Evolutionists may therefore proceed very contentedly with their studies. They are in the right path, because they believe in the universality of natural causation.—*Professor Youmans*.

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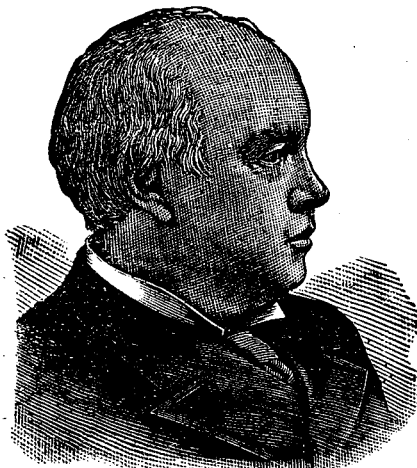
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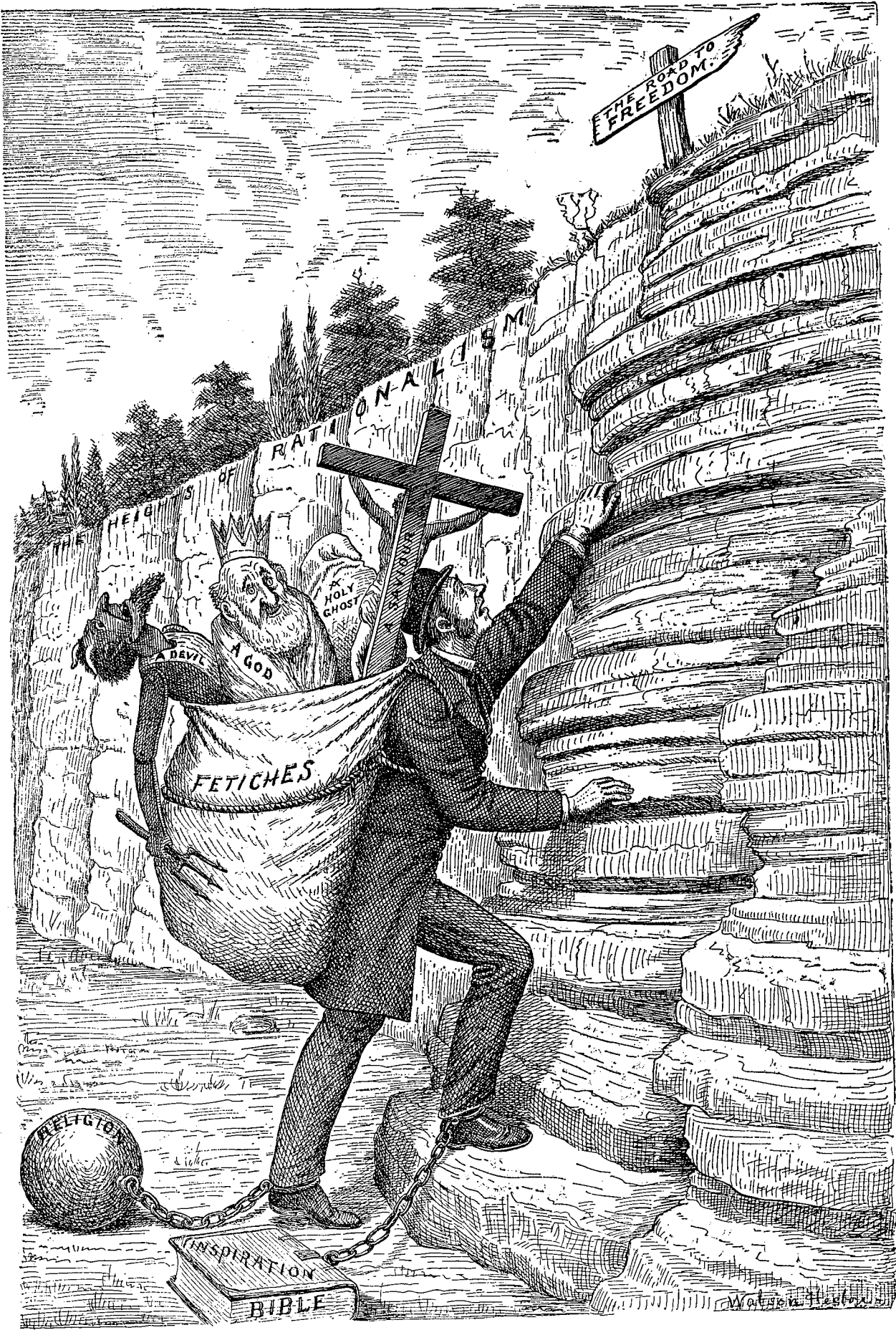
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Problems for Freethinkers.

A press of matter this week compels us to defer till our next issue our further reply to Mr. B. R. Anderson on Design and Theism. This matter of Theism, we will take this opportunity to say, we believe to be of considerable significance. For a very large portion of the people, we estimate, who have detected the falseness of Christianity, nevertheless still entertain a belief that there is a God, though not the Christian one. And as people believing thus incline to sympathize with worshipers of the Christian and such gods, thinking that as there is a God it is perhaps better that he be adored under varying and mistaken forms than under none at all, the outcome is harmful. A main reason of the indifference of Infidels, so often complained of, is this fact that a large part of them are Theists. Atheists are much better helpers in the fight against ecclesiastical tyranny than are Theists. If our readers will ask of each of their Liberal friends in turn if he believes in a God, and if so just what piece of evidence it is that leads him so to believe, and write to us the result of the canvass, it will, we think, be interesting. To be sure, unless the letters are short we fear that some will get shut out of our crowded columns, which are unable to contain all the good matter waiting even now.

Further, we may remark that our readers will find much entertainment and improvement in following out for themselves the lines of thought opened up by this Theistic problem. Such questions as (a) Is there a God? (b) Why was one supposed? (c) If there be, just what is the evidence? (d) Is he most evidenced by our intuitions? (e) Or by our moral principles? (f) Or by our intellectual faculties? (g) Or by the physical universe? (h) Or by design in vegetable or animal nature? (i) If there be not a God, what is the evidence? (j) Is Atheism or Agnosticism the more reasonable?—such questions as these, we say, asked by everyone of himself, and pushed to an answer, will elicit interesting and useful reflections. These, again, lead to other problems—which, by the way, Christians often demand that Freethinkers solve—such as (k) What is life? (l) Where does it begin? (m) What is consciousness, or mind? (n) Where

does it begin? (o) What is morality? (p) Where does it begin? (q) How can it be fostered? and a thousand others. Freethinkers need not stop short at denial of Christianity and arraignment of priest craft and preachercraft. This denial and arraignment are necessary, most necessary. But the negativ and fault-finding character of these activities may often pleasantly be alternated with work on lines more directly constructiv and more genial. While the pious are bedeviling their unfortunate brains over their barren and profitless nonsensicalities, Freethinkers may be enjoying and upbuilding themselves in trains of thinking pleasant and far-reaching. We hope to get, during the year, enough remission from such of our editorial labors as are more specially directed against historical Christianity and ecclesiastical abuses, to indite some columns on these subjects. Evolution, a principle which runs through all of them, and which is of particular fertility and charm, we surely must not fail to touch. Engaged in such researches, our readers will find—as it has been phrased—divine Philosophy not harsh and crabbed, as dull fools suppose, but musical as is Apollo's lute.

Freethought Converting Clergymen.

Two weeks ago we narrated the progress for several days of the trial of Rev. Dr. Briggs for heresy. On succeeding days the process of beyelping and benibbling this gentleman for not being a dunce or a hypocrit continued. Dr. Birch, assisted by Dr. Lampe, headed the horde of theologs who were so determined on keeping the oath which they had taken at their ordination not intellectually to advance. Birch's physiognomical appearance is what one would expect—that of a narrow-souled old bigot. Dr. Briggs's aspect is one of pleasantness and courage, not without a certain degree of intelligence.

On some days the preachers got to quarreling among themselves, and displayed much bitterness. Once one told another in so many words that he was no gentleman. We do not stick to say that most of the preachers present were no gentlemen. It is essential to the character of a gentleman that he be a truth-teller. Over half of the clergy at the trial, we estimate, must be aware that what they preach weekly is lies.

In summing up his defense to the two charges of denial that Moses was the author of the Pentateuch, and that Isaiah was the author of a certain half of the book that bears his name, Dr. Briggs said:

“The Westminster Confession of Faith nowhere states that Moses wrote the Pentateuch or that Isaiah wrote the whole of the book that bears his name. Therefore there can be no lawful case against me in the Presbyterian church. The testimony of holy scripture in the passages adduced does not show that Moses wrote the Pentateuch and that Isaiah wrote the book that bears his name. Therefore my statements are not in conflict with holy scripture and there is no valid case against me on the ground of holy scripture. Holy scripture makes it evident that Moses did not write the Pentateuch and that Isaiah did not write half of the book that bears his name. Therefore my statements are true and the prosecution are in conflict with holy scripture.”

Much more as pointed was said by the abandoned heretic, who finally declared that his opponents dwell in a cave of dogmatic faith and are as blind as bats to the world of reality, the truths of history.

Rev. Jos. Lampe, D. D., made a lengthful defense of his preposterous scriptures. One of his observations was:

“A biblical scholarship which is not in subjection to faith has always led to doubt, negation, and weakness.” Quite so. Then cried Lampe indignantly;

“It has been stated that Dr. Briggs knows more about the Bible than all his co-presbyters taken together.”

If Dr. Briggs does not know more, he at all events tells more. He has not the ignorance of some, or the mendacity of others. He is not a fool like some or a liar like others.

Prosecutor Lampe next insisted:

“But the Presbyterian church places faith above mere scholarship. It recognizes the truth that the one supreme and distinguishing characteristic of Christian people is that they are believers. They are an army of believers, called of God to fight the good fight, in which, not learning, but faith itself gives them strength and courage, since by it they lay hold of the arm of the Lord and make real the help of heaven for the conflict on earth. The power of the church is measured by its faith in the truth and promise of God. And so it has ever been the supreme duty of the church to guard against that falling away which comes through a desire for new things.”

Of course it is true, as the reverend here says, that “the Presbyterian church places faith above mere scholarship.” It indeed places faith above scholarship, and above fact, logic, and all that has any relation to common sense.

It is with smile-wreathed faces that observers will assent that “the distinguishing characteristic of Christian people is that they are *believers*.” “Believers” is indeed the apt term for Christian people. Never, never would Christians have been designated by us as examiners, investigators, discerners, or judges.

“Not learning,” continues the pulpiteer, “but faith itself, gives them strength.” If all that is needed to please this divine is an abstinence on our part from accusing Christians of strengthening their cause by learning, we assure him that he shall be pleased.

By this faith, we are further informed, Christians “lay hold of the arm of the Lord.” If they will stop at this and not go on to lay hold of the arm of the state, we shall make no plaint. We flatter ourselves that we could very creditably contend against the arm of the Lord; it is the governmental arm which these dissemblers have always insisted on using as backing, that has overcome and despoiled us.

Rev. Mr. Lampe rounds his paragraph with an admonition to the church to guard against “a desire for new things.” It would never have occurred to us that that institution needed such a caution. That body has, to be sure, introduced in the line of machines of torture some innovations and improvements. Some such instruments as the rack, the thumbscrew, the iron boot, the pincers for tongue-tearing, etc., have been either elaborated, or wholly invented, by the Christian church, with no little radical ingenuity; but apart from this advancement in a branch of mechanics of only subordinate usefulness we find no evidence of guilt of the horrible sin of progress.

Next blusters this parson militant:

“Objections are raised only against the methods of what is known as the higher criticism, the most distinguishing feature of which is its audacity. Intoxicated with its own immensity, it has brought itself under deserved suspicion. It brands a distinguished company of Christian scholars, who have done yeoman service in the maintenance and defense of God's truth, as mere traditionalists, who, in ignorance and prejudice, have despoiled the people of their Bible by erecting impassable barriers about it, and presents itself as the one great oracle of truth and certainty.”

Certainly if the traditionalists had “despoiled the people of their Bible by erecting impassable barriers about it,” we should place ourselves plump in favor of them. But this phrase, like a verse of scripture, “means something else.” Those poky animals known as traditionalists have not really taken the Bible from the people bodily and

holus-bolus. They have only misexplicated all its parts after their own happy way. Sometimes doing good, as by cloaking the lasciviousness of Solomon's Song under the pretense that the book is all about Christ's love for the church, they have, as Dr. Briggs intimates, done more harm, by feigning that the books had known and dependable authors, and by this means preventing the whole volume from sinking to its true human level. But we must not pause to enlarge upon the doings of these traditionalists, but proceed to the enjoyment of the next gem of thought dealt out by our amusing Lampe:

"Nothing, this higher criticism claims, has been settled by the great thinkers of the church during more than eighteen centuries."

This charge of Dr. Briggs, or of the higher criticism, is undeniably warranted. Christian commentators, as Thomas Paine remarks in his epigrammatic way which produces such comic effects, "have disputed and wrangled, and anathematized each other, about the supposable meaning of particular parts and passages; one has said and insisted that such a passage meant such a thing; another, that it meant directly the contrary; and a third, that it meant neither one nor the other, but something different from both; and this they call *understanding* the Bible."

Pretty soon this dullish old parson got upon the article of indictment which charges Dr. Briggs with teaching the doctrine of sanctification after death. This teaching is to the effect that after the death of the body the soul enters a state in which it gradually develops and improves. On viewing over the mental and moral make-up of this prosecutor, we are moved to express—not, to be sure, a belief, but—at least a hope that this is so.

Next we light upon something shocking. A childhood's ideal is shattered:

"Dr. Briggs illustrates his idea of sanctification in the next world by a reference to Abraham. In this life, he affirms, the old patriarch lived on so low a stage of moral advancement that, did he live now, we could not receive him in our families, and might be obliged to send him to prison lest he should defile the community by his example. But he states that 'when he went into the abode of the dead he held his preeminence among the departed. He made up for his defects in this life by advancing in the school of sanctification there open to him.'"

In reply to this Dr. Lampe warily forbears canvassing Abraham, contenting himself with wanting to know "where Dr. Briggs gathered all this information" about progressive sanctification. Then he tackles a new point:

"But, says Dr. Briggs: 'It is unpsychological and unethical to suppose that the character of the disembodied spirit will all be changed in the moment of death.' And this is probably the real ground of his objection to the received doctrine. The fact has already been referred to in this case that Dr. Briggs, unconsciously to himself it may be, is under the influence of a philosophical principle of naturalism. It runs in a greater or less degree through all his writings, and here he yields to it so thoroughly that anything contrary to it must not even be supposed to be true. According to this psychological and ethical principle the transformation of a saint of God in the dying hour to perfect holiness must be held to be a magical illusion. But the divine grace often works great transformations very suddenly which are not at all magical nor illusory."

Lampe thinks it deplorable that Dr. Briggs should be, "unconsciously to himself," "under the influence of a philosophical principle of naturalism." Abhorred of the church has ever been naturalism, like everything else commendable and beneficent. But just as true as that this clergyman and many of his brothers are under its influence, with which we Freethinkers are tirelessly imbuing all the branches of thought—just so true is it that in the end this hated Naturalism, and naught but it, shall triumph and reign, and its enemy, Supernaturalism, be cast into outer darkness forever.

Then, too, our prosecutor is disquieted by the apprehension—

"There is also so thin a wall or partition between this doctrine of progressive sanctification in the middle state and the Roman Catholic doctrine of purgatory, that the former will very readily slide into the latter. It will also open the door to far wider divergencies from the faith."

The doctor forgets the exceptional utility of the doctrine of purgatory for bringing in money—

for which end, indeed, some say it was specially got up.

"Dr. Briggs presents a doctrine of the holy scriptures which completely undermines its infallible authority as the only rule of faith and conduct. With an extensive field of circumstantial errors pervaded by errors of which no one knows the number, and in which it is impossible to draw the dividing line between what is essential and non-essential, and with a text that is merely human, in which the exact residuum of divine truth cannot be determined, we have a Bible on which no one can rest with certainty or build with joyous confidence."

Yes, it is to be feared that if the Briggsian doctrines prevail we can no more "build with joyous confidence" on those beautiful beliefs such as that most of our brothers and sisters and sons and daughters will enter at the broad gate to fire-girt writhings everlasting.

However—

"The Presbyterian church feels in conscience bound to continue her unbroken testimony for a truthful Bible. . . . It is plain that Presbyterians desire to keep their old faith in this respect in its purity. They do not want to foster these new doctrines of Dr. Briggs. . . . Jealous regard for the old faith is a good thing, and is especially to be commended when the minimizing of great truths is so much in fashion. The tendency of our age to believe as little as possible is sapping the strength of faith and depriving the Christian life of its vigor."

When the vote came to be taken Dr. Briggs was acquitted on each of the six counts. The votes varied on the several charges. On the third count, which was

"Teaching that errors may have existed in the original text of the holy scripture as it came from its authors, which is contrary to the essential doctrine taught in the holy scriptures and in the standards of the said church, that the holy scripture is the word of God, written, immediately inspired, and the rule of faith and practice," the votes were 68 to 61.

The fourth charge was that the accused had taught that the Pentateuch was not written by Moses, but consists of two parallel narratives by different men, these subjected to changes by ancient Jewish editors. On this the vote was 72 to 53.

On the sixth charge, which was

"Teaching that sanctification is not complete at death, which is contrary to the essential doctrine of the holy scripture, and of the standards of the said church, that the souls of believers are at their death at once made perfect in holiness," the vote stood 69 to 57.

Neither the parties engaged nor any of the public have been able to make out whether the vote was on the question whether these doctrines are true, or on the question whether the accused had uttered them. Dr. Briggs, for his part, avowed the utterance, and continued it throughout the trial. No one knows just what the voters have done, not even themselves. The plainest thing about the matter is that a good many clergymen admired Dr. Briggs personally and voted as they thought would help him.

The trials of the case have but begun. It must now go through heaven knows how many synods and general assemblies.

When St. Elliot P. Shepherd heard the verdict he lugubriously inserted in his pious *Mail and Express* the following solemn reproach:

"When the ministerial judges confront their congregations to-morrow morning many of them may find that their people think that they have pronounced, as agreeable to the Bible and laws of their church, the assertions that the Bible is fallible, that reason can make a man a representative Christian as well as the scriptures, and that when our Lord taught a certain doctrine of the Old Testament he taught what was not true, and when he quoted writings as being by Moses he did not know what he was doing, but merely adopted mistaken popular opinion."

While the East has been edified by the acquittal of Professor Briggs—an acquittal which practically nullifies the creed of Presbyterianism—the Middle states have been grieved by the conviction for heresy of Professor Smith—a conviction which has worked something like a boomerang, for the executive committee of the board of trustees of Lane Theological Seminary have given Professor Smith notice that he will be expected to retain his chair in the seminary in spite of the action of the presbytery, and Professor Roberts, who was active in the prosecution of the "heretic," has been informed that his resignation at the end of the year would be acceptable. Truly these be queer times among the brethren.

Acknowledgment.

Not being able physically to write, nor financially to hire others to write, letters of grateful acknowledgment to the friends who are helping us out of our most unpleasant situation by increasing the number of readers of *THE TRUTH SEEKER*, we have this week printed a large number of their letters. It will be noticed that these epistles are short, but they are just as the friends wrote them—barring personal allusions. Short as they are, they are mighty pointed and tell a tale as well as any poet could tell it, sweetest of singers though he be. This added number of readers means that Freethought is going to be known in scores of places hitherto dead in their superstition, and we believe that the good effects will be apparent. And we hope to put *THE TRUTH SEEKER* permanently into a great many other hands, and shall be able to do it with the assistance of our good friends. A great number of names have been sent us and to all of them we shall send copies of the paper. We hope some of them will subscribe, but feel morally sure that some stagnant thoughts will be set circulating.

We have also to thank our old and true friend Alexander Cochran for a gift of \$6.50—balance of a ten-dollar check. Also Mr. H. L. Wright, who sent a dollar to help along. Also Captain Silas Latham, of the Nutmeg state, who is of the salt of the earth as well as a salt of the sea. Every time the Gertrude Summers gets in from the South with a few thousand bluefish stowed away in the hold Captain Latham comes up and tells us where he caught them, and before she unmoors he drops in to get some books to read when his anchor is down, the Summers head on to a big sea, and the spray flying over her so that "on deck" is like being under a shower-bath. The captain never goes outdoors when it rains, he says. He sailed from this port last week, making his usual call here for good luck—and he is the luckiest, or the keenest, fisherman of the fleet—and when he went away he left a "little something to keep *THE TRUTH SEEKER* afloat," as he put it—twenty-five good dollars and two years' subscription. May the bluefish swarm merrily around every hook from the Summers—may ice be cheap and the bluefish heavy, and never a sheet or halliard part on any schooner he owns. May the winds blow from the north when he wants to go south, and hard from the south when his bowsprit points this way. May topsail breezes and schools of fish attend him ever!

And W. K. Blodgett sent seventy cents more than the books he ordered came to, and Jacob Josephs made it a dollar. Mr. N. C. Creede, vice-president of the Amethyst Mining Co., writes:

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Fearless Samos Parsons, eighty-nine years of age, mourning the recent long separation from his helpmate, and listening to the rustle of the wing which love hears, sends us ten dollars as our share of the two hundred dollars he has distributed among the active workers for the cause he loves. He also uses the opportunity to read us a little lecture for our various shortcomings—which his years and good works amply entitle him to do—although he is wrong, as a matter of course.

To all of these, and to all of those who have written us ordering books and renewing subscriptions, we return our thanks and a New Year's wish for their continued prosperity and good health.

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For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated" in board covers (\$1).

This is a splendid opportunity to obtain books which every Liberal desires to have at an exceedingly low price. Old and new subscribers can avail themselves of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

The Disruptive Influence of Religion.

Among the manifold evil effects of religion, one is its tendency to hostile nation against nation, and one part of a nation against another part. During past ages religion continually bred war of one nation on another and of one section of a nation on the rest. No agency has been more potent in raising those national differences and prejudices which yet keep the Old-World nations in their costly and brutalizing war posture.

We will here give some instances of religious antipathies struggling to disrupt nations at the present day, and failing to do so only because of the strenuous counteraction of government.

Germany yields one example. The struggle there between Catholics and Protestants is bitter, and the news comes:

"The religious antagonisms reawakened in Prussia will be found to have stimulated the growth of particularist, and perhaps even secessionist, sentiment in the South German states."

From India we receive this communication, by way of Col. F. Hilder, formerly of the British army there:

"It is an open secret, one which the natives themselves are by no means slow to admit, that the moment the strong hand of England was removed the old feud between the Mohammedans and Hindoos would break out in terrible force."

In Ireland Catholics and Protestants have been fighting from time out of mind. The Protestants of Ulster province, being in the minority, are piteously pleading that Home Rule be not granted. They know that an Irish parliament at Dublin would make short work of them. The Catholics assume the same indignation when accused by the Ulsterites of tyrannical intentions that they do when charged by us with past crimes and present eagerness to commit more. They declare themselves pitifully aggrieved and outrageously insulted by the assertion that their gaining control would plunge Ireland in "disorder, violence, and bloodshed."

Samuel P. Putnam will deliver the Paine anniversary oration on the 29th for the Liberal League of Philadelphia. It is probable that the battle with Congress for the opening or closing on Sunday of the World's Fair will be over by that time, and Mr. Putnam will again be in the lecture field. In the mean time he will accept calls to lecture in places within a short ride from Washington. Address him at 1,325 G street N.W., Washington, D. C.

There seems to be more trouble in store for Christ Schweinfurth, ex-Methodist preacher, and present dupe of religious idiots. Mr. James O'Gilvie, who has spent a year at the "Heaven," is on the warpath, having fallen from grace, and now threatens to expose Schweinfurth. O'Gilvie came from Canada with his wife two years ago and took up his abode at the famous Schweinfurth heaven. When he joined the colony he turned over all his possessions, about \$4,000, to Schweinfurth, and he has now placed the case in the hands of an attorney for collection. Life at "Heaven" was not as full of delight for the old man as he had hoped, and he promises, whether Schweinfurth settles or not, that he will turn the eyes of the public to the way in which things are done at this famous place. Mrs.

O'Gilvie has not lost her infatuation, and refuses to leave with her husband.

The "restoration" of Dr. McGlynn may not be so complete as reported. The church desires the impression to prevail that Mr. McGlynn has taken it all back, and the priest would have people believe that he has taken back nothing, but that "the church" has been with him all the time, and that it was only the men then in power he was opposing. The restoration, consequently, is limping along till the pride of one or the other of the parties suffers a collapse. But however it turns out, the attempt to get Dr. McGlynn back is a weakening on the part of the church. The excommunicated priest had a following, and they were gradually drifting away from Rome, helped along by the spirit of independence which people will acquire in this country in spite of theological fetters. The church was weak enough to want them to return to the fold, and evidently has made concessions. It is a good sign that the people are gaining strength and the church is losing it.

Sidney H. Morse writes in the *Conservator*: "Ingersoll has had great audiences here in Chicago for his lectures on 'Voltaire' and 'Miracles and Myths.' It can't be all eloquence or curiosity that draws the multitude. It may be said of him also 'The people hear him gladly.' They see his points and applaud without reservation. The query is, Who are all these people, and where do they come from? One does not see many faces from the Unitarian churches there—more, perhaps, from the Ethical Society. But, all told—empty all the Liberal churches and Ethical people in Chicago into McVicker's Theater, and they would no more than fill the gallery. The great body of Ingersollians are from the outside somewhere. And a very intelligent, well-clad crowd it is. The same was true at Duluth a year ago—a large theater crowded from floor to ceiling—sitting or standing there over two hours to hear him discourse on 'Shakspeare,' and taking great care to applaud all his religiously heretical talk. It means somewhat. The Unitarians generally speak of Ingersoll as lacking in culture, not up in all the later biblical criticisms. All of which may or may not be true without much affecting the common sense of the man. The time will probably come when all this fine 'criticism' will carry little weight anywhere. People will live from the facts, experiences, insights of to-day—knowing quite as well as the ancients what each moment or emergency calls for or demands. All those old 'inspirations' were born of a genius that yet clings to human nature, and provides men and women more and more with a ready, opportune wit and wisdom, so that they speak and act from themselves, rather than from hearsay or tradition. It is a part of the democratic urge that is so conspicuously liberating the nations and endowing individuals with reason and vim. Mangasarian's 'Luther and Ingersoll,' the other Sunday, was a poor interpretation of the latter, describing Ingersoll's work as wholly negative—a denial, and not an affirmation, of truths or virtues. The speaker did not heed his own saying that 'one must first comprehend another's thought before he can criticize it.'"

Notes About Books and Other Things.

Dentist Caleb Weeks has reduced the price of his books. "Human Life" is now one dollar; "Selections from the Poets, with Responses," one dollar; and "Songs of the Morning," seventy-five cents. The doctor's friends will appreciate his sacrifice.

We shall soon have ready a new edition of "Liberty in Literature," Colonel Ingersoll's address at the Testimonial of Walt Whitman, delivered in Philadelphia, October 21, 1891, to which we have added the oration at the funeral of Whitman, in Camden, in March, 1892. This is the first time this latter oration has been put in permanent form, and adds value to the other, completing Colonel Ingersoll's tender estimate of the people's poet.

Mr. B. O. Fenton, the indefatigable reader, of Bundysburg, Ohio, writes of Keeler's "Short History of the Bible." "This is certainly one of the greatest productions of the age. Short but unanswerable are the arguments that it contains, highly indorsed by 'Bob.' Every Freethinker ought to have ten copies and lend nine and thoroughly study the other one. He clearly

proves the growth of the Bible, and backs his arguments up by the highest authority."

We have purchased the plates of W. S. Bell's "Handbook of Freethought," as well as the remainder of his stock, and they are now on the way across the continent. We shall be glad to get orders for the book again, having been out of them for some time, and when those are gone we shall print a new edition. It is too valuable a book to lie on publishers' shelves. The price is \$1.25.

We are glad to see that Mr. Eckler is pleased, testimony to which effect is found in the subjoined letter:

"New York, Jan. 5, 1893.
"TO THE EDITOR OF THE TRUTH SEEKER, Dear Sir: I am pleased to learn that Mr. Geo. E. Macdonald, 'a distant brother of the Editor,' and my old friend, is again to become a contributor to THE TRUTH SEEKER. His writings were always popular and interesting; and the sooner he commences to write, and the oftener he sends his communications, the better for the Freethought cause and for the enjoyment of your readers.
"Yours truly, P. ECKLER."

A book that we think Liberals will find of great value and usefulness is one just published out West. It is written by James B. Alexander, and the title is "The Dynamic Theory of Life and Mind." It is an attempt, as the author modestly puts it, to construct a system of rationalism in harmony with science. It is, however, quite as useful for its condensation and plain stating of what evolution has taught us, and the authorities cited by the author are all acknowledged as leaders. We shall soon publish an extended review of the work, by a competent philosopher. The work is large, as it must necessarily be to cover even partially such an extensive field, and the price is consequently \$2.75. We have ordered quite a number of them, because we think it a work worth circulating.

Lectures and Meetings.

JOHN R. CHARLESWORTH'S lecture appointments are:

Seattle, Wash. (de Jan. 13-16)	Merced, Cal. Feb. 19
bate with Braden).	Savannah, " " 27
Tacoma, Wash. " 17	El Monte, " " 28
Buckley, Wash. " 18-20	" " " Mar. 1
Port Angeles " " 22	Santa Ana, " " 5
Forest Grove, Ore. " 27-29	San Pasqual, " " 6-8
Silverton, " " 30, 31	Tucson, Ariz. " " 23-26
Silverton, Ore. Feb. 1	Albuquerque, N.M. " 31
Barlow, Ore. " 3-5	" " " April 1, 2
Grass Valley, Cal. " 8, 9	Trinidad, Col. " " 4-7
San Jose, " " 12-14	Leadville, " " " 10-12
Selma, " " 16, 17	

He will return via Arizona, New Mexico, Colorado, Nebraska, and Iowa. Friends in those states desiring lectures should address him at 345 West Randolph street, Chicago, Ill.

J. E. REMSBURG will start East early in January. His list of appointments, as far as arranged, is as follows:

Elwood, Ill. Jan. 14, 15	De Ruyter, N. Y. Feb. 6
Chicago, Ill. " 15	Glens Falls, N. Y. " 7-9
Belvidere, Ill. " 16-18	Saratoga, N. Y. " 10
Rensselaer, Ind. " 19	Hartford, Conn. " 11
Dowagiac, Mich. " 20	Boston, Mass. " 12
Allegan, Mich. " 21	Worcester, Mass. " 12
Gr'd Rapids, Mich. " 22	Cotuit, Mass. " 13
Shepherd, Mich. " 23-25	Osterville, Mass. " 14
Leslie, Mich. " 26, 27	Manchester, Conn. " 15
Detroit, Mich. " 28	Bristol, Conn. " 16
Toledo, O. " 29	New York, N. Y. " 17
Findlay, O. " 30, 31	Orange, N. J. " 18
" " Feb. 1	Newark, N. J. " 19
Cleveland, O. " 2	Philadelphia, Pa. " 19
East Otto, N. Y. " 3	Lebanon, Pa. " 20
Newark, N. Y. " 4	Washington, D. C. " 21
Constantia, N. Y. " 5	

Appointments to be filled on his way West will be announced later.

THE Manhattan Liberal Club lectures for January are as follows. The Club meets at 220 E. 15th street:

January 6th, "Education and the Power of Public Opinion," Wm. Hansen.
January 13th, "The Growth of Sentiment on the Peace Question," Belva Lockwood.
January 20th, "Has Man a Soul?" Henry Rowley.
January 27th, "The Potency and Promise of Modern Science," Dr. Wm. H. Von Swartwout.

THE Brooklyn Philosophical Association meets at Fraternity Rooms, Bedford avenue and South Second street, Brooklyn, E. D., Sundays, at 3 o'clock P.M. The program for January is as follows:

January 15th, "The True Philosophy of Shakspeare's Poetry," Mr. A. G. Sullivan.
January 22d, "Prophecy and Miracle," Mr. H. Rowley.
January 29th, "Celebration of the Birthday of Thomas Paine," Mr. T. B. Wakeman.

INGERSOLL SECULAR SOCIETY meets at Paine Hall, Boston, Sundays, at 2:45 P.M.

THE Newark Liberal League meets at 177 Halsey street, corner Market, Sundays, at 3 P.M.

OHIO LIBERAL SOCIETY meets at Douglass Hall, northwest corner Sixth and Walnut streets, Cincinnati, Sundays, at 7:30 P.M.

THE Chicago Secular Union meets every Sunday evening at Lincoln Hall, 68 Adams street, between State and Dearborn streets.

THE Liberal League holds session at Industrial Hall, Broad and Wood streets, Philadelphia, Sundays, at 2:30 and 7:30 P.M. Lectures and debates.

Science and Progress.

Russian Caesarism.

The Russian empire at present claims 117,000,000 inhabitants, and since the beginning of this century the territory subject to the sway of the hideous despotism has increased at the average yearly rate of 22,000 square miles. The system of espionage and government interference with personal rights is also getting worse from year to year, but the Christian hypocrites of the Old World have, after all, no right to complain. The Roman world-empire, with its worship of joy and free circus games in the paradise of southern Europe, was not moral enough for them; their Holy Alliance combined against the heir of the French Revolution and made him expiate his reform plans on the rock of St. Helena. They have now to submit to a knout-revival of Caesarism in the frozen deserts of the North.

An Eastward Exodus.

The cholera blockade has depressed the rate of immigration one-third below its usual average, but that decrease does not appear to affect the equanimity of our passenger-agents any more than the delay in the expected Chicago boom. They probably foresee a chance to recoup themselves next March by the Eastward rush of meritorious office-seekers and Christian crank reformers. The Sabbath-law saints have already begun to forge signatures for their proposed monster petition.

Jesuit Pets.

Guzman Blanco, who knew Jesuit morals from personal experience, described the South American mission Indians as "creatures whose vices degrade them much lower beneath the level of beasthood than their degree of intelligence can be said to raise them above that rank."

Cause and Effect.

The darkies of northwestern Kentucky are indulging in a revival resembling the ghost-dance craze of the Sioux Indians. In the larger cities their meetings are protracted till long after midnight and are being watched by the local police. The result is an unusual stringency of the poultry market.

Christian Ethics.

Thomas of Aquina, a model saint of the Christian church and quoted by numerous popes as a chief exemplar of the faith, holds that "farmers and mechanics are too much engaged in worldly pursuits to have a claim to enjoy the full rights of citizenship." As a rule he objects to the selling and buying of human chattels, but remarks that if slaves are kept it is good policy to select those of strong body and weak mind (*mente deficientes*), and get them, if possible, from foreign countries, to lessen their chance of exciting successful insurrection against the authority of their masters.

Monk Literature.

Rohrbacher, in his *Histoire de l'Eglise Catholique*, states that the monks of the Franciscan convents were instructed to scratch their ears like dogs whenever they felt disposed to intimate a hankering for a peep at a pagan author (such curs as Virgil and Plato being now and then admitted to the files of their libraries); and the canons of criticism held by their modern successors are well characterized in an orthodox almanac published at Donauworth, Germany. The editor of that edifying periodical calls the philosopher Lessing a "shameless thief," and the poet Goethe a "sneaking egotist, who was directly responsible for the early death of his rival, Schiller."

Fashions in Pets.

The fashions of the dry-goods market appear to become international much quicker than those in dogmas or dogs. The pot-bellied pug-dogs that have multiplied so rapidly in the United States were discarded in Europe long ago, so thoroughly, indeed, that in Austria and France the breed has become almost extinct. In Vienna they have been superseded by black poodles and in Paris by Italian greyhounds, while the Russians, like their Prussian neighbors, delight in canine Jumbos, St. Bernards, and Danish mastiffs. At the beginning of this century, spaniels were all the rage, but the undeniable beauty of the King Charles breed could not compete with the grotesque ugliness and cunning tricks of the Scotch terrier.

Grease Vs. Prayer.

The steamer Umbria, after a week's battle with storms much worse than those encountered by the Spree, has reached port without the assistance of any prayer experts whatever, by the prosaic device of plastering her ice-clogged machinery with a triple dose of axle-grease.

Post-Mortem Troubles.

The cremation controversy ought to be decided by the fact that the frequency of grave robberies

has almost doubled in the course of the last ten years. A stoneware urn, with a handful of ashes, would be tolerably safe against the greediest burglar, but the churchyard hyenas appear to defy private vigilance committees as successfully as the public guardians of the law.

A Martyr of Freethought.

A Valparaiso firm has published a volume of "Memoirs and Correspondence" of the late Manuel Balmaceda, who, judging from the changed tone of the Chilean press, stands a fair chance of being canonized as a martyr of patriotism. Patrick Egan, with all his political sins, is unquestionably a shrewd observer, and there seems no doubt that the leader of the South American Liberals fell a victim to the intrigues of the church party. His reforms extended to every branch of industrial and administrative concerns, but he was guilty of the never-pardoned sin of having attempted to emancipate education from the control of the clergy. Personally he was a radical Freethinker. "Our chief advantage" (in Chili), he once told a representative of the Lima press, "is the neighborhood of the Patagonian snow-fields, for it seems that the fury of bigotry cools as we approach the poles on either hemisphere. Valparaiso, New York, and San Francisco are safe enough, but Lima and New Orleans have to be on their guard against revivals of hierarchy." Near his Valdivia summer-home he had made the acquaintance of an American family whose youngest son accompanied him on all his rambles, but declined repeated invitations to follow his patron to St. Iago. Among the papers captured by the commissioners of the victorious Junta there was a note to that summer friend—twelve words, written on a large envelope, in tolerably orthographic English: "My dear little Diogenes, I step out of your sunlight. Good-bye."

Tricky Gnomes.

The priests of the south European mining districts managed to impress their parishioners with the belief that the hobgoblins of the mountains would hide their treasures in the most secret places unless their evil influence had been counteracted by well-paid prayers. On our own side of the Atlantic the neglect of that precaution seems to have led to similar results. The California *bonanzas* had eluded the pioneers for two hundred years and ceased almost completely as soon as the Transcontinental railroad had crossed the Sierra Nevada. The Black Hills boom, too, lasted only while the auriferous district had to be reached by a wagon journey across vast stretches of intervening deserts. The latest Eldorado almost defies the competition of Eastern treasure-hunters. With the sole exception of central Alaska the new gold-placers of the San Juan district are located in the most inaccessible region of our national territory—the bleak tableland of southern Utah, swept by blizzards in winter and by sandstorms in summer, and as poor in water and timber as the Staked Plains of western Texas.

Microscopic Problems.

The traveler Wartegg observes that weak eyes do not afflict the population of our Western states near as much as the composite population of the East—the state of New York, for instance, where he claims to have seen twelve spectacled guests at one dinner-table. The eminent ethnologist must have attended a Brooklyn church fair banquet, with the usual *menu* of delicacies invisible to the naked eye.

F. L. OSWALD.

CATHOLICS and Protestants hailed alike the great work of Delrio. In this the power of devils over the elements is proved first by the holy scriptures, since, he declares, "they show that Satan brought fire down from heaven to consume the servants and flocks of Job, and that he stirred up a violent wind, which overwhelmed in ruin the sons and daughters of Job at their feasting;" next, Delrio insists on the agreement of all the orthodox fathers that it was the devil himself that did this, and attention is called to the fact that the hail with which the Egyptians were punished is expressly declared in holy scripture to have been brought by the evil angels. Citing from the Apocalypse, he points to the four angels standing at the four corners of the earth, holding back the winds and preventing their doing great damage to mortals; and he dwells especially upon the fact that the devil is called by the Apostle a "prince of the power of the air." He then goes on to cite the great fathers of the church, Clement, Jerome, Augustine, and Thomas Aquinas.—*Ex-President White of Cornell University.*

Hostess: "What has become of Sandy Smith, who stood so high in your class?"

Alumnus: "Oh, he's taken orders."

Hostess: "He's in the ministry then?"

Alumnus: "No; in a restaurant."

Communications.

Popular Delusions.

An eloquent lecture on this subject was recently delivered in our town by that zealous champion of orthodoxy, Hon. George R. Wendling, who, according to his own statement on the platform, has uttered the same opinions before very large and highly delighted audiences in many cities, including, I think, New York. It is well worth while to know what people like to hear, and how far it is good and true. Such a vigorous denunciation of the practice of urging one's own election to office is certainly a public benefit; for it is only those who work disinterestedly who can keep politics pure. I also agree cordially with the lecturer's denial of the value of merely emotional religion, and with his affirmation of the unequaled superiority of the present age, not only in physical vigor but in moral elevation. His tribute to modern philanthropy dwelt very properly upon the emancipation of women, as well as on the cessation of hanging and burning witches.

It is rather queer, though, for a man who delights in this progress, to deny any intellectual superiority of the present age to the past. He did admit that the steam-engine, the telegraph, and one or two other recent inventions, were worth mentioning; but he insisted that, in other respects, our intellectual superiority to the past is merely that there are more of us who know, but not that any one of us knows more. Among the subjects about which he said that nothing has been found out during this century was the origin of the colors of flowers. I should not have supposed that even a popular lecturer could be so utterly ignorant of Darwin's works. It was equally refreshing to hear that substantially everything which has yet been discovered about mathematics is inscribed on a stone, about twenty inches long by ten wide, carved in ancient Nineveh. This, of course, is the same stone spoken of in the famous lecture on "The Lost Arts" by Wendell Phillips; but he merely speaks of it as "containing an entire treatise on mathematics." It looks as if all that was known about mathematics then could be told briefly. I was not surprised at the repetition of the statement by Phillips that Nero used an opera-glass; but it was rather startling to be told, as we were the other night, that not only the principles of hygiene were fully understood by the ancient Hebrews, but also the art of war. Here I suspect that the eloquent lecturer had a grateful remembrance of the mighty deeds achieved by Samson with a jawbone like that still in use.

Ridicule of a speaker who tries to make his audience put science down among popular delusions is perfectly just. Better men than he take the same ground that science is merely an aid to useful inventions but no guide to truth. The great conflict of the age is between scientific and theological methods of thought. Every reader of this journal knows which it was that abolished punishment for witchcraft. The lecturer I criticize said this great reform was not due to Rationalism but to a revival of interest in the gospels. He could not have mentioned any books which did so much to strengthen belief in witchcraft by teaching the kindred fancy of possession by Satan. The atrocities at Salem were largely due to the ministers; clergymen held firmly to the reality of witchcraft after educated laymen had given it up; and among its latest advocates was that mighty champion of gospel Christianity, Wesley. This century is philanthropic, because it knows better than any of its predecessors how to put kind feelings into practice. It is the best proof of our intellectual superiority that we know so much more than our ancestors about the rights of women, the claims upon us of the insane, the limits of just punishment of crime, the proper treatment of criminals, the duties of man to man. Much of this precious knowledge was given us by Bentham, Mill, and other Rationalists.

The value of the light recently thrown by science upon the history of our planet, including the process by which the various races of plants, animals, and especially men, have developed, ought to be plain enough to every educated man. The discovery by Huxley, Pasteur, and other living investigators of the potency of germs is of particular importance in three directions. It has led to the invention of the canning process, now so widely used by housekeepers and professional packers, to the great increase of comfort and improvement of health in all civilized lands. It has reduced the danger of blood-poisoning in surgical operations so much as to save a countless number of lives which must otherwise have been lost. It has taught physicians how to check the spread of consumption, hydrophobia, and other deadly diseases.

Much might also be said about recent discoveries in chemistry, and other practical departments of science. The highest truth is valuable for its own sake; and no book ever written has, I think, done so much to enlarge this most precious of all our possessions as the "Principles of Psychology," in which Herbert Spencer showed what is the origin and authority of conscience and the other intuitions.

There are, of course, many conflicting opinions about the value, in all respects, of the work done by Darwin, Huxley, Spencer, and their co-workers; but there ought to be only one opinion about the justice of ignoring that work in a lecture about the intellectual character of the present age. If I fee a lawyer for his opinion about my legal rights and privileges, but find out that he has paid so little attention to recent statutes and decisions as to make his opinion worthless, I have a right to think I have been swindled. If I buy a book just published as an account of recent discoveries in Africa, and find that the writer has taken no notice of Stanley, or any other explorer during the last fifty years, I can complain justly that I have been imposed upon. What else can I say of a lecturer who comes out of the shadow of a great library to make large sums of money by telling to one big audience after another, a story which has been prepared so hastily and with such a plain desire to make a sensation rather than to tell the truth as to give a thoroughly false idea of our intellectual privileges and duties? Have I no right to require of a man who takes money from me and my neighbors for showing us a picture of the age in which we live that he should at least take ordinary care to make his picture tolerably accurate? Is it right that a lecture should be at the same time so plausible and so erroneous as to tempt the hearer to say that its title ought to run thus, "Popular Delusions, by One of Them?"

Concord, Mass.

F. M. HOLLAND.

McGlynn's Worthlessness.

TO THE EDITOR OF THE TRUTH SEEKER, Sir: Dr. McGlynn, the poor Jesuit priest that was excommunicated by Archbishop Corrigan two years ago, has been ever since cringing and fawning to be restored again to favor with the bishops and priests, and has at last succeeded, by the power of the pope, delegated to his holiness Monsignor Satolli to settle the case.

That Father McGlynn never was sincere and honest in all his remarks about the pope and the bishops and priests in his discourses delivered in the Cooper Institute and other places through the country is well considered. He touched on the course of Rome very gingerly on all occasions. People said: He will be back in the church of Rome before long. "That great toe of the pontiff Leo XIII. is destined to be kissed." Protestants knowing the prevarication, deceit, and intrigue practiced by the church of Rome put but little faith in all the pretense of Father McGlynn.

On his ordination he swore to support the pope in all matters of religion emanating from his holiness. Right or wrong, implicit obedience is demanded. "I," says the pope, "am God's viceroy on earth, and have the keys of heaven and hell. Whatever I lock up is locked up, and whatever I choose to loose is loosed, and there is no use trying to get around it. Have I not the key dangling in front of me with a chain about my neck as a warning to the faithful and a terror to the timid and disobedient?"

'Tis true that in the sixteenth century Pope Paul refused to grant the request of a Spanish knight, Ignatius Loyola, for a religious order, until he proposed that, besides the three vows of poverty, chastity, and monastic obedience, his society should take a fourth vow of obedience to the pope, binding themselves to go whithersoever he should command for the service of religion and without requiring anything for their support.

Paul granted the most ample privilege to the members by a bull, and appointed Loyola to be the first general of the order. Before the expiration of the sixteenth century they had obtained the chief direction of the education of youth in every Catholic country in Europe, as they are now striving to gain the ascendancy in this beloved land of ours. Witness with what assiduity and perseverance they continue to agitate our free school system.

Poor Father McGlynn. He is to be pitied. He has lost many friends who were in favor of his previous determination not to be humbugged by an order from a presumptuous Irish bishop. But now he is like "the dog that returned to his vomit"—pat him on the head and say, "Poor doggy, poor fellow," and he will lick the hand that smote him.

Dr. McGlynn has actually declined to say anything on the subject. If he was an honest, fearless

man he would stand erect and cry out, "Liberty of thought and action in all matters of religion!" and not succumb to tyrannic power.

By what right does this Italian pope have power to send his legate, Satolli, as representative to America to settle any matter over which our government has control? The sending of Satolli is an assumption of power that the American people should not tolerate for a moment. Suppose the Protestant churches should send a delegation to Great Britain to adjust the system of public-school education in that kingdom. Does anyone need to be told what a Tory or Liberal would have to say of such impertinence? Are our people to govern themselves or are they to take law from the Vatican?

Patrick Corrigan, of Hoboken, N. J., who was indicted by the bishops of the Catholic church for sentiments expressed by him on the school question, has repented of all that his reasoning mind had previously affirmed to be true, thus: "I now take it all back and will never again make another attack on Bishop Corrigan or Bishop Wigger, and pray both of you to overlook it." There you have the Jesuitical power in a nutshell.

For the good of Holy Mother Church those proceedings must be kept secret—not be known to the common people. That is the policy of the church of Rome.

They cannot, dare not, have an independent mind of their own. Pope Pius XIII. has them all, soul and body, under his control. They do not dare to do otherwise, for fear of excommunication. Poor, blind leaders of the blind, in fear of the tortures of purgatory! They will never listen to reason until they without prejudice read Thomas Paine's "Age of Reason." Enough of reason at times has been said to enlist the inquiring mind and drive superstition out of the head. But, alas, how lonely does it sound! Since writing the above Dr. McGlynn addressed the Anti-poverty people in Cooper Union hall, where he extolled the mission of Archbishop Satolli to this country, and said, "I sincerely rejoice over what has happened, and still more what is portending. I rejoice because of my love for the Catholic religion, both spiritual and temporal." He said the clergy seemed to feel that America had no religion except such as was brought over by foreigners. They looked upon it as a misfortune that a man should be born an American. Great Scott! Holy Moses! what have we come to? During his discourse some one in the audience cried out, "How about the reconciliation?" McGlynn paid no attention to it. Again came the voice, "How about the restoration?" He was dumb as an oyster to the question and went on speaking louder. "We Americans," said he, "thought we knew it all, and now Archbishop Satolli, that good man, comes from Rome to teach us something." Now the great question is, where are we now?

The Protestant churches appear to be dead to the matter that is going on in the Roman Catholic church. They appear to be absorbed in Professor Briggs's Infidelity, and about Moses, whether he or somebody else wrote Genesis and the other books attributed to him. As also the middle state after death. What nonsense to bother about that which no man or woman can know.

The only true mind is the Freethinker. He has Reason to guide him, not superstition and bigotry, which is nothing more than presuming to know something about the unknowable.

Professor Townsend, of Boston University, last week had independence of mind to assert that "a Jesuit Inquisition sits at the elbow of every editor and reporter in Boston." "The aim of the Catholic church," he said, "is to suppress free thought, silence free speech, and extinguish the intellect. Should Cleveland appoint a Roman Catholic postmaster-general, that official, under Cardinal Gibbons, would not allow a book or tract containing criticisms of the Roman Catholic church to pass through the posts."

If that is so, then we will have a fight. I want to be here to see. It will be "Johnny get your little gun."

Since writing the above the Jesuit priest has been restored to full communion with the church, and celebrated mass on Christmas day in one of the Brooklyn churches. In the evening he had a high old time at Cooper Union before an audience of Anti-poverty seekers. He had nothing to say about the restoration of himself to the priesthood.

He forgot all he had previously said about his being excommunicated by that old woman, as he called the pope, and said: "I would be burnt at the stake before I would retract one word I have said about the ownership of land," which was one of the offenses against the teachings of the church while under the ban of excommunication.

He had said: "I defy the malignity of Rome. I give them warning now, that if they attempt to

hound me with the arts of which they are such masters, I will expose them. I have only told things which politicians and well-informed people have known in the past. But I give them warning that I am full of knowledge of events the tale of which will make the country too hot to hold them. They had better let me alone." What do you think of that? There was an admission, and for fear of exposure the Jesuit priest has been restored by the Old Woman at Rome.

Some of his followers look upon the Jesuit priest as if he had gained a great triumph over his superiors, while Freethinkers look upon him as a sneaking, cringing coward, full of hypocrisy and deceit.

Poor McGlynn is now back safe under the protection of the church of Rome, but he will have to do penance for his sin against the superstition of the mother church. Oh, what fools these Christians are!

He will have to take back all he said in the Anti-poverty Society. What humility from a man who professes to have, and boasts of, liberty to think and act.

When Dr. McGlynn was excommunicated two years ago, the Protestants thought he would throw off the mask of Rome and come out on the Protestant side, and they encouraged him and spoke fairly of him and sought his friendship; but the power of the Vatican was too strong for him. He wanted to taste again the body and blood of Christ in the sacrament. Deluded mortal! But he had his wish gratified last Sunday in offering mass. I detest the whole thing and I don't care who knows it.

S. R. THORNE.

The Cause in Washington.

The following extract from the Tacoma News tells its own story:

The Tacoma Ministerial Alliance at its meeting this morning considered the question of gambling in this city. The action of the Secularists and their insistence on the exclusion of all recognition of God in the form of religious exercises in the public schools received rebuke. Revs. W. C. Stuart, D.D., of Sumner; W. H. Atkinson, of Lake Park, and H. Schucknecht are the committee of correspondence with other religious bodies in the state to secure a consensus of sentiment on the subject of taxing the property of school, church, and eleemosynary institutions, and to secure if possible exemption of the same from the burdensomeness of taxation.

This is a subtle scheme to create sympathy by falsehood thinly covered.

They declare they seek passage of a law to save them from the burdensomeness of taxation on their charitable institutions. Under the existing law all church property is exempt from taxation to an amount not to exceed \$5,000.

"Hospital for the care of the sick, whether supported in whole or in part by charity." This means that all the immense buildings, and acres of adjoining land called garden—held for raise of value—shall be exempt from taxation, because in a little dark corner of the attic, or basement, there is one narrow iron cot, called the charity bed. This is enough to comply with the law. The institution is partly sustained by charity, so is exempt from all taxation.

"Orphanages and orphan asylums, institutions for the reformation of fallen women, and homes for the aged and infirm," are exempt from all taxation.

Yet the various Ministerial Alliances throughout the state are banded together to demand more. By bribery and intimidation they expect to secure legislation which shall justify them in their infamous extortions and theft of public money to sustain Christian institutions, compelling those opposed to pay for their support.

Their purpose is plainly declared. What shall be the action of the Liberals of Washington to counteract their nefarious designs?

The executive committee of the Washington Secular Union recommend:

Distribution throughout the state of the pamphlet against exemption from taxation of church property, so the people can be thoroughly posted on the injustice and iniquity of exemption.

The writing of a personal letter to representatives at Olympia by every Liberal of the state, urging complete divorce of church and state, the abolition of all exemptions of church property or church institutions from taxation.

Contributions, to the extent of their ability, by all the Liberals of the state toward the fund to keep at Olympia during the next session of the legislature able representatives of the Washington Secular Union to work for the repeal of all laws exempting church property or church institutions from taxation; and to vigilantly watch that no underhand scheme, or sudden or hurried passage of an iniquitous law, be rushed through under the influence of the Ministerial Alliances.

Unity, persistence, and a little self-sacrifice will keep the state of Washington in her proud preeminence as the banner state for Liberalism.

Immediate responses by payment of dues and remittance of contributions to the Washington Secular Union will insure defeat of the combined Ministerial Alliances and victory for right and justice.

C. B. REYNOLDS,

Sec. Washington Secular Union.

420 N. L. st., Tacoma, Wash.

With Our Congressmen.

News and Notes.

The following clipping shows the drift of events and the issue of the future:

PIITTSBURGH, Pa., Jan. 3.—A call has been issued for men and women to meet at 163 Fourth avenue next Monday afternoon to form a new political party. The call says:

"Recognizing almighty God as the author of civil government, the Lord Jesus Christ the ruler of nations, and the Bible the standard to which all human action should conform, and that all our people are entitled to equal rights, without respect to race, color, or sex.

"We hereby unite in calling a conference of all persons who will join in a political party for the abolition or suppression of the drink traffic in the United States, and for such other moral, economic, financial, and industrial reforms as are needed in the country."

Arrangements will then be made to hold a convention for western Pennsylvania in February. The call for the new party is the result of five hundred signatures of prominent men and women who desire a unification of interest from adherents of other parties on the Prohibition and equal suffrage platform. The nominee for the presidential chair of the new party, it was stated, would undoubtedly be Miss Frances Willard. The promoters of the new party are sanguine of success.

The Freethought Federation was organized none too soon. The question is forced upon the American people publicly: Shall this be a Christian state or secular state? Shall it be freedom or slavery, the Dark Ages or civilization?

I have received this message from a Western comrade:

Well, since you were here I have lost a brother. He left here without saying good-bye. After a few weeks he wrote: "I cannot feel toward you as I would if you were a Christian man, for, as you must know, by turning away from the teachings of your mother and allying yourself with scoffers of the religion of Christ you have alienated yourself from companionship with your brothers. We are Christian men and our families are Christian families, and we will not have your unbelief spread out before us. You must see this yourself, that while you persist in being as you are it cannot possibly be congenial. You bar yourself from all good society. I wish, oh, how I wish, it could be otherwise, but this most assuredly I do not look for, so I suppose it will have to continue through life. I know very well and have often noticed that you are generous in very many ways, but this can never bridge the gulf that lies between us, when we know that you openly scoff at and despise our Jesus upon whom alone our hopes of heaven depend."

No wonder that Jesus said, "I came not to bring peace on earth, but a sword." Such is the religion that would enthrone itself in this republic. Such is the religion that closes the World's Fair on Sunday. Such is the religion that has made more blood and horror in the pages of human history than all other forces combined.

The movement for the opening of the World's Fair on Sunday is moving amidst rocks and shoals. The way before it is full of peril, and defeat threatens. The sentiment in favor of opening is largely on the increase, but the organized power is not with it. It has to struggle merely as a sentiment, the political force is lacking. The committee on Columbian Exposition are one majority in favor of a resolution in favor of Sunday opening. A canvass of the House gives about two majority in favor of closing. Still I have no doubt if a day could be set apart by the House for a fair discussion of this question, and popular opinion be allowed its legitimate influence, as represented by petitions with nearly a million names, that the proposition to open on Sunday would carry by a good majority. The Senate is pretty evenly divided, but if the resolution passed the House by fifty majority, it would I think pass the Senate. If, however, it passed the House by a small majority, its fate in the Senate would be extremely doubtful, and it is pretty certain that if it did pass the Senate by a vote or two, the president would damn it with a veto. To secure the signature of the president there must be a large majority in both houses for the resolution.

But the orthodox bigots have the inside track. So far they have the legislation on their side. They are entrenched; are on the defensive, and as such can resort to dilatory tactics. Possession is nine points of law. The orthodox hold the winning card up to date. All that the orthodox have to do is to keep things intact, and every cowardly Con-

gressman who does not want to be put on record will join them in this policy.

It is extremely doubtful if Congress with its enormous rush of business, together with the cunning diplomacy of the orthodox, will allow any time to be given to the debate of the resolution, even if reported by the committee.

If the same sentiment and expression and organization of Liberal sentiment had existed at the time of the vote to close last session, as exist now, the restriction would never have passed. But Liberals were careless; they let the thing go by default and as a consequence the orthodox forged ahead, and the work we have to do now is tenfold increased. We are not simply to overcome an adverse majority, but we have got to fight even for a chance to bring the matter to a vote. The policy of the church party is, to delay, and delay is fatal to the hopes of the Liberal party.

If we could only have a "field day" in the House we could win, but the orthodox will try and prevent that. They have all to lose and nothing to gain by further action. It would be seen that the Liberal party needs not only push, but a deal of patience, and the most skillful tactics of war. It will require keen parliamentary maneuvering to bring the question of Sunday opening before the House for a decision this winter. How sharply we learn the lesson in this case that "eternal vigilance is the price of liberty."

SAMUEL P. PUTNAM.

How Senators and Congressmen Voted on Sabbath Closing Last Summer.

Letters and resolutions of thanks should be sent to all who voted right to encourage them to do so again, and appeals should be sent to those who voted wrong to bring them to a better mind. Find the record of your Senators and Congressmen. The names are alphabetical in each paragraph.

On July 13th on a motion of Senator Sanders to lay Senator Quay's Sabbath-closing amendment on the table Senators voted as follows:

Yeas, 11—Blodgett, Carlisle, Daniel, Gibson (Md.), Hutton, Palmer, Peffer, Sanders, Sawyer, Vest, Vilas. Nays, 45—Aldrich, Allen, Allison, Bate, Berry, Brice, Cameron, Chandler, Cockrell, Coke, Colquitt, Cullom, Dolph, Felton, Frye, Gallinger, Gibson (La.), Gray, Hale, Hansbrough, Hawley, Higgins, Hiscock, Jones (Ark.), Jones (Nev.), Kenna, Kyle, McMillin, Mitchell, Paddock, Pasco, Perkins, Pettigrew, Platt, Power, Quay, Ransom, Sherman, Stewart, Stockbridge, Voorhees, Walshall, Washburn, White, Wolcott.

Not voting, 32—Blackburn, Butler, Call, Carey, Casey, Davis, Dawes, Dixon, Dubois, Faulkner, George, Gordon, Gorman, Harris, Hill, Hoar, Irby, McPherson, Manderson, Mills, Morgan, Morrill, Proctor, Pugh, Shoup, Squire, Stanford, Teller, Turpie, Vance, Warren, Wilson.

In the House on July 20th, the Sabbath-closing resolution of Congressman W. A. Stone was carried by the following vote:

Yeas, 147—Alderson, Alexander, Amerman, Atkinson, Babbitt, Baker, Bankhead, Beeman, Bently, Bergen, Bingham, Blanchard, Branch, Bretz, Brosius, Bruner, Buchanan (N. J.), Buchanan (Va.), Bunn, Bunting, Byrns, Caminetti, Capehart, Clark (Wyo.), Clover, Cobb (Ala.), Compton, Coolidge, Coombs, Cooper, Colvert, Cowles, Cox (N. Y.), Crawford, Crosby, Culberson, Curtis, Dalzell, Davis, De Armond, De Forest, Dingley, Doan, Dockery, Dolliver, Dungan, Edmunds, Ellis, English, Enloe, Enochs, Epes, Everet, Forney, Fowler, Geissenhainer, Goodnight, Gorman, Grady, Grout, Hallowell, Halvorson, Hamilton, Hare, Harmer, Harter, Hatch, Haynes (O.), Heard, Hemphill, Henderson (N. C.), Henderson (Ill.), Hitt, Holman, Hooker (Miss.), Hooker (N. Y.), Houk (O.), Houk (Tenn.), Hull, Johnson (Ind.), Johnson (N. D.), Johnstone (S. C.), Jolley, Jones, Ketcham, Kribbs, Kyle, Lanham, Lawson (Va.), Lawson (Ga.), Layton, Lester (Ga.), Lind, Livingston, Long, Martin, McCreary, McKaig, McKeighan, McMillin, McRae, Montgomery, Moses, Mutchler, O'Ferrall, O'Neill (Pa.), Otis, Owens, Pattison (O.), Patton, Payne, Paynter, Pearson, Pendleton, Perkins, Powers, Price, Quackenbush, Raines, Ray, Reilly, Reyburn, Robinson (Pa.), Rockwell, Scull, Simpson, Smith, Snodgrass, Sperry, Stewart (Tex.), Stone, C. W., Stone, W. A., Stout, Taylor (Tenn.), Taylor, V. A., Terry, Turner, Van Horn, Wadsworth, Watson, Waugh, Williams (N. C.), Wilson (Wash.), Winn, Wolverton, Wright, Youmans.

Nays, 61—Bailey, Barwig, Bowman, Breckinridge (Ark.), Brickner, Bullock, Bushnell, Butler, Cadmus, Campbell, Caruth, Castle, Cate, Clancy, Clarke (Ala.), Cobb (Mo.), Coburn, Crain (Tex.), Cummings, Daniel, Dickerson, Dixon, Dunphy, Durbin, Fitch, Fithian, Forman, Greenleaf, Haugen, Hayes (Iowa), Hopkins (Ill.), Lagan, Lane, Lapham, Lester (Va.), Little, Lockwood, Lynch, Mallory, Mansur, McGann, Mitchell, Moore, Newberry, O'Neill (Mo.), Outhwaite, Page (R. I.), Sayers, Seerley, Shively, Steward (Ill.), Tarsney, Taylor (Ill.), Tillman, Townsend, Warner, Washington, Weadock, Wheeler (Ala.), Wike, Williams (Ill.).

Not voting, 120—Abbott, Allen, Andrew, Arnold, Bacon, Bartine, Belden, Belknap, Beltzhoover, Bland, Blount, Boatner, Boutelle, Bowers, Brawley, Breckinridge (Ky.), Broderick, Brookshire, Brown, Bryan, Burrows, Busey, Bynum, Cable, Caldwell, Catchings, Causey, Cheatham, Chapin, Chipman, Cockran, Cogswell, Cox (Tenn.), Craig (Pa.), Cutting, Donovan, Elliott, Fellows, Flick, Funston, Fyan, Gantz, Geary, Gillespie, Griswold, Hall, Harries, Henderson (Ia.), Herbert, Hermann, Hoar, Hopkins (Pa.), Huff, Johnson (O.), Kem, Kendall, Kilgore, Lewis, Lodge, Loud, Magner, McAleer, Mc-

Clellan, McDonald, McKinney, Meredith, Meyer, Miller, Milliken, Morse, Norton, Oates, O'Donnell, O'Neill (Mass.), Page (Md.), Parrett, Patterson (Tenn.), Peel, Pickler, Pierce, Post, Randall, Rayner, Reed, Richardson, Rife, Robertson (La.), Rusk, Russell, Sanford, Scott, Shell, Shonk, Snow, Springer, Stahlnecker, Stephenson, Stevens, Stockdale, Stone (Ky.), Storer, Stump, Sweet, Taylor (E. B.), Taylor (J. D.), Tracey, Tucker, Turpin, Walker, Warwick, Weaver, Wheeler (Mich.), White, Whiting, Wilcox, Williams (Mass.), Wilson (Ky.), Wilson (Mo.), Wilson (W. Va.), Wise.

Leave Sunday Opening to God.

It seems that the question of closing the gates on Sunday at the World's Fair is not satisfactorily settled, and many ways and plans are proposed by many who are interested for and against its closing. Those who want the Fair to be made as much a success as possible, insist that the gates of admission be open seven days in the week, that all who want to see the Exhibition on Sunday and cannot see it on any other day, can do so, and that by so doing many will be accommodated, and the benefits of the Fair will be greatly enlarged, and no harm will be done to anyone.

Those who insist that the gates be closed one-seventh part of the time do it on the ground that it is a violation of the Lord's command to keep holy and sacred the Sabbath day, and that it is on God's account, not theirs, that they want to injure the success of the occasion by the shutting up of the greatest, most interesting event the world ever had.

Now, as I understand things, I think the only and best way to settle this thing is to leave the whole thing to the parties most interested in this matter, and they are "the Lord of the Sabbath," and the World's Fair commissioners. And to come at the thing, have those commissioners say to the Lord, they wish to act in good faith in this matter toward him as well as all others, and wish to know of him what is his mind as to closing the Fair on Sundays; that they are willing to be governed by his desires; are willing to shut up the Fair Sundays if he so desires—that all they want is to know his mind. That if he wants the gates closed Sundays, he is to make it known by some sign in the heavens or on earth, so that the commissioners and all others can be satisfied it is the will of the Lord of the Sabbath the gates of the Fair be closed Sundays during its continuance; and if he make it sufficiently understood that such is his mind, such will be done and no complaint will be made by those who wish to witness the Fair on Sunday, all will be satisfied, and all will be quiet on that day.

Have a day set by the commission when the Lord will answer this request, and if he wants the gates shut he certainly will be present. He used to do so very often in Bible times, and he can do so now as he did in times without number.

Let the Lord make known his pleasure in any way he sees fit, only have it in a clear manner so there can be no mistake, and it will be as evident as it was when the prophet Elijah asked of the Lord to rain down fire and he did.

Christian people ought to unite with the commission in this arrangement, and pray to God to be on hand at the time set. Should he say, "Shut up the Fair on my holy Sabbath day," it would be the best thing for him he ever did as far as promoting the observance of the Sabbath is concerned, and people who believe in him will never be sorry the thing was settled in this way.

I know of no better way to dispose of this vexing question than this way. The plainer the sign, the more satisfactory will it be to all. The commission will see to the preliminaries, and the Christian community ought to comply with some such arrangement.

CARLTON RICE.

Hamilton, N. Y.

An Open Letter.

TO THE REV. CHAS. AUGUSTUS BRIGGS, New York City, Dear Sir: Believing that you are one of the "elect" to rule in the domain of Reason, I submit the following questions to your consideration, trusting to your sincerity to favor us with a reply:

1. How can a conversion of sinners to your faith affect the future destiny of those who are pre-ordained to everlasting hell-fire, or debarred from entering the kingdom of heaven?
2. What difference can it make to those who are predestined to be saved whether they listen to your sermons every Sunday or enjoy themselves elsewhere?
3. Is it not in direct contravention of the almighty's will for you to endeavor to save those whom he has destined to be damned? Are you not thereby antagonizing his dictates?
4. Do your constant revisions of the Bible and of your Confession of Faith not prove that the Bible is the product of fallible man? How dare you tamper with or revise God's word?

5. Do you not by these revisions virtually constitute yourself the arbiter of the future destiny of your fellow-beings, thus arrogating to yourself rights that are the exclusiv prerogative of your divine master?

6. Is the salvation of billions of souls whose fate depends upon your present construction of the Bible not again jeopardized by your next meddling with the "word of God?"

7. Does each revision not produce a corresponding change in the preordained destiny of the individual?

8. If a human parent consigned his children to pain untold would you not regard him as a veritable monster? Then why should a heavenly father who predestines his offspring to everlasting tortures not be held in the same execration?

9. How can the rite of baptism alter the fate of a dying infant that is predestined to eternal damnation?

10. How do you reconcile your ideas of justice with your belief in infant damnation whether the child is baptized or not?

11. How do you reconcile your ideas of justice with anyone being damned when it is in the power of an omnipotent and merciful being to save him by the mere fiat of his will?

12. Seeing that the revisions of all Christian religions have a tendency to gradually abolish such an abominable creed, why not throw the whole superstition overboard at once and "done with it?" To use a common similitude: If the dog's tail has to go, why not cut it off at once rather than only a small piece at a time?

Respectfully yours, HERMAN WETTSTEIN.
Marengo, Ill., Oct. 20, 1892.

The International Freethought Congress at Madrid.—(Continued.)

SECOND DAY'S MEETING, OCTOBER 13TH.

The president of this day's meeting was Mr. Leon Furnemont.

The secretary, Mr. Odon de Buen, after having read the minutes of the previous meeting, announced to those present the death of a delegate of Carlet, citizen Gensotru. The president spoke the words of regret and pronounced a eulogy over our departed brother.

The congress decided that secular funerals are the proper thing, and a delegation appeared later for the special committee and asked that the exhortation to perform such ceremony be recorded in the minutes and urged upon the different nations.

The secretary announced a large number of adherents to the congress received since the day previous.

Citizen Magalhais Lima said: "Over our congress presides the spirit of Victor Hugo; let us therefore render homage to France, the classical land of Freethought. I propose that we send a telegram of sympathy to Auguste Vacquerie, and one of condolence to the widow of Ernest Renan." (Great applause.)

Citizen Odon de Buen paid a warm tribute to the memory of César de Pape, which was much applauded.

Citizen Ramon Chiés moved that the proposition of Magalhais Lima be adopted. This was done unanimously and by acclamation.

Next the discussion of Question 8 began.

INFLUENCE OF THE DISCOVERY OF AMERICA ON THE EMANCIPATION OF THOUGHT.

Citizen Simon Chaux (Republic of Columbia) brought forward a series of historical facts which since the discovery of America had brought about the evolution of Freethought in the New World.

Citizen Fernando Lozano (Demofilo) said: To appreciate the participation of the church in the discovery of America at its true value, it will not do to regard the results as the product of an ingenious conception of Columbus, but as a result of human work in the field of science, even if the mariner from Genoa has to suffer.

The work of Columbus is incontestably the work of science, which had established the globular shape of the earth, and the art of navigation. If the creation and development of science was due to the church, it would be the same church which to a great extent would profit by the glory of having discovered America.

But the church, far from being a contributor to science, has at all times opposed rational investigations, has opposed the proclamation of truths which human intelligence has arrived at, has formulated.

Demofilo gave then numerous historical proofs of this assertion, and especially called attention to the persecution of both temporal and spiritual powers which characterized the Middle Ages, and even later centuries.

On the contrary, the science of theology is the science of the Bible, which considers the earth as a plane (although the globular shape is proved), because the fathers of the church, ignorant of the law of gravitation, insisted that it was absurd to suppose the existence of the antipodes.

The later saintly church fathers affirmed and sustained the belief that the earth is flat, since if it was spherical the people on the antipodes would be walking about on their heads with their feet extended into the air. (Laughter.)

The discovery of America is the realization of an epoch in the Renaissance, and a legitimate child of the Renaissance. If it had been a work of Christianity it would have taken place in the fifth century, and if it had been a child of Catholicism it would have been realized in the twelfth century.

What part can the church have in a work which is the product of scientific labor performed by philosophers, astronomers, and physicists whom she anathematized, excommunicated, and burnt?

The one who sustained Columbus was a heretic, like Galileo, like him who headed the English Revolution, like the Puritans in the United States—heretical like the authors of scientific transformation in Germany, like the participants in the great French Revolution, and like this assembly, which represents a universal coalition the sum of which is to call to order, to settle, the royal scepters and the popes. (Prolonged and enthusiastic applause as citizen Lozano (Demofilo) left the platform after his eloquent discourse.)

The discussion which followed was on the subjects 3 and 4.

3. THE INCOMPATIBILITY OF CATHOLICISM AND MODERN LIFE.

Citizen Enrique Roger, delegate from Merida, said: Religion and science are two absolutely opposed spheres, are antithetical elements. Science is a volcano of resplendent light which illuminates the mysteries of life. Her spirit is reason; her tendency the elevation and dignification of man. Religion is an accumulation of darkness which smothers all by its weight; faith is its soul, the strangulation of the free expression of thought its tendency. How can we bring about a conciliation of these opposed terms? How unite science and religion, reason and faith, the free expression of conscience and the petrification of the mind?

This tendency of Freethought is admirably embodied in the democracy and in the republic.

Democracy is liberty, she is equality, she is brotherhood, and reason is the liberty of science, the inspiration in art, in morality, and in law. And it is in vain for one to oppose the victorious march of modern life. See, the ghosts, the monsters, the thrones, the Vaticans, shake on their foundation. Behold, the dust rises over their remains. The democracy is the evangelism of modern times.

Religion divides people into classes; science makes brothers. Religion offers to those who suffer here a future eternal life of pleasures; science seeks to transform the earth, to-day sterile and miserable, into a paradise of indescribable splendor.

The struggle is eternal. Let us fight for emancipation of conscience, and proclaim as immortal and eternal the sublime tendencies of the democracy. (Acclamation.)

4. THE MOST EFFICACIOUS MEANS TO PURIFY MODERN LIFE FROM THE CATHOLIC VIRUS.

Citizen Bourceret, as delegate for the French Freethought Federation, expressed on its behalf his thanks and recognition of the tribute paid by the congress to the memory of Victor Hugo, and Ernest Renan, and for the communication sent to the *Rappel*.

He affirmed that the church is not alone incompatible with liberty, equality, and brotherhood, which constitute the basis of modern life, but also, as a consequence, with mankind individually.

The Catholic religion, he said, is founded on pretended truths which have not been and cannot be demonstrated, and as a consequence she is incompatible with the life of our times, which adheres to and depends upon positive science, not alone the demonstrative but also the experimental.

Headed that the sphere in which the pretended movements of religion take place is the spiritual life, the life of the soul. But before examining if religion really moves in this sphere, we must inquire into what we mean by the term soul, to see whether this idea corresponds to reality.

To this end citizen Bourceret began a minute and curious psychological analysis, at the close of which he arrived at the conclusion that the idea of the existence of the soul is an innocent confusion with the idea of the psychological activity of man, which is the result of the pure materialistic organism of man.

In place of this, religion, although it limits itself in the direction of the spiritual, tries to caress the

senses with the ceremonies of an exterior worship, cultus, appealing at the same time to the sentiments, and in this underhand way dulls reason, the sole empire of which is lost in modern society.

Speaking of the incompatibility between state and church, he declared that the unique form of government of modern times is the republic, and demonstrated the opposition which exists between a republican form of government and that of the church.

Speaking of France, he said that there were certain timid spirits who feared that a separation of church and state would bring about a destruction of the republic, but it is certain that the republic and Catholicism are united simply by the law.

In constitutional states also the incompatibility between the two institutions manifests itself, because said states represent the transition between the government which founded its power on divine law, and the republic, where it is derived directly from the people.

Citizen Moreno Barcia, principal of the commercial school in La Carogne, and delegate for the Free-thinkers of this city, spoke about the baneful influence of the Jesuits—how they entered the family and by influencing its female members produced domestic strife and misery. He furthermore pointed out the incompatibility of Catholicism with economic and domestic life, and thereby with the tendencies of present times. He concluded by complimenting the foreign delegates.

Citizen Francois Rodriguez, delegate from Murcia, was the next speaker. He began by stating that on this occasion he was not brought face to face with an intransmutable audience, because he beheld here a congress of Freethinkers—that is to say, one of progress and tolerance. In eloquent words he attacked the fanaticism found in all faiths as opposed to progress.

In Greece Socrates is the victim of polytheistic fanaticism, the same which in Rome persecuted the Stoics. A man appears, born in Galilee, and belonging to the sect of Essenes; he preaches liberty, but the Jews destroy his temple, he is crucified, and another drama of religious intolerance is at an end.

Christianity is triumphant, and although the voice of liberty is heard in Rome, intolerance arrives, seeks out another prey: Abelard is the victim of fanaticism.

In the name of religious intolerance Spain has poured over Flanders a sea of blood.

Protestantism, which reformed the church in the name of tolerance, which has made love to tolerance itself, has numerous victims, among these Michael Servetus, who died at the Golgotha of science.

All religions have preached tolerance, but science alone is capable of reigning impartially. Therefore instruct, teach the nations.

The speech of citizen Rodriguez received a thundering applause.

Citizen Ruiz, delegate from the Anarchist groups of Madrid, declared himself not to have come as an Anarchist but as a Freethinker, and asked the audience to consider him and his brethren as "true soldiers of reason and Freethought." (Applause.)

Citizen Tarrens, representative of the Socialists of Barcelona, reported to the congress the adhesion of the greater part of the workingmen of the second, or long the first, city of Spain. He said that Freethinkers were the only sincere friends of the working class.

It is impossible to harmonize Catholicism with Socialism; the former regards work as a punishment, a degradation, while the latter regards it as the first natural and social condition.

The priests who pass their time in distributing benedictions are useless members of society. Their constant cry of poverty is contradicted by the splendor of their cathedrals and convents, erected by hard-earned pennies wrenched by threats and extortions from the people. (Ovation.)

The workingman is not the master of the machine, he is the slave.

This very energetic and at the same time learned speech was vigorously applauded by the audience, which nearly filled the large hall, and numbered several thousand persons.

A large number of ladies in elegant toilets were present on this as on the preceding day.

Citizen Jean Dons, delegate from Belgium, delivered an eloquent speech, in which he proved the incompatibility of Catholicism with a republican as well as a monarchical state. He was vigorously applauded.

After a few eloquent remarks of the president, the second day's meeting came to an end amid a great enthusiasm, and cries of "Long live the republic!" "Long may Freethought live!"

GUSTAVE NELSON.

(TO BE CONTINUED.)

Letters of Friends.

ALFRED, N. Y., Dec. 13, 1892.
MR. EDITOR: We inclose a new subscriber.
W. R. CHASE & CO.

PORTLAND, ORE., Dec. 5, 1892.
MR. EDITOR: I send a renewal and a new subscriber.
W. E. JONES.

QUINCY, MICH., Jan. 2, 1893.
MR. EDITOR: Inclosed find a new subscriber to your paper.
C. W. BENNETT.

DOUGLAS, NEB., Dec. 10, 1892.
MR. EDITOR: Find inclosed a new subscriber.
F. P. HAZELTON.

KILBOURNE, O., Dec. 21, 1892.
MR. EDITOR: Please send your paper to a new subscriber, inclosed.
S. H. SHEETS.

GREENSBURG, PA., Dec. 14, 1892.
MR. EDITOR: Find inclosed \$12 for my renewal and five new subscribers.
J. K. McENTYRE.

INDEPENDENCE, CAL., Dec. 27, 1892.
MR. EDITOR: I send a new subscriber, as given on appended slip.
THOS. FERGUSON.

NORWOOD, MO., Nov. 30, 1892.
MR. EDITOR: I inclose a subscription to your paper, which is new to me.
H. H. BALL.

CHICAGO, ILL., Jan. 1, 1893.
MR. EDITOR: I have procured for you the herein-named subscriber.
E. A. STEVENS.

COLUMBUS, O., Dec. 22, 1892.
MR. EDITOR: Inclosed find \$1.50 for six months' new subscription to your paper.
DOUGLAS TAYLOR.

RENO, NEV., Dec. 24, 1892.
MR. EDITOR: Please find inclosed order for renewal of my paper, and one new subscriber.
JOHNSON DILSON.

TIPTON, CAL., Dec. 29, 1892.
MR. EDITOR: I send three new subscribers, and renew my subscription. I will send more.
F. B. HAWKINS.

WASHINGTON, CAL., Nov. 13, 1892.
MR. EDITOR: Please find inclosed pay for a new subscriber for one year.
Respectfully, E. E. MATTESON.

PRINCETON, MINN., Dec. 2, 1892.
MR. EDITOR: Inclosed you will find check for \$8—\$3 for arrears and \$2.50 for renewal and \$2.50 for a new subscriber.
J. C. HATCH.

CHICAGO, ILL., Nov. 4, 1892.
MR. EDITOR: Please send your paper for one year to the new subscriber that I inclose.
G. E. WILSON.

EAGLE POINT, ORE., Dec. 10, 1892.
MR. EDITOR: I renew my subscription and add another which I have obtained.
F. A. NEWMAN.

TOLEDO, O., Dec. 2, 1892.
MR. EDITOR: I remit \$5 for renewal and a new subscriber—name and address appended.
W. WINTER.

PARKFIELD, CAL., Nov. 14, 1892.
MR. EDITOR: I remit \$5 for a renewal for myself and a new subscription for another.
C. N. MAPES.

BLOOMFIELD, Dec. 7, 1892.
MR. EDITOR: Inclosed is \$5 to renew my subscription and for one new subscriber.
G. W. DOANE.

GRASS VALLEY, CAL., Dec. 14, 1892.
MR. EDITOR: I send \$5.50 for two new subscribers and my renewal.
T. S. LAKE.

CAPTOWN, CAL., Nov. 30, 1892.
MR. EDITOR: Inclosed please find \$5 for two subscriptions to THE TRUTH SEEKER.
S. W. MORRISON.

MILES CITY, MONT., Dec. 27, 1892.
MR. EDITOR: Inclosed please find \$3 for one year's subscription to your paper.
A new subscriber,
GEORGE EICHENBERG.

RED CANON, WYO., Dec. 5, 1892.
MR. EDITOR: I inclose \$7.50 for myself and three new subscribers, whose addresses I give below.
O. W. BURLEIGH.

LEWISTOWN, MONT., Nov. 25, 1892.
MR. EDITOR: Find herein money for the new subscriber whose address I inclose, and for my renewal.
W. H. CULVER.

WASHINGTON, D. C., Dec. 29, 1892.
MR. EDITOR: I send the price of subscription to your paper. I am a new subscriber.
GEO. COLLENGER.

IUKA, ILL., Dec. 13, 1892.
MR. EDITOR: Inclosed find \$3, for which please send me THE TRUTH SEEKER for one year. I am a new subscriber.
J. W. HARRISON.

POCATELLO, IDA., Dec. 27, 1892.
MR. EDITOR: Inclosed please find postage stamps, for which send your paper to the herein-named two persons.
Yours truly, C. PAULSON.

HOLYOKE, MASS., Dec. 29, 1892.
MR. EDITOR: Inclosed please find \$3, for which send me THE TRUTH SEEKER one year. I am a new subscriber.
A. C. MANN.

GOLDTHWAITE, TEX., Dec. 28, 1892.
MR. EDITOR: Inclosed find \$5 for the paper to me and to a new subscriber whom I inclose to you. Better late than never.
A. LEWIS.

ANSELM, N. D., Dec. 20, 1892.
MR. EDITOR: Inclosed please find \$1. Please send your paper to me as a trial subscriber till the dollar is gone, and oblige,
A. CARR.

GULLIVER, MICH., Dec. 29, 1892.
MR. EDITOR: Inclosed please find \$1 as subscription to your paper and oblige a new subscriber.
Yours for Universal Mental Liberty,
ARTHUR J. REAS.

GRIDLEY, CAL., Dec. 5, 1892.
MR. EDITOR: I inclose \$7. Send the "Bible Stories Comically Illustrated" to each of the persons herein named, and the paper one year to the latter.
L. P. DENNY.

LAWRENCE, Dec. 7, 1892.
MR. EDITOR: I send \$6 for a new subscriber—herein find address—and my renewal and a copy of Miss Wixon's book for children, "The Story Hour."
WM. JONES.

EUREKA, UTAH, Dec. 30, 1892.
MR. EDITOR: Inclosed find postal-note for fifty cents. Please send your paper for three months to me as a trial subscriber.
STEPHEN LOSSMAN.

MONTEREY, CAL., Dec. 8, 1892.
MR. EDITOR: Inclosed you will find \$5. Send THE TRUTH SEEKER to the inclosed addresses of two new subscribers.
Yours truly, AUSTIN SMITH.

ASHBY, MINN., Dec. 14, 1892.
MR. EDITOR: Inclosed find \$5, for which please renew my subscription to your paper for one year, and send the same one year to the new subscriber inclosed.
W. H. FITCH.

LAMONT, IA., Nov. 21, 1892.
MR. EDITOR: Inclosed herewith find draft for \$10, for which please send your paper to the inclosed five names at Lamont. Respectfully,
WM. QUICK.

RUSSELL, IA., Dec. 24, 1892.
MR. EDITOR: Inclosed please find express money order for \$7.50 to apply on subscription to your paper—two renewals and one new subscriber.
F. H. TINKER.

E. MAUGH CHUNG, PA., Nov. 29, 1892.
MR. EDITOR: Find within \$5, for a new subscriber, and a lithograph of Colonel Ingersoll, "What Must We Do to Be Saved?" etc., for myself. THEO. GASTER.

INDIANAPOLIS, IND., Dec. 1, 1892.
MR. EDITOR: Inclosed you will find \$3. Please send me your paper one year for the same. It is a new paper to me.
Yours respectfully, FRANK PEARSON.

LAKEPORT, S. D., Dec. 6, 1892.
MR. EDITOR: Inclosed find \$3 for one subscription to your paper. I am new to your list. Please send the "Myth of the Great Deluge."
J. C. NELSON.

WARDNER, IDA., Nov. 18, 1892.
MR. EDITOR: Inclosed find postal note for \$1.50, for which please send your paper for six months and oblige a new subscriber,
AUSTIN PARKS.

CHATTANOOGA, TENN., Nov. 28, 1892.
MR. EDITOR: Inclosed I hand you post-office order for \$3 to pay for a year's subscription for a new-comer.
Yours for freedom, M. M. MURRAY.

ROSLYN, WASH., Dec. 20, 1892.
MR. EDITOR: Inclosed please find \$1.50 for six months' subscription to your paper, which I am just beginning to take.
Yours respectfully, JOS. HASHKEL.

PORTLAND, ORE., Dec. 4, 1892.
MR. EDITOR: Please send the paper to the new subscriber whose name and address you will find below, and two copies of the "Freethinkers' Pictorial Text-Book."
W. WEDEKEN.

FRIEND, NEB., Dec. 22, 1892.
MR. EDITOR: Inclosed find \$5. As my time is up the first of the year, give me credit for the paper another year, and use the balance for the best interest of the cause.
Yours, J. W. GILBERT.

SUNSET, TEX., Nov. 25, 1892.
MR. EDITOR: Send me your valuable periodical four months from Dec. 1, 1892, for which you will please find post-office money order for \$1, and oblige a new subscriber.
HENRY P. CLOWNEY.

CHICAGO, ILL., Dec. 15, 1892.
MR. EDITOR: I take pleasure in renewing, and send the name of one who will appreciate the paper. My family all welcome its weekly coming. Accept our hearty good wishes for the coming year.
Yours truly, E. C. CADY.

CANON CITY, COL., Dec. 31, 1892.
MR. EDITOR: Inclosed find post-office order for subscription blank filled out with four new subscribers at \$2.50, some arrears, and one book—total \$11.10. Wishing you good cheer, I am,
Yours truly, ORANGE WHITE.

NIELSVILLE, MINN., Dec. 21, 1892.
MR. EDITOR: Please find inclosed \$2. Send THE TRUTH SEEKER for six months to the new subscriber inclosed. For the balance, fifty cents, send me the "Order of Creation." Please send catalog of your books.
PAUL SIMON.

SUNSET, TEX., Dec. 30, 1892.
MR. EDITOR: Inclosed find \$2, for which send your paper as directed. Both men are Liberals and will stay with the paper. This is three subscribers I have sent you this year. I am going to beat that next year—if I can.
JOSEPH A. HEARN.

PELLA, IA., Dec. 11, 1892.
MR. EDITOR: Inclosed find \$10 for new subscribers. We have deferred our renewal from June 1st to the present time trying to get up a \$2-rate club, and have failed in one name. I advance the \$10 myself and collect off the other parties. Success to Freethought.
H. M. FISK.

BERLIN HEIGHTS, O., Dec. 22, 1892.
MR. EDITOR: Please send me your paper for one year. I am a new-comer to your list. Will you please tell me if you have a book called "Leaves of Grass," and also the price?
MRS. E. BRUNDAGE.
[The price of "Leaves of Grass" is \$2. We keep it for sale.—ED. T. S.]

DESDEMONA, TEX., Nov. 19, 1892.
MR. EDITOR: Inclosed find post-office order for \$14.12 for four new subscribers and my renewal, and the books named. I am shaking up the dry bones in these parts. I am always alive to Freethought. Liberals, work for the cause, and let us down priestcraft!
Yours for freedom,
ALFRED H. GRALL.

FREDONIA, N. Y., Nov. 8, 1892.
MR. EDITOR: I durst not withhold my subscription for fear that it might cause THE TRUTH SEEKER to relax its grip it

now has on Old Superstition in the same proportion. As we become more and more united our grip is firmer and the breath of Superstition grows shorter and weaker. We will fight it out on this line if it takes a lifetime. What say you?
PLINY SMITH.

OLATHE, KAN., Dec. 16, 1892.
MR. EDITOR: Inclosed please find \$5 for the following order: Your paper for one year to me, a new subscriber, \$3; "Force and Matter," by Dr. L. Büchner, \$1.50; "Age of Reason," by T. Paine, 25 cents; "Six Lectures on Astronomy," by Prof. R. A. Proctor, 15 cents; "Evolution Theory," lectures by Prof. T. Huxley, 10 cents.
JOHN P. LAMASNEY.

HOWICK, QUE., Dec. 27, 1892.
MR. EDITOR: My subscription expires with the year, and as I expect to continue to live next year I must renew. Inclosed is \$5—\$3 for THE TRUTH SEEKER, \$1 a present to THE TRUTH SEEKER, 50 cents for a book as per inclosed clipping. Keep the remaining 50 cents to my credit. I will order extra copies of THE TRUTH SEEKER when certain letters appear in it.
Yours, CHAS. LAPERCHE.

VINELAND, N. J., Dec. 30, 1892.
MR. EDITOR: Inclosed I send you \$5 to pay for your paper from Jan. 1, 1893, to Jan. 1, 1895. I have taken it from its first number, and the Boston Investigator for near fifty years, and expect to while I live. If you do not hear from me before the time paid for expires, please stop my paper then, for I am almost eighty-three and may pass in my checks before that time, though I hope to circulate more tracts and books before leaving for good. Accept my best wishes.
J. S. SHEPARD.

ELLWOOD, N. J., Nov. 23, 1892.
MR. EDITOR: Please find inclosed express money order for \$1.20 for the following matter: THE TRUTH SEEKER for three months, commencing with the first November number, 75 cents; "What Must We Do To Be Saved?" by Ingersoll, 25 cents; "Christianity a Reward for Crime," by O. B. Whitford, M.D., 10 cents; "Why Don't He Lend a Hand, and Other Agnostic Poems," by S. P. Putnam, 10 cents. Also please send list of all your reading-matter. Please send as soon as possible and oblige,
WILLIAM W. MILLARD.

GALVESTON, TEX., Dec. 22, 1892.
MR. EDITOR: Having had strange and peculiar views concerning religion, and happening to meet a gentleman who was a subscriber to THE TRUTH SEEKER, I borrowed a few copies, and was very fairly pleased, as I found a good many ideas and items in it which were a good deal to my own way of thinking—although I had never read any work which conflicted with religion. So I herewith inclose \$3, for which you will please send one year's subscription. Also, find \$2 for which you will send the following pamphlets.
JOHN J. RAPHAEL.

GARRETTSVILLE, O., Dec. 30, 1892.
MR. EDITOR: Inclosed find post-office order for \$3 for THE TRUTH SEEKER for another year. I should have renewed before this date, but have been fishing for subscribers, throwing out TRUTH SEEKERS for bait. I guess they like the bait, but few ever come back to me. I was quite sure of one, but when I pulled in the line the bait was gone and not a damned fish on the hook. I am almost eighty-four years old, and realize that I am failing physically and mentally; still I intend to fish on, hoping to yet pull some up into clearer water.
Yours for truth and justice,
A. C. LAKE.

BARRE, MASS., Dec. 23, 1892.
MR. EDITOR: Inclosed please find \$3.50 for renewal of my paper for 1893, and "Old Testament Stories Comically Illustrated." I have read every number of your paper since its first four issues—nineteen years—and do not intend to give it up while you are "death on" Catholicism, the Bible in the schools, Sunday closing of the Exposition, to say nothing of the numerous other bad things you condemn and good things you advocate.
I rejoice that the "Holy Bible Abridged"

is in such good demand, for all who read its "sacred pages" will be convinced that it is the filthiest book in existence—though every word in it is Bible—and because it is an easy reference for all the obscene passages in "God's most holy word."

ELLA E. GIBSON.

TAPPAN, O., Nov. 11, 1892.

MR. EDITOR: I have neither religion nor politics. And before I vote for Ingersoll I would like him or some one to explain the difference between tithes and tariff. I claim that tariff is only another name for tithes. Tithes reduced Italy to a crank-organ and Germany to a mouth-organ, and tariffs reduced England to a hovel of paupers and a House of Lords, and reduced America to a nation of tramps and a mansion of devils. I would as lief be ruled by the king's club as ruined by the president's bayonet. I would as soon be Jeff Davis's negro as Pierce's bloodhound, Lincoln's bulldog, or Grant's yellow pup. I would rather pay tithes, tenths, to a priest's God, than tariff, fifty per cent, to a politician's devil.

Inclosed find \$5, for which date my tab two years forward.

SIMON SMITH.

HOLLYWOOD, KAN., Dec. 29, 1892.

MR. EDITOR: Inclosed find draft for \$5. Please send your paper for one year, commencing with the first number in January. Also send "Men, Women, and Gods," and the Bible Picture Book. I have read a few copies of your paper and I think it is a wonderful eye-opener. Long may it live. Your paper was shown to me by John P. Durr, one of your subscribers, and one of the most free-minded men in America, who is in possession of a Bible which is a hundred and fifty-three years old and was translated by Dr. Martin Luther. Why are they changing the Bible? Mr. Durr and I are trying to do something toward Freethought. We need your support, hence our subscription. We are the only two outspoken Freethinkers here among the Catholics, German Lutherans, Baptists, and Methodists. You will hear from us again.

Awaiting your paper, I am,

Yours truly, J. A. PAULL.

OSWEGO, N. Y., Jan. 1, 1893.

MR. EDITOR: I many, many times get mad at the damned cowardly Freethinkers of Oswego. Last winter I tried hard to raise interest enough to have Mr. John E. Remsburg lecture here, but I could not. But this winter I think I am sure of him. I have far more encouragement. If I was not pluck to the last drop I should get discouraged and drop the fight. I am disgusted with Freethinkers of Oswego, and thousands all over the country. There are many books you advertise I want, but I cannot spare the price of them. If there is any other man in Oswego that takes your paper I wish I had his name. I would call on him. There are more than twenty professing Infidels here, and some of them are very rich. They should help more. I many times wonder why the workers do not get discouraged and stop work. I know I should if it were not for educating myself. I have done my best in trying to get up a literary club, but "no go."

JASPER J. BROWN.

ROCHESTER, N. Y., Jan. 1, 1893.

MR. EDITOR: A few weeks since one of the friends put forth the idea that it would be a good thing to build a monument in honor of Colonel Ingersoll while he was still living. I second the motion, but the best monument that can be built in his honor need not be either stone or bronze, but a determination on the part of each of us that we will do all we possibly can to support the Liberal papers now in existence and assist the lecturers now in the field. The Secular Union, the Freethought Federation, to have Sunday-schools for the young wherever it is possible, and endeavor to the utmost extent of our power to draw out the social and sympathetic feelings which should form a part of the religion of humanity. This action on the part of each of us will be the best monument that can be erected in honor of Colonel Ingersoll, and he will be enabled while he lives to see that his words have not been in vain, but have aroused

the reason and excited the enthusiasm of men and women.

RUTH BRETTELL.

FLAGSTAFF, ARIZ., Dec. 28, 1892.

MR. EDITOR: Herewith I send you \$10 to renew my subscription for THE TRUTH SEEKER another year, also to pay for four new subscribers to the same. I might add that I find among the business men and best-educated people of this town a very strong tendency toward Freethought and most Liberal and enlightened ideas. Witches, Holy Ghosts, Gods, and devils evidently have long since been to them a thing of the past, but policy, seemingly another kind of ignorance, prevents these powerful minds from expressing their true thoughts to the public and subscribing for THE TRUTH SEEKER. May the time soon come, however, when this great curse to humanity, superstition, will find its ranks weakened by educating and training the people to reasonable, sensible, and true ideas until every priest will have become ashamed of his calling or be compelled to seek more fertile fields to reap a harvest to support himself and a great portion of his dupes in idleness, is the wish of

Yours truly, C. A. NICHOLS.

CANTREL, IA., Dec. 21, 1892.

MR. EDITOR: I send you to-day \$2.50 for a book entitled "Antiquity Unveiled." Price, \$1.50. The other \$1 to go on my subscription. This is a hard town on belief. You have to believe what those ministers preach or else go to hell. The Campbellites and Methodists have been holding forth for three weeks. The Methodists have quit with three additions to the church, but the Campbellites are still going for the water. They put me in mind of beavers. You know that they build their huts under water and of course have to enter the door in the hut under water. Alas, the Campbellites have to follow suit, or lose a trick. It is to my mind absurd to think that God is good to all alike here on this earth but as quick as the breath leaves you turns against you just because you did not give one of his agents your hand and say "My redeemer liveth."

One of my good Christian friends asked me the other day why I did not become a Christian. I told him in politics I was a Republican, and when it came to God and religion I was a Granger. "Why," says he, "how is that?" "Why," says I, "it is this way—what little business I have with God I will attend to myself." He put off. He has not spoken to me since.

Yours always, ALEX. FIX.

CRAWFORD, MICH., Dec. 22, 1892.

MR. EDITOR: Please send your paper to the following address for one year. Inclosed find \$3 in payment of the same. I am a new subscriber. Please state through the columns of your paper what the Secular Union is doing in the interest of Liberty, as I am unable to learn through the secular press, your paper, or the *Sentinel*, that they have done anything. We have an organized foe in every church organization—in every Women's Temperance Union, and every Young Men's Christian Association and Sabbath-school Union. Our foes are using these organizations for the purpose of suppressing the Liberty of thought, the liberty of conscience, the liberty of speech, and the liberty of the press. And while they are organized, the Liberals, as far as I can learn, are wholly unorganized. Can we expect to cope with an organized foe while we the Liberals act singly all over the land? There are many Atheists and Liberals all over this section of the country, but many of them are poor and unable to pay \$3 a year for a paper. They are all asking us to wake up, but was there ever an army, a successful one, without a leader and thorough organization? Now, I have reason to believe there are more Liberals in the land than there are church tyrants, and would it not be well to form organizations in every city, town, village, and hamlet, and thereby be in shape to speak to our legislators, our Congressmen, and our Senate, and make it impossible for such things as Parkhurst and his inquisitors to exist? Poor as we are, I believe we might maintain a reasonable number of lectures if we were properly organized, and also a number of Liberal papers. Or is there no patriotism, no

love of liberty, in Liberalism? If there is not, let us seek safety under the cloak of churchism before the storm arrives. I am an old man and nearly bedridden.

WILLIAM C. DECKER.

[We are not aware that the Secular Union is doing anything.—ED. T. S.]

MILFORD, MASS., Dec. 23, 1892.

MR. EDITOR: J. D. Fulton preached in Music Hall, Boston, Sunday, December 4th, on "The Good and Bad in Colonel Ingersoll's Work." He said: "Ingersoll's description of the Inquisition ought to be studied by the people that seem bent on glorifying Romanism. His description of Romanism as Voltaire knew and fought it is matchless. I suppose if there is one thing Ingersoll would dislike to do, it is to help God, and yet for some inexplicable reason he has said the worst and truest things against Romanism of any one of the century. It is not unlikely he has done this that he might strike the religion of Christ under pretense of assaulting superstition." Such an acknowledgment of good is worse than the bad can be, as no pretense was needed, Fulton and the pope both living on the sweat of superstition.

Yes; superstition is the Christian Yahoo's curse. That strips the flock to cram the parson's purse.

Fulton said the *Chicago Tribune* did not publish that Voltaire fell in love and to the girl he wrote: "Do not expose yourself to the fury of your mother. You know what she is capable of. You have experienced it too well. Tell her you have forgotten me; then after telling her that, love me all the more." Fulton said: "In this utterance, Colonel Ingersoll says, we find the keynote of the character of Voltaire; and he, the son of a Presbyterian minister, went from New York to Chicago to praise a liar and to find fault with ministers for not doing the same. Christianity makes men tell the truth if they suffer for it." Does Fulton travel all over the country to praise a liar? Paul is reported to have said (Rom. iii, 7): "For if the truth of God hath more abounded through my lie unto his glory why yet am I also adjudged a sinner?" Was Paul a liar?

Acts xxi. 39.

Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city.

Acts xxii. 27.

Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

Hudibras said:

For the saints may do the same thing by The spirit in sincerity, Which other men are tempted to, And at the devil's instance do; And yet the actions be contrary, Just as the saints, and wicked very.

THE TRUTH SEEKER began the year with a new dress and a more modern make-up, although in sore need of money due on subscriptions. Has the change improved the financial standing of THE TRUTH SEEKER? In every other respect it is first-class. You have assumed the responsibility of the "business end," and the old stale problem confronts you yet—how to get an honest dollar out of so-called Liberals. Thanksgiving has passed, and what did you have to be thankful for? Certainly not for those overdue subscriptions from "Liberals," as the editorial of the first TRUTH SEEKER after Thanksgiving showed. Harrison's message said God stayed the cholera—perhaps he kept Liberals from meeting an honest obligation to an honest paper. The last paper says: "THE TRUTH SEEKER has received so little money during the past summer that the large bills referred to have accumulated, and the persons to whom we owe them want their money." If those "Liberal" subscribers have any of the milk of human kindness it is not unreasonable to infer that many of them could relieve your troubles by being good to themselves on the plan advised by the best life insurance companies:

The price each day of a single beer Will pay insurance through the year; And one cigar a day the less Insures your life and happiness.

Inclosed find \$7 to renew my subscription till Jan. 1, 1894, also Henry Willard's to the same date, and \$1 to help the "business end."

CHARLES C. JOHNSON.

CROOKSTON, MINN., Jan. 2, 1893.

MR. EDITOR: John R. Charlesworth has come and gone, and while he was here we had a lively time. Mr. Charlesworth is a most eloquent and forcible speaker, but as a debater he surpasses himself. The second evening he lectured here the Baptist sky-pilot at this place, the man of God who is conceded the ablest and best talker of all the divines in the whole city, came up with the Bible under his arm, and when the lecture was over he was filled with the Holy Ghost and showed fight at once. In the course of his remarks the man of God claimed that the Bible was the infallible word of God, and that it was the purest, the holiest, and the most sublime book that ever could be revealed to man, and that no book has yet been found that can compare with it. He urged upon all to take the Bible and read it from end to end. And as a most conclusive argument he claimed that nobody could limit God almighty.

To this Mr. Charlesworth answered that he would join with the reverend gentleman in urging everybody to take the Bible and read it from end to end, as there was no book he knew of that would make so many Freethinkers as this very book. It was for a great part the meanest and the most obscene book ever printed. It was too obscene to be read aloud in an assembly of decent people, and he defied the reverend gentleman to open the Bible he held under his arm and read Gen. xxxviii to the audience without the blush of shame overmantling his face. As to limiting God almighty, he asked the man of God if God could make a clock strike less than one, if he could make a two-year-old colt in a day, if he could make a body that he could not himself lift, and a number of other questions. The sky-pilot got confused. He did not dare read Gen. xxxviii, and in his dilemma he turned pale as a sheet. After a few minutes of trembling and despair he gathered himself up again, and with the assistance of Jesus Christ and the Holy Ghost he opened his Bible and found a place where the Holy Ghost himself had treated such offensive questioners. He proclaimed that God did not care about wise men after the flesh, and that the Holy Ghost had answered those that would search into and question the mysteries of God with "Thou fool!" Having pronounced his "Thou fool!" this disciple and witness of Christ took to his hat and went for the door. Mr. Charlesworth asked him to wait, as it would not require more than five minutes to reply to him, and he would better stay and listen to it. No, the Christly man could not wait, he had some appointments to fill and he had to go. Seeing there was no use in arguing on this point, Mr. Charlesworth started at once with his reply, and to the surprise of the audience the reverend gentleman stopped and listened to it.

In substance Charlesworth said: If God did not care about wise men after the flesh, why did he make them? According to the Bible Christ himself said that "Who-soever shall say, Thou fool, shall be in danger of hell-fire," and if Christ, therefore, is to be relied on, the Holy Ghost too is in danger of hell-fire.

The discussion lasted about one hour, and I never saw a man collapse so wretchedly as this preacher did. Armed with the Bible as he was, and filled with the Holy Ghost and faith in Jesus Christ as he claimed, it availed nothing. The little giant of Freethought routed him on every point and put him to an ignominious flight. Trembling and pale he gave up the discussion, and when the meeting was over and ladies and gentlemen wanted to pass out the minister was so confused that he did not notice he stood right in the doorway and obstructed the passage, and his attention had to be called to it three or four times before he became aware of the fact. Then he was in no hurry to fill his talked-of appointments. On the contrary, he stood by the door and tried to distribute some tracts to the passers-by, so he was of the last ones to leave the hall, thereby convincing everyone present that his appointments were a lie; so he succeeded nicely in adding to his utter defeat a willful priestly falsehood. Thus this meeting served wonderfully to open the eyes of many about these holy impostors and heavenly vipers.

OLE E. HAGEN.

Children's Corner.

Edited by Miss SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Bells of the New Year.

How the mellow bells peal to-night!
Their echoes sound so dear
To the patient watchman yonder,
As he records the dying year.

The great white brow how wrinkled
With toil and care and strife—
Would you know his age and name?
'Tis Time; the dispenser of life.

See! the aged hand is writing
The accomplishments of man.
Above the eons of ages past
Is inscribed—"He who can."

Oh, ye weary bells, toll on!
Awakening memory so dear.
'Tis the close of Time's short day,
'Tis the close of man's long year.

One sharp peal, my ear it thrills,
Echoes dying at midnight day,
Like the notes of a joyful June,
O'er the meadows far away.

Then comes piping forth a lay
Of hopeful joy so full and clear,
In memory of long years past,
Joyful notes of a glad new year.

Time, looking up so wearily,
Turns the immortal pages o'er,
"No rest here for a sage like me,
Toil on, toil on for ages more."

Again, upon the new-born page
His glorious record to scan,
Wrinkled Time patiently writes
The noblest deeds of man.

Canon City, Col.

O'RELLA LOCKE.

Mounds in Cowley County, Kan.

Mounds are numerous in Cowley county. The most important of these is located on a hill on the Wright farm just north of Arkansas City. This mound is probably the largest ever discovered in the state. It is about two hundred feet in diameter at the base and about twenty-five feet in height. It is quite conical in shape. At each cardinal point on the sides of the mound is a stone slab, each slab being of a different color. No attempt to open it has been made except by two students, who undertook to tunnel through it from side to side. After working half a day and finding the earth fairly baked, they abandoned the work. One of these students relates that when a small boy he took occasion to visit the mound quite often for the purpose of throwing the peculiar stones that were found on its summit, as these stones were just the right size to throw. This is singular, for nowhere else in the surrounding country could similar stones be found. Unfortunately, however, all these have fallen prey to the schoolboy's sport. The young man who related the above is very honest and his word is not to be questioned. A great many shell beads and large quantities of ore blossom have been found on the mound, the latter having probably been carried there from the mountains.

Dr. James Young, an archeologist from Ohio, while visiting in Arkansas City several years ago, observed a number of mounds along the Arkansas and Walnut rivers. There are also several south of town on the opposite side of the river, and still more just east of town on Grouse creek. None of these mounds have ever been disturbed, except two on Walnut river, which were opened by Mr. Reinsch. They contained nothing but pottery fragments, flint chips, charcoal, bones, and arrow-points. These mounds were about thirty feet in diameter and were originally between three and four feet in height. Mr. Reinsch found a hollowed mortar, or grinding-stone, in the vicinity of these mounds. It is made from whitish limestone.

Just south of Maple City there are some mounds which, from all appearances, were opened many years ago and the contents taken, except once in a while an arrow-point is found in the dirt that was thrown out. Large trees are now growing on this dirt. Old settlers are inclined to believe that the mounds were opened by the early Jesuits or their followers.

GEO. J. REMSBURG.

Chats With Correspondents.

SHEARLOTT M. H., ARIZONA.—Your interesting article will appear soon. Be patient. Always glad to hear from you.

JOHN D.—Do not be discouraged. This world is improving all the time. As the boy said when asked if he did not want to go to heaven, "No, Detroit is good enough for me." So we can make this world good enough for anybody to live in. When all have plenty of wholesome food, warm clothes, comfortable shelter, and can live in peace with each other, then there will be an approach toward a very good sort of heaven on earth.

GEO. J. REMSBURG.—Thanks for kind congratulations, and your interest in the Corner. We are pleased always to note your progress, and congratulate you on your responsible position on the staff of the *Champion*. We have prophesied that your qualities of mind are calculated to bring you to distinction and success. Be careful of your physical health, as so much in life depends upon a sound physical foundation.—ED. C. C.]

Correspondence.

WOODLAND, MO., Dec. 24, 1892.

DEAR MISS WIXON: This is the first time I have written to the Corner. I am a boy eleven years old, and I live on a farm in Missouri. My father takes the paper and I like to read the Children's Corner. I go to school every day. I study grammar, arithmetic, and geography. I guess I will close. Wishing good luck to THE TRUTH SEEKER, Your friend,

DELBERT SEAR.

[We hope this will not be the last letter from our friend. Study hard and learn all you can. Education is better than gold.—ED. C. C.]

ATCHISON, KAN., Dec. 18, 1892.

MISS WIXON, *Kind Friend and Teacher*: I see by the papers that you have been reelected a member of the Fall River school board, and I wish to extend to you my heartiest congratulations.

I inclose a short article descriptive of the mounds in Cowley county, Kan., thinking it would be of interest to some of the readers of the Corner. I notice that a number of our Corner friends are interested in archeology.

I wish I could get time to write to you and the Corner friends more often, but I am working on the *Daily Champion* here as assistant city editor, and consequently am kept very busy. Nevertheless, I have not lost interest in the Corner, and never will. With best wishes,

Your sincere friend,
GEO. J. REMSBURG.

TURNER, ORE., Dec. 22, 1892.

EDITOR CHILDREN'S CORNER: I thought I would write to the Corner again.

We are having our first snowstorm. I want to run and play and wallow in the snow, but I guess I had better not.

We have flowers in bloom out of doors, if they are all covered with snow.

There is going to be a Christmas tree in the Baptist church here; also a dance in the Masons' Hall on Friday before Christmas.

There are not any outspoken Free-thinkers in Turner but my papa and mamma. We take the only TRUTH SEEKER that is taken in Turner. There was a protracted meeting going on in the Methodist Episcopal church across the street. They have been going on with their meetings for nearly three weeks, but finally stopped, with but two souls or souls saved.

Wishing you all a Merry Christmas and Happy New Year,

I remain truly yours,
KATIE D. MATTESON.

[Very glad to hear from Katie once more.—ED. C. C.]

HECTOR, ARK., Dec. 18, 1892.

DEAR MISS WIXON: As my education is quite light, the readers of this piece need not expect to catch any new words, or to get an over-gorge of information. I like to read the Children's Corner, and after so long a time have concluded to add one to your number of writers.

My father has taken the dear old TRUTH SEEKER for fourteen years, and he could no more do without it than a preacher could do without telling a lie. The saints (?) had a big hallelujah time at this place last summer, and about ninety-five said by their actions that they were tired of sin. Their sins were washed off in a small creek near by, washing down against a water-gap, tearing it loose.

I guess the little preacher John Williams imagines himself almost as great as Sam Jones, the saint (?).

The preacher says he is coming up this week to spoil our Christmas for us with his heavenly cries. If he should come to

meddle with our innocent sport, and the waste was not too great, the boys ought to bedabble his suit.

I was out yesterday to the young people's prayer-meeting, and heard the doleful old tunes which always bring the juice from a believer's eye, and cause the corners of his mouth to drop down and the skin to wrinkle across his face.

I will turn the string loose for this time, as I must go on to school. When I get my head filled up I will write again. Hoping this will miss the waste-basket, I remain—
Yours for Freethought,

JNO. B. HALE.

JERVISPORT, KY., Dec. 22, 1892.

MISS SUSAN H. WIXON: I want to write to you a conversation I had with a Roman Catholic friend. I handed him a sermon, or letter, delivered in New York by H. O. Pentecost, on "An English Monk," then in New York preaching to save souls and collecting money for the ministry in Wales. My friend said, "You read, I will listen." He said, "That lecture is all right." He then said: "Mr. Smith, I have heard you talk your religion ever since I was a boy. I then thought your ideas were good; now I know it. But you are the only one on earth I would say so to."

"Why so, my friend?" "Because if I were to tell a Protestant he would make capital out of it for his religion. If I were to tell a Catholic my wife might hear it, and if I were to die before her the priests would mob her and our children and take what we have worked hard for." This good man was brought up in a creed. He is all his life a prisoner. Will God thank him for being a slave? Is it not a fact that his country needs all the best things he can do for her? Afterward I asked why he had not made an effort to free his wife and children. He said: "My dear sir, you can't understand my troubles—a priest coming around—I could not afford to cross my wife, the mother of my children. If I ever could it is too late now." My friend was raised a slave. How many are in the same boat!

I think it was Mr. Paine who said, "Time, opportunity, and the ambition of some and the weakness of others do everything in this world." My friend did not take time by the forelock. Now he can not. Good fellow, but I cannot help him.

GEORGE SMITH.

NORTH HYDE PARK, VT., Dec. 24, 1892.

DEAR MISS WIXON: I have been a reader of the Children's Corner for some time, and have enjoyed it very much, especially your article "Across the Atlantic."

My uncle takes THE TRUTH SEEKER, and he and my father value it very highly.

I am now attending the Johnson Normal School, about five miles from this town.

During the past week, a Baptist preacher, by the name of MacGeorge, has been holding meetings at Johnson. There was a great excitement, and a great many people, including nearly all of the students, went "to Christ."

In the course of his talks Mr. MacGeorge said a great deal against Infidels, and Mr. Ingersoll especially. He made one statement of which I am rather doubtful. It was to this effect, as I understand it. Mr. Ingersoll was to debate with a preacher, and just as the time came when the talk was to begin, Mr. Ingersoll got so intoxicated that it was several days before the debate could go on. He also affirmed that Mr. Ingersoll was beaten.

I did not hear the gentleman say this, but it was told me by a young lady who heard him say it.

Will you please tell me if Mr. Ingersoll is a man of intemperate habits?

Hoping to hear from you soon, I am,
Yours truly, BERYL HARRINGTON.

[Revival ministers generally carry about so many falsehoods as part of their stock in trade. Little dogs bay at the moon. The ignorant and narrow-minded are apt to attack the noble and good whose opinions differ from their own. The beloved leader of Freethought, Colonel Ingersoll, is not a man of intemperate habits, and it is well known that he never was and never can be beaten in any religious debate. He is as a star in the sky compared to the little tallow-candle of a minister who spends his time spreading falsehoods and declaiming against his superiors.—ED. C. C.]

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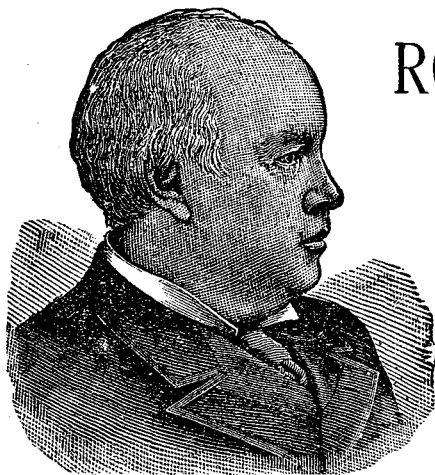
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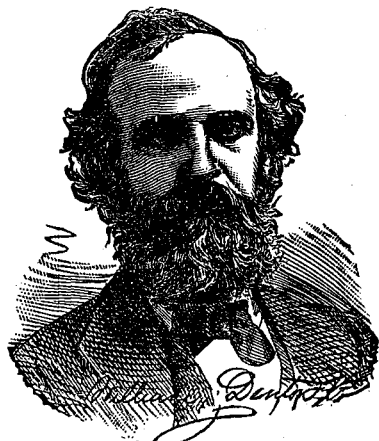
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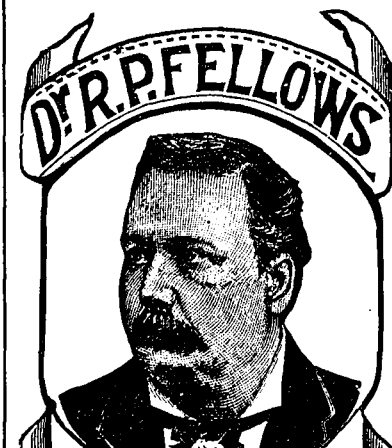
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News of the Week.

BLAINE seems to be dying.

THE Colorado House of Representatives on its assembling was thrown into uproar by a prayer of Chaplain Peck containing disgraceful partisan allusions.

DURING the time since the New York Metropolitan Museum of Art has been open Sundays, it has been visited by 405,411 persons—an average of 5,869 each Sunday.

THE Mexican clergy are striving to foment a rebellion against President Diaz, whom they hate because he has established secular schools, and rules them with a rod of iron.

THE Rome correspondent of the London Times says: "Since the bull against the comet no pope has issued a more futile condemnation than that against Freemasons."

At Fuen Santa, Spain, burglars tortured a priest to make him reveal the hiding-place of some valuable offerings that had been made to the church. Finally they shot him dead.

A NEW sect has sprung up about Raleigh, N. C., called the Holy Ones. It numbers several hundred members. They condemn resort to medicine in illness, and one woman, Mrs. Rosa Hill, recently permitted her child to die rather than call a doctor.

REVIVAL of the whipping-post in New Jersey is being canvassed. The opinion of the wiser heads is against it, saying that it almost inevitably makes the offender more reckless than before, and prepares him, if not for the repetition of the offense, for others even more injurious to society.

A STATEMENT cabled to London from Shanghai purports to give the views of the educated classes of Chinese in regard to foreign missionaries and demanding the withdrawal of the foreign missions from Chinese territory, which, it is claimed, have utterly failed in the objects they were intended to accomplish and tend only to foment revolt.

REV. MR. WOOD, a Protestant clergyman of Detroit, Mich., who disapproves the Protestant crusade in that city against Catholics, in a sermon against it the other Sunday said: "Some brothers are now standing in shame on the platform of the church and instead of preaching the words of Jesus Christ are telling their congregations where to buy their things."

A CIRCULAR is being distributed representing the pope as calling upon the priests and laymen of the United States to use their political influence as citizens of America in securing for him complete control over temporalities in this country. It states that the meeting of Congress is to be the signal for the seizure of the government by the Catholics. The Catholic prelates are denouncing it as a fabrication of Protestant anti-Catholic societies.

THE Catholic church at Albuquerque, N. M., which had its image of Christ "desecrated," on the next night was visited by another party who with axes and sledgehammers battered in the doors of the church, the adjoining residence of the Jesuit fathers, and the sisters' convent. The fathers were deterred from showing themselves by fear of what acts might be prompted by the anticlerical spirit, which has in Mexico reached a pitch of indignation against priestly fraud unknown in the United States.

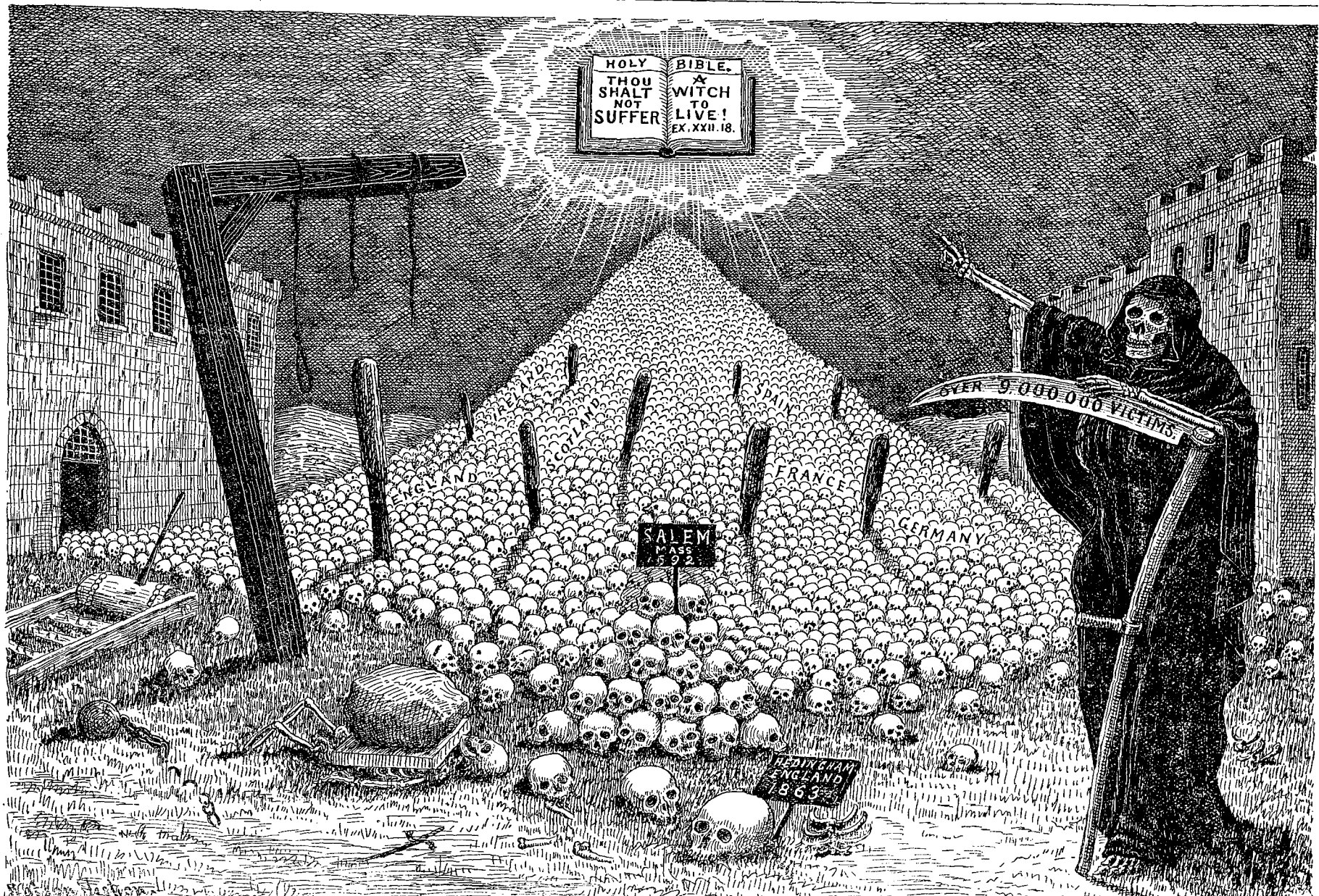
A COMPANY of business men are digging for buried gold at Typozottan, Mex. It is said that Jesuits once controlling the cathedral acquired \$25,000,000 in gold, and on being banished by the government about 1790 could carry off only \$3,500,000 and buried the remaining \$21,500,000. A few years ago while repairs were being made in the cathedral \$500,000 in gold was found under the altar. The government, which in the last few decades has brought the clergy under and is ruling them harshly, confiscated it. If, however, the present treasure is found the government will claim but five per cent.

A SERIOUS conflict has broken out in the Philippine islands between the Spanish viceroy, General Despujols, and the religious orders—Jesuits, Augustines, and Franciscans—whose chiefs have telegraphed to the Madrid government that they will leave the islands if the viceroy is not immediately recalled. These powerful orders have more influence over the natives than the Spanish authorities, and this influence the viceroy attempts to check. These orders prevented the Bible society from establishing a depot in Manila, and they were the promoters of the action of the Spanish authorities against the Protestant missionaries recently maltreated and expelled from the Caroline islands, where they had been established and flourished for upward of thirty years.

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A Journal of Freethought and Reform.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Astronomy and Design.

It is sometimes said that the phenomena of astronomy—the positions, motions, and temperatures of the sun and the earth, and of all the other heavenly bodies—exhibit evidence of an intelligent designer. The fact is, however, that they do not present a vestige of such evidence.

All the heavenly bodies have arrived at their present compositions and motions through the working of simple physical laws. Among these laws involved in the case, the chief one is Gravitation.

The system of heavenly bodies to which this earth belongs was, our latest science teaches, once in the condition of an exceedingly thin vapor or mist. Now, given this condition of things, we can see how there must necessarily have resulted from it the present constitution and motion of the sun and planets. We can trace step by step how this constitution and motion have come about, at each point governed by none but the elementary laws of nature which we see in operation in our homes and gardens every day. The process is usually stated about in the following language: Any slight inequality in the density of this world-mist would, in obedience to the law of gravitation by which greater or denser masses attract less great or dense ones, result in the drawing of the rarer parts to any part that was denser; and as these rarer parts could not move toward the denser in straight lines, but would be deflected by the medium through which they would have to move into curves, the whole mass of the world-mist would presently be moving about in a curve; and thus our present motions have resulted. And as the denser part continued to draw more and more of the matter and grow yet denser, and the whole mass continued to whirl about faster and faster, the parts which were most tardy in becoming dense would take the shape of a ring around the denser part; and this ring would because of its inequalities of density presently split up into separate bodies; and thus the forms of the sun and the planets revolving around it have resulted. And while some of these parts of the ring, or planets, perhaps would by their motion be carried out of the influence of our sun off to other suns or stars, and

others by having a less motion and being more exposed to the attraction of the sun would be drawn into that body, some few in which the impulse of their motion, or centrifugal force, just balanced the attraction of the sun, or gravitative force, would continue to revolve about the sun as separate bodies indefinitely; and of the eight planets which have done so our earth is one. One more leading feature of our solar system remains to be accounted for—the heat and light which we find the sun outpouring; and this we discover would have been produced by the densening of the primary world-mist, in obedience to the law by which all matter when condensing throws off heat.

These laws named are not remote or little known. They conduct the commonest operations of nature about us daily. If the Theist while inditing his reasonings will pause and relax his fingers, the small mass of his pen will be drawn to the greater mass of the earth by gravitation, as all of the primary world-mist was drawn to the sun. If he will tie the pen to a string and twirl it about, its rotary motion will counteract the attraction of the earth and till he relaxes the motion it will not fall, as the earth does not fall into the sun. If he will set his ink-bottle in the snow outside, the condensation of the ink into ice will be accompanied by the communication of its warmth to the surrounding colder substance, as the condensation of matter in the sun is being accompanied by the communication of its warmth to the earth. Or he may arrange more elaborate experiments, like those of M. Plateau:

“A mass of oil poured into a mixture of water and alcohol of the same density as itself, will be seen to assume the spherical shape which molecular attraction would tend to give it. If it is made to turn around its vertical diameter at an increased rate of speed, the sphere will be found first to flatten, and after a certain length of time to detach a ring similar to that of Saturn. As the speed is still further increased, the ring will be broken up, and form into small spheres revolving upon their own axes and around the main mass.”

The mention in the above quotation of *the ring of Saturn* leads us to the fact that the processes which we have outlined above are going on around us now. We need not try the experiments recommended above, for we can look upon the heavens and see the actual processes of world-formation now going on about us. For there are fragments of this primary world-vapor yet remaining in our system of sun and planets, not yet merged and condensed in the larger and denser bodies. And there are still larger masses of it outside of our system amid the stars. These masses of gas are of various degrees of rareness. Some have solid centers, thus apparently being well advanced toward solidification into worlds such as ours. Many of them have a double motion resembling that of our sun and its planets, and are likely to develop into such in the end. By comparison of early with recent observations we have been able to recognize changes going on in some of them. The planet Saturn, a member of the same system as our earth, is yet encircled by a ring of such gas. These bodies all appear to have a rotary motion, like our earth.

Indeed, this rotary motion is the rule among the heavenly bodies. Equally general is the curved line of motion in their progress through space. Among these masses there is found no motion in straight lines. Hence our earth's rotary motion, and its revolution about its sun, are not to be supposed specially assigned to it that it may be habitable by life, but instead are merely particular instances under general laws governing countless other bodies.

Further upon this point—that we may observe the processes of world-formation going on about us

to-day under purely natural laws—we will add to those already named two more classes of bodies involved in the process. These two are the *comets* and the *meteorites*. These stray fragments perhaps were thrown into such courses at the time of the formation of our solar system that they could not unite with any of the larger bodies, or perhaps they are continually being projected from our sun by explosions, or perhaps they emanate from some other source. In any case, they are instances of continual development, change, in the state of the heavenly bodies, and lend their countenance to the doctrine of *world-growth* as opposed to that of a finished *creation* by a god. These two classes we shall have more to say upon a little farther along.

We have said that world-development may be seen proceeding in the mists, or nebulae, in comets, and in meteorites; now we add that it may likewise be observed in the larger and more mature bodies. The sun itself exhibits one stage of the process. The planets present various others. The moon, burnt out and dead, displays the final term. The millions of stars which spangle the sky represent the same state, newly condensed and glowing with heat and light, as our sun.

Before leaving this point of *world-formation*, we will add that satisfying detail of all the declarations that we have made on it may be obtained in a number of late works by Evolutionary scientists, the best probably being Spencer's “First Principles.”

Now let us turn to some other aspects of the matter. If this earth were the only body known in space besides the sun, advocates of design would consider this fact as highly favorable to their theory that all has been arranged with a view solely to the production and service of man. The case is, however, that space swarms with other bodies, all of which we fairly well know to be uninhabited and uninhabitable by any creature like man. And as we see that all these other bodies were produced without any intention of providing for man, we infer that the earth was produced without any intention of providing for man. Indeed, some of them, as we shall soon show, operate to man's injury. Then, too, their irregularities of size, composition, and motion, together with their conflict, change, growth, and decay, all form an aggregate of confusion, waste, and blindness of activity quite what we should expect from brute nature, and just the opposite of the finished and planful work which we should expect from a god. The first class of these bodies which we shall mention is

The stars. These bodies—consisting of all the fixed luminous points that we behold in the skies on clear nights, except the moon and the seven sister planets of the earth—all are molten and glowing masses like our sun. Those already distinguished number over sixty million. As at each enhancement of telescopic power we discover more, their number may be looked on as limitless. Of course none is inhabitable. It is not known that any of them, with the exception of one, possesses a planet, which might be inhabited as is the sun's planet the earth. Some astronomers, to be sure, class the lesser member of each of those pairs of stars called *binary stars* as a planet; but as each is incandescent, in the state which our own planet was in ages ago, it is untenable by life.

The *planets* of our solar system—Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, and the earth—are with the exception of the latter apparently uninhabitable. Some are too near the sun to support life, and others are unfitted by other circumstances. Mars is that which comes

the nearest to fulfilling the conditions of life, but is still a good way from being capable of any such life as we are acquainted with.

Smaller planets, or asteroids, to the number of nearly two hundred, are found circulating in our solar system like the main planets above spoken of.

Satellites of the planets are another of these classes created with as much labor as the earth yet not bearing life like the earth, and hence giving support to the belief that the earth was not created especially for life. These small bodies, which revolve about the planets as the planets themselves do about the sun, are twenty-one in number. The earth has one, our familiar friend the moon. Neptune is the owner of two; Jupiter is attended by four; Uranus has six, and Saturn enjoys the luxury of eight.*

The *comets* are what may be termed the tramps of the heaven, and reflect the same discredit on its government that the flesh-and-blood tramps do upon the administration of earthly states. That is, they blemish the conception of a heavenly system ordered to man's use, and finished therefor by a competent workman without loose ends and waste. Of course, with the correct and physical view of the universe they fall in harmoniously, as do all things else. This term "comet" is applied to masses of fiery gas, sometimes with and sometimes without a solid center, which every year or oftener burst into view suddenly and unexpectedly, and usually fall nearly toward the sun at a prodigious speed, whirl around that body in curves of curious and exceptional shapes, and fly off into space nearly in the direction from which they came. Some of these vagrant objects are of such luminosity as to be visible at mid-day, as for instance that of 44 B.C., and those of 1402 and 1532. Some are of huge size. That of September, 1853, flourished a tail as broad as the space which separates the moon from the earth, viz., two hundred and forty thousand miles. It amused itself by flying along its profligate course at the rate of five hundred and seventy-six thousand miles a day. These giddy creations are so easily seducible by every nymph of Gravitation along the wayside that their revolutions are performed with great irregularity. A Middelburg astronomer went to infinite pains to calculate the return of the comet which nearly scared the life out of the good Christian folk of 1556, and he found that it should reappear in 1848, but it has not yet shown its face. As we know of no papal bull being issued against it, we are at a loss to divine the cause of its belatedness. Now, in addition to the general unnecessariness, confusedness, etc., of this class of bodies, they appear to possess the character of dangerousness to the human race. Many astronomers think that the gases of some of them would poison the atmosphere of the earth if they should enter it, and exterminate mankind. It is to be hoped that the creator of this prettyish universe will not derogate from the credit which he enjoys in the minds of too, too Theistic mankind by poisoning them all off like a brood of rats. Certainly, the fear that he will commit some such ill-advised act—the belief from appearances that he has arranged things so that this unpleasant event may sooner or later come about—tends to shake confidence in him in the views of many.

We find that to cover this theme of Astronomy and Design will require, besides this article, all the space at our disposal in our next issue; and that to answer the other points in the letter of Mr. Anderson will occupy our available columns the week after that. So, here, we may say to our readers, as the Puritan divine used to say in introducing his sermon on *The Torments of Hell*—"Here you see your future before you."

Some Handsome Premiums.

To induce new subscriptions and prompt renewals on the part of our friends we make the following handsome premium offers:

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and a cloth-bound copy of "Bible Myths" (\$2.50).

For \$4.50 we will send THE TRUTH SEEKER one

year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated" in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated" in board covers (\$1).

This is a splendid opportunity to obtain books which every Liberal desires to have at an exceedingly low price. Old and new subscribers can avail themselves of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "Paine's Great Works Complete," (3.00). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "The World's Sages, Thinkers, and Reformers" (\$3.00). By D. M. Bennett.

Acknowledgment.

Credit to Mr. E. Smith should have been given several weeks ago for a \$5 bill presented to us to spread the light of Freethought. It has gone the way of the others, to scatter papers and leaflets. We also acknowledge recent gifts from our valued friends N. F. Griswold, of \$2; L. C. Geertson, \$5; Wm. T. Carter, M.D., \$1; John Morse, 50 cents. The wish of most of these donors is that the money be used to distribute World's Fair leaflets. This has been done. We are willing to be almoners in this matter, but we recommend to the attention of opposers of Sunday Closing the example of Mr. Louis Adler, of Lexington, Ky., who sent for \$5 worth to use in his town. More than a few people in that city will get their eyes opened.

We are truly grateful for these lifts in the work, and no less for the encouraging words which accompany them. To those also who have sent new subscribers we return heartiest thanks. We assure all that we fully appreciate their aid, without which substantial progress cannot be made. And we trust that we shall deserve it also from others.

We send this issue of THE TRUTH SEEKER to many hundreds of people throughout the country who will now see it for the first time. Every one of them may know that he has been remembered by some Freethought friend, who has sent us his name, and a keen sense of courtesy for that friend's thoughtfulness ought to induce the recipient to subscribe, which he is hereby invited to do. But whether we get a subscriber or not, hundreds of brains will be given an impetus to think in a new direction, and that is half the battle. These new readers are assured that this issue is but a fair example of what THE TRUTH SEEKER is every week—filled with solid food for thought, intelligence not obtained elsewhere, and scientific expositions of great value to one who thinks for himself. So we invite them, one and all, to send us a year's subscription, or such part thereof as they find convenient.

Our Work With Congress.

The Columbian Exposition Committee of the House of Representatives was compelled last week to listen to good solid Freethought reasons why the World's Fair should not be closed to the great American public on Sundays. They were much averse to hearing any arguments, but were forced to by the various interests. They found also that Mr. Putnam had a few thousand people with him, and they were compelled to listen to him with the rest.

The prospects for repealing the Sunday-closing clause are not so encouraging as we could wish, though Mayor Washburne of Chicago takes a rosy

view of the situation. But the Washington correspondent of the *Times* of that city describes the situation in this way:

"What Sunday opening is in danger of is inaction. The committee has taken little interest in the hearings. At no time has a quorum of the committee been present. The committee shows no disposition to act, and there are reasons to apprehend that it will not report the Dur-borow resolution at all. If it should report the resolution it would be difficult to get the matter before the house unless a majority of the members wanted it considered, and a majority of the members would rather not have the question brought up.

"Of course, all the Sunday closers want to sidetrack the resolution, and of the members who individually want the Fair opened many would rather not be called on to vote again on the Sunday question. They will not ask the committee on rules to give the resolution a day, and if it got a day they would be likely to absent themselves. This would probably leave the Sunday closers in a majority.

"The most sanguine advocates of Sunday opening only say that the chances of success are reasonably good. Other advocates of Sunday opening say privately that the House will not repeal the Sunday-closing condition. Inaction by the committee and House rather than adverse action is the thing feared."

This agrees with our advice from Mr. Putnam, who will be compelled by the attitude of the committee to stay in Washington for several weeks longer. If the committee conclude to report the resolutions, the subject can only be brought before the House by special vote of the Committee on Rules, which has already reported enough to take up two years' time of Congress. It will be Mr. Putnam's task to induce the committee to report the resolutions and then to induce the House to act upon them. Naturally any action will be opposed by the Sunday-closing element, which is manifesting itself very strongly. The churches and ministers are hard at work, and, we are sorry to say, with apparent effectiveness. They are making Sunday closing an issue and have no hesitancy about bulldozing their Congressional representatives or anyone else they can get hold of. The Congressmen are overwhelmed with letters from churchmen, and it has had an effect upon them. The trouble is that a large number of members who believe in Sunday opening on principle and as a matter of right are too timid to vote their convictions in the face of organized opposition from the churches and ministers. These statesmen argue that the men who want the Fair open on Sunday are reasonable men who will not permit their judgment or their votes to be affected by failure to get what they want. While on the other hand the church people who are for Sunday closing will, if their wishes are thwarted, lose their tempers and at the next election make trouble for those who vote against them. This reasoning shows that the Freethinkers could resort to a little bulldozing with advantage. The vote of a Freethinker counts as large a one as the vote of the most bigoted preacher in the country. Our "statesmen" should be told of this fact.

The thing to do then, is to write early and write often and write hard and loud to the men who fill representative positions in Washington. And while writing to representatives drop a friendly note also to Mr. Putnam, at 1,325 G street N.W., telling him of what you have done and assuring him of your aid. He is working single-handed and alone there for our cause, and deserves and should have all the moral and financial support Freethinkers can give him. Write to your Congressman at once!

Rev. J. F. Carson, of a Brooklyn Presbyterian church, a Sunday or two ago preached a sermon entitled "The Vaporings of Robert Ingersoll." He said: "The religious sentiment of Brooklyn was outraged on last Sabbath evening by the utterances of a man who is recognized as the leader of modern infidelity. In his lecture on 'The Gods' Mr. Ingersoll asserts that God is a creature of the imagination and that every nation sets up for itself its own peculiar god. If Mr. Ingersoll's assertions are true, then the history of the world must be revised, aye, rewritten, and it must be shown that Judas Iscariot was a better man than Jesus Christ; that Bradlaugh was a better man than Gladstone; that Robert G. Ingersoll is a better citizen than Rev. Phillips Brooks." It is as pleasing as it is rare to

meet a pulpitic utterance with which we can agree in so many points. For true it is, good parsoning, that (1) God is a creature of the imagination, that (2) every nation does set up for itself its own peculiar god, that (3) the history of the world must be revised, aye, rewritten, that (4) Judas Iscariot was a better man than Jesus Christ, that (5) Bradlaugh was a better man than Gladstone, and that (6) Robert G. Ingersoll is a better citizen than Rev. Phillips Brooks.

Our Distant Brother Manifest.

MY DEAR BROTHER: When I first jarred loose from my native state of Maine and took my way toward the West, I did not think that I should make so long a journey before settling down permanently. It is always hard to tell how such breaks as I then made will "terminate in the end," as we say here, but I suppose one reason why I did not reflect more accurately upon the subject is that I was only a year old at the time to which I allude. But we will let that pass.

You remember that possibly ten years ago you put on the exchange list of THE TRUTH SEEKER a newspaper with a big eye in the head of it; and that it was one of those papers which struck the reader as having somebody behind it actuated by a certain amount of cussedness. It was the *Eye*, which still flourishes and the editor of which I now am. My associate, Packard, is the actuated party.

This city of Snohomish is quite an old town. I suppose that white people came to this vicinity and settled as much as forty years ago. We have a character in this western country that older parts know nothing about. It is the Father of the City. The father of the city came here to the northwest before the war. Why he did so I have never inquired. He took up a claim or two, agriculture or timber, or both. Perhaps he opened a tavern or a store, or both, and by swapping red liquor for the red man's product, labor, or land, acquired a whole lot of desirable domain. In some cases he sorted out the best-looking squaw available and so had a housekeeper. Logging men from Maine and Wisconsin were the pioneers of the region, and their trade built up the settlements. The prospective father of the city hung on to his land and got more as fast as he could.

The late H. L. Vesler was called the father of Seattle and saw it grow from a lumber camp to a city of upward of fifty thousand inhabitants. Down the river a few miles from where I pen these lines is the town of Lowell, the father of which still exists, and he isn't an old man either. The townsite that a few gallons of whisky and a plug of tobacco would have bought at the time Mr. Smith attained his majority is now worth a half a million or so.

The sire of Snohomish is the Hon. E. C. Ferguson, who is called Ferg. to show that we are not stuck up. He got here early and stayed, and now he has his reward. A well-located lot 60 x 120 is worth as much to-day as the townsite would have sold for when he discovered it, and as he has more lots than there are shingles on a barn, I presume he feels that his life has not been wholly thrown away. The people here who have made our city's parent wealthy have also made him distinguished. Until within the past few years he presided over all public meetings, and over conventions Democratic or Republican with equal dignity; he has been to the legislature and is the permanent mayor. Of late the county has got a trifle too large for him to handle, but the city is his.

The aborigin of the Sound country still walks the streets of its cities. He is not a high type of humanity, being undersized, intellectually feeble, and constitutionally opposed to labor. The Snohomish Indian is known as the Siwash, and he looks upon himself as the noblest work of an ingenious creator. The term Siwash, as I understand it, is Indian for man, from the original and genuine type. The whites are Boston-men and classed with the Chinese as no mold. The Snohomish Indians were always tolerably friendly to white men, in which respect they differed from the Northern or Klickitat Indians, who regarded the early settler as his game and therefore hunted him.

A good many of the pioneers in this section a generation ago took Indian women for companions and housekeepers, and proceeded to populate the country. In those days it was the respectable thing to do. Some very fine young men and some very handsome young women are the result. Also others who are not so fine or so handsome. The half-breed young man, in many instances, is more given to loping over the trail on a cayuse than to following industrial pursuits. Those that have inherited ranches make first-class farmers. Some

years ago the courts ordered that all squaw men (men living with Indian women) should marry their housekeepers or leave them. The result was separation in some cases and marriage in others.

White men who left their Indian wives often did worse later on. Those who went through the formality of a marriage ceremony have, so far as I can see, no reason to regret it. Their sons are well reared and their daughters marry well. Custom, however, does not permit public allusion to the mixed blood. If a pioneer dies, the newspaper reporting his death may not with propriety say that his relict is a native. If a daughter marries, no allusion to her mother is permissible, though her father's history may be given in full and he will renew his subscription the next time he comes into town.

I got myself into trouble once by going too deep into history before I found out how things stood. An old and wealthy rancher died and had a largely attended funeral. In the front pew sat an intelligent-looking lady in deep mourning, two or three handsome young women, and as many well dressed and well-appearing young men. They composed the family of the deceased. While noticeably of the brunet type the said family was one of which any man might be justifiably proud. In reporting the funeral I alluded to the visible traces of aboriginal blood, which was a very serious break; but I ripped things all the way up the back by adding that the swarthy young preacher who pronounced the funeral discourse might easily have been mistaken for one of the family. It didn't take me long to find out that I had been indiscreet, for all the friends of the deceased held me up at the first opportunity and inquired if I couldn't let the dead rest. When I explained that no slur was meditated they made remarks from the tenor of which I judge that they really underestimated my intelligence. I have since been instructed in the etiquette of such occasions, but am still waiting for some one to tell me why the man with an Indian wife, or the son of an Indian mother, and the daughter of one, may not be as proud of their connection and as self-respecting as anybody else, provided they know as much and behave as well as the balance of the population.

Snohomish has seven or eight church organizations and five church buildings. The Catholic branch has the least local strength. Since that old reprobate, Father Francis Xavier Guay, was tarred and feathered and unanimously requested to accept some other charge, the church has not been able to recover its former hold upon the community. The sisters of mercy held on for a while, but when the mother superior sequestered a small-pox patient, started a private burying-ground in the backyard, and then got out of town in the night, under the well-grounded apprehension that she would otherwise be burnt out, good Romanists were heard to say that Snohomish appeared to contain an element prejudicial to the spread of Catholicism.

The state of Washington suffers (so I understand, though I haven't heard her groan) from the lack of a law against Sunday labor, and our city ordinances contain no reference to such desecration. There came pretty near being a test case of the matter last summer, in which your correspondent was selected as the defendant. The offense consisted in the digging of a hole, by myself and others, for the reception of a liberty pole to be dedicated on the Fourth of July. Our Presbyterian clergyman opened hostilities by commanding us to desist, and upon our refusing to do so brought the city marshal to the spot. In the absence of any ordinance to work under, the marshal's intervention was merely advisory and did not prove effective. The county officials were appealed to, but the prosecuting attorney had his sporting clothes on and would not abandon the project of catching a few trout, Sunday or no Sunday. The clergyman had not proceeded far toward the sheriff's residence, before he ran across one of his deacons hoeing potatoes in his garden. This raised in his mind the question whether hoeing potatoes on Sunday was not quite as culpable as raising a liberty pole, and he turned homeward in a state of great depression. The flagstaff went up, and I suppose the potatoes got hoed, but in view of the hostile attitude of the clergy the liberty pole was dedicated and the flag raised without religious services. However, the mayor presided, the city attorney delivered an oration, a member of the bar read the Declaration of Independence, and our county auditor gave us Webster's invocation for the preservation of the American Union. The flag and the pole were presented to the city, but I expect that the clergyman has repudiated the whole outfit, for he immediately got a flag of his own, which, on Columbus day, he had flung to the breeze, or the

fog rather, before our color sergeant was out of bed.

If these remarks do not cause you to lose any subscribers who have taken your paper from its first issue, but have to draw the line somewhere, I may write you again. Snohomish differs more or less from New York, and you may be interested to know in what regard. I send greeting to such of your readers as recall the Man with the Badgepin, who, chastened by experience and sobered by paternal responsibilities, is

Your affectionate brother, GEO. E. MACDONALD.
Snohomish, Wash.

One Thing and Another.

The rather pious house of Funk & Wagnalls publishes in the *Literary Digest* THE TRUTH SEEKER's recent statement upon the effect of Professor Briggs's teaching. The editor of the *Digest* regards our journal as an "Infidel organ."

The new lectures by Colonel Ingersoll are not yet in print in pamphlet form, and may not be until Mr. Farrell publishes new editions of his books. We have a few copies of THE TRUTH SEEKER returned from newsdealers containing the lecture on Voltaire, but even that supply is very limited. What we have, however, will be sent to early purchasers—14 cents for the two numbers.

The Leaflet advocating the Sunday opening of the World's Fair ought to be scattered by the thousands. We are now sending them to Congressmen and to others who may be influenced by argument. We need money to do this, and those who can afford to aid are requested to do so. The price of the Leaflet is 25 cents per dozen; \$1.50 per hundred. Anyone who will distribute five hundred or a thousand can obtain them at special rates.

We shall shortly publish the fourth edition of the "Crimes of Preachers." If our readers see any records of the clergy being guilty of ministerial conduct, from lying to murder, they will add to the world's knowledge and the cause of truth by marking the report and forwarding the paper containing it to this office. We desire to do all the justice possible to the reverend clergy who so kindly constitute themselves our moral and religious guardians.

We have received the book spoken of last week, "Dynamic Theory of Life and Mind," and on another page will be found a comprehensive notice of it by Mr. A. L. Leubuscher, who was so much taken with it upon seeing a copy in our office that he calls the review a labor of love. The value of the work, he says, grows upon one as it is read, and he holds it to be one of the best ever published in the interest of Rationalism and Freethought. The work is fully illustrated, with explicit contents table, and compact index. Price, \$2.75.

Our readers who are acquainted with Dr. Edgar C. Beall, the well-known author of "The Brain and the Bible," and a phrenologist as well of Cincinnati, may be interested to learn that he is now a resident of New York, occupying a position in the editorial department of the *Phrenological Journal*. His professional services may be obtained hereafter at the consultation rooms of the Fowler & Wells Co. Mr. Beall is a bright writer, as his "Brain and the Bible" show, and he can probably tell as much about a man's character from looking at him as any other phrenologist—perhaps more than most.

Colonel Ingersoll will start on his Western tour January 20th for the purpose of delivering a series of lectures in Western cities. On the 22d he will lecture in Detroit on "Voltaire." From there he will go to Chicago, where on the 23d he will deliver his new lecture on "Robert Burns." He also has some law business to transact in the Windy City, which he expects to finish in time to allow him to lecture at Dowagiac on the 25th, the subject being "Shakspeare." His other dates are, Cleveland, January 27th, "Shakspeare;" Cincinnati, January 29th, "Voltaire;" Louisville, January 30th, "Shakspeare;" Lexington, January 31st, "Shakspeare."

Little Blasphemies.

The man who throws a banana skin on the sidewalk never trips over it himself, and yet we wonder at the spread of infidelity.—*New York Herald*.

Some boys think they are awful good 'cause their folks never misses church, rain or shine, but I notice when they have an apple they never offers me a bite. They always chums with some boys who's got poor front teeth.—*Little Johnny*.

Merlin: "Rev. Longwind will be glad to enter eternity, I fancy."
Godwin: "Why?"
Merlin: "He will then have time to preach as long a sermon as he likes."

Elder Berry: "I think I made an impression on Job-lots to-day; I was reading him about the many mansions."

Dr. Thirdly: "Did he want one?"
Elder Berry: "He didn't go as far as that; but he admitted that flats had their advantages."

Science and Progress.

Consistent Spaniards.

A committee of duchesses and countesses called upon Premier Sagasta last week to make him veto the proposed inauguration of a Protestant church in a suburb of Madrid. Our evangelical reviews justly remark that Spain is at least a hundred years behind the progressive nations of Europe, but we should add that Spanish Freethinkers are generally radicals and begin to form an influential faction in national politics. Spain, indeed, has no lack of *Protestants*, but they are consistent enough to protest against Jerusalem as well as Rome. They prefer positiv facts to half-wayisms, and do not try to compromise science and the New Testament. As the philosopher Schopenhauer aptly summed up the standpoint of the Christian sects: "You teach myths," says the Anglican bishop to his Roman Catholic brother. "And you don't teach Christianity," justly retorts the Catholic. For or against, Science or Bible. We cannot dispute our brother's privilege to prefer faith to reason, but if we want to collect tithes in the name of the man of Galilee, we have no right to reject penance and the monastic worship of sorrow.

Where the Birds Go.

"What becomes of dead birds?" is a question that has puzzled the naturalists of all nations. How is it that their bodies are so rarely found by hunters and peasants? Even Professor Agassiz despaired of fathoming the mystery, but a gleam of hope comes from Transylvania, where a hermit has founded a new sect on the principle that repentance is unavailing unless followed by a public confession of sins. If the worthy reformer should establish a mission among our rural darkies, the problem of ages might yet be solved, as far as the total disappearance of turkeys is concerned.

A Chamber of Science.

When the emperor Napoleon visited the city of Amsterdam he was struck by the stately appearance of the new custom house and the large number of rooms sheltered by the roof of the vast edifice. "I hear you are going to start a bureau of commerce in one of these halls?" he asked the burgomaster, who had volunteered the functions of a cicerone. "Yes, but we had better stick to the right name; they call it a 'chamber of commerce,'" said the frank Dutchman. "Your majesty has not left us commerce enough to fill a hall." On the same principle the city of Vienna ought to call her new academy a chamber of commerce. Count Taaffe, the Jesuit politician, has not left the Austrian empire science enough to justify the need of a "lyceum."

Climate and Freethought.

On our own side of the Atlantic the prevalence of Freethought seems to increase with the distance from the equator. In Europe, too, Rationalism is a product of the higher latitudes, and the dominions of the czar make only an apparent exception from that rule. Baron Hanstein, who can claim a thorough acquaintance with the social condition of the Russian empire, remarks that the "creed of science" (Agnosticism) has become a sort of Freemasonry among the educated classes of northern Russia, and that at the fashionable supper tables of St. Petersburg the ridicule of orthodox absurdities forms a favorite topic of conversation, even in the presence of government officials. Professional spies, he adds, swarm among the upper ten, but they connive at such indiscretions and limit their attention to the discovery of political infidelities.

Fairies and Fire-Fiends.

Frederica Bremer, in one of her popular novels, describes a romantic boy retiring to a mountain-meadow to indulge his visions of the good old times when such solitudes were peopled with gnomes and fairies. The screech of a locomotive awakens him from his day-dream. "Hav the days of the idyls departed forever?" he asks himself; but in his revolt against the tyranny of Materialism he changes his purpose of becoming a merchant and resolves to study for the ministry. The conception is really poetic and full of suggestiveness, but it should not have been prostituted in the service of the clerical interest. The hideous dreariness of our latter-day life is compatible with the Christian worship of sorrow far more than with the pagan worship of joy. For centuries the forests of southern Europe were enlivened by the dances of nymphs and fauns; dryads whispered in the thickets, and the voice of the Echo awakened the tradition of a maid pining away in search of her lost lover. Every spring, every grove, had its tutelary deity; and no reasonable philosopher objected to the

popularity of such harmless fancies. But the creed of the Galilean fanatics peopled the wilderness with demons, the exponents of anti-naturalism scented a fiend wherever the pagans had worshiped a god; the pantheon of the outdoor world became a pandemonium. A medieval woman, captured in the attempt to revisit the moonlight haunts of Diana, would at once have been burnt as a witch; and the belief in fairies, once so popular in northern Europe, was merely a revival of paganism, and was fiercely suppressed by the priests, who cut down sacred groves and arrested ballad-singers to crush out the last lingering traces of nature-worship.

Indiscreet Bigots.

The revelations of the Panama scandal have awakened the hyena-houls of bigots all over France, and the champions of the Orleanist party plainly insinuate that the prevalence of corruption is due to the social and religious license incident to a republican form of government, and that an honest administration of public affairs is impossible without the restoration of the royal exiles. Boodle epidemics seem, indeed, to have spread from the United States to the transatlantic republics (for the Swiss *Bund* is now investigating a scandal of its own), but the Orleanists forget that all the national and international swindles of this century are dwarfed by the monster fraud of the "Mississippi Land Company," organized by the mountebank Law, and that the chief patron and accomplice of that landshark was a prince of the house of Orleans.

A Business Opening.

The colonies of the Congo country seem unable to hold their own against the inroads of the Arabs, though liberal inducements have been held out to almost any kind of permanent settlers—Chinamen not excepted. Some five hundred thousand square miles of productive uplands have been practically abandoned, though there is no doubt that a few thousand resolute colonists could maintain themselves with ease against the blunderbuss-armed followers of the Prophet. The Belgian paupers prefer their slums to the wilderness of the Dark Continent; but are the Latter-day Saints not missing a rare opportunity for the reestablishment of their lost Zion? Compared with the sandhills of Utah the valley of the Congo is a paradise, and the Mohammedans would welcome the doughty polygamists as natural allies.

A Peasant Philosopher.

A little mountain house near the village of Goisern in the Austrian alps has become an object of interest to numerous tourists, and even a goal of international pilgrimages, like the cottage of Henry Thoreau at Walden pond. Its former proprietor, Anton Deubler, was in many respects the greatest living curiosity of the Alpenland. His education was that of a poor highland boy, but by reading books and newspapers whenever he could get hold of them he managed to widen his mental horizon to a degree altogether abnormal among the natives of that wilderness. At sixteen years of age he had become so disgusted with the mummeries of his village church that he preferred to pass his Sundays in the solitude of the mountains. At twenty-four he began to correspond with such men as Büchner, Huxley, and the chevalier Feuerbach, though he continued to attend to a little gristmill and shared the fare and the hardships of his rustic neighbors. Those neighbors suspected his metaphysical doxy, but respected him as a man of the most honorable principles in his dealings with his fellow-men—so much, indeed, that in 1869 they elected him mayor of Goisern. Deubler assumed the authority of that office just long enough to banish sectarian theology from the public schools, and then returned to his gristmill, having no taste for "playing the village Bismarck," as he expressed it. In midsummer he increased his emoluments by guiding tourists to the upper Alps, and thus managed to save money enough to open a little summer hotel of his own, which soon became a favorite vacation resort of the Austrian Freethinkers. The success of that venture enabled the old man to devote the few remaining years of his life to his favorite studies. Being a convert to the gospel of physical exercise, he worked a few hours at a carpenter-bench every morning; but alongside of his workshop he had a library adorned with the busts of his literary idols and the framed autographs of many distinguished visitors of his hostelry. Deubler died as he had lived, and at his special request was buried without any religious ceremonies, under a block of granite inscribed merely with his name and the date of his death.

F. L. OSWALD.

Please renew your subscription and obtain another subscriber.

A Digest of Science.

Rationalism received a New Year's present of immense value. It is in the shape of a volume presented by James B. Alexander, of Minneapolis, and its full title is: "The Dynamic Theory of Life and Mind: an attempt to show that all Organic Beings are both Constructed and Operated by the Dynamic Agencies of their respective Environments." In other words, it is a careful digest of scientific facts upon the principle that environment explains everything. This comprehensive work contains 1,067 large pages, over 400 illustrations, 87 chapters, and a 3-column index of 11 pages.

The title of the book is somewhat misleading to most people, as they might conclude from the phrase, "The Dynamic Theory," that the work is a philosophical treatise, whereas it is nothing but a collation of undisputed facts silently showing by their cumulative force how moving matter molds all forms. But let the author speak for himself:

"It is my endeavor in this volume to point out that organisms, instead of being hand-made and purposive, are machine-built machines, and operated, when built, by forces outside of themselves. As we are more interested in ourselves than in other organisms, especial care has been taken to ascertain the relationship of man to other animals and to point out their resemblances and contrasts. To this end I have cited a large number of facts that cannot fail to interest every intelligent person, whether he agrees with my conclusions or not."

The following incidental summary is extracted from his chapter on "Habit," on page 315, and is a good example of the author's thought and style:

"If we now pause to take a brief retrospect of the ground thus far passed over we shall find *Habit* appearing as the immediate and visible cause of almost every organic change, whether in development or evolution. In the development of the embryo the successive changes follow each other in the order which the habits of myriads of generations have established. In the advance by way of these habitual changes the embryo is carried through numerous forms of no permanent use to it; forms which are maintained for only a brief space and then modified and altered out of recognition. No rational account of such an indirect and wasteful mode of developmental progress can be given, except that nature possessed no cheaper way, in general, than the way of habit. Whenever new habits have been introduced, such introduction has been effected by extremely slow processes, which have invariably consisted in the gradual modification of old habits—a modification so gradual, and taken on by steps so infinitesimal, that every habit is, to a greater or less extent, always an old habit. What has been said on bilateralism, on the evolution of the osseous system, on the effects of food, periodicity, temperature, water and desiccation, on respiration and parasitism, shows how the slow modifications of ancient habits have slowly modified the ancient organic forms. How different degrees and qualities of activity between the two sides of the body have conferred dexterity upon one side at the expense of the other, how the periodicity of the molar movements of the universe have entailed a corresponding periodicity on organic habits, which has in time been reflected on habitual organic forms, how varying habits of respiration have begotten varying forms of respiratory apparatus, and how, in the cases of animal and vegetable parasitism, the disuse of functions and habits is followed by the suppression of their characteristic organs.

"It is to habit, therefore, the habit of function or movement, that we must attribute the creation and modification of organs. This is conspicuously obvious from the numerous illustrations that have been given, and from the numerous other illustrations that cannot have failed to come under the observation of everyone. This induction implies that *the function exists before the organ*. It may be asked how a function can be performed before an organ for its performance has been created. The answer will be plain enough when we shall have considered the bottom facts and ultimate nature of differentiation and habit. As already observed, the habit of the organism depends on the impulses of its environment. Some of our illustrations conspicuously point this out. Such is the case in 'periodicity,' in which the movements of the solar universe entail corresponding effects in the habits of all organic beings. The degrees of saltiness or freshness in water has its effect on the organisms within its influence. The force of currents of water and air has its effect in first causing new uses to be attached to old organs of locomotion, and second, by this means of new habits, creating modifications of the organs. Endless argument might be brought to prove that the organism is made by its environ-

ment. To maintain otherwise is to hold that the organism is originally self-existent, that something may spring from nothing, that the organic being may create something from nothing, and give more than it receives. This cannot be. Whatever force or energy an organism manifests must have been loaned to it from a source outside of itself.

"Fortunately, in the matter under consideration, the original cause of organic modification may be traced and located beyond the boundaries of the organic world—using the term organic in its accustomed sense, as distinguished from the mineral or inorganic. All the habits of organic bodies, whether vegetable or animal, are traceable directly or indirectly to habits of the motion and affections of matter, which, if not original and innate, were at least anterior to organisms." The remainder of this chapter on Habit is too specific to be quoted here.

The author therefore holds and shows that the *Mind* is not, and cannot be, what spiritualists claim it to be, a substance, a piece of sublimated matter, a *thing*; but that it is and can be naught else than a habit incorporated from the environment, an aptitude, a *process*. He says: "I believe the present state of knowledge to be sufficiently advanced to furnish plausible, if not demonstrative, proof that the mind is not a person or thing at all, but that mental action is a form of physical energy. This theory would take mental action out of the region of fancy, whim, and caprice, and place it along with everything else in nature, under the dominion of law which we can learn to watch in its operation and trace in its certain and inevitable effects."

He disagrees with the theory of phrenology, and seeks to overthrow that system, but the two systems can be easily reconciled, and in their reconciliation the true philosophy will be found. To quote a short passage on this point from an elaborate exposition, he says (page 646): "As assumed by that (phrenological) system, the brain is the organ of the *Mind*; as proved by scientific research, it is the organ of the *Environment*. In the simplest animal forms there is no perceptible nervous system. The animal is moved by external stimuli directly applied to move the whole body of the infinitesimal animal, or some part of him. When, by evolution, the animal attained such a size that a stimulus applied on one side was too far away to affect the opposite side by direct contact, the stimulus made for itself a pathway across the body of the animal. This pathway constitutes the earliest form of the nervous system, but it involves the entire principle upon which all the subsequent developments of it are founded. No matter how extensive and complicated the nervous system becomes, it is never anything more than a pathway between the body in the environment from which the stimulus is projected, and the muscle which is adapted to be moved by it. The fact of the immense development of the brain, as a part of this pathway, does not alter the principle. The development of the brain has come about by the great number and variety of the stimuli on one side, and the great number and variety of the muscular movements possible on the other. The brain may be compared (remotely) with the central office of a city telephone system. If there were but two subscribers to the telephone, no 'central' would be required. But when there are three, a simple ganglion of switches is necessary to shunt the message and enable one to communicate with either of the others. This shunting arrangement, acting under the direction of the sender, no matter how many subscribers, never becomes anything more than an inserted adjunct in the pathway of communication, qualifying the pathway, but in no manner affecting the message. The comparison is general, but is incomplete in important particulars. The body is a community of parts having general identical interests. The stimuli from different parts and from the environment, meeting in the brain, modify, neutralize, and reinforce each other, so that the stimulus, starting from any given source, may reach a different muscle and accomplish a different motor action from what it would have done if the brain had been different or absent. But the passage of every stimulus into the brain modifies it, and renders it liable to offer a different reaction against subsequent stimuli. In this respect the central organ may be compared to a bar formed in the bed of a river by the deposit of alluvial matter, which thereafter deflects and arrests the current by which it was created."

When the author controverts the doctrine of phrenology and the dicta of common sense, which assert that the brain is the organ of the mind, he forgets what he himself argues elsewhere; he forgets that the mind is but the stored propensity of the environment, stored through countless ages of

habitude; and all that phrenology and common sense claim is that a new suggestion or stimulus from the environment may liberate the storage-battery called the brain, and may use its stored propensity and aptitude to *attend* or *mind* a thing, that is, may point its discharge. We would like to hear from the author on this aspect of the case.

The author marshals his facts by the thousand to prove that all organs are the outcome of their environment. The implication from this doctrine appears to be that the Environment (or the universe at large) pressing upon the local (locked-up) organism, seems to seek for entrance and utterance; as we find that through the discharge of the tension which the Environment created in the organism, it, the environment, expresses itself. Obstacle, pressure, evil—in a word, environment—is the only god that can possibly exist. It is a *god** driving us on to progress, to fuller and finer good.

In my opinion the dynamic theory alone is insufficient to explain the problems of existence; but it is a most important point of view—the point of view of the whole scientific world at the present time. The author's exposition is simple and direct, and he quotes from hundreds of works, making his treatise a *vade mecum* for the rational world. I have been able to do no more than to glance at passages here and there, and will not therefore point out what I conceive to be the inadequacy of the philosophical argument. But I can confidently recommend the work to all. Price of the book, \$2.75.

A. L. LEUBUSCHER.

* *God* is the true etymological origin of the word *god*, though this fact is unknown to the empirical tribe of philologists and lexicographers. The word *god* assumes the two forms *gad* and *god*. The ancient Saxons evidently viewed God as a *god* and as a goat, the latter as evidenced by the Germanic form *Gott* for God. *Gott* is the go-at. Let a goat go at you from behind and you will realize whether or not he is a god.

Mr. Charlesworth on His Travels.

Upon leaving Crookston, Minn., where I had done good work, I repaired to Jamestown, N. D., where I gave three more lectures. My advent into these Northwestern states had been looked for with an eagerness mingled with curiosity, and from the results of my labors I feel confident that good will come. My first lecture was given in the court house before a scant audience; the weather was extremely cold, and the people preferred to stay indoors before the warm stove rather than venture out into the cold night with the thermometer hovering around zero. The next night we had a hall nearer town, and I was favored with a little larger audience; and upon the occasion of my last lecture not an empty seat could be found in the hall. One by one the people overcame their timidity and ventured to our meetings—a good sign, I think. The local press gave very favorable reports of my lectures, and spoke of them in highly commendatory terms. The avowed Freethinkers are very few here in this little North Dakota town, hence it is a good field for Liberal work, and in this respect it should not be neglected. James T. Ceager and Mr. Walker are among the faithful, but not "the Lord's elect." I was pleased to meet with these valiant Liberals, who are almost alone in their heterodox opinions. I was also very pleased to meet with Miss H. Putnam, who is conducting a Unitarian church in this place. Even this lady has an uphill fight before her, and has received the abuse of the masculine preachers in the community just because she is a woman and had dared to do the same as they—"preach."

Since my last report I have received in behalf of the Federation the following amounts, which have been duly placed upon our books:

Nathan Griswold, of Meriden, Conn., a vice-president of the Federation, \$25; T. S. Lee, Grass Valley, Cal., \$2; H. Wettstein, Marengo, Ill., \$1; S. F. Benson, Pierson, Ia., \$2, besides various other sums, the list of which has been mislaid but will be published in my next letter. We are still receiving lists of names for membership, and a large quantity of petitions to Congress for the Sunday opening of the World's Fair.

During my recent visit to Minneapolis I was interviewed by a *Tribune* reporter upon this topic, and through this I have received the following unsolicited letter from the mayor of Little Falls, Minn.:

LITTLE FALLS, MINN., Dec. 14, 1892.

JOHN R. CHARLESWORTH, Minneapolis, Minn., *My Dear Sir*: I learn of your object in traveling through the Northwest by the Minneapolis *Tribune* of yesterday. I am a believer in the principles advocated by the American Freethought Federation. Although this is a small city with a population of about five thousand, I am certain a large majority would favor Sunday opening of the World's Fair at Chicago. I presume your time is too limited to make this place a visit. I will say, however, that I would circulate or have circulated a petition here asking

Congress to repeal the act closing the Fair on Sunday. If you can send me headings for the purpose and instructions with regard to the matter I should be very much obliged to you.

Yours very respectfully, N. RICHARDSON.

Is it not strange where we find Freethought principles creeping to-day? In every nook and corner of our vast territory they may be found. Will ye not help us then to weld this mass into one solid phalanx, so that we may be enabled to meet our enemies upon an equal footing? In view of the election of a United States Senator for Minnesota during the month of January, I have written to the five candidates to ascertain their position upon our principles, and without waiting for their replies to appear in regular order with my letters, they shall be published immediately upon their receipt, that Freethinkers in that state may know just what candidate to support. Our friends all over the country would render us valuable assistance in this direction if they would give me the names of all candidates for political offices in any and every election, together with their residence. Our thanks are due to Andrew Steenerson, of Crookston, Minn., for his help in this respect.

Over the broad sweeping plains of North Dakota, I continue my journey. Leaving behind the frozen Missouri river, we plunge into the hills and mountains of Montana. Here are scenes that are capable of stirring the deepest emotions of the human heart. Here are scenes sufficiently beautiful to inspire anyone with a love of nature. Never does she seem so grand as when viewed in all her rugged beauty. Massiv rocks, towering high into the clouds, obscuring the tops of them from view, are capped with almost eternal snow. What wealth, abundant wealth, lies buried under! What secrets are hidden there! Time alone may reveal them and present their history to the scrutiny of inquiring minds.

We stop for twenty minutes in Missoula, and A. M. Stevens, with a few friends, come to the depot in order to see me as I pass through. On the mountains we encounter a severe snowstorm; the elements are raging, and our progress being hindered we arrive in Spokane four hours late. Spokane is quite a busy town. Surprising it is to see such large and beautiful business blocks. The buildings will compare in size and durability with those in most of our Eastern cities. It has a population of about fifty thousand, comprising business men of tremendous enterprise and energy. I had contemplated eating my Christmas dinner alone, stowed away in some hotel, but fortunately for me, I found a hospitable welcome at the home of Mr. and Mrs. W. A. Monroe, who had ventured out into this part of the country to tempt fortune. They had come from the Buckeye state, and are relatives of Mr. Joseph Simpson, president of the Ohio State Secular Union. I met several Ohio people in this city, many of whom seemed quite anxious to talk with me, if only for a short time, about their old home. I spent a few days here and then repaired to Rosalia, where I was down for a course of lectures. Arriving at Rosalia, I soon found myself among good friends, who gave me a cordial welcome to these parts. In order to reach the home of Mr. P. Proff, I had to wade almost through a river of mud, consequent upon the melting of snow. It is a vast rolling country. Hills abound in every direction; the water rushes down their sides, filling up the passes, which makes them almost impassable. The mud is like a true friend, inclined to stick to you. But despite the adverse condition of the roads, a few came out from the country districts to attend my lectures, and these combined with the townspeople gave me a very fair audience upon the first night of my lectures—that is, considering that the town has a population of about four hundred. In most of these towns a little timidity is exhibited at first about attending a Freethought lecture, but as they proceed the people get a little more courage, and learning that they are not quite so dreadful as the preachers would have them believe, they venture out in large numbers, so that our remaining lectures were given a better attendance.

James Whaley and several other friends came from Plaza, a distance of seven miles, to hear my lectures. I was pleased to see them; also Peter Proff and family, A. Dorsey, M. Terry, and many others. I regret exceedingly that the weather prevented our venerable friend Mr. Fiske from being with us. He is a well-known Freethinker, now up in the seventy-fourth year of his age, and is almost universally admired and respected. I hope, though, to see him the next time I shall visit these parts. Several names, including those mentioned, were enrolled upon the lists of the Federation.

The woods are fairly teeming with Liberals, and

the state of Washington can boast the most liberal constitution of any state in the Union. Through the unflinching efforts of our co-worker, C. B. Reynolds, religious exercises are prohibited in the public schools—no prayers said, not even a hymn sung—and all church property exceeding a valuation of \$5,000 is placed upon the taxable list. And to show the honesty of Christians and their esteem for the law, many of their churches, it is claimed, though really worth more than the exemptory valuation, are valued at an exceedingly low figure in order to avoid paying their just dues as required by law. How reluctant they are to "render unto Caesar the things that are Caesar's," and what a larger percentage over his proportion do they render unto God—or rather unto the clergy, which is about the same thing. What a difference here from the state of affairs in Tennessee. There Christians are persecuting Christians merely for opinion's sake. There the sunny South is blighted with the curse of Christian bigotry. There are deeds performed that will ever stand as a dark blot upon the historical records of our nation, simply because opinions differ regarding Sabbath observance. But here, in the state of Washington, the Sabbath bears no special significance over any other day, except to those who regularly attend church upon that day. While in Spokane I heard the blows of hammers, the grating of saws, upon the first day of the week. Here, business comes before religion; human welfare here, instead of human speculations somewhere else. The stores open upon that day and do a thriving business, and all this tends to confirm the fact that just as the competition for trade becomes keener, just as this struggle for existence becomes sharper, society will lose its sense of the sacred in the same proportion. I was very pleased to meet with Dr. G. W. Cary, who accompanied me upon the platform and introduced me to the audience. Dr. Mrs. Mary A. Latham is also a very Liberal woman, and counts herself upon our side. Mr. and Mrs. Moehl, with their little ones, attended our lecture, and gave me a glad welcome to the coast. Mr. Merchant, recently from Springfield, Ill., made himself known to me and shared in the common congratulations. Owing to my rapid flights from one town to another, my mail is very difficult to reach, and in consequence I have experienced considerable delay in attending to it. On looking over some of my correspondence, I find that several friends have sent post-office orders and checks payable to me. Friends would avoid considerable delay, and save us much labor and expense, if they would make all drafts, etc., payable to the treasurer, instead of myself, for as each requires my indorsement, they have to be sent to me for that purpose, and then returned to headquarters again.

I am constantly receiving lists of names for the Federation. Our numbers are still increasing, and we thank those of our friends who have so generously contributed to the movement and helped us to make it a success. Some time ago Frank Everly, of Marion, O., sent us \$5 to the funds, which had been overlooked or the name had been forgotten at the time he was among the first to respond to my letter, and we beg leave to acknowledge the same now. What are we to do for Freethought during the World's Fair? Are we to keep up our heads above the stream of desuetude? Or are we to show the world that we have an existence? So far, the responses to our appeals have not been such as would warrant us taking any definite action. Still, the Federation is well out of debt, and we have a small balance on hand to begin operations. But, if we can only secure pledges of assistance, we are willing to run the risk, because a Freethinker's word is as good as his bond. We certainly should do something for the Freethinkers that will attend the Fair. We have told you what ought to be done; but whether it shall be done, or not, rests with you.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

An Irish Story.

From the London Spectator.

An Irish peasant brought a litter of kittens to a Protestant vicar in a certain town in county Wicklow, requesting him to purchase them. The vicar declined. "Your reverence, they are good Protestant kittens," urged Paddy, but his reverence remained obdurate. A few days after, the Roman Catholic priest (who had meanwhile been informed of the offer to his brother clergyman) was approached, and on his refusing to make a purchase, the would-be seller urged a sale: "Sure, father, dear, they are good Catholic kittens." "But how is this, my man?" replied the priest. "You said a day or two ago they were good Protestant kittens." "And so they were," said the peasant, "but their eyes weren't opened."

"It's a poor way to get people into the church to throw cold water on 'em," as the baby said to himself when he was christened.

With Our Congressmen.

News and Notes.

The battle royal has come off this week beneath the dome of the Capitol. The orthodox hosts have rallied from every quarter of the Union. Ponderous Joseph Cook, sleek Colonel Sheperd, cunning Wilbur Crafts, and dozens of glib clergymen, bishops, etc., with white neckties and saintly countenances, have worked like a machine in perfect order, well oiled for the occasion, to maintain the piety and Christian grace of the Congress of the United States, and ignore the Constitution and the rights of man. On the Liberal side brilliant talent has arrayed itself—though not with the force and discipline and absolute unity of the church army. For four days a tremendous agitation has been going on in the little space allotted to the committee of the Columbian Exposition for its work, but the sounds of that war will reverberate in every part of our land and throughout the world. That such a scene, however, should be witnessed in the chambers of legislation is a portent of immense significance to the republic. To allow for a moment that a legislative committee should be made the tribunal of theological and religious questions is opening the door to a vast usurpation.

The battle opened on Tuesday morning with an admirable address by Mayor Washburn of Chicago, seconded by members of the city council, and arguments in favor of opening the World's Fair on Sunday were presented in a straightforward and business-like manner. They confined themselves simply to the expediency of Sunday opening, practically admitting the right of Congress to interfere in the matter. President Gompers made an excellent plea for the working-people, and clearly showed the huge injustice of barring the gates of the Exposition to the toilers of this land. The even flow of discussion, however, was broken when Rev. A. T. Jones, of the *American Sentinel*, made his points, namely, on the basis of the Constitution. He was called to order—it being decided by the committee that the constitutionality of the proposed legislation should not be attacked, only the policy of the thing, for though Congressmen might mistake as to the policy of a measure, it is not to be supposed for a moment that they would ever do anything unconstitutional. On that point they are infallible, for the same reason that a king can do no wrong. Mr. Jones's appeal to constitutional law was not according to the program.

The whole of Wednesday morning was given up to Colonel Sheperd and his obedient followers, who, like clockwork, obeyed his mandates. The speakers were so numerous that only about five minutes were given to each. In opening the discussion Colonel Sheperd said: "We are now pondering heavenly things, let us do it reverently." For a while it seemed as if a prayer-meeting would be inaugurated. There were appeals to God, to the angels, to saints. Hell-fire flashed its lurid horror, the wrath of God was depicted, deathbed scenes portrayed, eternity unfolded, in fact all the paraphernalia of the pulpit appeared in this committee-room. Every sort of argument was resorted to, and it would be useless to review them. The main argument was the "boycott," that it would injure the Fair financially to open its gates in violation of the Christian conscience. One speaker figured it out that the church could boycott the Fair to the extent of a loss of \$6,000,000. Although constitutional questions were expressly excluded by the committee, still the clerical exhorters were constantly insisting upon the fact that this is a Christian nation and the law must sustain the Christian Sabbath. Said Joseph Cook: "Without the Sabbath there is no church." This is the secret of the enormous struggle for Sabbath laws. The Sabbath is the bulwark of the church, and of course the clergymen will fight for it. It is their forlorn hope.

Thursday morning one hour was given to the church party and one hour to the Liberal party. Dr. Herrick Johnson delivered the main speech for the Sunday closing. He has a thoroughly inquisitorial look, and I am sure he would burn me at the stake if he had a chance, and every heretic besides. His argument was: "Close the gates or be damned."

The ladies on this occasion made the most notable display for Liberal thought. They were graceful, dignified, and eloquent in their presentation of the desire of the Women's Club of Chicago to see the gates of the beautiful Exposition thrown open to all the world. Susan B. Anthony spoke to the same effect. Also, the only Freethinker there, the writer of these notes. Rev. Mr. Cross, Rev. Mr. Savage, Dr. Lewis, a Seventh Day Baptist; and Mr. Ring-

gold, of Baltimore, made pleas for Sunday opening, and others against—the time for debate being extended thirty minutes.

Saturday morning the orthodox held the fort for an hour, and fired their big guns at the committee. The arguments for the other side were presented by Thomas P. Morgan and Mr. Askew, of Chicago, and Rev. Dr. Thomas. After a little running fire between the opposing sides, the great debate of four days was closed. It is impossible for me to give more than a summary of this important discussion. The papers throughout the country will more or less report the proceedings and the addresses. The first round has been fought, but the end is not yet. What was before the committee is but a prelude of what will come before Congress, and eventually before the whole American people. Never was I more deeply impressed with the fact that we are in the midst of a mighty revolution. It was not mere fireworks that flashed in the committee's room, it was not mere rhetoric, but the earnest of a conflict vast and terrible, whose issue is not yet. It is the old contest of freedom and slavery.

I am sorry from my standpoint that the fight for Sunday opening has opened upon the line it has. I think a very great mistake has been made—not only as to matter of principle, but of policy also. In fact, to stick to principle is after all the best policy. Mr. Jones, of the *American Sentinel*, and myself, are both excluded at present from working along the line selected by the majority of the friends of Sunday opening. They have chosen to concede somewhat to the Sabbath sentiment and to ask only for a modification of the present restriction, enough to allow the gates to be open, but no machinery to be in operation. That is, the friends of Sunday have concluded to support Resolution 163 as printed in *THE TRUTH SEEKER* of December 31st.

As a matter of principle I cannot support this resolution. It equally violates the Constitution with the original restriction. Congress has no jurisdiction in the matter. That is the only position for a Secularist to take. Of course if Congress has a right to stop machinery, it has a right to close the gates. This is not a matter of policy, therefore, but of constitutional law.

I was granted the opportunity to speak before the committee, but did not speak to Resolution 163, but to Resolution 177. My argument, like that of Mr. Jones, is entirely constitutional. I would not argue the policy of the thing before the committee, for by so doing I should grant the jurisdiction of Congress, which jurisdiction I absolutely deny.

I am satisfied from a survey of the situation that if the friends of Sunday opening had adopted the line of Mr. Jones and myself they would have been successful, simply because they would have been impregnable.

The legislation concerning Sunday observance is beyond doubt one of the reserved rights of the states, and if Mayor Washburn and the common council of Chicago, and the Sunday Opening Association, and Chairman Durbin, and the Woman's Club, had concentrated their efforts upon the constitutionality of the law, they would have won by a large majority, especially in a Democratic House, where there is still some tradition of the principles of Jefferson. I am sure that the friends of Sunday opening must eventually accept this line of battle. It will not do to compromise. It has not lessened the Christian opposition. It has rather intensified it. The orthodox don't want half-way work. They want all or nothing. I say so too. Let us have a fair and square issue.

This compromise divides our own ranks; but if we take the constitutional question on that we are a unit. Rev. Mr. Savage was willing to have the Fair closed Sunday mornings. I am not willing. On that point we differ materially. Rev. Mr. Thomas was in favor of religious services on the Fair grounds. I am not. But as to the question of the constitutional power of Congress there can be no division. The Illinois Senate and House of Representatives in the resolutions now before them take the same ground as Mr. Jones and myself—the ground of unconstitutionality.

One Congressman says: "I wish it was out of Congress. Whichever way we vote now we make enemies." That's a general feeling in Congress as things now are. It does not want the responsibility, and would gladly get rid of it; and the Constitution helps them out of the difficulty, but the compromise resolution does not. It equally thrusts the responsibility upon Congress, and it will say, "Let things remain as they are," while if the constitutional point were vigorously pressed by petitions by the city of Chicago and the state of Illinois, I have no doubt that Congress would admit the plea, and throw off the responsibility of any

further endeavor at theological legislation, which is not only unconstitutional, but centralizing in a most dangerous degree.

I don't give up the fight by any means. I wouldn't be much of a Freethinker if I did, simply because I was in the minority. I know that I am right, and I believe the question will be settled eventually as a constitutional question. I shall remain with Congress throughout the session. There is no question but that this is my post of duty. It is a matter of supreme importance. If this action of Congress is not reversed, the orthodox party have won a victory over human rights that it will take years of conflict to annul. I had hoped when I first came to Washington that the matter would be speedily settled. I find that it will not be, and between now and the 1st of March there must be the most strenuous labor for the cause of Secularism. The opportunity will never come again. With the life of this Congress is the triumph or the defeat of ecclesiastical tyranny.

Many Liberal friends throughout the country have contributed generously to my support here, and I thank them for their cordial aid; but I would say to any Liberal friend who reads these notes, and realizes that this is one of the greatest struggles for liberty that has taken place in this country—I would say, Give a little help. Send what you can. I do not need much, but something from every comrade. I shall remain at Washington until this Congress ceases to be, and the battle is transferred to other fields. I know well enough that I shall have the assistance which will enable me to carry on this warfare on the line marked out—not of compromise and expediency, but of constitutional law and human right.

Let every friend answer this immediately with what he can conveniently contribute, at 1,325 G street N.W., Washington, D. C.

SAMUEL P. PUTNAM.

The Constitution and Holy-days and Holidays.

ARGUMENT BY SAMUEL P. PUTNAM BEFORE THE COLUMBIAN EXPOSITION COMMITTEE OF THE HOUSE OF REPRESENTATIVES, JANUARY 12TH, AGAINST THE SUNDAY-CLOSING CLAUSE.

So far as Sunday is different from any other day of the week, it is either a holy-day or a holiday. If therefore there is to be any legislation concerning the observance of this day, it must be on the ground that it is a holy-day or a holiday.

A holy-day is necessarily a religious or church day. If there were no religion or no church there would be no holy-day. Legislation therefore for the observance of Sunday as a holy-day is religious legislation—that is, it is legislation for the establishment of a religious or church observance, and therefore for an establishment of religion itself. But such legislation is absolutely forbidden by the Constitution. "Congress shall make no law respecting an establishment of religion." Madison says that "religion is entirely beyond the purview of government." Washington says, "In no sense whatever is this government founded upon the Christian religion." Jefferson has stated the unconstitutionality of religious legislation. In a letter Jan. 23, 1808, to the Rev. Mr. Millar he writes:

Washington, January 23, 1808.—SIR: I have duly received your favor of the eighteenth, and am thankful to you for having written it, because it is more agreeable to prevent than to refuse what I do not think myself authorized to comply with. I consider the government of the United States as *interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises*. This results not only from the provision that no law shall be made respecting the establishment or free exercise of religion, but from that, also, which reserves to the states the powers not delegated to the United States. Certainly, no power to prescribe any religious exercise, or to assume authority in religious discipline, has been delegated to the general government. It must, then, rest with the states as far as it can lie in any human authority. But it is only proposed that I should *recommend*, not prescribe, a day of fasting and prayer. That is, that I should *indirectly* assume to the United States an authority over religious exercises, *which the Constitution has directly precluded them from*. It must be meant, too, that this recommendation is to carry some authority, and to be sanctioned by some penalty on those who disregard it; not, indeed, of fine and imprisonment, but of some degree of proscription, perhaps in public opinion. And does the change in the nature of the penalty make the recommendation less a *law* of conduct for those to whom it is directed? I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines; nor of the religious societies, that the general government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises; the enjoining them, an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it.

In his autobiography Jefferson also relates:

The bill for establishing religious freedom, the principles of which had to a certain degree been enacted before, I had drawn in all the latitude of reason and of right. It met with opposition, but with some mutilations in the preamble it was finally passed; and a singular proposition proved that its protection of opinion was meant to be universal. Where the preamble declares that coercion is a departure from the plan of the holy author of our religion an amendment was proposed by inserting the words "Jesus Christ" so that it should read, "A departure from the plan of Jesus Christ the holy author of our religion;" the insertion was rejected by a great majority in proof that they meant to comprehend within the mantle of its protection the Jew and the gentile, the Christian and the Mohammedan, the Hindoo and Infidel of every denomination.

There is no need of any further quotations to show that any legislation for the Christian, the religious, or the holy observance of Sunday is entirely beyond the legal power of Congress.

Every sentiment and every argument in favor of the observance of Sunday as a Sabbath should therefore have no weight with this committee, or with Congress.

The only possible ground left therefore for any legislation as to the observance of Sunday is the fact that it is a holiday or rest-day.

A holiday is for physical recreation; it is a relief from toil; it is for leisure, or rest from ordinary vocations.

What has Congress to do about Sunday legislation, granting that it is a holiday or rest-day?

Simply to recognize it as a holiday—but beyond that the function of the national government does not extend.

To start right in this discussion I will again quote from Jefferson:

Our legislators are not sufficiently apprised of the rightful limits of their power; that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us. The idea is quite unfounded that on entering into society we give up any natural right.

It is the American principle that the government is for the people, and not the people for the government. If at any point government infringes upon any natural right at that point its action is null and void.

It is a contradiction in terms to say that in order to uphold the natural rights of any human being, the natural rights of any other human being should be invaded. The exercise of all human rights is perfectly harmonious.

Whatever legislation there is, therefore, for Sunday as a holiday, or rest-day, there must be no infringement upon the natural rights of any human being.

It is the natural right of every man to labor. Government has no right to forbid labor on Sunday. If one chooses to labor on that day as on any other day it is his right to do so. For government to enforce physical idleness on Sunday is simply tyranny. Physical recreation, physical recuperation, do not necessarily demand physical idleness. A change of physical activity is oftentimes the most healthful physical recreation, or rest.

Government cannot enforce idleness any more than it can enforce sleep. As well command a man to sleep all day Sunday as to command him to be idle all day Sunday.

This point is well stated in the decision of the supreme court of California:

This argument—namely, that for the benefit of the working people government should enforce idleness on Sunday—is founded on the assumption that mankind are in the habit of working too much, and thereby entailing evil upon society; and that without compulsion, they will not seek the necessary repose which their exhausted natures demand. This is to us a new theory, and is contradicted by the history of the past and the observations of the present. We have heard in all ages of declamations and reproaches against the vice of indolence; but we have yet to learn that there has ever been any general complaint of an intemperate, vicious, unhealthy, or morbid industry. On the contrary, we know that mankind seek cessation from toil, from the natural influences of self-preservation, in the same manner and as certainly as they seek slumber, relief from pain, or food to appease their hunger. . . . If we cannot trust free agents to regulate their own labor, its times and quantity, it is difficult to trust them to make their own contracts. If the legislature could prescribe the days of rest for them, then it would seem that the same power could prescribe the hours to work, rest, and eat.—*Ex parte Newman*, 9 Cal., 509, 518.

The Constitution of the United States plainly declares the manner in which the national government should legislate, or rather non-legislate, concerning holidays, or rest-days. In the Constitution Sunday is recognized as a holiday, or rest-day, and only as such. When a bill has passed both houses of Congress for the signature of the president, the president shall have ten days to consider it, Sundays excepted, says the Constitution. Sunday is not a religious or a Christian word. It is simply the secular name of the day. The Christian term is the "Sabbath," or "the Lord's day." By not using either

of these sacred names, but using only the secular name, the framers of the Constitution beyond question meant to recognize Sunday as a holiday, or rest-day, only, and not in any sense as a holy-day. The Constitution therefore recognizing Sunday as a holiday, how does it regulate its observance? It does not regulate it at all. It leaves the president perfectly free. It gives him the holiday, but it does not command how he shall observe it. It simply allows a privilege. The president can work on Sunday if he chooses; or play; or go to theaters and operas; or hunt and fish; or travel; or stay at home. If the president is a Jew in religion, or a Seventh Day Adventist, or a Seventh Day Baptist, the Constitution does not interfere with his religious convictions. He can keep holy the Saturday and work on Sunday.

This is an admirable example for Congress to follow—shining in the Constitution itself, placed there by the wise and far-seeing founders of this republic.

The moment Congress legislates concerning the observance of Sunday as a holiday, or rest-day, by forbidding any kind of labor, it violates the religious convictions of many of the people of this country. They conscientiously observe Saturday as a holy-day. What right has the government to compel them to lose the value of the following day, either on the plea that it is a holy-day, or holiday, or rest-day? This is a manifest injustice. Follow the Constitution and no injustice will ever be done.

In giving the appropriation to the World's Fair Congress does not undertake to regulate the observance of other holidays far more national, important, and glorious in their significance than the Sunday. It annexes no condition as to the observance of the Fourth of July or Decoration day. Surely, if Congress can leave the due observance of the Fourth of July and Decoration day to the discretion of the World's Fair commission, it can also leave the observance of Sunday to the same judgment. Congress does not regulate the expenditure of the millions given to the commission. It has the utmost confidence in the wisdom and integrity of the commission so far as the use of vast sums of money is concerned. Why not leave with the commission the regulation of Sunday? Are the commissioners honest and able six days of the week and inefficient on the seventh day? or the first day? As the Constitution left the observance of Sunday entirely to the president, let Congress be equally wise, just, and business-like in its treatment of the commissioners of the World's Fair—men selected for their preëminent fitness to carry on in all respects this magnificent enterprise. This is my argument, therefore, to the committee—that in the very nature of the national government, and according to the Constitution itself, Congress should not make any laws as to the manner of the observance of holy-days, holidays, or rest-days.

The Sunday, therefore, whether it is a holy-day, or holiday, or rest-day, is entirely outside of Congressional enactment. If there is to be any regulation it should be by municipal and local governments.

Lectures and Meetings.

JOHN R. CHARLESWORTH'S lecture appointments are:

Port Angeles, Wash. Jan. 22	El Monte, Cal. Feb. 28
Forest Grove, Ore. " 27-29	" " Mar. 1
Silverton, " " 30, 31	Santa Ana, " " 5
Silverton, Ore. Feb. 1	San Pasqual, " " 6-8
Barlow, Ore. " 3-5	Tucson, Ariz. " 23-26
Grass Valley, Cal. " 8, 9	Albuquerque, N.M. " 31
San Jose, " " 12-14	" " April 1, 2
Selma, " " 16, 17	Trinidad, Col. " 4-7
Merced, " " 19	Leadville, " " 10-12
Savannah, " " 27	

He will return via Arizona, New Mexico, Colorado, Nebraska, and Iowa. Friends in those states desiring lectures should address him at 345 West Randolph street, Chicago, Ill.

J. E. REMSBURG will start East early in January. His list of appointments, as far as arranged, is as follows:

Allegan, Mich. Jan. 21	Saratoga, N. Y. Feb. 10
Gr'd Rapids, Mich. " 22	Hartford, Conn. " 11
Shepherd, Mich. " 23-25	Boston, Mass. " 12
Leslie, Mich. " 26, 27	Worcester, Mass. " 13
Detroit, Mich. " 28	Cotuit, Mass. " 12
Toledo, O. " 29	Osterville, Mass. " 14
Findlay, O. " 30, 31	Manchester, Conn. " 15
" " Feb. 1	Bristol, Conn. " 16
Cleveland, O. " 2	New York, N. Y. " 17
East Otto, N. Y. " 3	Orange, N. J. " 18
Newark, N. Y. " 4	Newark, N. J. " 19
Constantia, N. Y. " 5	Philadelphia, Pa. " 19
De Ruyter, N. Y. " 6	Lebanon, Pa. " 20
Glens Falls, N. Y. " 7-9	Washington, D. C. " 21

Appointments to be filled on his way West will be announced later.

THE Manhattan Liberal Club lectures for January are as follows. The Club meets at 220 E. 15th street:

January 20th, "Has Man a Soul?" Henry Rowley.
January 27th, "The Potency and Promise of Modern Science," Dr. Wm. H. Von Swartwout.

Letters of Friends.

Two Torches Lighted.

BERTRAND, NEB., Jan. 5, 1893.

MR. EDITOR: I have succeeded at last in procuring two new subscribers for the paper.

H. J. OLMSTEAD.

Buy a Full Round of Ammunition.

SAN FRANCISCO, CAL., Dec. 23, 1892.

MR. EDITOR: Please send to the new subscribers inclosed THE TRUTH SEEKER for one year. I also wish to renew my subscription. And send to me "Bible Myths" and Saladin's books "The Confessional," twenty-five cents, and "Isaure and Other Poems," seventy-five cents. Inclosed please find \$8.50 to pay for all, and oblige

J. E. PALANCA.

Let Others Do the Same.

GEORGE STATION, PA., Dec. 13, 1892.

MR. EDITOR: The Freethinkers of Greensburg organized on last Sunday. We named our order the Greensburg Progressive Liberal Union, and will meet Sunday afternoon of each week in future at Armbrust Hall, West Otterman street, Greensburg, Pa. Dr. M. Patterson is corresponding secretary.

I hope to send you some new subscribers.

ALEX. STOREY.

Wishes Us Portraits of Eminent Men.

HARPER, IA., Jan. 4, 1893.

MR. EDITOR: To keep THE TRUTH SEEKER coming, even if my atoms should dissolve partnership, I inclose \$5, for which please exchange the 3 on my label to a 5. May your path be strewn by small papers, 3 by 7½ inches, with the likenesses of celebrated men, to uphold you whilst you are melting the clouds of ignorance hanging over this so-called land of the free.

CHARLES NAUMAN.

A Chaplain Whom We Support Debars Our Paper.

CHICAGO, ILL., Dec. 22, 1892.

MR. EDITOR: Messrs. Schwab, Neebe, and Fielden at Joliet penitentiary have requested me to ask you to discontinue your paper, as for the last two years the prison authorities have not allowed it to go to them. The former chaplain they claim to be the cause of it. This individual's name was Phillips, and I am informed that he left with a somewhat undesirable record. I am instructed to thank you for our comrades for your kindness to them.

FRANK A. STAUBER.

Secularists Should Have a Congress at the Fair.

WEST SUPERIOR, WIS., Dec. 29, 1892.

MR. EDITOR: The new Congregational or Hope church was dedicated last Sunday evening, and it caught fire from a chimney the same night and burnt to the ground. The value of the church was \$5,000.

I should think the Secularists would issue a circular for a congress next summer to keep in line with their brothers the Catholics. I see the latter are going to have a congress next summer at Chicago.

Respectfully, K. STEENERSON.

A Whole-Souled Friend of Man.

SAN JOSÉ, CAL., Jan. 1, 1893.

MR. EDITOR—Editor of the grandest Liberalizer, the greatest superstition-knocker-out; the most deadly and worst-hated foe of priestcraft; the best friend to the poor, superstitious, deluded dupes who pay their coin and homage to the support of those pious, deceiving tramps, the priests; the weekly illustrated paper that ought to be in the home of every liberty-loving family in this broad land that should be absolutely free—but is not by a good deal—THE TRUTH SEEKER, I wish a happy and prosperous New Year for each and all. [And he sent for \$10 worth of books, with a new subscriber, just to help it along.—Ed. T. S.]

Fraternally, L. R. TITUS.

Obituary.

DU QUOIN, ILL., Jan. 4, 1893.

MR. EDITOR: It is with the most profound sorrow that I write to you to renew my father's subscription for THE TRUTH SEEKER. Father—the late Charles Zeigler—after a painful illness of three weeks, passed from this world Aug. 22, 1892, to

the great unknown world beyond. He had always been a Liberal from youth, and told us on his dying bed that he had not changed his opinions in regard to the future. He was a believer in all that is good in the Bible, but rejected the supernatural part. He left a wife, and a son, the writer of this article, to mourn his loss. I have never taken much interest in Liberal literature, but I am a Liberal in my views, and I am well pleased with THE TRUTH SEEKER and wish you great success with your paper.

CHARLES ZEIGLER.

Yes, Being "Frank and Candid" Is Our Purpose in Existing.

CIMARRON, KAN., Dec. 18, 1892.

MR. EDITOR: I found an old copy of your paper not long since, and was so struck with the frank and candid manner in which you handle the "orthodox experts" and "Holy Joes" that I must have a sample copy. I am all alone in this neighborhood in my belief. I think there are a few who would "denounce the faith" but for one thing—if you live with howlers you must howl. This town is in "bloody Kansas." We have four saloons (now please do not think I mean joints, or "blind tigers" as they are sometimes called, for I do not, as they are full-blooded saloons) and three churches, so you see this is one town where the Hon. John Barleycorn has an edge on Christ. Please send the sample copy and oblige.

Yours respectfully, JOHN QUINN.

Wants to Learn and Help.

WANDEL, OKLA. TERR., Dec. 12, 1892.

MR. EDITOR: Please find inclosed \$7, for which send two copies of THE TRUTH SEEKER and two Bible Picture Books, one to each man. I am a silent worker in the good cause, and shall continue to do all the good I can for Freethought and Reform.

Later on I expect to write a letter to THE TRUTH SEEKER, but for the present I will only ask a question. I see the Freethought Federation spoken of. Will you kindly make some explanation, as I do not know fully the meaning, etc.?

Yours for Science and Education,
O. E. BREWSTER.

[The Freethought Federation is an organization formed to work upon legislatures, or in any other feasible way, for the actual separation of church and state. A letter addressed to the Federation at 345 West Randolph street, Chicago, Ill., will bring documents to the writer explaining the purpose of the Federation more in detail.—Ed. T. S.]

A Lecturer Disseminating Truth.

SPOKANE, WASH., Jan. 2, 1893.

MR. EDITOR: Yesterday, the first day of this new year, the principal hall of Spokane, namely, the Music Hall, was well filled with ladies and gentlemen to hear our great leader, John R. Charlesworth. His main subject was "Do We Live After Death?" The audience was so interested that any little move could be heard. It is too bad that a city like Spokane could not be interested enough on the subject to have him lecture once a day for one week. Then I know they would want him to stay a month, for the people were very much pleased. Everybody that can have Mr. Charlesworth stop and give a lecture will never be sorry unless because he could not stay a month. And I hope he will live long, and have success as long as he lives. I have been a reader of THE TRUTH SEEKER for three or four years. While in Dakota my brother kept it, and here I have never failed to read it.

Yours for truth, D. J. MUNTER.

A Long-time Fighter for the Cause.

EDELSTEIN, ILL., Jan. 1, 1893.

MR. EDITOR: I am happy to remit subscription to the Grand Old TRUTH SEEKER. But I am getting considerably weather-beaten after battling with the storms of life on sea and shore for seventy-eight years, and may soon have to slip my cable—give up the ship—be put under hatches where creeping things revel in their spoil and fit my clay to fertilize the soil. But I hope to go with the Grand Old TRUTH SEEKER at the masthead, waving to all nations.

Yours fraternally, J. G. KENDALL.

P.S.—Mr. Macdonald, perhaps you remember the old fellow who introduced

himself to you at the Pittsburgh Liberal congress and spoke to you again next year in Philadelphia. Yours very respectfully, J. G. K.

[We remember Mr. Kendall very well, and hope to meet him at many more conventions in the coming years, in spite of what he considers his "age." Elizur Wright attended several of our conventions when considerably past eighty.—Ed. T. S.]

A Lonely Freethinker.

GRAYSVILLE, TENN., Dec. 25, 1892.

MR. EDITOR: Your three papers came in good time, and I have had a feast in reading them over and again. It has been fifteen years since I have had any reading matter of this kind in my house. I have a son and daughter, fourteen and sixteen years old. The son, the church can take him, he is all right; but the daughter I will have to give some reading, as her mother is just what any Bible-blower wants to see.

The Adventists here are having a good time. This week is devoted to telling God what to do—prayer. Their king-bee reminds me of Old Rocket in Macdonald's "Heathens of the Heath." His dupes—all they need is power, and I would not trust one of them sooner than I would any other so-called Christian. I am the lone one here in the village, and they have already begun to lie about me because I told the class-leaders that I had no ducats for their preacher; that I thought less prayer and more work was needed.

Yours for the truth,
J. F. WILSON.

Friendly Sentiments.

LIBBY, MONT., Dec. 31, 1892.

MR. EDITOR: You tell me you can furnish me a volume of this year's TRUTH SEEKER bound for \$4. You will find inclosed \$5 to pay express or other expenses and what is left use as you have a mind to, and if it is not enough charge it to me and let me know and I will remit by first mail.

I received THE TRUTH SEEKER for December 24th yesterday, and must say that that cartoon caps the climax to a T. I think it is one of the best since that with the Congressman's head appeared here some time ago. That was the only TRUTH SEEKER I ever sold. I lent it to a friend to read, as I often do, and somebody saw it, and bought it. But that was all. It is a hard matter to even get people to read, if it does not cost them anything. The most of them condemn it before they have read the heading. But that does not matter. Little by little THE TRUTH SEEKER will gain its way to the people's heart—and will make them so much the happier, for it will teach them to exchange the love of God for the love of man.

To all of you a Happy New Year.

Yours truly, J. S. ODEGAARD.

Heston [Blasphemously Compared to God.

BUFFALO, N. Y., Jan. 1, 1893.

MR. EDITOR: A Happy New Year to you and all mankind. I have received some specimen pages of the "Freethinkers' Pictorial Text-Book," and if the remainder of the work is as good as this four-page tid-bit, every honest heart in this benighted world should sing the praise of Watson Heston. I bow in homage to his undisputed genius. He has constructed indeed a Krupp gun for honest thought—one that is sure to shatter any battle-ship along the line that Christian craft or crookedness may try to float. Within the home where minds are free it flashes forth a lighthouse glare on every hidden rock and shoal and bank of Christian duplicity. The hero of such a work has made his name immortal. It owns the subtle, secret power to push from every thinking mind the false and cruel curse of this senseless superstition, this unrelenting tyrant whose nerveless hand has cramped and crushed for ages past the brain and heart of man. A few more like our great artist and with tears of joy we could wish an everlasting farewell to those hideous monsters of the mind. For this world what a happy parting this would be, when all could honestly say: "Good-bye, Mr. God; farewell, Mr. Christ, you have fooled us now for the last time."

The Lord is mighty, I know, but Watson Heston—gentlemen, let me ask you, Where does he come in?

WILL HARRINGTON.

Unpursed.

DELBA, TEX., Oct. 27, 1892.

MR. EDITOR: December the 14th I will be seventy-two years old, and not able to do much but sit and knit and read, and the only pleasure I have is the reading of THE TRUTH SEEKER, but I will have to tell you to not send it after March 1st, for I will not be able to pay for it, unless some kind friend would send it me. But I do not expect to find one so generous. It will have to be given up, I expect.

We had J. Remsburg to lecture for us the last of May. A friend brought him out from Leonard, and he stopped and talked with me an hour or so. A neighbor woman was at our house, a good Baptist sister, who asked after he left how much he charged for a lecture. I told her for three \$8 apiece, \$9 each for two, or \$10 for one. She said he came here to drain the money all out of the country. I asked how much they paid their preacher a year. She said \$400 for twelve sermons a year. And they went around this fall to raise funds to pay that servant of God and got only seventy-five cents. The parson has gone, the sheep are without a shepherd. Remsburg got the shekels.

Political matters have run the people crazy here this fall. There has been powder enough fired to feed all the widows and orphans in the country had the money been put to that use, and it is not over yet. Ever your friend, HARRIET DAVIS.

A Congressman Avows His Despotism Principles.

RIDGWAY, N. Y., Dec. 30, 1892.

JAMES W. WADSWORTH, Representative in Congress of the Twenty-ninth Congressional district of the state of New York, Sir: I cut this from the Medina, N. Y., Tribune:

Congressman Wadsworth is all right on the question of Sunday closing of the World's Fair, expressing himself in a dispatch to an Albion clergyman as follows: "I have been and am opposed to the opening of the World's Fair on Sunday and shall so vote."

If it correctly reports your position on the above question, I wish to say to you that I voted for you for the present Congress, and also for your reelection, but if you come up again for any office in this district I will do what I can to defeat you. The Constitution of the United States separates church and state absolutely, and every man of you who voted to interfere with the management of the World's Fair at the dictation of the priests and clergymen, to enforce any rule or regulation of any church, in my opinion, violated his constitutional oath of office. And the inclosed leaflet entitled "Beer, Bishops, and Bribery," expresses my sentiments and opinion on all such.

I sincerely hope you are not correctly reported. If so, I will be only too glad to make due apology. GEO. L. PRATT.

P.S.—Wadsworth has acknowledged the receipt of my letter, but avows his intention to vote to close the Fair Sundays.

A Noble Old Friend of Humanity.

SAN JOSÉ, CAL., Dec. 23, 1892.

MR. EDITOR: I saw in THE TRUTH SEEKER some kind words of sympathy on the death of my beloved wife, for which I thank you sincerely. A good woman has gone to her rest at a ripe old age—a loving wife, mother, and friend to everybody. Blessed be her memory. In age I am but little behind—almost eighty-nine. I must soon be laid by her side. With my philosophy there is not much occasion for grief. Death to such old persons is generally more a friend than foe, if many and painful infirmities must be borne. My health is pretty good yet. I enjoy life. Hearing failing, eyesight getting dim, but I enjoy reading my good TRUTH SEEKER papers and writing to my friends, and as old as I am I write this letter without "specs"—and if you can read it you are an expert. But what was ever scribbled than an editor or printer could not read? The fine type and dim impression which is the fashion nowadays

bothers me to read, but I have to put up with it.

THE TRUTH SEEKER is one of the clearest prints I get hold of, and I hope my daughter will keep up her subscription, although we are overrun with reading matter. THE TRUTH SEEKER is a paper of great power and influence, and I hope is well sustained.

Priestcraft is rampant—may you have abundant success in your warfare against it.

SAMOS PARSONS.

SAMOS PARSONS'S DONATIONS TO THE FREETHOUGHT CAUSE FOR THE YEAR 1893.

The American Secular Union, \$50; the Boston Investigator, \$10; the New York Truth Seeker, \$10; the Independent Pulpit, \$10; the Ironclad Age, \$10; the Freethinker's Magazine, \$10; Lucifer, Moses Harman, \$10; C. B. Reynolds, \$10; W. F. Jamieson, \$10; Parker Pillsbury, \$5; J. R. Charlesworth, \$5; J. E. Remsburg, \$5; J. H. Cook, \$5; R. M. Casey, \$5; N. F. Ravlin, \$5; E. B. Foote, Jr., \$5; Lucy N. Colman, \$5; Ella E. Gibson, \$5; Eliza M. Dunning, \$5; Elmina D. Slenker, \$5; Sarah C. Todd, \$5; Jeremiah Hacker, \$5; Francis Graves, \$5; Total, \$200.

Prohibition Saps Man's Self-Rule.

WALNUT, TEX., Dec. 27, 1892.

MR. EDITOR: In THE TRUTH SEEKER No. 46, I noticed that Mr. Andrew Steenerson, a Freethinker, is a Prohibitionist. This is indeed very seldom the case. For after a person has cultivated his brain sufficiently to study himself out of the church he generally sees far enough to see that the Prohibition law is not a desirable law; and more than this, it will not overcome the evil, as anyone can know who has traveled through Prohibition states. And besides this, the Prohibition law would also do away with a good law now in force.

The best and only intelligent way to overcome the evil of drink is by proper penalties. I think that a man arrested for an ill conduct while partly intoxicated should always receive at least twelve hours of rest, and then work out his penalty in striped clothing on the public road nearest his home; for to drain the purse of a man partly intoxicated has as much effect on him as you would have on a ground-hog by making the sign of a cross on the end of your coat-tail.

Prohibition law takes away man's self-judgment, and thereby degrades mankind. A law should always be so constructed as to strike the violator only, and not the honest or sober party, as the Prohibition law does.

A Prohibitionist's second word is that you have no privileges in this country, and that you have no right to break your neighbor's window, use your neighbor's wood, or shoot certain birds, etc. I say that any man who says that any of his liberty is taken away by such laws is a very bad man. Such laws have no effect on me; they take away no part of my liberty. The only law that interferes with my liberty—in this state—is the Sunday law, for on Sunday I cannot go hunting, or to a beer-garden, or to picnics, or even to a dance. The wealthy people take time during the week to indulge in such pleasures, but the laborer who is compelled to put in six days of the week in his shop is deprived of such pleasures by this obnoxious Sunday law. And another such curse on this country would be the Prohibition law, for whisky is a very good and effective medicine for home use in a variety of cases, and entirely harmless should an overdose be administered so long as the patient is taken care of.

GEORGE SCHUBERT.

Bunyan Better Than Most Christians.

MONTEZUMA, I.A., Dec. 22, 1892.

MR. EDITOR: There are a considerable number of agents selling "Pilgrim's Progress," written by Bunyan. Will you state to me what kind of a man he was? I think he was a bad man. Then there is the "Holy War." What kind of a war was it that made it holy? Tell me all about the holy wars, and all about the "Pilgrim's Progress."

JOHN CHAMBERLIN.

[Bunyan was so far from being a bad man that the only serious fault he seems to have possessed was a belief in Christianity. Of what are commonly accounted vices he had none. The notion that he had arose from the strong language which he used

regarding his sins, or offenses against God, which are not at all identical with vices or crimes which injure men. The four chief sins of his of which we know are dancing, ringing the bells of the parish church, playing at the innocent open-air sport of tipcat, and reading the history of Sir Bevis of Southampton. The evil of this latter book consisted in its being a romance, instead of a crabbed work of piety such as his puritanical church alone permitted to be read. Most of the above acts we should applaud as healthful and commendable diversions. The Christian church, which gets everything wrong end foremost, pronounced them sins. Then, as Bunyan had a powerful imagination, he realized the punishments which the church taught would be meted him so intensely that he became mad with terror. He perpetually fancied fiends about him, whispering heresy in his ears or trying to fly away with him. He envied, he says, the brutes, and the stones on the street and tiles on the houses, for they were not endowed with an immortal part destined to eternal agony. His biography is an instructive exposition of the misery suffered by millions in the old ages because of the detestable teaching of Christianity. The notion that he had been a very wicked youth was given additional currency by the divines of his denomination, who like many of the present day exaggerated the former turpitude of the brand whom their faith had plucked from the fire. The "Pilgrim's Progress" is a pleasant, readable allegory describing the progress of a Christian pilgrim through this world of trials and temptations. The "Holy War" is a work in similar style describing the conflict between God and Satan, holy men and unholy. You say, "Tell me all about the holy wars." This class of wars over religion, with which you supposed the book to deal, would require a library for their narration. Bennett's "Champions of the Church: Their Cruelties and Crimes," would do to begin with.—Ed. T. S.]

A Biblical Confusion Explained.

BARRE, MASS., Dec. 30, 1892.

MR. EDITOR: Having seen no reply to the queries of S. R. Thorne in THE TRUTH SEEKER, Sept. 17, 1892, with your permission I will venture a few remarks on two of his most important questions, viz.: "Will not some of your able correspondents enlighten me on the following questions: 'And God said, Let us make man in our image after our likeness. So God created man in his own image. In the image of God created he him.' Now, I desire to be informed, Who was God talking to at that time? And which was created first, the serpent or Adam?"

If the first verse of the Bible was translated correctly it would read, "In the beginning the Gods created the heaven and earth." It is an Egyptian or Chaldean legend, picked up by the Bible-makers, these nations believing in a plurality of gods, being polytheists, not monotheists.

Another legend, contradicting the former, begins at verse fourth of the second chapter of Genesis. There, this wonderful creator is styled "Lord God," in an entirely different account of the same transaction. Please read the two chapters for yourselves; do not take my word for it.

Now, when these foolish barbarians translated the first verse they changed the plural noun, Elohim, into the singular number, God, instead of gods, as they were monotheists and believed in one god only. But they were not "smart enough"—to use a Yankee phrase—to translate the Hebrew pronouns into the singular so they would correspond with the singular—God—therefore you will read in chapter i, 26, that this one God apparently says to himself, "Let us make man in our image," etc.; whereas, these many gods were conferring together. You may well inquire the meaning of the plural pronouns "us" and "our" all through the account of this stupendous creation, provided there was but one god at work on the job, in which case it should read, "I will make man in my image," etc.—this one God talking to himself! Please inquire of any Hebrew scholar if the

Hebrew word is not Elohim, and in the plural number, from which God is translated in the first verse of Genesis. The plural pronoun in the first chapter of the Bible, aided by the first epistle of John v, 7, helped form the impossible trinity of "Father, Son, and Holy Ghost" of the ghostly Christian church.

"Which was created first, the serpent or Adam?" Neither was ever created. They evolved, as did all other productions, good, bad, and indifferent. The fable in Genesis that teaches this monstrous lie should, with Santa Claus and all similar Christian lies, be relegated to the shades of the deepest dungeon of obscurity.

ELLA E. GIBSON.

Reply to the Theist.

HOWICK, CAN., Dec. 6, 1892.

MR. EDITOR: In THE TRUTH SEEKER of November 26th I notice a long letter by A. A. Chapman to which you invite answer. I think I can see why you do not take it in hand yourself. It is long and tedious to study out for the amount of intelligence it contains. The author professes belief in a supreme being, but on considering all he says for and against, one is at a loss to know if he is in earnest or only joking.

It is, however, no wonder that Mr. Chapman calls himself a Freethinker—where is the man who does not, even among the greatest fanatics? "Freethinker," like the words "liberty" and "Christianity," has no meaning until one has discovered what the utterer means by it. No religion boasts more about religious liberty than does the Roman Catholic chain-gang hierarchy. No Christian debater ever attempts to defend Christianity from the standpoint of any creed. He always formulates a nice little religion of the mildest possible form of Christianity and when garrisoned behind this impregnable breastwork he fights the Infidel but denies that there is any Christian but himself. Likewise, if anyone wishes to criticize Freethought he begins by calling himself a Freethinker.

In this case Mr. Chapman is either a Freethinker or very young in the thinking business.

If he is candid, there is hope for him; if not, answering him is a waste of time.

Mr. Chapman proves the existence of a supreme being by what he calls "the threefold logic of nature, experience, and history." Rather thin reasoning for a Freethinker. He says, "If the universe were self-derived, self-centered, self-sustained," etc. A Freethinker must be one who submits his beliefs to his own judgment. Matter being uncreatable and indestructible according to human judgment, the universe must be eternal. Hence it was never derived at all. As to its being self-sustained, self-developed, and self-governed—that is to say, that there is no intelligence connected with it, I do not know of a Freethinker that says there is or there is not. Furthermore, what difference does it make to us whether there is or not? And who is ever going to find it out, since if there is it never manifests itself to man? Do we not know that the laws of nature are inexorable—that lightning will as soon strike an angel as a devil, if he does not get out of the way? If there is an intelligence above, behind, or within the universe that controls everything (call it God or Nature if you like), does it not let the wicked prevail over the good just as often as the former happens to be the strongest? If Mr. Chapman can convince himself of the existence of a supreme being by experience he can certainly outdo any Freethinker I ever knew.

He makes out that Freethinkers worship Nature. I do not know what he means by worship. I respect nature as I do the butcher, the baker, and the spring that supplies me with water—for what it is, no more and no less. And I fail to see any worship in that.

But I would like to know what experience he has had (he a Freethinker) that helps to prove the existence of a supreme being.

The climax of absurdity is not yet. It comes when Mr. Chapman tries to prove God by history. Indeed, if history could be trusted there would be no trouble in proving any quantity of Gods. But the

question is: Is history all true? Is it not the duty of a Freethinker to weigh it in his own intellectual scale—to parboil it in the crucible of his own judgment? History and the Bible tell us that Moses turned his cane into a snake by the power of God, and that Pharaoh's magicians did the same thing by a simple sleight-of-hand, but what Freethinker believes that Moses's claim was true? We know that in the American war both armies prayed God for assistance, but who knows that they were not both praying to empty space? Possibly Mr. Chapman intended to show by history that the belief in God is innate in man, but who knows that it is? Why could it not be invented by kings and priests to help them subdue the people? Again, what if it is innate in man, does that prove anything? An old African king would not believe that Stanley could charm him back into a young man again if he wished. Is Mr. Chapman prepared to believe Mr. Stanley a wizard because a savage did? Savages always did and always will believe in witchcraft, while the belief has entirely vanished from the mind of civilized man. If innate belief proves nothing in the case of witchcraft, why does it prove so much in the case of deity? Is not the weakness and ignorance of savages, stimulated by hope and fear, sufficient to induce a belief in God, devil, spooks, ghosts, and all the other supernatural fancies?

Another queer idea of Mr. Chapman's—he says man annihilates God and deifies himself to take the place, and to show what a sorry figure man makes on the divine throne he enumerates the unjust and cruel deeds of man recorded in history, seemingly to show that man is too cruel and wicked to be deified, overlooking the fact that if there is a God who is responsible for everything that is, the same bad record must apply to him. Furthermore, he forgot that man enacted all of this villainy in the name of God and thinking he was doing God's will, and has ceased doing so only in proportion as he has ceased to believe in that infamous God. If Mr. Chapman objects that man was mistaken in his belief that God instructed him to commit such evils, then what becomes of his historical proof of deity? Supposing he claims that God is better than was supposed by the poor deluded man who committed murders and other evils in his name. I say such a God cannot be. Any man's experience ought to be sufficient to convince one of sound judgment that there is no supreme being outside of nature, or if there is that he does nothing good but what nature could do without him, and is at the same time to blame for all the evil that exists, since he is almighty and either causes it or suffers it to be caused. Mr. Chapman expatiates greatly on man's inhumanity to man, blaming him for all the wicked and cruel crimes that were ever committed. Yet he believes there is a supreme being and never asks him where he is and what he is doing that he does not interfere. Well, if that God does exist he is wise in not interfering with the misdeeds of man, lest his weapon might be turned back against himself. Man is inhuman to man when he must be in order to acquire the fortune, rank, and affluence he wishes to enjoy. But does not God do the same himself? When he has a surplus of water does he mind drowning a few thousand people to store it away? When he gets jolly enough to display fireworks, is he mindful as to what good man, his horse or his cow, the rockets may hit? No, not at all; he fires away in all directions regardless of consequences. He does just what nature would do if he was not there at all—lets nature take its course and effect follow cause.

At last Mr. Chapman makes a grand display of good sounding phrases, out of which I can only make out that a supreme ruler is desirable. Well, I confess I would like myself to see a good, wise, kind, and honest god, but I have not yet been fortunate enough to find such a god. Mr. Chapman is trying to manufacture one of his strong desire, a thing I cannot do. Mine must exist without the help of my desire or imagination, and the only means I have to recognize him is by his works.

CHAS. LAPERONE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour."

Humanity.

Humanity pleads for the fallen and shorn,
And will yet rule the world with its golden light;
It pleads for the living and those to be born,
With a higher ambition to be and do right.
Memphis, Tex. U. J.

A Trip to Arizona.

I had a trip last week to a part of Arizona which it may interest readers of the Corner to hear of. This is the Verde river valley. The river has its source in the highest of our mountains, the San Francisco range, fourteen thousand feet above the sea-level. This Rio Verde, explored and mapped by Francisco Colorado and his daring adventurers early in the Spanish conquest, flows southwest through a series of long narrow valleys and pours its waters into Salt river.

I say a series of valleys, for the high mountains that border the stream sometimes shut in till the river flows through a narrow box canyon, then they open out again and a narrow valley is seen. There are three of these valleys—upper, middle, and lower Verde—and they all have a small population of farmers. But it is not for the people who now farm the valleys that they are noteworthy, but for the fact that they contain some of the best-preserved ruins of the race that once peopled the country west of the Rocky mountains.

The ruins consist of cliff-dwellings, tilled fields, great stone dams, and an intricate system of ditches for the purpose of irrigation. All crops must be watered artificially in this section, and these forgotten people made use of more land than the irrigation schemes of our government can hope to redeem in a century. Immense canals may be traced, and farms laid out in small beds are yet to be seen. There is no doubt that all this barren land was once the home of a numerous and, comparatively speaking, highly civilized people. The lower valley is the most interesting and the most difficult to reach. The only entrance for wagons is through Copper canyon. I wish I had the power to picture it as I saw it. It looked to me as if some giant force had torn the grim, black mountains apart to make this wild and impressive gateway.

The canyon is six miles long and often three thousand feet deep from the top of the mountains to the bed of the gorge. The wagon road, in many places blasted out of the solid rock, winds in and out down the sides of this awful place. On the right hand going down, tower gigantic cliffs of white limestone, half hidden in a coat of dark piñon pine and tangled underbrush. They look cool and stately and solemn. On the left the mountain is a mass of lava, piled in fantastic shapes and covered with a scant growth of cactus and stunted cedar and juniper trees. The lava is in many shades of brown and red, and along the very top of the mountain is piled in huge blocks almost as evenly laid as masonry. So noticeable is this that one can readily fancy one's self looking at the stronghold of a feudal baron.

The canyon is nowhere more than three or four thousand feet across. Sometimes, riding in the wagon, we could lean out and touch the cliffs that rose overhead, while on the other side, not six feet from the road, the ravine dropped down many hundred feet with scarce a break. Tops of tall trees growing in the bed of the canyon were far below us. Here and there tall spurs of rock and masses of lava masquerade in strange shapes. One showed the face of a man with an enormous nose and wearing a peaked cap. Others look like crouching animals. Above us on the left wound the old military road built by General Crook nearly thirty years ago, when the Apache was "lord of the land," and lower down mounds dotted here and there show

that many a trooper fell under the fire of the hidden enemy before the work was done.

The cliffs above were most admirable places for ambush. There is a tiny stream of water in the canyon, and thickets of ash and ghostly-looking sycamore trees.

Three miles from the mouth of the canyon is Camp Verde, a military post now abandoned. It is the "Camp Sandy" of Capt. Charles King's military novel, "The Colonel's Daughter." This story describes quite accurately that part of Arizona lying between Prescott and the Verde river.

A few miles south of the fort rises a magnificent peak, probably six thousand feet high. It is called Squaw peak and on its very summit a desperate battle was fought between the United States troops and the Apache Indians. The valley is a veritable wonderland in look and history. On the west bank of the river the valley is from two to four miles wide, then come low salt hills. At one point there is a valuable salt mine. Back of this rise great brown and red peaks, the top of the mountain wall which shuts in the valley. On the east comes first a narrow strip of valley, then low hills of white lime, looking very barren and dreary and desolate; then high peaks of red clay. To the north are the gorgeous reds and yellows of the "Red Rock Country," once the favorite lurking-place of the Apaches, and a land wondrously rich in ancient ruins.

My visit was very short, but I found time to visit an ancient dam uncovered by recent high floods. Two years ago the river ran half a mile from the spot and the dam was buried under at least ten feet of solid earth. After a period of heavy floods the river turned and cut the earth away back to this ancient channel, uncovered the dam it had long ago buried, and now flows where it did in the long-forgotten days when this valley must have been the garden-spot of northern Arizona. The dam is built of large rocks in front, with a mass of small stones back of them, and will compare very favorably with the work of the present day. It is about two hundred feet long. We could trace clearly the point where the ditch left the dam, and long stretches of similar ditch are to be found elsewhere in the valley. To all appearances the ditches have had a lining of clay similar to that used in making the ancient pottery. Some pottery and stone implements are occasionally found in the valley—and one stone ax with the handle attached was found last year in a cave a few miles up the river.

With good wishes for all readers of the Corner, I am, Yours respectfully,
Prescott, Ariz. SHARLOT M. HALL.

Correspondence.

McMINNVILLE, ORE., Dec. 18, 1892.

MISS SUSAN H. WIXON, My Dear Friend:
I again take the pleasure of writing to you and the little Corner friends, as it has been a long time since I have written to the Corner.

Well, I am glad you arrived home in good health from your foreign travel. Your letters about your trip were very interesting indeed. I missed the Corner very much while you were away off in Europe, but I am very glad you enjoyed your visit. By what you said in your letter you did not get seasick during your trip. I am very much afraid that if I were to start on so long a voyage I should get seasick. Well, we have had a rather nice winter; we had lots of rain in the early autumn, and on Thanksgiving day the snow was about four inches deep in the morning, but it melted off before night. Well, Christmas is coming; it soon will be here, the very best time of all the year. I do not hear much talk about having Christmas entertainments around here. I have received two presents. We are not going to school now. School closed the 28th of October and will not start till spring. I did not get my letter finished last night, so will finish to-night. It has been snowing all day to-day; the snow is two or three inches deep. Lots of snow falls almost every winter here and we have a good time riding snowshoes. I think it is very pretty to see everything covered with snow, as it is now, especially the evergreen fir-trees. They are so large and tall; some of them are three hundred feet high. In the winter time the grouse stay in the fir timber all the time and live by eating the leaves. They are very pretty birds and are nice to eat.

We still take THE TRUTH SEEKER, and I

guess we will continue to take it. I hope so anyway, for I think it is the best paper there is. I think Mr. Heston is truly a genius, for the pictures are just fine; they are worth one-third of the paper nearly. We have saved every one of them in taking the paper two years, and expect to keep all the rest.

Eliza said she would not write this time, and as my letter is becoming very long I guess I will close, hoping this will not find its way to that dreadful waste-basket and fearing it will take up too much valuable space. Your Liberal friend,
LOU VINA FARMER.

CROMWELL, IA., Dec. 28, 1892.

TO THE READERS OF THE CORNER: I was reading a little in THE TRUTH SEEKER to-day, and a desire seized me to write to the Corner once more. I seldom resist such temptations.

Prof. W. S. Bell gave an interesting address at Creston last month and spent a few days at our home. I presume you all have seen an account of it in THE TRUTH SEEKER or the Investigator. He acquaints you with almost all that transpired, so there is little left for me to tell. However, I wish to extend my thanks to him for his complimentary remarks and also to inform the readers that you will always regret it if you do not have Mr. Bell stop with you when it would be possible for him to do so. He can keep a house in uproarious laughter hour after hour.

Mr. Franklin Steiner also lectured at Creston on the 18th inst. His lecture was splendid and was appreciated by all present. I am lending THE TRUTH SEEKER to a friend, and am doing all I can to make "full-feathered Liberals" of a family of six. I think the wings are started, and with the help of a few more such educators as Messrs. Bell and Steiner will grow rapidly.

I noticed a letter from Lura M. Fenton in the Children's Corner in which she says she would like to hear if some of the young Freethinkers have to draw maps. I am glad that I can answer Miss Fenton's question. I have attended school up to the present time, and of all my duties at school, map-drawing and philosophy were my favorites. I have Shakspeare's complete works, which I received as first prize for drawing a map of my own state. I have numerous maps drawn when I studied physical geography, which are colored, not with crayon, but with inks.

I think if you would get Diamond dyes, and make inks for coloring maps, you would like it much better. Above all, keep your maps. In future years they will be a great source of pleasure to you; at least, I find it so. I read a sketch in THE TRUTH SEEKER to-day which made the blood rush angrily through my body. It was of the attempted murder of M. W. St. John. I sincerely hope that the would-be murderer may be brought to justice and the most severe punishment inflicted. Wishing Mr. St. John a long life set with gems of peace and happiness, I am,

Yours truly, MINNIE W. GEIER.
[A splendid letter from a splendid girl. May she live long and prosper.—Ed. C. C.]

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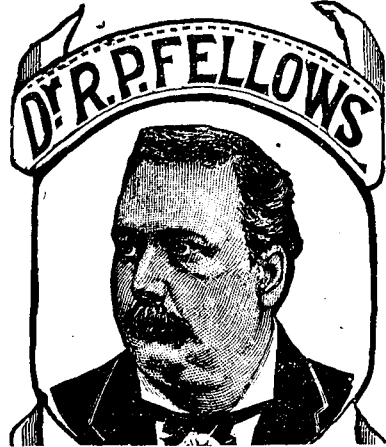
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Astronomy and Design.

We will continue our presentation of the evidence that the facts of astronomy do not indicate an intelligent designer.

We were pointing out of each class of heavenly bodies in turn that it is either useless or injurious to man. The only class that remains is the *meteorites*, or *aerolites*, or *shooting-stars* (though the term shooting-stars is applied differently by some). The species of bodies known by these names is perhaps more hostile than any other to the hypothesis that the universe was got up for man's use. For the action of these bodies represents the creator engaged in throwing stones at his own handiwork. These bodies consist of lumps of stone or metal continually dashing against the earth in profuse numbers. They are various in bulk, some being no bigger than a pea and others being large masses of several tons' weight. The scriptural text of Josh. x, 11, is supposed to be an account of one of these phenomena, dressed up in the legendary garb which invests all narratives of those times. The historian Pliny describes a stone which fell near *Ægospotamus* in Thrace 467 B.C.; it was as large as a cart. At Mecca there is preserved a celebrated meteorite called *Hajar el Aswad*, the Black Stone; upon its arrival at our well-meaning but not over-intelligent sphere it was pronounced a sacred thing from the gods, and has ever since been an object of worship by the Mohammedans. Some think that the object called in our translation of Acts xix, 35, an "image," which was worshiped by the Ephesians, also was an aerolite. In number these objects are countless. Kepler said that the heavens are "as full of comets as the sea is of fishes;" and these meteorites or aerolites are yet more numerous. Thick showers of them now and then fall in limited areas, they being in such cases of the smallness of hailstones, or sometimes a mere powder—reduced to this state, it is supposed, by the friction of the air of our earth. They are believed to be attended with envelopes of fiery gas until deprived of them by our atmosphere. Thus they are scarcely distinguishable from comets; and it has been proposed to merge the two classes in one. Each year a shower of these meteorites is seen by all of us on

the nights of August 9th and November 14th. The fall at L'Aigle, France, April 26, 1803, is one of the best-known ones; it occurred about 1 o'clock in the daytime, and it is estimated that from two to three thousand stones fell, of which the largest found was seventeen and one-half pounds in weight. To give an idea of the phenomena accompanying the fall of these bodies, we shall furnish a short statement of those connected with the fall at L'Aigle, and that in Guernsey county, Ohio, in 1860. At the time of the fall of the L'Aigle meteorite the atmosphere was clear and calm, and many persons observed a brilliant fiery ball passing rapidly through the atmosphere; and a few moments after there was heard a violent explosion, or rather succession of explosions, lasting five or six minutes, the first two or three sounds resembling those of cannon, and subsequent ones those of musketry, then a rumbling noise like the beating of a drum; all these noises being produced by the original explosions and subsequent reverberations. The noise appeared to proceed from a small rectangular cloud, parts of which from time to time were thrown off by the successive explosions; the noises were heard in an area of over one hundred miles, and the area over which the stones fell was about six miles long by three miles broad. In the Guernsey fall we have no definite account of the meteorite during its flight through the atmosphere. This occurred also in the daytime, a little after 1 o'clock, when three or four distinct explosions were heard, like the firing of heavy cannon, with the interval of a second or two after each report. This was followed by sounds like the firing of musketry in quick succession; which ended with a rumbling noise like distant thunder; and this continued two or three minutes. The first reports were so heavy as to produce a tremulous motion like heavy thunder, causing the glass in the windows to rattle; the sound was so singular that it caused excitement and alarm, many supposing it an earthquake. The number of stones that fell must have exceeded one hundred; there were about twenty-eight of them discovered, the largest weighing over three hundred pounds. The stones as they passed near observers were heard to emit a buzzing sound. Now, these projectiles for which our unoffending earth is perpetually made a target are signally out of place in any system of worlds manufactured by an omnipotent creator for the use of man. They are, viewed in any such connection, as useless as anything that can be imagined. And besides, in the course of the long ages past one of them, it may be inferred, must have hit somebody or other, in which case—unless, of course, the luckless individual was some Atheist engaged in denying his creator—the glory of God as shown in his care for his creatures must have been anything but augmented.

Then, too, some of the notions as to the origin of these meteorites are sadly discreditable to an imputed governor of these affairs. Meunier, who has made a special study of them, says: "Putting all hypotheses on one side, it appears that the meteorites are derived from some planet, now in a state of disaggregation, of which they form the *débris*." To Theists, the falling apart of one of these pieces of work of that individual whom they style the Great Artificer and vouch for as possessing a thorough journeyman skill at all of his various crafts, must needs be a disagreeable occurrence. This bad is made worse by the bothersome thing not only falling to pieces but falling *on us*. A carpenter who should present his sons with a house one part of which should fall in on them would

not be accounted to possess much skill. M. Le Verrier and M. Schiaparelli advance a theory which is yet more disquieting. They believe that aerolites originate in the disruption not merely of a planet of our system, but in that of masses much vaster in some of the other world-systems which throng space, whence they are thrown into our vicinity, and gradually broken up more or less by the influence of our sun. The situation in which our earth is placed, amid such terrific operations, is anything but what could be desired.

We will turn to other features of the matter.

Such correspondences of human activities to the earth's conditions as do exist, were formerly reckoned the results of a designed creation of those conditions in just such shape as to suit those human activities. But we now have learned that the case is the opposite—the earth was not fitted to man, but man has gradually grown fitted to the earth. We will give one instance. The sun does not absent itself during the night because man wants to rest, but man rests because the sun is absent. If animals had chanced to arise on a world always lit, it is supposable that they would have remained awake continuously. Indeed, a creator designing night for men's repose would not have broken its gloom by the moon's light. And he would not have slighted the respectable residents of the Arctic zone by putting off on them any such by-products of his workshop as days six months in length and nights of the same absurd elongation.

In a similar line of thinking, Büchner remarks:

"In the well-known inclination of the axis of the earth toward the plane of its orbit, known by the name of the angle of the ecliptic, which is the cause of the change of the seasons, many perceive a design of heaven intended for our welfare. But they do not consider that they are confounding effect and cause, and that our organization would most probably be different were the inclination of the ecliptic different or non-existent. Besides, this very angle of the ecliptic, the object of such mistaken praise, does not even seem to be in any way conducive to our advantage; and if it were in our power to change this slope of the axis of the earth toward the plane of the earth's orbit, we should most certainly do it and thereby bring about a greater equality in the seasons. For if the earth's axis were perpendicular to its orbit, there would be in our latitude, for instance, a perpetual spring, calculated in all probability to lengthen human life."

An "equality in the seasons," which Buchner here speaks of, is indeed to be desired. The extraordinary heat of last summer in many neighborhoods killed off the children like flies, as well as numerous adults; and at the time of writing a cold wave of equal extremeness is paralyzing industry and destroying unnumbered lives. Meteorologists, we learn, having searched for the cause of these two excesses of temperature among conditions originating on the earth, are now imputing both of them to a disturbance and over-issue of heat last summer in that body so admired by the advocates of design—the sun. To the design-believers this fault-finding with what they account the very chief of God's provisions for our good we suppose must seem nothing short of blasphemy. Notwithstanding, these meteorological investigators go on to conjecture that our earth's equatorial regions grew so hot last summer that they are still unusually warm, and hence the air over them, becoming heated and thus lighter, is continually rising, and to fill its place a current sets in from our neighborhood and brings the icy air of the pole sweeping down over us.

Favorers of design notice only the good things that befall us, and ignore the bad. To arrive at a correct estimate in the matter, we should not devote ourselves entirely to considering how good is any helpful happening, but think in

regard to each, how much better it might have been. The conditions under which human life has been evolved by the solar system and this earth fall far behind our wishes on every hand. There is, to be sure, a promising outlook for the future; we will not deny that the progress made by man since he has begun to break away from devotion to a God and direct more of his service to himself, renders reasonable an expectation of a very pleasant future some generations hence. And at present man's condition is somewhat ameliorated. But the misery suffered by the misguided generations who have led to this was fearful, and remains sealed and unrecompensed. And indeed the present has not become so vastly mildened; to-day we can only by means of often very uncomfortable travail and turmoil force our brief way through life impeded by such obstacles as drouth, cold, cholera, and Theists.

In our next issue we shall conclude our treatment of Astronomy and Design, and be set at liberty to consider certain other arguments for the existence of a God.

The World's Fair on Sunday.

There is little news from Washington regarding the Sunday opening of the World's Fair. The committee having the matter in charge have not at this writing reported their conclusion to the House. Mr. Putnam is laboring with the representatives—lobbying, as it were—for our side, and the fanatics are lobbying on the other. They have the advantage of numbers and popular prejudice, but Mr. Putnam has with him the material interests of Chicago and the state of Illinois, and that would even things up somewhat if it were not for the cowardice of the "statesmen" who make our laws. The duty of Liberals is still to write to these men and endeavor to infuse them with a little courage. A large number of them are in reason and sentiment in favor of a Liberal policy, and if they find a considerable number of their constituents urging Sunday opening they may possibly give expression to their views in their voting. Therefore, write to them, write at once, and get all Liberal-minded people to write.

We will add that the newspapers contain statements that intimates of President Harrison have been informed by him that he is resolved to veto any bill for Sunday opening that reaches him.

Among the press of the country, nearly all the organs of free and really intelligent opinion advocate opening. Representative papers in all the states, even those journals usually conservative, do so. Such are the *Des Moines State Register*, the *Topeka Capital*, and the *Augusta, Me., Kennebec Journal*. This latter, for instance—a typical New England newspaper—calls attention to the fact that the most zealous advocates of Sunday closing are the saloon-keepers and dive-keepers, who expect to reap a golden harvest if the gates are closed; that the army of workingmen and women within a few hours' reach of the grounds ought not to be denied the opportunity to enjoy their weekly holiday in so educating and elevating a place, and so on. The *New York Post*, a journal commanding considerable influence by its high level of intelligence and its just judgments, very correctly says:

"The whole argument for opening the Chicago Fair on Sunday is simply the same argument that has been indorsed by public sentiment wherever it has been put in practice on a smaller scale. The opening of the Metropolitan Museum in Central park disturbs no New Yorker who prefers to spend the whole of Sunday in religious worship or meditation, or who considers it a sin to gaze upon a work of art on Sunday. All that such a person has to do to avoid contamination is to stay away. In like manner, the visitor to Chicago who wants to spend the day in church-going or in religious reading in his room will not be annoyed by those whose tastes lead them to prefer other employment of their time. In fact, it would be hard to imagine a method whereby those who differ in their views as to the best way of spending Sunday can be more easily accommodated than by opening the grounds for those who choose to enter. Nobody proposes to require any person to visit the Exposition on that day, so that no one who has conscientious scruples against so doing will need to violate them—nor, indeed, to see them violated by others. On the other hand, nobody who considers a visit to the grounds the most profitable way of spending the day will be prevented from following his predilections. The Sabbatarian will not be driven into

the Exposition against his will, and the Liberal will not be barred out of it against his will. Each class will spend the day as it thinks wisest, and neither will disturb the other."

Acknowledgments.

For the favor of several new subscribers to THE TRUTH SEEKER we are deeply indebted to the following good friends: G. F. Lewis, L. C. Geertson, F. H. Mollineaux, E. W. Morley, H. Fishing, Nic Teng, Jas. F. Lane, L. Moffitt, W. E. Walton, W. L. Shepherd, W. H. Buchan, W. B. Clark, Geo. Beck, Susan Wixon, D. V. Turner, J. G. Kendall, B. H. Yandell, Katie Kehm Smith, D. McReynolds, J. F. McDermott, M. L. Richardson, L. W. Leland, F. B. Hall, Mrs. M. M. Tarbell, Wm. Peet, J. L. Knoll, Kenyon News Company, Jas. Spell, Sub. News Company, Mrs. M. Pfefferle, I. H. Rowland, Levi Bancroft, W. I. Baxter, A. Cuthbert, O. Eidem, D. Woods, F. Ward, W. Wilkison.

To Mr. and Mrs. Marden we return thanks for a gift of \$2, and to J. Adamson for sixty-five cents. Also to others who have promptly renewed their subscriptions to THE TRUTH SEEKER. And to this last we may add that it will materially lighten our burden if others will promptly follow the good example. We have made our necessities very plainly known to our friends and dislike to refer to the subject again—but what else can we do? There is more than enough due us on subscriptions to make our financial affairs easy, if it could only be sent us. And we hope these friends will make an extra effort to do this. We so dislike to make appeals of this kind that our readers may know that when we do, it is a matter of pressing necessity, and they can shape their actions accordingly.

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This is a splendid opportunity to obtain books which every Liberal desires to have at an exceedingly low price. Old and new subscribers can avail themselves of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

The catalog of those blessed places which possess Holy Coats of Jesus has now swelled to these proportions: Loecum in Hanover, Safed near Jerusalem, Santiago, Oviedo, Mayence, Ghent, Mantua, Mallorca, Halle, Cologne, Frankfort-on-the-Main, Friaul, Moscow, and the Lateran in Rome. Present-day carpenters, of one week-day coat and one go-to-meeting one, can scarce choose but swell with envy.

The Roman Catholic *Freeman's Journal* delivers the following utterance without a blush: "The Declaration of Independence acknowledges that the rights it proclaims come from God as the source of

all government and all authority. This is a fundamental religious principle in which church and state meet. From it follows the correlativ principle that as God alone is the source of human rights, so God alone can efficaciously maintain them." The feelings evoked by perusing this pass the point where laughter can come in to relieve, and the adventurous explorer of Catholic journals can only turn away with a stricken, flabbergasted stare.

A New Hampshire man whose wife became a believer in Christian Science and so worried him about it that he became "moody, morose, reticent," and neglected his business, has obtained a divorce on the ground of "extreme cruelty." We think this judicial decision wise enough. The treatment recited meets our conception of the extremest cruelty inflictible. Many a Liberal is all too aware that possession by a wife merely of a belief in plain Christianity, without the addition of Christian Science, is, if said belief be able-bodied and in good fighting condition, cause quite adequate for divorce or a start on exploration of the wilds of Africa.

The relations between the Vatican and the Brazilian government are so strained that a rupture is imminent. The pope, it is said, has intimated that he will excommunicate the president, his cabinet, and the members of the Brazilian congress unless measures are taken to renew the former relations between church and state in Brazil. The Vatican has received numerous complaints from the Brazilian clergy of the disastrous effect upon church interests of the policy of separation adopted by the republic. It is said that many churches are without pastors, and the seminaries are being deserted because the government refuses to continue contributions for the maintenance of the clergy and of chairs in the seminaries. The prelates and priests are still nominally in receipt of salaries from the federal treasury, but when a bishop or priest retires or dies the salary is not continued to his successor, so that the death of a priest means the cessation of salary to his charge, and perhaps the closing of a church. We are thankful whenever we find a country where the people are not fools enough to support priests any longer than they are compelled to. Would that the people of the United States would follow suit.

The Poles of New York city are indignant at one Dr. Lewandowski, whom they charge with playing upon their religious proclivities to effect a real estate swindle over at Castle Hill, N. J. They say that this Dr. Lewandowski, after considerable agitation, induced a large crowd of Poles to join a picnic to Castle Hill. When they got out there the doctor said he would like to found a Polish colony there. After he had got the people worked up to a high pitch of enthusiasm by his patriotic words he turned to them and said: "You have but to dig a few feet and get the best of water." A shovel was quickly secured and a man began digging in the ground. He had uncovered but a few feet of earth when the shovel struck something hard. The people collected around when the object was found to be a picture of the Virgin Mary. When the people saw the picture they cried out: "A miracle! A miracle!" The doctor then had no difficulty in selling lots to these enthusiastic Catholics. He sold eighty of them at prices ranging from \$125 to \$200. Shortly afterward the real estate boom fell flat, it being found that the doctor had no title to the land and the people had lost their money. But this is a trivial imposition upon these people's superstitions, in comparison with the course of like swindling which has been practiced for centuries by state-authorized Lewandowskis in gown and band.

The new lectures by Colonel Ingersoll are not yet in print in pamphlet form, and may not be until Mr. Farrell publishes new editions of his books. We have a few copies of THE TRUTH SEEKER returned from newsdealers containing the lecture on Voltaire, but even that supply is very limited. What we have, however, will be sent to early purchasers—14 cents for the two numbers.

With Our Congressmen.

News and Notes.

After listening to floods of orthodox bellicose appeals during the past week it was an exquisite pleasure to begin the new week with the charming contrast of Ingersoll's lecture on Voltaire. The house was crowded to its utmost capacity and the words of the orator were greeted with continuous applause by the brilliant assembly. It was an ovation to the still vigorous and splendid eloquence of the Iconoclast. The dramatic fire has not grown less, and the voice has its old-time ring and melody and thrills with the intensity of thought. What a picture of Voltaire was unrolled in glittering periods, with wealth of imagination, pathos, and sublimity, and sparkling humor like the glorious summer's sunshine itself. How the shafts of ridicule, winged with poetic fervor, pierced the church, the Bible, the priesthood, and the God of inhumanity. It was the splendor of the past giving prophetic glory to the future, which fills the heart with hope.

I really needed such an inspiration for the arduous work which lies before the reformer in the halls of Congress. Almost like the gloomy solemnity of a church towers our mighty Capitol. The hand of the priest is upon it and the cross is above the flag. Will the tyranny of the past make the New World as bloody as the Old?

I think we are at a turning-point in the history of this republic. If ecclesiastical power triumphs now, there must be another revolution before the flag of liberty can float in peace and security.

It is not simply the question of the World's Fair, but of universal and permanent principles. It is a question whether this shall be a government of the people or a government of Congress and priest above the people. Right before our eyes a vast usurpation is going on, to which the American people seem to be utterly indifferent, not realizing that we are drifting into a church tyranny, but also into a political tyranny that one day can only be overthrown by the most stupendous efforts and by blood itself. What tyranny is so terrible as that of an irresponsible body like Congress? Read the history of the French convention which sent Paine to prison and almost guillotined him and we shall behold the threatened invader of our liberties to-day.

The very fact that the religious and Christian friends of Sunday opening did not question the unconstitutionality of a Congressional enactment, but relied upon the impolicy and inexpediency of the legislations, demonstrates the short-sightedness even of professed Liberals to the dangers of the situation. The whole battle for Sunday opening should have been fought along Constitutional lines. In no other way is victory possible. But it was declared to be an insult to Congress to attack any legislation on the ground of unconstitutionality. So it seems that we are to regard Congress as infallible on constitutional questions, like unto the pope on theological questions—a most absurd proposition.

The tendency in Congress is to the abrogation of the Constitution. One member affirms that Congress is above the Constitution. His reasoning is as follows. The Constitution was made by the people. The people can unmake it. Congress represents the people. Therefore Congress can unmake the Constitution at any time, and transcend the Constitution in its legislation. This is a true statement of Congressional opinion for which I can vouch. Does it not sound truly Pickwickian?

Another Congressman says, I give his very words: "Damn the Constitution. We pass an act. If the people approve it, the Supreme Court will declare it constitutional. If the people do not approve it, the Supreme Court will declare it unconstitutional, and that ends the matter." According to this Congress, the Supreme Court and the people are not to regard the Constitution. There is to be an irresponsible majority rule. The legislation of Congress on the World's Fair is an index of the prevalence of these sentiments in Congress. It will be seen that the conflict for personal liberty in this country is far deeper than any question about the World's Fair. The very nature of republican institutions is being tried to-day as never before. Are all constitutional safeguards to be overthrown by the mere arbitrary will of the people? The Constitution is for the benefit of the minority, not of the majority. A majority needs no constitution to maintain its rights, but the minority does, and the Constitution was established for that purpose, to defend in all cases the rights of the minority, even if that minority is only one. It seems, however, that Congress is to ignore the Constitution and substitute in its place "majority rule." Save us from a despotism like that. Better the tyranny of one man than that of an irresponsible multitude. Yet we are coming right

into this far-reaching and desperate tyranny under the forms of a republican government. It is this enormous danger to all free institutions that the Liberals of this country must thoroughly understand, and they must be prepared for a long and tremendous contest. Until I came to Washington I did not realize the depth and peril of this movement to unconstitutional and arbitrary legislation. I know it now, and the struggle for political liberty is immeasurably increased. If we could appeal to the Constitution, we could easily dispose of the World's Fair and religious enactments; but when that bulwark is denied, where are we, what can we depend upon?

Notice a remark made by a member of the Columbian Exposition committee. I heard him make it myself, and was simply astonished at the assumption. He said: "You have no constitutional right to forbid a man to go into a saloon, but if you give him \$5 with the understanding that if he accepts the money he shall not go in, then if he accepts you have a constitutional right to forbid him to go into the saloon." Can the force of artificial logic go any further? No cat has nine tails, but one cat has one more tail than no cat. Therefore one cat has ten tails. That's the logic of words minus ideas. It is assumed that by purchase Congress can acquire an unconstitutional power. The closing of the World's Fair on Sunday is in itself unconstitutional, without any conditions whatever, as treason is unconstitutional. Can Congress purchase a right to make treason unconstitutional? Can I by giving a man \$5 acquire the right to compel him to steal? If I hire a man to stay out of a saloon, he stays out willingly. But have I a right to give a man \$5 and then draw a club and force him to stay out of a saloon? Oh, what wise legislators we have! For \$5 I can acquire the exquisite privilege of knocking a man down.

The heart of the people is right yet, and to the people we must appeal. The most applauded passage in all of Ingersoll's magnificent oration was, "The use, and the only use, of any government is the preservation of human liberty." It was like the thunder of the waves of the sea the greeting of that splendid sentiment by the vast assembly. As long as we have an Ingersoll I guess we can regenerate even Congress itself with the fire of the people's thought.

It was the convention that imprisoned Paine, and murdered noble men and women during the French Revolution, the convention that refused to give a constitution to the people of France. We are in danger to-day of the tyranny of a Congress without a Constitution, and the irresponsible dictatorship of a Murat and Robespierre. From that fearful time, from the shadow of death, comes the voice of Paine himself, with political wisdom for the combat of to-day. He writes to the French people:

Had a Constitution been established two years ago, as ought to have been done, the violence that has since desolated France and injured the character of the Revolution, would, in my opinion, have been prevented. The nation would have had a bond of union and every individual would have known the line of conduct he was to follow. But instead of this, a revolutionary government, a thing without either principle or authority, was substituted in its place. Virtue or crime depended upon accidents, and that which was patriotism one day became treason the next. All these things have followed the want of a constitution; for it is the nature and intention of a constitution to prevent governing by party, by establishing a common principle that shall limit and control the power and impulse of that party, and that says to all parties, *Thus far shalt thou go, and no farther*. But in the absence of a constitution men look entirely to party; and instead of principle governing party, party governs principle.

How applicable are these words to the situation of to-day. France went from the convention to the constitution on the path of progress. It seems as if we were going from the constitution to the "convention" on the way of retrogression. Read Conway's "Life of Paine," and the importance of this point will be seen.

Only think of it, before the House committee last week, the Rev. Mr. Jones and myself were the only ones who argued the question on the basis of constitutional rights. Even the friends of Sunday opening abandoned an impregnable position for fear of "insulting" Congress. A great blunder was made, but it only makes the work of Freethought more imperative and important. And think of this also. Dr. Crafts declared before the committee that Dr. Westbrook, ex-president of the American Secular Union, had written the ablest pamphlet on their side of the question, and Dr. Crafts haunted the *Investigator* in my face, and said that even Liberals were divided on this matter of Sunday opening. I told Dr. Crafts that he was welcome to Dr. Westbrook, for Dr. Westbrook was not a Liberal, nor did he represent a single Liberal in our land, nor was there any division in our ranks on the question of Sunday opening. It was im-

possible there should be any difference of opinion any more than on the question of church taxation. If a professed Liberal should argue for the exemption of churches from taxation that very argument would show that he was not a Liberal. So he who argues for Sunday closing cannot be a Liberal. I do not question at all the honesty of Dr. Westbrook. I do not doubt that he is true to his own convictions, and from his standpoint he has made an able argument, and the orthodox party uses his argument and scatters it broadcast, but it is simply an abuse of the English language to say that Dr. Westbrook is a Liberal. He joins the orthodox party and enforces his opinions by brute force and rejoices that he has the power of the state to back his convictions against the equally honest convictions of millions of American people. Dr. Westbrook is in the orthodox ranks to-day, and as he is not a "convert" or "pervert" but expresses his life-long belief, then he always was in the orthodox ranks, and as a matter of fact the American Secular Union for three years was under orthodox leadership. We might as well confess the blunder and try not to be so sadly "sold" in the future. Dr. Westbrook denies ecclesiastical legislation, I admit, but he affirms paternal legislation and paternal legislation is in direct opposition to the principles of a purely secular government. Grant paternalism and the church has the logical basis of all its political surveillance. As Huxley says: "Grant the right of the state to supervise a man's breakfast and you grant the right to supervise his religion." Grant the right of the state to close the gates of the World's Fair on Sunday for physiological reasons and you grant the right to close for religious reasons. Scratch paternalism and you find ecclesiasticism every time. To go from the latter to the former is like jumping out of the frying-pan into the fire. Randolph Tucker, of Virginia, thoroughly and justly answers the logical basis of Westbrook's argument:

Paternal government is falsehood. It takes the paternal name to sanction its absolute authority, and discards the paternal duty in administering government. It is only a father in name, and is without natural love to mitigate tyranny or to do equal justice among the people. It claims power to rule without restraint, and to dispense blessings or cursings at its will. It has petted parasites attached to itself, that they may feed upon it, and draws the resources with which to supply them from the unfavored and disinherited mass, whom it only exhausts and never helps. It has its foster children and its foundlings, its favorites and its victims, and burdens the many for the benefit of the few.

Understand, I do not attack the motives of Dr. Westbrook. I honor his bravery. I simply define his position. He is orthodox and always has been orthodox, and the history of Liberalism in this country will be better understood when we realize this fact. Liberalism, as I understand it, is not merely good feeling, good nature; it is not slush and gush and sentimental confusion of ideas; it is a well-defined political philosophy, a theory and practice of government, as well as a social and intellectual advancement, and so defined, Dr. Westbrook is and always has been in opposition to that political philosophy. With all my heart I give him to the God-in-the-Constitution party who now welcome him with salvoes of applause.

I have enlarged upon these matters in order that the Liberals of America may understand the great and dangerous tendencies now in legislation, and that the World's Fair business is simply an index of far greater usurpations and violations of human rights in the future, that they may learn as I have learned in the last few weeks that beneath the dome of our Capitol is a vast and silent conspiracy against individual liberty; that the Constitution is looked upon as a thing of the past, no more the conservator of universal freedom. The battle is on us. It is not a question as to whether we shall win or lose. We must fight, even if it is a forlorn hope. We have been absolutely robbed of our liberties, and what can we do but plunge into the conflict? I shall appeal to Congress in every possible way for a reversal of the verdict. As Dr. Thomas says, its legislation is an eternal menace to freedom. If we fail in Congress then we must appeal to the people. The church party has inaugurated a revolution. If revolution is the order of the time—forced upon us by a decaying superstition—let us be prepared to meet it, and maintain our rights at every hazard.

I lectured last Sunday at Baltimore and found some stalwart allies. I shall lecture again next Sunday, and hope to report progress in this conservative city. I shall endeavor to arrange for Freethought meetings both in Washington and Baltimore during February. I look forward with high anticipations to the celebration of Paine's anniversary at Philadelphia and the greeting of old friends, where the Secular flag has waved so grandly and so long.

SAMUEL P. PUTNAM.

Science and Progress.

Religious Mementoes.

The Mexican priests are going to build a memorial chapel on the spot where "the first mass was celebrated on the soil of the western continent," and propose to display the portraits and statues of "missionaries who gained the crown of martyrdom in endeavoring to baptize American Indians in the name of Jesus the son of Mary." If our neighbors would exhibit the portraits of the American Indians butchered in the name of that same personage, they would have to build a picture-gallery as long as the Rio Grande del Norte.

Unrewarded Zeal.

The private motif of the czar in continuing the persecution of his Jewish subjects is said to be the desire to propitiate the favor of heaven by suppressing the enemies of the true faith, for the Polish Catholics and the Lutherans of Courland and Finland are likewise harassed within an inch of their lives. Heaven's reply comes in the form of more and more ruinous calamities. Famine has assumed proportions that threaten to baffle the efforts of the relief committees. Cholera has broken out afresh in the southern provinces, and even in some of the larger central cities, though the present winter is the most severe known since 1861, when the farmers of the upper Volga were almost ruined by the destruction of their cattle. Brigandage has spread from the Caucasus to the western border-districts (the Polish provinces), and the investigation of the last conspiracy proves that Nihilism is beginning to make converts among the staff-officers of the imperial army.

Pious Landsharks.

Max O'Rell (Monsieur Blouet) sums up his opinion of Johnnie Bull's political ethics in an anecdote of two Frenchmen who were discussing the temporal rewards of piety. "Take the instance of the religious Britons," said Mr. Huguenot; "the sun does not set upon their territorial possessions." "Yes, I know," said his friend, "he cannot trust the rascals." "But let us be just," adds M. Blouet, "and see if such unprecedented success in the real-estate business is not really founded on superior merit. The Russians, you know, invade the land of their unbelieving neighbors to divert attention from home affairs. The French do the same for glory, but John Bull visits the land of the heathens only to distribute revised copies of the Bible. Then, before long, those heathens have the Bible and John has got their land."

The "Good of It."

A few days ago Willie Cunningham, a boy of ten years, who supports a widowed mother by working in the rolling-mill of Brazil, Ind., lost both eyes by the explosion of a potful of molten iron. His hands, neck, and face, too, were terribly burnt, and this morning I had a conversation with a rough-and-ready laborer of that same rolling-mill who had endeavored, and partly succeeded, to relieve the mother of the unfortunate lad. Only one of the neighbors, a financial and dogmatical pillar of the church, limited his proofs of sympathy to the remark that "we must not lose our trust in the Lord, and there is no saying what good may yet come of it." "The only 'good' he can have had in his mind," said the honest laborer, "is the chance that the boy might die and furnish an opportunity for funeral boodle, for which the preacher would not fail to sue the widow."

The Muses of Golgotha.

Edwin Arnold's "Light of Asia" is from a literary point of view so far superior to its orthodox companion-piece, the "Light of the World," that the latter production might almost be suspected of being a secret satire on the creed of its admirers, like Cesar Vanini's "Amphitheatre," intended to ridicule Christianity by the most absurd arguments in favor of its dogmas. But Sir Edwin, perhaps, really did the best he could, under the circumstances. Lord Jeffrey, the semi-skeptical, and wholly candid, editor of the *Edinburgh Review*, has already called attention to the hopeless mediocrity of orthodox literature. "How is it," he asks, "that we have no church-hymn at all comparable to the productions of secular poetry? Milton had to metamorphose his angels and patriarchs before he could utilize them for epic purposes." Goethe risked a similar comment on Klopstock's "Messiah," and added that "the muses of Golgotha can evidently not compete with their rivals of Mount Parnassus."

Cross and Knout.

The dean of St. Paul and the grand duke Constantine of Russia pronounce in favor of "striking arguments in education," as a witty pedagog ex-

pressed it, while the French Freethinker, Floquet, as unhesitatingly commends the plan of substituting the stimulus of ambition for cowhide tonics. "If it had not been for the enthusiasm of competition," he asks, "would there have been Olympic festivals? Would there have been Grecian prize odes, nay, would there have been Grecian civilization?" A majority of his countrymen indorse his protest against the proposed knout-revival, though there are French schoolteachers who regret the decadence of the good old times when the cross and the whipping-post stood side by side, and the proceedings of the parish schools resembled those of a carpet-beating establishment.

Fact vs. Fiction.

An artist of my acquaintance, who recently returned from a trip to Jamaica, describes a most amusing scene on board of a West Indian steamer with a motley crew of Spanish priests and Spanish-Cuban skeptics. "See that double-peaked mountain there?" said the padre José, when the coast of Cuba hove in sight, "that's Pinar del Rio, where our missionaries converted a Cuban chieftain, just four hundred years ago." "Yes, and made away with his wife the next year," whispered Captain Gonzales, who likewise knew a thing or two about the history of his native island. "And that smoke on the right here," continued the padre, "that's San Juan de Felipe, where our people baptized a thousand natives in one day." "Yes, and chased them with bloodhounds when they did not want to work like niggers," muttered the captain in the background. "And over yonder," mused the padre, "there's a gap in the Sierra that reminds me of the Silla de Cobre where we collected a multitude of young men and built a tabernacle school to instruct them in the doctrines of the blessed faith." "Oh, yes," whispered the captain, "and made them believe in hell, anyhow, when they burnt them at the stake," and so on, till the Spanish-speaking passengers were convulsed with laughter—all but the slightly deaf padre, who continued his sentimental reflections with total disregard of the *sotto voce* comments.

American Candor.

A crusade against Hebrew merchants has broken out in the neighborhood of Jackson, Miss., but the prosecutors are frank enough not to mention such pretexts as the proceedings before the court of Pontius Pilatus. "Those hawknoses," they say, "make \$5. for every nickel they spend, and we have no use for them."

Crowned Philosophers.

Under the reign of King Humbert and his Freethinking advisers Italy has progressed at a rate unparalleled during the fourteen centuries of monk-rule. In Austria, too, the most important reforms of feudal abuses were effected by the heretic Kaunitz and his pupil, the emperor Joseph II., whose private theory about the vicar of Christ may be inferred from his letters to the philosopher Aembert and the curious memoirs of the Prince de Ligne. Bernadotte, the adoptive king of Sweden, was a confirmed Agnostic, and the resolute Rationalism of Frederick the Great had more to do with the revival of German literature and science than the Prussian parsons like to admit. "The fact that Kant's 'Critique of Pure Reason' could pass the censor," says Arthur Schopenhauer, "can be explained only by the circumstance that since the time of the Dives Julius and the Dives Julianus" (Cæsar and the Apostate) "it was the first time that a philosopher had mounted a throne of absolute power. But the moment the great king was dead we see Kant seized with dread of his orthodox enemies, and mutilate his masterpiece, or endeavor to explain away its heresies by all sorts of pitiful concessions to the champions of the dominant creed."

Uninspired Prophets.

For the last fourteen days the visionaries of the weather bureau have continued to predict a milder temperature, while the frosts persisted in getting more intense. With all the recent improvements of meteorological apparatus it does not seem to have proved quite easy to find a fit successor to the Freethinker Hazen, who was literally badgered to death for having dared to expose the incompetence of his official superior, a young fellow whose ignorance was equalled only by his vindictiveness in asserting his cheap-bought authority.

F. L. OSWALD.

LUTHER supported this [meteorological] superstition zealously, asserting at times his belief that the winds themselves are only good or evil spirits, and declaring that he had himself calmed more than twenty storms raised by the devil.—*Prof. A. D. White.*

The International Freethought Congress at Madrid.—(Continued.)

THIRD DAY'S MEETING.

Citizen Bourceret, delegate from the French Freethought Federation, presided at this meeting.

The verbal proceedings of the last meeting being approved, numerous letters and telegrams announcing new adhesions were read to the congress.

Citizen Delorme, delegate from the Junior Central Republicans of Madrid, proclaimed the presence of a large Freethought majority of the above body.

Citizen Menéndez Párrés demonstrated the importance of an assembly of Freethinkers in Catholic Spain, the land of Philip II. and of Torquemada. He gave an exposition of Freethought in general, and affirmed that freedom of thought is principally due to thought itself, hence advocated obligatory secular instruction of children. The orator distinguished between freedom of thought and the exercise of this freedom. The first is a result which is not derived from the law, and the exercise and application of Freethought is but little realized so long as we do not live under republican government. Wherever the state has a religion the application of Freethought would be a veritable Utopia. Castelar has said many a time he could not see a single reason which justified a state religion, inasmuch as the state could neither confess nor partake in any communion. The Catholics, intolerant with us, affirm and claim with us Freethinkers the necessity of the exercise of liberty of thought in countries where their dogmas are not officially professed. Therefore, when we can so plainly show their inconsistencies, it is but justice to demand the cessation of their tyranny in Spain. He stated that the separation of church and state was not prejudicial to a parochial clergy; those who were opposed to the separation were the bishops and other high church dignitaries who would thus be deprived of the fat state offices and salaries which they are the recipients of to-day.

Catholicism is opposed to the ethics and thought of modern times; she attempts to reduce the country to six feet of earth in the convent graveyards, in opposition to cosmopolitanism which manifestly is the ruler in modern societies. (Applause.)

Citizen Picart, workingman delegate for Catalogne, said that the enslavement of the laboring classes was due principally to religious tyranny. The church is the greatest criminal. Behold the pope, who, while thousands of people have no shelter, inhabits a building which would give ample accommodation to fifteen hundred families. He said that certain liberties may have been given, but they were of a kind which gave bread to everyone else but the common people—that is, to workingmen, to republicans and Socialists, and these, therefore, ought to unite to conquer for themselves liberty of conscience and liberty of action.

Citizen Llunas, editor of the *Tramontana*, of Barcelona, speaking of the ways whereby the conscience became perverted through religious prejudices, stated that in his opinion the present popular enlightenment, public education, was not sufficient. It ought to be complete, not a partial education. It should be such as is given in polytechnic schools, where the special faculties of each individual are developed, and through them the exact pointing-out of his future vocation.

He said the penal code needed a revision such as would render criminal any teachings which aimed at a falsification of morality—ethics—and scientific truths.

The Catholic religion is immoral, but said to be promotive of morality because it offers in a future life rewards for being good in this. He next gave an explanation of what constitutes true morality.

Citizen A. Sluys, principal of the normal school in Brussels, said that public education is but a saying, and in most instances a fairy tale. He pointed out in an excellent speech the ideas and the work of complete education, bodily, intellectual, moral, esthetic, and technical, and sounded the truth that all the children of the people had a moral right to a complete education, and it was the duty of the state to guarantee them such. The speech was vigorously applauded.

Citizen Morayta, professor at the University of Madrid, protested against the outrageous legal privileges given to the clergy, the only reason being that they wear the cassock.

THE CLOSING OF THE CONGRESS.

The latter part of the meeting was marked by a characteristic incident. A police sergeant entered and notified the committee and the orators to proceed to the judge's office to receive instructions. They were subjected to a long series of questions. The speeches made at the congress, and all the doings of the same, were laid, nicely written on

official and judicial foolscap, on the table before his honor (?). The judge insisted upon two points:

1. Where and when the program of the congress had been published.

(The program had been published for six months in all European languages, and yet the Madrid police officials ignorant!)

2. Injurious attacks had been directed against the Catholic church, which was the state church.

Friday, October 15th, at noon, the numerous delegates presented themselves at the Prince Alphonso Theater to assist in the fourth meeting. The members of the committee were about to take their seats, when a police official appeared, and in the name of the law and the governor of Madrid declared the meetings of the congress suspended.

The public left the theater, and moved through the city, where all stopped opposite the offices of *Las Dominicales*, where a great ovation took place, closing with the cries of "Long live Freethought!" "Long live the republic!"

GUSTAVE NELSON.

Equality: Where?

The planets and stars differ in size, density, color, and attractive and repulsive forces. There is similarity, but no equality, in the astral world, so far as we know. Variation appears to be a law of nature. That law is found operating everywhere. On the earth is seen variety in every department—mineral, floral, and fauna. From its soil comes a vast vocabulary of plants, with their endless shades of difference. Its waters contain marvelous structures of life with bewildering variations. This diversity is witnessed as well in land animals. And evolution is constantly working changes in life organisms—destroying some and improving others; that is, destroying those that will not, or cannot, adapt themselves to their environments, and improving those which best do so.

Man is subject to the same laws of evolution and adaptation. Food, climate, sociology, etc., affect stature, weight, temperament, color, and feature. Hence there are endless human variations.

As the different zones produce different or peculiar plants and fauna, it is reasonable to believe that they have produced or evolved different human beings. It would be no more unreasonable to hold that all the many varieties of the different bovine families on earth sprang from one sole parentage, than is the sacred notion that all the diverse human races descended from one lone Adam. The jaguar of South America is called the American lion, but it bears little resemblance to its African namesake; the Papuan islander is called a man, and he shows as little resemblance to the Caucasian.

A few million years ago, when perhaps the earth was so tipped on its axis as to submerge the northern zones and elevate the southern, there was a vast unbroken southern continent inhabited by a cultivated race from which the present Papuan is but a degenerate relic preserved on a mountain peak left above the waters. In the course of a few million years more, perhaps, the position of the poles, in fulfillment of a law of precession not now fully known, may be again reversed, and some venturesome navigator, Columbus-like, sail from a proud old country in the south into the unknown seas of the north to discover a remnant of poor Thibetans on the top of the Himalayas; or a few degenerate, starving Caucasians on a peak of the Alps; or perchance some curious human specimens, containing a mixture of red, white, and black ancestry, on Mount Elias. The mental effort to grasp and apprehend the few million years required to accomplish such reasonable results should be a trifling matter to the believer who is familiar with orthodox teaching, that when the sinner has suffered millions upon billions of years in hell-fire the everlasting business has only just begun.

Leaving these far-off and apparently slow changes that are ever going on, and coming down to our own time and place, we see change and variation all around. Difference is universal. No two persons are exactly alike—do not reason or think alike for any length of time. Each brain shows some peculiarity. Hence appear all grades of mind from weak to strong. Probably no person could be found, however, who does not feel inferior to a few and superior to many others. It may flatter an imbecil to be told that in the sight of some god he is the equal of a Gould or a Parkhurst; but it is not true. He has not the business sagacity of the one, nor the pious meanness of the other.

Having in mind these facts of diversity, how absurd appears the priest demanding universal acceptance of and belief in his arbitrary creed of impossibilities—demanding belief in supernatural dogmas wholly beyond proof and reason—under-

taking to force every individual mind through the same narrow theological slot. Had a creator intended such a demand, merciful common sense would have impelled him to make every brain exactly alike.

The priest boasts of the long-continued extensive following of his Jesus-god, and claims for them a substantial agreement. But universal history, undisputed outside of convents, describes these religious fanatics as having had no bond of agreement during the first three hundred years of the era. A chaos of supernaturalism prevailed—quarreling all that time about the quantity and quality of a god in their Jesus, etc. But about 325 A.D. the emperor Constantine, having made use of them in gaining the throne, for his own security organized a portion and supported them in inaugurating a system of superstition and fear that culminated in centuries of Dark Ages. Back of these Christians was the sword, already stained with domestic blood, of the first Christian emperor; in front of them the cries of mercy were remorselessly stifled.

The sword forced Christianity on the peoples of Europe, many of whom had enjoyed a degree of happy freedom. Then began a tendency toward equality, broken only by caste. The common people, impoverished, venerating the priest, spending their time in mumbling prayers to goblins, became mere dummies. The priest succeeded in reducing them to a condition of equality well-nigh that of a like number of geese. Long-continued habits and enforced opinions had dwarfed and deformed their minds. The monotony of thought was such that the brain became torpid and ceased to act further.

But in process of time this monstrous hierarchy was rent and torn by its own vast extent. A priest here and there chafed in his theological strait-jacket, and began to think and speak heresy. Some of the princes of Europe yearned to be free from papal dictation. And hence the elector of Saxony is promptly in alliance with Luther. The sword established the papal power. Twelve hundred years of almost passive equality of ghostly thought pass by, and then the sword undertakes to demolish it. It succeeded only in part. For the next two hundred years, cruel religious wars and persecutions desolated heretical Christian homes for the love of God. A large chunk was detached from the papal trunk; and the chunk claimed the original trunk. In support of this claim, Protestants can point to its pious zeal in not suffering a witch to live, etc. At any rate the Reformation brought about another chaos of supernatural notions. The detached trunk soon broke into fragments, each one having some intangible, senseless hobby, to try to elucidate which an endless stream of books and sermons have failed.

The chaotic condition of the gropers in supernaturalism still continues. Episcopalians and Presbyterians are now deeply exercised on two momentous questions, to wit: Do their creeds mean what they say? and, Did their God, in writing his story-books, confine himself strictly to truth? The Newtons, Briggses, Smiths, etc., are slowly vomiting portions of the divine panacea, but they hate to acknowledge that the entire drug is bad. Through these godly contentions we gain a goodly degree of freedom. But should the Christian factions again be united, the godly hierarchy would strive to again reduce the minds of the people to one narrow line of thought—to mental slavery.

But having equal rights does not insure equal conditions. They have little relation one to the other. Any citizen has the right to obtain a mansion on our Fifth avenue. The chances are a hundred to one that his conditions are not equal to the task. Fortunately, nature produces variety of conditions. Heredity says, men are *not* born equal.

What a dull world this would be if perfect equality prevailed—if we were all exactly alike. There could be no ambition, no admiration, no contention, no progress, no saints, no heroes, no love. No one loves an exact counterpart. We could have no races, no games, no fun at the expense of others, no back talk, and no excuse for Comstocks.

Well, this stagnant condition was approaching under complete church domination. Nothing invented, nothing discovered, nothing learned, during a period of a thousand years. The life and heat of the solar sun were opposed by the death and freezing fear of a ghostly son. The invigorating light of the one gave place to the paralyzing hell-flame of the other. We want no more Christian unity, leading to imbecil equality of mind through fear and non-use of reason. Why, the Christian's heaven, with its supposed invariableness, must prove intolerable to a Freethinker, should one be so unfortunate as to ever get there. We like va-

riety, with a little spice of contention; and mother nature kindly grants it.

Some years ago an English Methodist minister, who came to this country in search of prey, related a little of his experience. He was assigned to the spiritual vineyard of Sullivan county and its neighborhood. In climbing a spur of the Catskills looking for game, he encountered an elderly Scotch woman who had been well trained in Presbyterian certainties. On making known his pious business, and rubbing his hands in hopeful expectation, the good woman, feeling strong in the truth as she knew it, frankly informed him that if there was anything in the world she hated more than the devil it was a Methodist minister.

The continuance of just such loving hate gives joy and safety to the Freethinker. L. G. REED.

Our London Letter.

Mr. St. George Mivart, the Roman Catholic scientist, who was at one time a strong opponent of the theory of evolution propounded by Chas. Darwin, but who, on studying the question more fully, honorably acknowledged that he had been led to believe in the doctrine, has just published a magazine article on "Happiness in Hell," which is scarcely in accordance with the orthodox papal idea of the delights of that mythical place, as he conveys the impression that there is reason to believe the climate and company is improving on what it was during the Dark Ages. This is a great concession to advanced opinion on the part of one who still owes allegiance to the pope, and although there are many Catholics who are only nominally such, and hold very heterodox theories, their utterance of these would not carry such weight nor deal such a blow to the church as so prominent a man as Mr. Mivart. Though the church of Rome claims to be unchangeable in its views, everyone knows that this is far from the case, and were it not for the Jesuit faction there would be nothing to fear from its proselytism. This pernicious branch of the church would only be too pleased to have the opportunity of compulsory conversion by means of the rack and other ingenious medieval instruments of torture, winding up with an occasional Auto-da-fé, though it is not at all likely that the mass of the people will ever lend themselves to support such atrocities again.

Persecution to a greater or less extent will always be, as it always has been, a favorite weapon in the hands of the clergy of all denominations of the misnamed Christian church, and in the country districts of this happy Protestant England it is carried on by the state parsons as far as lies in their power. They carry out this peculiar line of argument as far as they are able, but their power is continually decreasing, owing to a few honest journals who systematically expose their doings and act as an effective check upon their actions. That such things are done is not surprising when such men as the marquis of Ailesbury, who is not considered respectable enough and has been consequently warned off Newmarket racecourse, have the power to appoint clergymen to various livings. At one time this eminent and worthy member of the aristocracy had forty presentations, but they are now reduced in consequence of his having sold part of his estates; and it is quite competent for any blackguard rich enough to purchase livings to have the power of appointment. The only wonder is that people should be such fools as to submit to have a parson so appointed to minister to their spiritual wants, but they seem to fancy they must be pestered with these guides to paradise, and a bad one is better than none at all.

That high-class Christian and erstwhile African filibuster Henry Stanley has given his opinion on missionaries and their work, which was highly appreciated by his audience who were connected with the Wesleyan body. He informed his hearers that he had met missionaries in all parts of the world, and although there might have been a few who did not quite come up to the standard, he had seen none who did not deserve his esteem. As Stanley has such an opinion of the most meddlesome, quarrelsome body of individuals on the face of the earth, we can fairly well judge what manner of man he is himself. He went on to say that "the love that undertook the conversion of savage races must be pure, forgiving, and disinterested, abounding with self-sacrifice and with abiding hopefulness." I cannot quite understand whether he really meant all he said or was only poking fun at them. "There were those who looked at the number of years they had been established and were dissatisfied with the result. They would find such statements in official reports, but the writers of these reports had forgotten the simple fact that missionaries were human and that the savages were the most depraved speci-

mens of the race." What a noble sentiment and how worthy of a true believer in the fatherhood of God and the brotherhood of Christ. Compare it with Thomas Paine's: "The world is my country, mankind are my brethren, and to do good is my religion." There is no occasion to ask which is the nobler sentiment of the two.

Anthony Collins is writing a series of very interesting articles in the "Agnostic Annual" entitled "Stray Recollections of a Freethinker," which embraces the history of the movement and the country during a very momentous portion of the present century. The relation will, I trust, be elaborated and published in book form, and, if possible, at a popular price, to enable the needy Freethinkers, of which there are many, to possess a copy.

It is to be regretted that prominent men in the Established church are giving public vent to heterodox views, and it will make it all the harder for Freethought to find an enemy to strike, and give a longer lease to the apostles of Christianity. In a few years, what is now known as open and terrible blasphemy will be held as most orthodox, and Freethinkers will have to find fresh fields to fight in and new subjects to fight over. J. D.

Reply to Otto Wettstein.

DEAR SIR: In your able and courteous letter in THE TRUTH SEEKER of December 31st, in reply to my communication of November 4th, you put some direct questions to me; and I take pleasure in availing myself of the courtesy of THE TRUTH SEEKER to reply to them, and at the same time to pass in review the principal points of your argument and correct some misapprehensions on your part as to my position.

I do not find the idea of God so necessary in order to account for the outer material universe as for the inner or spiritual one, for the world of matter as for the world of mind. A soulless, will-less nature may be safely left to its own devices, which must speedily resolve themselves into one—to lapse into a state of inertia. For myself, who am conscious of possessing both soul and will (and if I could not demonstrate the first to Mr. Wettstein's satisfaction, I could speedily convince him, at least, that I am well endowed with the second), something more is necessary to solve the otherwise inexplicable riddle of my own existence. For I find in myself a ceaseless hunger and thirst after righteousness—an instinctive craving for absolute perfection which only the Infinite can satisfy—the capacity to conceive of an ideal which has never been realized, nor ever can be save in the Deity.

Without God and eternal life, human nature and human existence are a hopeless enigma and our life a dreary muddle. Admit the divine factor and the problem is solved readily, rationally, and satisfactorily; hence I do but take the course which common sense and reason dictate, viz., cease to squander my time on meaningless and aimless hypotheses, but bend my energies to the study and comprehension of the principles that are seen to underlie the true solution.

That "something exists" is demonstrably true. That "something cannot spring from nothing" is also self-evident. That "existence-to-day proves eternal existence" is a logical deduction that evidently means more to me than it does to you. To my mind, as well might we assume a time when the universe—the effect—was not, as to assume a time when God—the Cause—was not.

The only existence *per se* in the universe, you say, is matter. This statement may mean much, little, or nothing, according to your definition of matter. If you define it as science usually does as being whatever possesses the inseparable attributes of extension, ponderability, impenetrability, divisibility, and inertia, and manifests itself to our consciousness only through the five bodily senses, I take issue with you at once, as I am made conscious every moment of my life of the existence of much that is not matter at all, according to this definition, though it matters a good deal to me. My thoughts and feelings are a very real and important part of me, though I can neither see, hear, smell, taste, nor handle them. On the other hand, only make your definition of matter elastic enough, and the term may be made to cover all degrees and forms of existence from the Supreme Being to the mote that dances in the sunbeam, in which case it no longer has any distinct meaning whatever.

After all, what is matter, however defined, *in itself*? Do any of us know? Can science inform us? Material phenomena surround us on every side; but when we attempt to analyze them into their primal elements, at every step the process takes us further and further into the realm of the unknown and the unknowable. Under the searching scrutiny of science solids resolve themselves

into liquids, these into invisible, almost intangible gases, these again into undemonstrable, almost inconceivable molecules or atoms, until at the final analysis matter fairly eludes our grasp and vanishes ghost-like from the realm of sensation, guarding jealously to the last the secret of its being. "Canst thou by searching find out God?" demands Holy Writ. "Canst thou by analysis find out substance?" echoes science. When we shall have solved the mystery of the latter, it may prove to be a revelation, also, of the former. "I am"—essential Being—is the mystic name of God.

But matter is also force, you say, which involves the converse proposition that force is matter. This seems to me not merely putting the cart before the horse, but confounding the cart with the horse, and insisting that both are identical. I have not so learned natural philosophy. To me the distinction is not more marked between the Me and the Not-me than between the Force that acts and the Matter that is acted upon and furnishes the base of resistance.

You designate nature as soulless and will-less, and in the same sentence speak of it as *selecting* genial elements and evolving into trees, flowers, etc. Does not selection necessarily imply choice and purpose, and these again desire or will? Can we possibly have the one without the other? Thus by one stroke of the pen you have logically and unavoidably endowed nature with a will, but Whose will? my friend, is an important question. Is Nature, so-called, a sentient, intelligent, self-existent, eternal entity? Then is Nature but another name for God.

Let me explain here what I mean by creation. Not a single arbitrary act at some remote period of the long-forgotten past. Creation, as I understand it, is a perpetual process, a ceaseless giving forth of Divine Energy which when we meet with it on the material plane we designate as Force, which is but another name for the same thing.

Do not imagine for a moment that I believe in a divine idler, loafing in somnolent torpor through an eternity of blank ages, "in absolute dark vacuum" (as if the Sun of Righteousness, the true Light that lighteneth every man that cometh into the world, could ever be in the dark!), until the idea suddenly occurred to him to relieve the dull monotony by going to work and creating a universe out of nothing! and having furnished it with a set of ready-made laws, warranted to work automatically, going to sleep again, leaving the machine to run itself, or only interfering occasionally when it threatened to run off the track. I have no use for any such God as this. To me, God is essential Life, and life, as we know, is action. Inactivity is death. To my mind creation has neither beginning nor ending. And yet as creation is a perpetual work existence is ever new, because ever renewed from the Eternal Fount of Being: hence we are always "in the beginning" of some new phase of life, and in every beginning the creative hand is visible. There never was a time—there never will be a time when the Creator is not creating; should the creative work cease, he would cease to be the creator. Are you answered?

The instinctive yearning of the human heart for human companionship of either "persuasion" is but a faint reflection of the infinite desire of Infinite Love for objects upon which to expend itself. The "divine necessity of loving" is ineradicably impressed upon all sentient life because the Infinite Source of all existence is Love eternal. I cannot imagine a period when essential Life was not living and operating, when essential Love was not engaged in loving and benefiting.

You counsel me to discard a God of perfect Wisdom, and then invite me to join you in the pursuit of greater wisdom than the world has yet attained. For you are conscious of the dismal hiatus between what is and what should be that must impress all thoughtful, conscientious minds. This demand of yours, my friend, for higher attainments in the outer world to respond to the more perfect ideal within is, to my mind, a more convincing proof of God's existence than is the whole material universe. The moral sense is more a stupendous miracle under the no-God theory than are the revolutions of the spheres. For it constitutes, so to speak, a sixth sense through which God, who is essential Good, must be apprehended, if at all.

"No more Catholics, Methodists, Mohammedans, or Jews, but only men and brothers." Good. But why stop here? Why not add: No more high or low, rich or poor, bond or free, learned or ignorant, believers or unbelievers, saints or sinners—only men and brothers, which includes, of course, women and sisters, for it will never do to overlook "t'other persuasion." I believe in my heart this is what we are coming to by the grace of God and the power of free thought, which are incompatible

to my mind, and I don't mean to be left out in the cold if I can help it.

"No more devotion of time and money to the unknown, but only to the true, the pure, and the beautiful." Good again. But can we diligently and faithfully pursue the true, the pure, and the beautiful without being irresistibly carried back to their Divine Source—to Him who is the Truth, the Way, and the Life? I confess I cannot.

It is easy enough for me to "let the gods go," but God—eternal Verity—will not let me go. "Whither shall I flee from thy presence?" If I look up into the heavens I see His Name written there in characters of light by that dazzling orb which is His glorious type and symbol and whose quenchless fires are fed by His deathless energy. If I look abroad, beyond the limits of our solar system, I see the boundless paths of space gemmed with countless dazzling hieroglyphics, every one of them a perfect system of worlds, and spelling out through infinitely varied combinations the same eternal Name. And if I take refuge from the immensity without in the microcosm—the little universe within—still He is there. The Divine footsteps echo through the inner halls of being and memory, and in the inmost chamber of the soul I am suddenly brought face to face with the Divine Presence through some overpowering conviction, and then, though I have doubted with Thomas and denied with Peter, I am constrained to cry out in wonder and reverence, "My Lord and my God!"

The persistent tendency of matter toward the vanishing-point under scientific investigation has led a large and growing school of thinkers to deny its existence altogether, to claim that mind or spirit is the only real entity and that all so-called material phenomena are purely subjective. There would seem to be some grounds for this assertion in the fact that matter so persistently declines to be interviewed. If the world was not created "out of nothing," as theologians claim, it would certainly seem to have evolved out of what is "next to nothing." For an atom is no more tangible or demonstrable an entity, physically speaking, than a ghost. Both are pure deductions or assumptions, and an assumption does not appear, from a materialistic standpoint at least, like very solid material out of which to construct a universe unaided.

To claim, therefore, that matter is the only existence *per se*, is to make an assertion fully as incapable of material or even logical demonstration as is the existence of God—to my mind far more so. I no more *know* that nature exists than I know that God exists; for I have the same sort of evidence for the existence of both, viz., the testimony of reason and *personal consciousness*.

I have not space in the limits of this article, without monopolizing this whole issue of THE TRUTH SEEKER for the purpose, to meet your arguments as fully as they deserve, but must be content to review some of them very briefly, if I touch them at all. For instance: "Two infinite entities are impossible." True, but God only is infinite; nature is finite; and the infinite and the finite must be correlative and coexistent.

Again: "A God implies being"—granted—"an organic being"—granted again—"this, physical being"—if by *physical* you mean material in the ordinary sense of the word, I dispute it. "An unlimited being is an absurdity"—not necessarily—"but a limited being cannot be God"—of course not.

"A God can only be conceived of in the form of a man." Here you touch upon a profound necessity and law of human nature and in so doing strike the key-note of the Gospel. By man, created in His image, God can be apprehended only in and through the human image made divine; hence the universal demand by all forms of religion for the incarnation of the deity.

My idea of *personality* is not bounded by outward shape or limited by space and time. I have known a vigorous, far-reaching personality to be lodged in a weak and diminutive physical frame; while on the other hand, a large, powerful body may contain a puny and feeble personality. The essential elements of personality, as I have shown, are not so many inches or ounces of organized matter, but the *spiritual* qualities of love, wisdom, and power, or will, intelligence, and activity. God is the essential Soul of the universe: the inexhaustible Source of Being; but He is likewise an infinitely perfect, omnipresent Personality. So while He dwells "in the temple of his holiness"—the divine human nature assumed at his incarnation, through which alone he may be apprehended by the mind and heart of man—he is at the same time present, as all-pervading Life, in every part of his boundless universe, somewhat as the sun is ever present with us by his energizing, fructifying beams, and his image is the glory of our sky, though mil-

ions of miles of space separate his glowing orb from ours.

I do not fear to trust the Deus-Homo of my faith amid the blazing suns He has created and of whose deathless fires He is the energizing soul. God is a Spirit, not a clay image or idol to be knocked to pieces by a fast-flying world. Your *thought* can traverse the interstellar spaces to the remotest star without being "frozen out" in the transit. Your *love of science* can explore the sun himself without being "incinerated." Are thought and affection absolutely *nothing*? Then why spend time and money for "the moral and intellectual elevation of mankind," as you suggest, *since* this consists merely in the cultivation of nonentities?

Those elements of being which, divided in the creature, constitute the distinction of sex, are united in the Creator, of whom, consequently, gender can not be predicated, since He is the all-in-all of humanity, which in the creature is not completed in either man or woman taken separately, but only in the two united in one perfect soul. "For the man is not without the woman nor the woman without the man in the Lord."

But while science teaches us that the sun ever shines in undimmed splendor, we know that earth-born clouds and mists often arise to hide his glorious image from our sight. But for the seeming anomaly of sin and suffering in the handiwork of a perfect Creator reflectiv minds could never have doubted the love and wisdom, still less the existence, of the deity. I have not time now to enter upon this phase of the subject, which is capable of rational explanation, but you will admit, my dear sir, that it cannot but be comforting and sustaining amid the trials and tribulations, the sorrows and sufferings of which we all have our share in this transitory life to feel assured that through all and in spite of all, eternal, changeless, un failing Love dwells ever at the heart of the universe, and that unerring Wisdom guides and overrules all things for eternal and beneficent ends.

A. AUGUSTA CHAPMAN.

302 N. Eden st., Baltimore, Md., Jan. 13, 1893.

Liberal Societies.

The meeting-room of the Manhattan Liberal Club in Masonic Temple was well filled with an attentive audience Friday evening, January 20th, to listen to a most interesting lecture by Henry Rowley, the question being, "Has Man a Soul?"

Owing to a death in the family, Miss E. Schachtel, the recording secretary, was unable to be present, and the reading of the minutes of the last meeting was dispensed with. After several communications had been read, the lecturer of the evening was introduced. Mr. Rowley had chosen a subject which was calculated to excite considerable controversy from the fact that a large number of Spiritualists were present. The lecturer dwelt on the derivation of the word "soul" and its usage at different periods. In primeval times, he said, when a man could not explain a phenomenon of nature he ascribed it to the soul of nature, which he called god; in bygone ages the soul was to the people the unknown quantity, the *x*, of life. The pagan-Christian church accepted the doctrine of a material soul only because the Christian fathers believed that they must have a material soul to burn in a material hell. The church had not always taught that every man had an immortal soul. St. Augustine was the upholder of a doctrine that is at the present day gaining considerable foothold among church people, *i. e.*, that immortality is the gift of God. Mr. Rowley then took up the subject of consciousness and thought and argued from an empirical point of view. He quoted and dwelt at some length on the doctrine of Locke: "*Nihil est in intellectu quod non prius fuerit in sensu.*" Curiously enough not one of the lecturer's critics thought of retorting with the epigram of Leibnitz, "*Nisi intellectus ipse.*" so well explained by Kant. Mr. Rowley closed his lecture with an eloquent appeal to those of his audience who had found salvation in a truer and better light, to teach the less fortunate that there is no soul and that it is their duty to do whatever they can to better themselves on this earth and not, at the cost of their present happiness, prepare themselves for some place which they know nothing about because it does not exist.

The first critic was Mr. Wilson McDonald, second vice-president of the club. He is one of the oldest members of the club and is an enthusiastic Agnostic Spiritualist. Mr. McDonald said he believed there were souls because he had often received communications from the souls of his friends who had departed this life. Mr. Wilson was the next critic. He said that he believed there was a hereafter, because he had noticed that all those who

live pleasant lives always die a pleasant death, and those who live miserable lives die miserable deaths. The other critics were Mr. Holland, Mrs. Dunlevy, and Mr. Moses Oppenheimer.

Mr. Rowley's reply to his critics was a very caustic one. His quick wit silenced several of the audience who were inclined to interrupt him with remarks that were not quite pertinent. He took each of the critics separately, and, with the exception of Mr. Oppenheimer, treated them "without gloves," so to speak.

On January 27th, Dr. William H. Von Swartwout will lecture on "The Potency and Promise of Modern Science."

The regular meeting of the Brooklyn Philosophical Association was held last Sunday in the Fraternity rooms, Bedford avenue and South Second street. Mr. Henry Rowley, secretary of the association, was the lecturer. By the time he stepped forward to speak there was not a vacant seat in the hall. Joseph Warwick, president of the association, presided. The lecture was on "Prophecy and Miracle." "Like many other words used by theologians, the word prophet," said Mr. Rowley, "has been twisted into something it never meant in ancient times. It originally meant a singer, musician, seer, or one wise in divine things. Abraham was called a prophet; so was Aaron, the brother of Moses. A good idea of the original usage of the word is given in 1 Sam. x, 5, 6." The lecturer then read the various prophecies that are supposed to refer to the coming of Christ, and showed how the writers of the New Testament had endeavored to make him the long-promised messiah.

Mr. Rowley then took up the second part of his lecture, "Miracle." He gave the different definitions of the word according to various theologians, and answered each in a manner that elicited much applause.

There were a number of critics, of whom Messrs Sullivan, Hansen, and Bellows took the same ground as the lecturer. It was in answering his adverse critics that the lecturer's keen wit came into play.

Next Sunday the entire afternoon will be devoted to celebrating the birthday of Thomas Paine.

The Newark Liberal League held a very successful meeting last Sunday afternoon at No. 177 Halsey street. Mr. Bird, president of the League, was the principal speaker of the day. His subject was "The Godly or the Godless." His critics were Mrs. Smith, Dr. Wright, Mr. Walker, and Mr. Gillen. The members of the League are actively engaged in raising a fund for a larger and more commodious hall. Next Sunday afternoon the birthday of Thomas Paine will be celebrated with appropriate ceremonies.

To the Freethinkers in the State of Minnesota.

In view of the approaching election of a United States Senator in the above state, I addressed an official letter to each candidate, asking for their particular views upon our principles and objects.

Among the questions asked were, their position upon

1. "The taxation of church property upon an equality with all other property."
2. "The keeping of our public schools absolutely free from any and all religious influences."
3. "The abrogation of all so-called 'Sunday laws' and especially the repeal of the recent law closing the World's Fair on that day."

Among the answers that I have received from the candidates is the following:

MINNEAPOLIS, MINN., Dec. 31, 1892.

JOHN R. CHARLESWORTH, Secretary Freethought Federation of America, Chicago, Ill., My Dear Sir: Yours from Spokane, Wash., under date of 26th inst., is at hand, and I hasten to reply.

If I am a candidate for the United States Senate it is of a party so largely in the minority that there is not the remotest prospect of an election; but nevertheless I am pleased to avail myself of the opportunity your letter offers to testify to the faith that is in me regarding the matters touched upon by your questions.

First, I am not in favor of "putting God in the Constitution," am irrevocably opposed to uniting church and state.

Second, I can see no good reason why church property should not be taxed: in fact I am in favor of taxing all property, in which event the per cent of taxation would be so small that taxes would not be burdensome to the poorest church society.

Third, I am in favor of absolutely non-sectarian schools.

Fourth, The World's Fair, public libraries, art galleries, parks, fields, and woods should be open to the public on Sundays, and the world's toilers should be encouraged—even helped—to visit them on that day.

Very respectfully yours, S. M. OWEN.

In view of the above statement so definite and

clear one cannot help being struck with admiration at the candor of the writer.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

How slowly, as a consequence of its dependence, the conception of causation evolves, a glance at the evidence shows. We hear with surprise of the savage who, falling down a precipice, ascribes the failure of his foothold to a malicious demon; and we smile at the kindred notion of the ancient Greek, that his death was prevented by a goddess who unfastened for him the thong of the helmet by which his enemy was dragging him. But daily, without surprise, we hear men who describe themselves as saved from shipwreck by "divine interposition," who speak of having "providentially" missed a train which met with a fatal disaster, and who call it a "mercy" to have escaped injury from a falling chimney-pot—men who, in such cases, recognize physical causation no more than do the uncivilized. The Vedda who thinks that failure to hit an animal with his arrow resulted from inadequate invocation of an ancestral spirit, and the Christian priest who says prayers over a sick man in the expectation that the course of his disease will be so stayed, differ only in respect of the agent from whom they expect supernatural aid and the phenomena to be altered by him: the necessary relations among causes and effects are tacitly ignored by the last as much as by the first. Deficient belief in causation is, indeed, exemplified even in those whose discipline has been specially fitted to generate this belief—even in men of science. For a generation after geologists had become uniformitarians in geology, they remained catastrophists in biology; while recognizing none but natural agencies in the genesis of the earth's crust, they ascribed to supernatural agency the genesis of the organisms on its surface. Nay more—among those who are convinced that living things in general have been evolved by the continued interaction of forces everywhere operating, there are some who make an exception of man, or who, if they admit that his body has been evolved in the same manner as the bodies of other creatures, allege that his mind has been not evolved but specially created. If, then, universal and necessary causation is only now approaching full recognition, even by those whose investigations are daily reillustrating it, we may expect to find it very little recognized among men at large, whose culture has not been calculated to impress them with it, and we may expect to find it least recognized by them in respect of those classes of phenomena amid which, in consequence of their complexity, causation is most difficult to trace—the psychical, the social, the moral.—*Herbert Spencer.*

Lectures and Meetings.

JOHN R. CHARLESWORTH's lecture appointments are:

Silverton, Ore....Feb. 1	El Monte, Cal. Mar. 1
Barlow, Ore..... " 3-5	Santa Ana, " " 5
Grass Valley, Cal " 8, 9	San Pasqual, " " 6-8
San Jose, " " 12-14	Tucson, Ariz. " 23-26
Selma, " " 16, 17	Albuquerque, N.M. " 31
Merced, " " 19	" " " April 1, 2
Savannah, " " 27	Trinidad, Col. " 4-7
El Monte, " " 28	Leadville, " " " 10-12

He will return via Arizona, New Mexico, Colorado, Nebraska, and Iowa. Friends in those states desiring lectures should address him at 345 West Randolph street, Chicago, Ill.

J. E. REMSBURG will start East early in January. His list of appointments, as far as arranged, is as follows:

Findlay, O.....Jan. 30, 31	Worcester, Mass. Feb. 12
" " " " " " " " " " " "	Cotuit, Mass. " 13
Cleveland, O. " 2	Osterville, Mass. " 14
East Otto, N. Y. " 3	Manchester, Conn. " 15
Newark, N. Y. " 4	Bristol, Conn. " 16
Constantia, N. Y. " 5	New York, N. Y. " 17
De Ruyter, N. Y. " 6	Orange, N. J. " 18
Glens Falls, N. Y. " 7-9	Newark, N. J. " 19
Saratoga, N. Y. " 10	Philadelphia, Pa. " 19
Hartford, Conn. " 11	Lebanon, Pa. " 20
Boston, Mass. " 12	Washington, D. C. " 21

Appointments to be filled on his way West will be announced later.

W. S. BELL's lectures: Waterloo, Ind., January 25th and 26th; North Baltimore, O., January 27th; Dayton, O., January 28th; Cincinnati, O., January 29th; Gillespieville, O., January 30th and 31st; Middlefield, O., February 1st and 2d; Ferndale, O., February 3d; Pittsburgh, Pa., February 5th; Philadelphia, Pa., February 12th; Boston, Mass., February 19th. He is open for engagements to lecture on his return to Chicago during February and March.

The Newark Liberal League will observe the fifteenth anniversary of its formation and the birthday of Thomas Paine at the same time. Mr. Henry Rowley, of Brooklyn, will lecture on "Thomas Paine, His Life and Work."

The Liberal League holds sessions at Industrial Hall, Broad and Wood streets, Philadelphia, Sundays, at 2:30 and 7:30 P.M. On January 29th, Mr. Samuel P. Putnam will deliver the Paine celebration oration. Lectures and debates.

Letters of Friends.

Let the Good Work Go On.

DEL NORTE, COL., Jan. 7, 1893.
MR. EDITOR: Please find inclosed \$5, for which send the following books. Let the good work go on. I am,
Yours for Truth and Liberty,
MRS. M. A. JEROME.

Back Numbers Furnished.

GARNET, KAN., Jan. 9, 1893.
MR. EDITOR: As I hav, with very few exceptions, the unbroken files of THE TRUTH SEEKER for ten or twelve years back, I will send to anyone wanting single copies if they will remit return postage and two-cent stamp for my trouble; or if more than one copy is wanted, at the rate of three for two two-cent stamps and postage. I will supply almost any number wanted within the time before mentioned to the person applying personally or addressing Box 190, Garnet, Kan.
Very respectfully, CHARLES GREGG.

The Preacher Looked for Ingersoll First.

ATLANTA, GA., Jan. 10, 1893.
MR. EDITOR: Inclosed please find \$1 for which send me the herein-named books. Atlanta is a much priest-ridden city. In fact, I have only been able to find two outspoken Freethinkers since I came to this place, two months ago. The Rev. Sam Small preaches here, and has as large a turnout as do the operas. I went to hear him a few nights ago, but he disgusted me so that I have not gone back again. He attacked Colonel Ingersoll's doctrine, but looked all over the house first to see that the colonel was not listening. I would have given a half a cent, and a dollar to boot, if Ingersoll had been in the audience to pull him down a little. Wishing the Editor and readers of THE TRUTH SEEKER a Happy New Year,
Yours for freedom,
S. B. PRICE.

Considerateness in Argument.

GRATTAN, MICH., Jan. 10, 1893.
MR. EDITOR: I have just read in THE TRUTH SEEKER of the 7th inst. your editorial, "The Design Argument," and am constrained to congratulate you on the spirit, tone, and temper, as well as ability, it manifests. Also I send my esteem to Mr. Anderson for his "Please think carefully on my mental difficulty and help me out of it, my brother, if you see the way out yourself." Let us all try to help each other to reason together in that spirit and you may do much in that way for the cause of Liberal Freethought. During the past year I think there has been a marked improvement in THE TRUTH SEEKER in that respect. Arguments should be strong and forcible, but may be more effectual if clothed in language that draws opponents to us rather than repels, by friendly words of truth and soberness. "A little word in kindness spoken," etc., is the better way.
CONVERSE CLOSE.

Here Is a Pleasant Mountain Breeze.

BODIE, CAL., Jan. 10, 1893.
MR. EDITOR: We live, move, and have a being in the Golden state, nine thousand feet above the sea level in a mining town on the eastern slope of the Sierra Nevada mountains. And as you will see by the following list of Freethinkers, we read and digest in our brain both ancient and modern writers, and have decided that Nature is our only true Good. Disobey Nature's laws and we here on this earth suffer the penalty. Other life we know naught of. However that may be when we quit this life, we are prepared for what there is to be. Nature is our dictator and guardian. Honor is a true principle, virtue its guidance. We all have a Bible and all read it the same as other history. Our mountains are full of Freethinkers. Some are cautious and will not express their views on religion or politics for fear of offending and losing the friendship of some one in position or their patronage in trade.

Would that we could have a good Liberal talker with us to lecture two or three evenings and spread the facts before us like a map. But then we are so isolated

from the regular thoroughfare that it would be a hardship for a good lecturer to call on us. We are happy in our belief and pity the hypocrite. N. J. SALISBURY.

This Missionary Has Lit On Peculiarly Obdurate Heathen.

CONCORDIA, KAN., Jan. 9, 1893.
MR. EDITOR: I will send you a few names of gentlemen whom I know to be rather Liberal-minded, to whom you may send sample copies. I have been trying to get some new subscribers, but have failed so far. I believe I live in one of the worst creed-bound neighborhoods on earth. We have all the different religions imaginable, from the Presbyterian up to the Latter Day Saints. About ninety-nine per cent of the people look as if they were in the last stage of dyspepsia, so you see they are rather a tough set to tackle with THE TRUTH SEEKER, especially with Heston's finishing touch. I have a round-up now and then, but I am going to keep "at 'em."

I have been taking your paper for several years, and could not get along without it. I like its present management as well as the past. I fully indorse Mr. Charlesworth's suggestion with regard to the future success of the Freethought Federation. I would like to hear from others on the same. Where are Uncle John Peck, Will S. Andres, and B. R. Anderson? I hope they have not dropped out for good. You may send me some of the "Text-Book" pages.

Yours for Liberty,
J. L. BOWLING.

A Bible Bungle.

NEOLA, IA., Jan. 11, 1893.
MR. EDITOR: I have just received the second copy of THE TRUTH SEEKER through the agency of Mr. E. O. Howard and am patiently waiting for the next. I gave one to a friend who is a firm adherent to the consecrated wafer doctrine.

Now, I have a problem from the Bible (devil's encyclopedia of crimes) that I wish to submit to any pulpit-pounder, amen man, or sanctified yelper. In 2 Chron. xxi, 20, we find the following: "Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years and departed without being desired. Howbeit they buried him in the city of David but not in the sepulchers of the kings." In the succeeding chapter we find these words: "And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead, for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. Forty and two years old was he when he began to reign." By an inspection of history we find the son was crowned the same year in which his father died. Thirty-two years, age of father at coronation, plus eight, length of reign, would make him forty at death. But the same year this king's son was forty-two! Intelligent young man—two years older than his dad, and the youngest, too! Now, if the youngest son in this remarkable family was two years older than his papa, how much older than the old man were the other kids who were slain? Many times when solicited by my pupils to demonstrate a problem I think of referring them to Jas. i, 5. However, some of them might turn the tables on me and as a refutation refer me to the first part of the last sentence of Jer. xv, 18.

With success to THE TRUTH SEEKER, I am, Respectfully, W. J. THOMPSON.

Will Never Expect Sense in Sermons Again.

NEWTON, IA., Jan. 12, 1893.
MR. EDITOR: As I never see any account in your paper of what is going on in this part of the Lord's vineyard, I thought I would let you know we have fourteen shops from which the gospel is retailed. There is a good deal of competition for the trade of the town, which contains three thousand people. We do not have to wait six months before we are members in good standing. After declaring our intention of becoming such, they ask us to join in with them regardless of our belief. All that we need to do is to go to church, pay the preacher, and have all the fun out of the church sociables we can get. They

sometimes preach a sermon in which the most radical would find very little to object to. Such sermons are sops thrown out to catch Freethinkers. I am sorry to say that they have drawn quite a number of professed Liberals in. I listened to one of these sermons and was so well satisfied I could not help congratulating the preacher. I have been several times since, expecting to hear some more of the same kind, but every time have been disappointed, so I have come to the conclusion that life is too short and time too precious to be thrown away in listening to them.

We had Franklin Steiner, from Des Moines, Sunday, the 8th, who gave two lectures to small but very appreciative audiences. He is quite a young man, of good address, an interesting speaker, well able to present the objections that Secularists take to the Christian religion. He should be encouraged by all Freethinkers.

With regard to the management of the paper I am well satisfied, and hoping that you will soon be released from your financial strait, I remain,

Yours truly, A. WADSWORTH.

Impassioned Appeal for Liberty and Truth.

VERA CRUZ, IND., Jan. 11, 1893.
MR. EDITOR: Longer neglect may be a crime, for why should we permit our thoughts to lie dormant when all around us we see not only the weeds of superstition error and folly thrive and blossom but the deadly fruits felling our fellow-beings on the right and left?

Winter time is revival time. During a short time here under my immediate observations two victims from an overdose of religion were handcuffed and dragged to the insane asylum at Richmond, Ind., as raving maniacs. Such results are almost unbearable to an intelligent Freethinker. I feel it to be a duty to address our legislature not only for investigation but for a remedy, especially since the whole flock, sheep, goats, and asses, seem disposed to conceal the real cause of the shocking condition of the victims.

"I have known deeper wrongs. I that speak to you" see daily our dear youths, bright-eyed boys and girls with tender, giant little intellects and hearts pure and simple, utterly robbed of reason, and the fangs of credulity gradually fastened upon them. And when reason begins to dawn within them they are informed that they are all too utterly depraved by nature to understand the things pertaining to their best interest. By the time they are catechised they are prepared to seek out a mental thralldom, willing to crush down any thought of doubt regarding the absurd creeds they had instilled during the prime period of development.

Hence the selfish tendency of governments, the disregard of the sacredness of life, the cruelty in society and in the homes.

A religion that claims for its author blood and tyranny and eternal punishment could not be expected to bring anything but such deplorable results.

Lovers of justice, truth, and liberty, who have at heart the elevation and happiness of the human race, let us earnestly but winningly expose the errors which surround us. Let us consider that this monstrosity is supported by money, the ruler of the world, in the churches from high carnival to the penny-box to relieve the rich of their surplus and to rob the poor of their hard earnings.

When, oh, when will the people permit the wool of blindness to be drawn from their enslaved vision?

Let us live pure lives to the best of our knowledge, and truth in our hands shall triumph. The next time I write I shall say something. Yours for Freethought,
J. J. M. MILLER.

Polygamy, and Other Vileness of the Bible.

ST. LOUIS, MO., Jan. 18, 1893.
AN EX-CHRISTIAN TO THE READERS OF THE TRUTH SEEKER: In the December 4th issue of the St. Louis *Globe-Democrat* is an account of Mormonism, by Mrs. Pratt, a sufferer and a victim. When listening to the teachings of Joseph Smith she thought she heard the voice of a prophet divine, a man chosen of the Lord, with

ways of godliness, actions of kindness and love. He took the Bible for his rule of faith and practice. People thought and still think that from the inspired word could come no lies. From the doctrine of love could spring no fires of hate. In this they are wrong. To speak the truth against the lies inspired places God's temple in danger of destruction from God's people. To differ on points of superstition has in the past been a perilous undertaking. Monopolists of vice and corruption, priests were zealous in the enforcement of the tenet "unquestioned obedience." To think was a crime; to reason, blasphemy.

The Christian may disavow the doctrine of plurality of wives. In this is he not an infidel? Can the teachings of an unchanging God be altered? Can God correct his own work? Can he correct himself? If a thing was right in Genesis, why should it be wrong in Revelation? Christians of to-day condemn human slavery, yet the God who said "Love thy neighbor as thyself" commanded the enslavement of an unfortunate people. For what reason? A boy laughed at the frolics of a drunken man and his posterity should bow beneath chains. Had Noah used his reason instead of wine would he have been drunk?

We are told that water can be no purer than its fountain; yet the water of life, spiritual life, issues from this receptacle of corruption. There is no doubt that the church is better now than a few hundred years ago. We admit this. For this improvement there must be a cause. Is the cause of improvement in the church? No. The creeds are as dangerous as ever. It is man that has improved. The few brave souls who lifted their voices in behalf of man, of the rights of man, are the source of this improvement. Such men as Voltaire, Hugo, Paine, and our own brave Ingersoll whom the church would gladly exile to climates warm, have brought about this change. As men advance along the pathway of truth they will find it solid underfoot and well lit by the torch of reason. Superstition's dark and marshy way for want of travelers must be closed, and in time will pass from out the memory of man.

JOSEPH REILLY.

Obituary.

DECATUR, ILL., Dec. 23, 1892.

MR. EDITOR: Maurice D. Leahy is dead. This announcement can bring joy to no breast—it must bring sorrow to the hearts of all true Liberals who have heard his name and fame. There was no baseness in his nature; every thought was pure and ennobling. He was the most unselfish man I ever met. And, while ambitious, his ambition was of the kind which seeks to promote the welfare of all mankind without thought of personal advantage. Conscious of his own power, comprehending the weakness of others, he valiantly led them onward to intellectual warfare, glorying not in the struggle except for the fruits it promised—"Universal Mental Liberty!"

Truth, right, honesty, and virtue were words of meaning to him; falsehood, wrong, dishonesty, and immorality receiving no countenance at his hands. He lived above his fellows, yet kindly sought to lift them to his plane. His conception of life and its duties was of the highest possible order, and it required no special effort on his part to live up to his ideal.

While naturally aggressive, he also possessed a sound judgment and acted with calmness and deliberation, showing sufficient conservatism to insure practicability. Politically, he was a worshiper of Jefferson, and an admirer of Cleveland, whose famous tariff message he styled "Our Second Declaration of Independence." The able poem bearing this name appeared in the *Cairo Bulletin* of Nov. 22, 1891, and may have helped to secure the nomination of Cleveland for the campaign of 1892, as it was widely quoted and fired the Cleveland heart. Professor Leahy was an earnest, eloquent speaker, a brilliant writer, and combined the elements of poet, philanthropist, philosopher, and statesman. Had he lived a few years longer doubtless his voice would have been heard in Congress. His highly sympathetic nature made him the friend of the oppressed, and with voice and pen he

pleaded their cause, appealing to the better judgment of men. To him it did not seem fitting that such a high civilization as ours should breed and foster abject poverty and want.

After leaving Liberal, which he had helped to found, he became president of the Business College of Hutchinson, Kan.; later accepted a chair in the faculty of the college at Great Bend, Kan., and still later the principalship of the high school at Cairo, Ill., and with the close of this year there his life-work ceased. In all of these places he had served with credit and honor and greatly endeared himself to those with whom he came in contact.

Last Fourth of July Prof. M. D. Leahy was my guest and for the last time. Bronchial catarrh soon claimed him for its victim, and, after months of suffering, he sleeps in the public cemetery at Osage Mission, Kan., where loving hands laid him with appropriate ceremonies. He died Sept. 27, 1892, aged twenty-seven years, seven months, and nineteen days. He died a Freethinker. In his death we lose an ideal man, but his example will not be lost, and his words, whether by tongue or pen, will live forever.

W. S. ALLISON.

Communication from Christ.

GILLESPIEVILLE, O., Dec. 17, 1892.

DEAR MR. EDITOR, TRUTH SEEKER FRIENDS, AND ALL WHOM IT MAY CONCERN: We desire to apprise you of the honor recently conferred upon us. Individual honors are generally of but little importance to the public; but we consider this to be of importance to the whole world. Previously we were quite obscure and unknown; but as great honors and great mysteries always descend to the lowly, it is not strange that we should be so exalted above our fellows. This honor comes in the form of a miracle, as usual, although it is well authenticated that since Christ's time there have been no miracles. Nevertheless, we have received a letter from Jesus Christ purporting to have been written and posted at New York city. At least, we have received one so signed, as described in my husband's letter in THE TRUTH SEEKER of the 7th.

Now, friends, look to yourselves. Previously we have always had a great desire to visit the metropolis of our country, but please excuse us at present. You could not now hire us to come within a hundred leagues of your much-honored city. We feel for you, friends; but we are very thankful we cannot reach you. We suppose this to be the second advent of the messiah. In what guise he has made his appearance, this time, we know not.

Look about you, friends, and discover whether or not you have recently had any miraculous conceptions among you. It is our opinion you have, and this savior is like Kallikrates, who died and after two thousand years was born again.

It is so long since the first advent of Jesus Christ, that what his promises were for the second is in our mind a little vague. However, it will not tax our memories much to recall what the first brought. He says, "Suppose ye I am come to give peace on earth? I tell ye nay; but rather division" (Luke xii, 51). "For I am come to set a man at variance with his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law" (Matt. x, 34). "And the brother shall deliver the brother up to death, and the father the child, and the children shall rise up against their parents and cause them to be put to death" (Matt. x, 21). "Think not that I am come to send peace on earth. I come not to send peace on earth, but a sword" (Matt. x, 34). "He that hath no sword let him sell his garment and buy one" (Luke xxii, 36). Jesus also spoke of those who did not believe his teachings as fools, hypocrites, vipers, etc. Now, friends, we repeat, look to yourselves; for we fear you may be in danger of hell-fire and damnation. Think of the pent-up wrath of God, that has been gathering, like a tempest, might and strength throughout the ages, about to burst over your defenseless heads. He must in that time have laid up many a grudge against you. Furthermore, he informs us that the fluid in his veins is not water but blood. Now, for-

merly we said the fluid in his *followers'* veins was vitriol, but we never undertook to define what his was, though we never for a moment supposed it was anything so harmless as water. Had we been compelled to answer, probably we might have said it was something of a very combustible nature.

In conclusion we will add, should any of our friends receive similar communications, however vague, we implore them not to treat the matter lightly, for the safety and welfare of our bodies, if not our immortal souls, may depend on our keeping out of sight. We remain, your much honored and thoroughly frightened friend,

HERRISSA MARIE CRYDER.

A Product of Religion.

ELSINORE, CAL., Jan. 5, 1893.

MR. EDITOR: During the past week I had occasion to visit the city of San Diego, and Tuesday morning I was awakened by the unearthly moanings and miseries of an unfortunate young lady who had become suddenly insane at the hotel during the night. Upon investigation I found she had been attending some meetings in connection with a Presbyterian Young People's Christian Endeavor convention.

The statement made by the press that she had attended a Spiritual meeting was intended to shield the guilty parties who worked the "overflow" business, and who, while they are perhaps no worse than Spiritualists, nevertheless occur in larger numbers at San Diego, and hence throw the blame on the weaker party by virtue of their heavenly father's political influence in the "City of Bay-and-Climate."

The meetings held each evening were called "overflow meetings," and this sad case was a portion of the overflow aforesaid. It seems that this young girl had been led astray and seduced by a prominent follower of the example set by "our savior" when he used to make those sudden and unexpected historical pilgrimages across country from Jerusalem to Jericho in company with the Marys and Marthas and the devil of holy remembrance. When this sanctified cuss found out how matters were he at once hastened to make one of those forced marches, and is now doubtless preaching the gospel and following the example of his distinguished predecessor in some remote part of Washington. When he had disappeared the unfortunate girl could only find comfort and solace in the company of the heavenly protector of whom she had heard so much favorable report, through the medium of these "overflow" meetings where she was continually reassured that "all things are possible with God," and that "his ways are not as our ways," which latter she has only found out to her shame at the sacrifice of her reason, her property, and her virtue. During all that day until night it became my duty as a human being to protect her life against her own hands, while the necessary red tape was being measured off so that she might receive the needed care and accommodations at the county hospital, and during all of which time not one solitary ministering angel or professor of the sustaining religion of Jesus Christ and him crucified put in an appearance. Of all the heart-rending, pity-inspiring scenes I have ever witnessed this was the most wretchedly piteous. Having given her confidence to a man on account of his supposed companionship with God, she had been led astray, betrayed, deserted, and had fallen. In the excitement and exorbitant statements and promises of a series of "overflow meetings" is it any wonder she went crazy when these promises were not realized? Often in her frenzy she would mistake me for her heavenly father, which of course I strenuously denied, and, falling upon her knees, implore my forgiveness, which I could not deny, asking me to take her to heaven at once away from the world of friends who had deserted her in her hour of need. Sometimes, in occasions of more rational moments, she would imagine that I was the devil, when she would crouch down like a frightened animal and emit the most hellish, ear-splitting shrieks ever described by those pious partners of God, Milton and Dante,

in their lurid pen-portraits of portions of the accommodation below prepared for those who refuse to believe it.

But to make a long story short, I succeeded in convincing her that God had sent me for her—being thus compelled at last to use one of his infernal deceptions—and succeeded in removing her to quarters where Infidels could administer the kindness of humanity.

If you think I refrained from unbosoming any of my thoughts on the "beauty and power of religion" that evening, for fear of hurting the tender feelings of any dear religious soul who now rushed in to offer assistance, and information to newspaper reporters, you are mistaken and do not know me as well as some of my pious neighbors do. F. H. HEALD.

Eloquent Portraiture of the Church.

BRADFORD, PA., Jan. 5, 1893.

MR. EDITOR: It does me an immense lot of good to learn that the New York presbytery at last, after a very lengthy investigation in which no stone has been left unturned to convict Professor Briggs of heresy, has, to its eternal honor, sided in with the professor who in his inaugural address claimed that there are errors in holy writ; that Moses did not write the first five books in the Bible, known as the Pentateuch; that Isaiah wrote but few, if any, of the manuscripts in the book bearing his name. These are glorious admissions. These are what the Infidels have been contending for for many long years. For these same admissions thousands of the bravest of the human race have been burnt at the stake, torn asunder upon the rack, stoned to death in dungeons, lingeringly suffered and died in exile, met death under the collar of torture, had their feet crushed in iron boots—in short, suffered all the tortures of the fabled damned!

Just think of it, a presbytery in the nineteenth century, and in New York city, at that price has made the admission that Moses was an impostor, and also his inspired friend Isaiah. The Infidels have forced them to do these things. A presbytery in Detroit, Mich., not long ago did away forever with infant damnation. If we listen now very attentively we can hear John Calvin in his grave groaning that pious Presbyterian groan, and thumping the walls of his grave in Christian fury and calling out in his religious insanity, "You infernal heretics, isn't that what I taught you?" Ah, John, your followers have slightly fallen away from your harsh ideas, and they are to-day trying to make amends for your ignorance, and the suffering and misery you caused by your infernal influence, in the legacy you left that part of the human race who unfortunately happened to follow you.

There is yet an immense lot to be done in the line of retribution. We ask now that every other religion along with the Presbyterian quit telling lies about Infidels, and give them a little credit where it belongs. Professor Briggs has, it is reported, quoted from the works of Thomas Paine, which made up part of his memorable inaugural address. These things will go down in history, and Thomas Paine will reap the harvest of his great labors. It will take some time to educate the church, but these things must eventually come. Ignorance cannot always predominate. The champions and their creeds will be educated, for in the nature of things this must needs come to pass. We have read with tears in our eyes of the persecutions and murderings of all those infernal dogmas. We have seen enough of the brute nature of man displayed, and we ask you Christian creeds and champions one and all to make acknowledgment, give back in an excuse (it is all ye can give) Bruno's ashes, with those of Voltaire. Give us back the burnt ashes of the bones of Wycliff, that lay reposing for forty years in the grave and were then exhumed and burnt, to appease the wrath of your infernal God. You hyenas, return the ashes of John Huss, who was guaranteed all the protection necessary to go from his home on a long journey to the council of Constance, where you perfidious monsters put him to death.

Side with the Presbyterians just for

once, as far as making a truthful admission is concerned, and in good time the Infidels will undoubtedly forgive you for the wrongs perpetrated against the human race. I do not purpose to speak here concerning the five million human beings that the Catholics have in the years past put to death with that most infernal of all contrivances, the Catholic Inquisition. Go into France, Spain, Italy, Portugal, England, and Scotland, and see the piles of human bones that are to-day bleaching and whitening beneath the sun and rain, the results of the fierce hatred and bigotry of the champions of Christianity. No sane man can have any respect for dogmas and creeds that caused so much human woe as he reads of in the profane histories of the world. Remove the secular laws and governments, and the Catholic church would do all in its power to return the human race back to chaos and eldest night. In a couple of centuries bigoted and ignorant priests, popes, and the like would again be taking it upon themselves to burn, slay, and crucify the populace for the glory of their God, the most infernal of all the monsters ever conceived by the imagination of man.

Since I have read the histories of the largest number of the Christian sects and have seen what the race has suffered in the long night, I have concluded I would do what little I can against the further influence of ecclesiasticism, with its begging and loafing army of useless ministers. We have, I presume, about one hundred thousand idlers in the shape of priests, ministers, parsons, etc., in this country alone, who live on the wages of the underpaid toiling, suffering, ignorant millions, going about in fine raiment, and from their pulpits on Sundays telling their congregations to "take no thought for the morrow," to "consider the lilies of the field," pay their mite into the contribution-box and support their pastor, and if they don't receive their rewards here they will hereafter. Here in our own town the Catholics are building a \$30,000 edifice, and every male and female member of that absurd sect has been told by their sky-pilot they must contribute \$500 by all means and manners toward its completion. See the vast sums of money that are expended the world over so foolishly. Suppose this wonderful wealth was applied to the education of the people! It would be only a little while, comparatively speaking, until people would get the fear out of their hearts of an eternal punishment. It is a question of educated intellect. When the human race gets the means and opportunities to this end, then the bloated vampires that have been fed, I may say, on the heart's blood of the community will have to get down, and perhaps will have to go to digging ditches to get enough to sustain life. This latter will after all be a higher position, considering the one they left. It is a question in my mind if they know enough of other vocations to take them and bring out the desired results. In all the history I have ever read I have not as yet seen where one of those idlers has invented anything of use. Not one single invention is credited to the entire host of them, save those instruments of torture whereby millions have suffered all the agonies of the mythological damned.

The theological star is setting. Across the barren fields of the cruel past I see its lingering ray fast fading out of the sight of people of common sense. But we still hear the sorrowful moans of the widows and the painful cry of the orphans of its cruel, unrelenting, and tyrannical sway. The men and women of common sense will soon be called upon to erect its monument, and write it a suitable epitaph. Whosoever amongst us then living this task will fall to, we have no doubt it will have justice done it. If the burning tears shed from fear of it could be accumulated, or if it were possible to gather all the blood that has been shed in its name, together in one vast reservoir, we should have a body of fluid sufficient to float the pope of Rome from the Vatican to New York city in a boat as large as the Great Eastern.

I have been told lately that I have given up my heretical ideas. This looks it doesn't it? I shall give them up with my last breath if shown I am wrong. This is not likely. A Happy New Year!

JAS. SPELLEN.

Children's Corner.

Edited by Miss Susan H. Wixon, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

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To Educate the Children.

DEAR MISS WIXON: Allow me to call the attention of the readers of that very important part of THE TRUTH SEEKER, the Children's Corner, to a handsomely bound and printed book of one hundred and ten pages called "Truth in Fiction," written by the editor of the Open Court, Dr. Paul Carus, and published, price \$1, at the office of the paper last mentioned, 169 to 175 La Salle street, Chicago. I welcome this book, because all that is needed to give our views the victory is to make them widely known; and one way to do this is to take advantage of the relish of all children, even grown-up ones, for romance.

The volume contains twelve tales, and begins by telling how an Indian girl offered up her life to abolish the custom of sacrificing maidens to the Great Spirit by making them float in the "canoe of death" over Niagara falls. Then we have a fable about a convention of the animals, who try in vain to agree on who is the greatest and noblest. This title, however, is fairly claimed, says Dr. Carus, by the man; for he has established his dominion over other animals by making his mind "an image of the laws of nature." To the same effect is the story called "The Clock or the Watches." There was once a church which had on its steeple a clock which people supposed to have been made by a mysterious person who was named Time, and had to be always spoken of and written about with capitals. The clock went so badly that some people ventured to make watches for themselves, according to rules laid down in a very old book supposed to have been written by old Time himself. The strife between the believers in the clock and the believers in watches was very bloody three hundred years ago, and has not yet been quite made up. So many mistakes are now known to exist in clock, watches, and almanac—church, consciences, and Bible—that we need a still higher authority than any of the three. This best of guides is science.

He never leads us astray, but it is by no means easy to find out what path he wishes us to take. I am glad to find the readers of this column unlearning theology so readily; but I hope they will excuse one suggestion. Unlearning theology does not necessarily mean learning science. Error ought to be rejected anyway; but how much we gain by rejecting theology depends entirely on what we put in its place. Truth does not come cheap to anybody, but demands much study, careful observation of the facts around us, and just appreciation of what has been observed and thought out by others. Scientific habits of thought are not to be formed by merely wishing for them, but need a great deal of mental discipline. This is best given by making observations and experiments for one's self systematically; but valuable help toward beginning and keeping up such a course of discipline may be gained by reading scientific books and magazines. I venture to add a list of some which may be found interesting and useful by boys and girls in the high school. Many other books might be mentioned:

Agassiz, "Journey to Brazil."
Broderik, "Zoological Recreations."
Buckley, Miss Arabella, "Fairy Land of Science," "Life and Her Children," "Through Magic Glasses."

Darwin, "Descent of Man," "Voyage of the Beagle," "Life of Darwin," by Darwin.

Draper, "Conflict of Science and Religion."

Faraday, "Chemical History of a Candle."

Figuier, "Insect World," "Mammalia," "Reptiles and Birds," "Ocean World," "Vegetable World," "World Before the Deluge."

Fiske, "Darwinism," "Excursions of an Evolutionist," "Myths and Mythmakers," Gosse, "Evenings at the Microscope," "Introduction to Zoology," "Letters from Alabama," "Ocean," "Romance of Natural History."

Haeckel, "History of Creation" (rather difficult), "Visit to Ceylon."

Holder, "Along the Florida Reef."

Humboldt, "Views of Nature."

Huxley, "American Addresses," "Lay Sermons," "Man's Place in Nature."

Lubbock, "Beauties of Nature."

Miller, Hugh, "Cruise of the Betsy," "My Schools and Schoolmasters," "Old Red Sandstone."

Mitchell, "Popular Astronomy."

Peffer, "Boy's Playbook of Science." Popular Science Monthly.

Proctor, "Easy Star Lessons," "Familiar Science Lessons," "Light Science for Leisure Hours," "Mysteries of Time and Space," "Myths and Marvels of Astronomy," "Pleasant Ways in Science," "Rough Ways Made Smooth," "The Moon," "The Sun," "Universe of Suns."

Romanes, "Animal Intelligence."

Timbs, "Knowledge for the People."

Tyndall, "Fragments of Science."

Wallace, "Malay Archipelago." Concord, Mass. F. M. HOLLAND.

Correspondence.

GROVE, TEX., Jan. 11, 1893.

MISS WIXON: This is the first time I have written to the Corner. Papa has taken THE TRUTH SEEKER for two years. I like to read the Children's Corner. I am ten years old. The people in the village where I live are religious cranks; they say I will go into torment forever and burn. I will close for this time.

A friend of the Freethinkers,
LALIE BRADLEY.

KENT, O., Jan. 12, 1893.

DEAR MISS WIXON: This is my first letter to the Corner. My stepfather takes THE TRUTH SEEKER. I am thirteen years old. We live on a farm near Brady lake, where there is a large summer resort. On Sundays they have Spiritualist meetings. I have never been to one, but I go to the picnics. I go to school, and study reading, grammar, spelling, physiology and hygiene, geography, and arithmetic. I go to Sunday-school, but not for religion. There are not many Freethinkers around here. If this escapes the wastebasket, and I see it in print, I will write again. Please correct mistakes.

Yours, a Liberal, RAY NICHOLS.

BOX BUTTE, NEB., Jan. 4, 1893.

DEAR MISS WIXON: I am eleven years old. I go to school and study reading, spelling, arithmetic, geography, physiology, writing, and drawing. I have two sisters and two brothers. My mamma takes THE TRUTH SEEKER. Papa reads it, but would not take it if it were not for mamma. We like to read the Children's Corner. We have the "Story Hour." There are no Freethinkers here but us. I spoke a short sermon Christmas eve that you published in the Children's Corner. Your friend, CAMMI SAULTS.

P.S.—I am glad you returned safe from your trip across the ocean. C. S.

[We hope Cammi will write again.—ED. C. C.]

PENNSBOROUGH, W. VA., Jan. 1, 1893.

DEAR MADAM: This is my second letter to the Corner. It is a pleasure to me to read the letters, especially. We have taken THE TRUTH SEEKER for only two years. The Methodist revival has just closed. Six were converted. There are people here who steal, cheat, gamble, and lie, go to the "mourner's bench" in the winter, and the next year they will do the same thing. The United Brethren revival will begin soon. The Brethren always have a big time.

For fear of making my letter too long, I will close. I would like some of the readers of the Corner to correspond with me. I am corresponding with two boys. Your Liberal friend,

FRANK CROMWELL.

P.S.—My address is Pennsborough, Ritchie county, W. Va.

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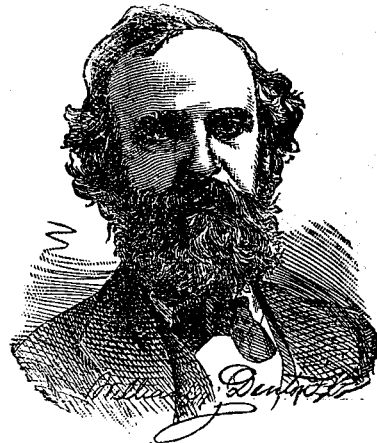
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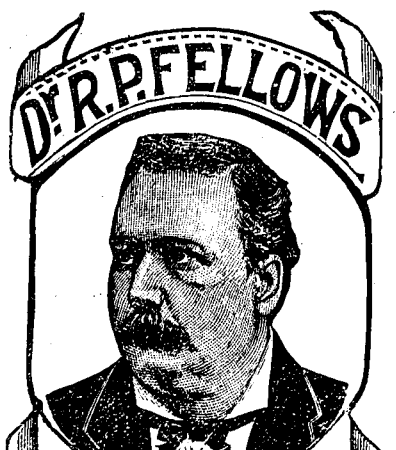
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THE MYSTERIES OF GODLINESS.—Jere. xiii, 2—7.

News of the Week.

Ex-PRESIDENT HAYES died on the 17th, of neuralgia of the heart.

In a discussion going on in English papers over the existence of the sea-serpent, Huxley is taking the negative.

A BILL making it obligatory for a civil marriage to precede the religious ceremony has been introduced in the Italian parliament.

INVESTIGATORS have found that greenbacks which have been much handled bear many bacteria. Congress will be asked to provide for the frequent replacement of old paper money by new.

MR. CARTER, the leader of the new sect of Carterites at Coloma, Mich., has promulgated an order received by him from the Lord that all members make over to their leader a tenth of their property.

In the creation of a permanent Apostolic Delegate in the United States, some Protestants say they see—with insufficient evidence, perhaps—some crafty work of the pope, and eventual supremacy of the Catholic church in this nation.

THE central figure in a new play at the Haymarket Theater, London, is Hypatia, the beautiful maiden who taught mathematics and philosophy at Alexandria, and for her successful rivalry of Christian proselyters was torn to pieces by a mob of monks.

In Russia the famine is growing. In the provinces of Archangel and Petrozavodsk one-third of the people have turned beggars and robbers. The condition is what that of France was before the Revolution, and has been produced by the same cause—suppression of knowledge and freedom by church and state.

In all the Catholic churches in the country there were read last Sunday letters from the respective archbishops announcing the period for contributing Peter's Pence. Archbishop Corrigan of New York, after likening Mr. Pecci to "the sun, which fails not," exhorts that the collection this year surpass even those of preceding years.

CATHOLICS complain that Commissioner Morgan of the Indian Schools is determined to use the remaining two months of his term in continuing his persecution of their sect. Despite protests he retains in office "a maleficent agent" named Rust who "interferes with the aborigines and deters them from sending their children to the Catholic schools." To a complaint against such doings, Senator Vest has written in reply: "Commissioner Morgan is a narrow-minded bigot whose chief idea seems to be that all government powers should be used to prevent Indians being made Catholics."

D. STANTON COIT, who founded a Social Reform Club in London, has come to America to organize another to purify what he calls Darkest New York. He is, he says, disproving the assertion of General Booth of the Salvation Army that no other organization than that will raise the fallen. He is being assisted by Prof. Felix Adler, of the Society of Ethical Culture. He will furnish, instead of gospel, soap and water, food, clothes, shelter, and education. He will first attack the Tenth ward, which he says is twice as densely populated as any part of London. The society will sell coal, groceries, etc., etc., at wholesale rates; establish swimming baths; create parks; provide tenements with roof gardens; institute social and temperance societies with coffee and reading and billiard rooms, and gymnasiums and dancing parlors, with lectures and classes, and dramatic, musical, and art societies; and keep the streets clean and the houses in a sanitary condition.

At Hawleyville, Conn., a new sect has risen, calling its belief the Fourfold Gospel. Fourteen years ago a rich farmer named Hawley was reduced to his bed by nervous prostration. During his confinement he had taken to reading the Bible assiduously, and suddenly conceived the idea that he would be cured by faith if he threw away physic while reading James v, 14, 15: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up." He took his son, Frank K. Hawley, into his confidence, explaining that he had heretofore been a church-member and a member only, but that he had now found salvation in the word of God. He wrote to a band of faith curers in Boston that they should pray for him, at that distance, and soon after the hour appointed for the prayer Mr. Hawley, it is reported, arose and walked. He grew completely well, and lived till a year ago, when he died of cancer. From this event the sect has risen.

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Astronomy and Design.
We will conclude our presentation of the evidence that the facts of astronomy do not indicate an intelligent designer.

We have referred to the many spheres that have been created without any view to the inhabitation of man; we will now speak of the *empty space* which has been produced with equal lack of a purpose to harbor him. To the ordinary view the space between our earth and other bodies does not seem so vast as to suggest waste and unnecessariness. It seems to most to be about the right distance to obviate a clash of these bodies, and at the same time allow the passage of heat and light. The truth is, however, that the interspaces of the heavens are infinitely too vast to fall in with the Theistic conception of a universe whose end is the inhabitation of living races. If we were to state the distances between this earth and almost any of the stars in the form of miles merely, the mind would be unable to make so much as a beginning toward conceiving the enormous numbers that we should have to present. To reduce these huge sums, astronomical writers have introduced the device of "light-time." Light travels at the rate of 186,000 miles a second; a second of light-time is therefore taken to mean 186,000 miles. Now, the distance of the earth from the nearest fixed star is three and three-quarters light-years. The distance of the brilliant dog-star is seventeen light-years, or a million times that of the earth from the sun. Many other stars are removed to the extent of two or three thousand light-years. Thus the ray by which to-day we are enabled to know the existence of these bodies, left its source when Homer and Moses trod the earth, and the sages of Greece and doctors of Egypt lived and taught. "Yes," says Du Prel, "there can be no doubt that there are new-born stars which give us no light simply because their rays have not yet reached our earth;" and there as presumably are others which have become cold and dark whose light, shot forth scores of millions of years ago, is to-day still beating upon our sphere. Now, all these inconceivable spaces might as well have been studded with inhabited worlds, but they were not; and as we find these spaces existing without any view to

mankind, we may infer the globes of matter, including the earth, to be existing without any view to mankind.

Besides all the worlds, and all the space, created without any reference to man, there were vast lengths of *time* that passed equally without reference to him. The period during which the human race has been on the earth is trifling in length compared with the eons that passed before it appeared. A fair estimate of man's existence is now held to be a few million years at the most; but the earth must have occupied in condensing and cooling into its present state millions of millions of years. We find, indeed, on glancing over the facts of geology and astronomy, so tremendous as to be quite inconceivable these eons of time while

"Eldest Night
And Chaos, ancestors of Nature, hold
Eternal anarchy amidst the noise
Of endless wars, and by confusion stand:
For hot, cold, moist, and dry, four champions fierce,
Strive here for mastery, and to battle bring
Their embryon atoms. . . . Chaos umpire sits,
And by decision more embroils the fray
By which he reigns: next him high arbiter
Chance governs all."

Contemplation of the vastly long continuance of this mad hurly-burly—this

"Wild abyss,
The womb of nature and . . . her grave.
Of neither sea, nor shore, nor air, nor fire,
But all these in their pregnant causes mixed
Confusedly"—

contemplation, we say, of the periods wasted in this turmoil will bring the mind into seeing the age of man's existence as what it really is, a brief and fleeting second amid ages of manless duration. Man's short day is but a ripple on the ocean of the infinite continuance of the universe. Even when the earth had become so cooled as to bear life, thousands of other life-forms than man succeeded one another during ages compared with which man's term is but as a tiny speck. For a long period the air was so thick with carbonic acid gas as to be unbreathable by any species resembling the human. Plants, whose appetites are for substances just the opposite of those required by mankind, thrive, and reached titanic size. The coal which burns in our grate is their remains. To deposit a coal layer of a few rods in thickness required inconceivable periods. Then, we find other ages as long during which the earth is inhabited solely by gigantic reptiles—ages during which

"Nature breeds,
Perverse, all monstrous, all prodigious things,
Abominable, inutterable, and worse
Than fables yet have feigned, or fear conceived,
Gorgons, and Hydras, and Chimæras dire"—
ages while uncouth creatures,

"huge of bulk,
Wallowing unwieldy, enormous in their gait,
Tempest the ocean; there Leviathan,
Hugest of living creatures, on the deep
Stretched like a promontory sleeps, or swims
And seems a moving land, and at his gills
Draws in, and at his trunk spouts out a sea.
Meanwhile the tepid caves, and fens, and shores,
Their brood as numerous hatch."

Among these monsters one was a frog that weighed a ton. Of what good to human beings is a frog that weighs a ton? There were, too, large companies of the *Stegosaurus Ungulatus*. These were lizards thirty feet long. It is repugnant to belief that a God would prefer the society of lizards thirty feet long to that of a party of well-conditioned New Yorkers. The *Atlantosaurus* was a creature sixty feet long, beside whom our elephants would seem pygmies. He often erected himself and ambled about on his hind legs, after the fashion of a man, letting his tail drag. He would have been

able, standing in Lafayette place, to look in at the fifth floor of the *TRUTH SEEKER* building. It is not consonant to reason that the Lord would consort with such creatures in preference to a company of neatly dressed and often seemly-behaved humans. And then the *Pelorosaurus*, seventy feet long, resembling one animal in one part and some other animal in another—we shall refuse to entertain the idea that any such ridiculous beings could be successful rivals of ourselves in the affections of a Creator. It must be admitted that this Age of Reptiles, and all the other long pre-human eras, were brought about merely by natural causes that did not care a pin whether man existed or not, and in fact didn't know a thing about him.

There is another consideration that operates against the notion that man's existence is the ultimatum, the culmination and flower, of the train of processes in which the earth has so long striven. This is, that that existence, so long delayed, must presently be closed. At a period, remote in our conceptions but nevertheless certain to arrive, this earth, and with it all the life that it now carries, must perish. The balance of the heavenly bodies which keeps them from colliding is not, as the Theist formerly proclaimed in enthusiastic admiration, unchangeable and enduring. It must sooner or later be destroyed.

There are two stars in the constellation of Hercules toward which our sun, with its whole retinue of the earth and the other planets, is moving at the rate of eight hundred thousand miles a day. Not merely do the members of each solar system influence one another by their gravitation, remarks Spencer, but each solar system influences and is influenced by the others. If our movement into other parts of space continues, it is likely that the new conditions under which our planets will be thrown will greatly alter their present relations; and a slight change of the temperature of the earth would abolish its life.

Then, too, did the above contingency not occur, it is nevertheless believed that our solar system must come to an end within itself—by causes originating in itself merely. Astronomers have lately obtained reason to believe that the interspaces of the universe are filled with a very thin fluid, which they have termed ether. While the air about no planet extends farther out than a few miles, this ether, it is conceived, fills every nook and corner of the universe out of which it is not crowded by more solid matter. The existence of this fluid, which was once but hypothetical, first received proof—or what is some degree of proof—from the retardation of Encke's comet. This comet has at present a period of twelve hundred and ten days, and it returns each time two hours and forty-five minutes sooner than calculation requires. Since 1789 its period has shortened two days and sixteen hours. Similar diminution of orbit has since been discovered in the comets of Brorsen, Faye, and D'Arrest. The only thing, astronomers say, that could cause these comets to take each time a smaller circle, is a substance pervading all space. The consequences of this discovery are stupendous beyond conception. For if this fluid exists, and by its friction impedes comets and forces them into smaller circles, it will impede our planets likewise and force them into smaller circles; and as these circles go on contracting some one of the planets will get so near the sun as to be drawn into it; and the immediate diffusion of this body, melted to a mist like that from which it was in the first place formed, will check the rest of the bodies and permit them to be hurled upon the sun also, and the solar system will again be chaos.

"Husks
And formless ruin of oblivion."

The time when this catastrophe will come to pass is indeed remote. While the light body of Encke's comet will at its present rate lose half its velocity in twenty-three thousand years, a ponderous planet, it is true, can be retarded but minutely. The planet Jupiter, for instance, would take seventy million years to lose one-thousandth of his speed. But the length of the period has nothing whatever to do with the certainty of the result. If space is filled with a fluid however thin, a fatal end is as demonstrable, may be made as plain to all of us earth-dwellers, as the fall of an aërolite to our sphere. Says Whewell: "Since there is such a retarding force perpetually acting, however slight it be, it must in the end destroy all the celestial motions. . . . The moment such a fluid is ascertained to exist, the eternity of the movements of the planets becomes as impossible as a perpetual motion on the earth." Helmholtz says: "A time will come when the comet will strike the sun; and a similar end threatens all the planets, although after a time to conceive the length of which baffles our imagination." Mayer likewise contemplates the precipitation upon the sun of all the bodies that now revolve about it. It is true that the period which will elapse before this disaster will be millions of millions of years; but such periods *are now passing; such periods have already passed; and they will be passed again.*

Not merely this, but the doom which awaits our solar system must be that, at one time or another, of all the other systems throughout the universe. If the other stars have planets revolving about them, as does the star which we call our sun, the same end must ensue in the case of every one of them.

And not only must each system be destroyed in its own borders, but, says Spencer, the systems altogether must sooner or later lose their balance with one another, and fly together themselves.

All these uniting masses, hypothesis farther proceeds to mark out, must by the shock of their collision be fused into such primary world-mist as that from which they first sprang; and this must cool and condense again; and the process be repeated how long conjecture falters in saying. Nature, in the words of Du Prel, "amuses herself with an eternal building-up and destroying, the beginning of which is like the end, and the end like the beginning."

But the race of man will be no more. Such is the transiency, the ill contrivance, the failure to meet the requirements of the human race, of the system of heavenly bodies whose temporary balance, chancing at the present moment to vouchsafe us mortals a brief and fleeting day—one paltry moment amid eternities—was formerly pointed to in pride as an unchanging and wondrous work emblazoning to the gaze of all the wisdom and goodness of a God.

Even supposing that the heavenly bodies preserve their present courses, life on the earth must nevertheless terminate, from another cause, infallibly certain. This is the exhaustion of the heat of the sun. This heat is being diffused in immense quantities. As a passing mark of the absence of design everywhere found, the part of that heat which this earth receives is but the 2,300-millionth, the rest being squandered, in a small degree on a few uninhabitable planets, but mostly in empty space. The sun's supply of heat, be it ever so great, must necessarily become exhausted. Then the earth must become

"A continent
Dark, waste, and wild, under the frown of night
. . . . Exposed, and ever-threat'ning storms
Of Chaos blust'ring round, inclement sky."

These dire doings we cite only to drive from human conception the harmful notion of a God. We do not dwell upon this winding-up of the affairs of the universe, and retirement from business of that now eminent and widely credited concern, in any spirit of dolor. We do not indeed see much that requires to be said upon it at all, except that it discredits the notion of a man-serving Designer. It is well to say this, because that

notion of a God has caused woe to the race, and should be thrust out. But it would be of no good to say anything else, because anything else will not help mankind. If the end is to be thus, our fretting over it will not tend in the slightest degree to prevent it. So we may as well be jolly. Crying over spilt milk and over a spilt universe is equally to be discommended. If some generation or other has to die and terminate the race, why, it will beyond doubt be able to do its own dying; we don't intend to die for it. Rather the conception of the end admonishes us to make pleasant use of the time remaining. Our achievements since we have begun to emerge from the groping dark of superstition show pretty clearly that we can do this—i. e., be happy—much. The time to be happy is now; the place is here; the way to be so is to "crush, conclude, and quell" Theists.

The sum of this whole matter of adaptation in the system of the heavenly bodies may be expressed in few words. We laid down, a week or two ago, the proposition that moving and moldable bodies fit themselves to their courses, and fit their courses to themselves. Now, the stars and planets, etc., are moving and moldable bodies, and have simply fitted themselves to their courses by getting themselves into such shapes and sizes that they could pass without colliding; and the way that they did this was, such masses as did at first collide welded themselves into one so that they cannot collide any more. And they have fitted their courses to themselves by what is the same process stated in other words—drawing into themselves all the smaller interfering bodies or impeding mists so that these bodies and mists do not obstruct the passage any more.

This even brings us to a way of looking at the matter still more unacceptable to the Theist—we cannot say that these bodies do not collide, for they *did* do so. We can say only that they—or the largest of them, at any rate—are not colliding *just at the present moment*; and after all the only reason that they do not is that they *did* in the past.

Although the heavenly bodies do move, it is quite as true, on the other hand, that there are equally great masses of matter that do *not* move—that is, the parts of which each heavenly body is composed do not move amidst themselves. These were separate and moving once, but they falsified the Theist's assertion that such bodies do not collide by *actually colliding*, and now they (for a while) can do so no more. We view each heavenly body as a whole, but we may just as well contemplate it as composed of twenty parts or smaller bodies, and complain that these do not stay separate and revolve about among one another without colliding. But the fact is that they *cannot* do this; they tried it once and *did* collide—this earth is covered with aërolites and aërolite-dust that *did* collide, and these move as separate bodies no more. Thus some of the universe gets a chance to move, and moves, and the Theist calls it evidence of a God; and some other of the universe does not get a chance to move, and does not move, and he calls it evidence of a God. At this rate, *anything* is evidence of a God.

Some things move; others don't—therefore God. Such is the Theist's logic when reduced to plain words. This seems to us like saying: Some things are round; others square—therefore God. Or: Some things are red; others blue—therefore God.

Or to change the point, we will say that this proposition of the Theist can as easily be used to prove anything at all else as a God. Thus:

Some things move; others don't—therefore God.

Some things move; others don't—therefore the tariff should be maintained.

Some things move; others don't—therefore the tariff should be abolished.

Some things move; others don't—therefore tight lacing is harmful.

Some things move; others don't—therefore the cow jumped over the moon.

Next week we will deal with other arguments for the existence of a God advanced by Mr. Anderson.

Some Handsome Premiums.

To induce new subscriptions and prompt renewals on the part of our friends we make the following handsome premium offers:

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "Paine's Great Works Complete," (3.00). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "The World's Sages, Thinkers, and Reformers" (\$3.00). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and a cloth-bound copy of "Bible Myths" (\$2.50).

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated" in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated" in board covers (\$1).

This is a splendid opportunity to obtain books which every Liberal desires to have at an exceedingly low price. Old and new subscribers can avail themselves of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

Mr. S. P. Putnam came over to this town from Philadelphia after the Paine celebration there and made a few calls around before going back to labor with—and belabor—the Congressmen on the Sunday opening question. He reports the hearing had before the House committee, as the eager result of a most wide awakening of the people. Over fifty speakers were present. The fanatics had apportioned their time in a most systematic manner, and Elliot Shepard sat watch in hand to pull down the long-winded of his crowd at the expiration of the allotted time. Jo Cook had ten minutes, the little ministers from one to five minutes. The repealers were less well organized, but each individual did the best he could in the time given him. The mayor of Chicago was the principal speaker. Drs. Thomas, of Chicago, and Savage, of Boston, were the next in order. The organized working-people were represented by Mr. Morgan, the Seventh Day Adventists by Mr. Jones. Mr. Putnam was alone representing Freethought, and he won his place against the declared wish of Durbin to have nothing to do with Freethought by having some friends who showed the chairman of the committee that Mr. Putnam had a solid backing which would not be ignored. Mr. Putnam and Mr. Jones were the only ones who argued from the right standpoint, that Congress had no business to legislate in religious matters or for a state. The prospect for repealing the law is not good, the committee being afraid of the effect upon their political fortunes and desirous of allowing the matter to rest, when they will claim that lack of time prevented action. The average Congressman does not stand high in Mr. Putnam's opinion. The only one he met, he says, who impressed him as knowing much is a reader of THE TRUTH SEEKER, who lost one political job because of the ministers of the town. Mr. Putnam returned to Washington Wednesday, and will distribute his speech to the Congressmen and otherwise work upon their better natures to induce them to do an act of justice and redeem their fitting reputations. He then resumes his work in the lecture field. Through the Federation he will shortly acknowledge the generosity of those friends who by their contributions of money have enabled him to remain in Washington and force a recognition of Liberalism from reluctant lawmakers.

We thank Messrs. S. L. Hogan and Edward George, the former for 50 cents donation, the latter for \$1. Also Mr. W. J. Locke for a long list of

yearly renewals from his town, amounting to \$34, and several others for new subscribers and generous renewals, whose letters of encouragement will be printed soon. We are exceedingly grateful for the assistance rendered us during the past three months, and hold a lively sense of obligation toward those who contributed in any way to our relief. Prompt renewals on the part of those whose subscriptions expire this winter will place us beyond the necessity of so often recurring to the financial part of our work.

With Our Congressmen.

News and Notes.

The twenty-fifth annual convention of the National American Woman Suffrage Association was held in Washington last week, and the exercises were exceedingly entertaining. There is no question of the smartness of the average woman and her capability of ruling, as well as talking, in every sphere of human life. The essays and lectures were bright, witty, learned, and argumentative. Mrs. S. B. Anthony presided with dignity, equipoise, exquisit good nature, and womanly impartiality. Mrs. Anthony is growing handsomer every day—or year—and when she is a hundred years old she will be quite a belle. In her way she is a woman of genius, and very few men have made so honorable and glorious a career or done more good to humanity. Of course the argument is all on the side of woman suffrage, and some day these reformers will win the victory.

But these women, who hitherto have been so brave and earnest and ready to meet any question of universal human rights, are wily politicians in these latter days, and can be "artful dodgers" in a way that would do credit to any member of Congress, and in this regard I must speak more in sorrow than in anger. The following resolutions were introduced and at once the wild waves of excitement dashed to and fro:

WHEREAS, The Constitution of the United States promises non-interference with the religious liberty of the people; and

WHEREAS, Congress is now threatening to abridge the liberty of all in response to ecclesiastical dictation from a portion of the people.

Resolved, That this association enters a protest against any national attempt to control the innocent inclinations of the people, either on the Jewish Sabbath or the Christian Sunday, and this we do quite irrespective of our individual opinions as to the sanctity of Sunday.

Resolved, That we especially protest against this present attempt to force all the people to follow the religious dictates of a part of the people as establishing a precedent for the entrance of a most dangerous complicity between church and state, thereby subtly undermining the foundation of liberty so carefully laid by the wisdom of our fathers.

These are admirable resolutions and distinctly state the issue, and had the whole matter from the beginning been stated to Congress in this fashion I am quite sure it would have been effective. Whoever drew up these resolutions evidently understood the far reaching consequences of this illiberal legislation, and that woman as a citizen was as much interested in its serious results as man. Yet the women of the Suffrage Association were afraid to record themselves on this question of fundamental human rights. It wouldn't do to take a stand. The fear of the church was upon them, and so, after a lively debate, the matter was indefinitely postponed. What will the preachers say? was the main argument. How can we make a declaration against their claims? How can we antagonize the Women's Christian Temperance Union? It was said that the association being organized for the purpose of obtaining woman suffrage, it was entirely out of its line to state its opinion on Sunday opening. As a matter of policy, therefore, no action was taken. A few undaunted ones were in favor of simple and absolute right, but most went along the current of expediency. It was a sad mistake, and to my mind woman suffrage has received a blow from which it will not soon recover. If women pursue the line of expediency and refuse to help overthrow a great wrong how can they expect men to do otherwise? One might say, I admit the justice of the plea for woman's suffrage, but the prejudice is too strong, and as a matter of policy I cannot advocate the cause. What can these women reformers say, when they have pursued the same course, when they have shown timidity and indecision in dealing with an all-important question of constitutional rights? If woman thus forsakes justice before she has the ballot, will she not equally forsake justice when the ballot is in her hands? Can we trust women to improve politics when on a question of pure right they have not dared to express an honest thought?

If it comes to a matter of expediency I shall vote against woman suffrage, for with this example before me I am afraid that with the ballot in her hands she would vote for a union of church and state.

The church will never give woman the right to suffrage, never. She may bend and kneel and cringe, but the church in its very nature and theology is opposed to the absolute equality of woman with man. If woman ever receives the ballot she will receive it by the vote of Liberals, and not by the vote of priests; and yet to-day, out of the fear of priests the leading women of this movement for their own freedom have dared to take no stand against wrong. Can they expect Liberals to make sacrifices for their benefit when they have deliberately refused to speak a word for liberty? They call upon the working-women to unite with them, and yet there are one hundred thousand working-women in Chicago, typewriters, clerks, etc., who by this action are shut out from the noble and splendid inspirations of the World's Fair. Will not these women be indignant at the fact that this association did not dare to speak a word for their liberty and exaltation to highest advantages of the world's advancement? I am afraid the working-women of this country will think the National American Woman Suffrage Association is too aristocratic and select for their toiling thousands when it sees a huge injustice against them and is dumb.

The Liberal spirit prevails among the members of this association. If the resolution had been pressed it would have passed, but weak counsels lost to woman this glorious opportunity to exercise her noble privilege to stand for liberty. I hope for better things hereafter.

Rev. Anna H. Shaw made the closing speech of the convention, and although she is in good and regular standing in the Methodist church, with a few exceptions she made a sparkling Freethought address. She cordially indorsed Ingersoll's splendid declaration that all the use of a government was to maintain personal liberty. Said the Rev. Anna, "I had rather be free in perdition than a slave in heaven. I had rather be a free sinner than a bonded saint; for if I were free in the depths of hell I'd climb to paradise or know the reason why." This was received with unbounded applause. I guess the women will come out right one of these days and give the priests an unexpected blow.

The women have an institution here, with a most mystical transcendental name—the Wimodaughsis. I couldn't make it out at first. From what language originated this wonderful name? What's in a name? Oh, there's a good deal in this name—enough to make the masculine heart tremble. Wives, mothers, daughters, sisters—the first syllable of each of these names compose this supreme word—Wimodaughsis. The house so called is a pleasant gathering-place for social, literary, reform, and scientific matters. I listened to a lecture the other evening on "Chinese Poetry," by Dr. Collins, a missionary, I believe, who has lived for twenty years in China. The lecture was not only interesting, but Liberal from my point of view, for the speaker showed that four thousand years ago in China were all the essentials of the Christian religion in reality, passion, philosophy, and virtue. The love poems were beautiful, and there were poems of war, industry, and reform as noble as the strains of Whittier and Lowell, and as fresh and powerful as the majestic messages of Walt Whitman. How true it is that human nature is the same everywhere—that really there is nothing new under the sun—that even in Chinese literature four thousand years ago we find grandeur of philosophical speculation, noble pathos, tender passion, the exquisite and beautiful sentiments which are as immortal as the human race itself.

What about the Sunday opening? I can report no progress this week. The great orthodox lion is here, ready to growl if the slightest thing is done for human liberty. The committee are not prepared to report. I am satisfied that a majority of the House would vote for repeal if the question was presented. In the Senate, however, the fight is almost hopeless, and when it comes to the president there is another enormous barrier. The members of Congress are constantly besieged with letters, telegrams, and petitions from the well-organized Christian forces all over the land, and so fast and furious do these come that the impression is conveyed that a large majority of the people are in favor of Sunday closing. Some Congressmen have told me that personally they are in favor of opening, but that the majority of their constituents were the other way and that they might vote to please those whom they represent. I am satisfied that there is no real majority in favor of Sunday closing, unless in the Southern districts; but every

Christian tries to make himself heard through the power of the great organization to which he belongs, while not one in ten of the Liberals is heard from. Yet, as a matter of fact, the real signatures in favor of opening outnumber by far those on the other side. I should judge there were nearly two million signatures to Sunday-opening petitions, while there are less than half a million on the Sunday-closing petitions. But the churches come to Congress not with genuinely signed petitions, but with organizations, and in this way roll up a mass of forty million names in favor of Sunday closing, and some Congressmen are fools enough to believe in this array of fictitious names. It is true, as Rev. Mr. Savage said to the committee, "Figures never lie, but liars will figure." There never was such a colossal lie on record as this lie of the Christian churches to-day. But this lie is producing a tremendous effect. It has the seven-league boots. It has the wings of an archangel, the voice of God, and the gall of the devil himself, and plays a bold hand, as if it held the royal flush. It takes a brave Congressman to "see" the bluff.

The House committee on the World's Columbian Exposition wrestled for two hours Tuesday morning last with the Sunday-opening proposition, and when it adjourned to attend the meeting of the House neither the Sunday-openers nor the Sunday-closers had secured a decided advantage. The result of the meeting, however, was not satisfactory to Chairman Durbin, nor was it promising of success in his efforts to have Congress rescind its action closing the gates on Sunday. The disposition of the members of the committee apparently was to leave the subject alone and not to stir up further agitation of religious bodies by bringing in any recommendation to Congress.

The discussion in the committee was discursive to a considerable degree, and frequently was not directed with definiteness to the proposition as it was embodied in the resolution before the committee, members offering suggestions as to the manner in which it might be possible to have Sunday opening in some modified form which would be less obnoxious to religious sentiment. Representative Houk of Ohio was one of these members who favored a partial Sunday opening. His idea, in a general way, was that the gates should be opened on Sunday afternoon, but that the public should be admitted only to the art galleries and to other kindred exhibits. He was also in favor of the proposed religious hall in which all denominations should hold devotional exercises.

There was more support to this view of a modified Sunday opening than to the kind of opening proposed by the Fair managers. Mr. Houk's plan also involved sacred music and a strict requirement that employees should not work more than six days in the week. Much of the time he occupied during the session was taken up in reading the long letter heretofore referred to addressed to President Higginbotham. This letter was largely in the nature of suggestions, and asked whether or not, in view of the opposition shown by religious organizations, it might not be that the receipts would be diminished by continued agitation, and it might not, on the whole, be well to withdraw the proposition. A letter was read from Fred Douglass favoring Sunday opening.

Such is the present condition of affairs. But we say to Liberals, keep sending letters, petitions, etc. It's no use to give up. Don't let agitation cease.

SAMUEL P. PUTNAM.

Business Notes.

New editions are now in press of Paine's "Great Works" complete, his "Political Works," and Ingersoll's "Liberty in Literature," to which we have added the Funeral Address, now for the first time in print.

Mr. Alexander's new book, "The Dynamic Theory of Life and Mind," showing that organized beings are the result of natural laws and shaped by their environment rather than the manikins of some huge creature created for his pleasure and governed by his caprice, is meeting with much deserved appreciation. It is just about what Liberalism needed to complete the philosophy which overthrows the Christian superstition. It explains Darwinism as no other work does except Haeckel's "History of Creation," which is too technical for general purposes.

We have received a new supply of "Government Analyzed," by the late Colonel Kelso, and shall be happy to supply them at \$1.50 each, not \$1 as previously announced. The work has created considerable excitement among the political reformers, and has much to justify an attentive study by those interested.

We shall close the collection of ministerial doings February 15th and proceed to the making of the book. Orders will be received if our friends desire to send the same with their renewals and filled as soon as the printers allow us to have the book.

Science and Progress.

Survival of the Fattest.

The young gorilla in the Berlin Zoo was getting thinner from week to week since his transfer to the new monkey-house, and has at last succumbed to the climate—or rather to the idea that health and happiness depend upon the careful exclusion of fresh air. Ear-aches and a *penchant* for bombastic speeches, however, are so compatible with longevity, that the Berliners may console themselves with the survival of at least one superlativ ape.

Profits of Superstition.

About a year after the election of Pope Alexander VI., Prince Pico de Mirandola held an audience at the Vatican, and was so amazed at the Rationalistic remarks of the Holy Father that he ventured a bold question: "In that case, why does not your holiness reduce the creed of the church to a pure Theism?" The vicar of Christ tapped him on the shoulder and conducted him to a room where a lot of Peter's pence boodle lay stacked up like wheat in a granary. "Look at that, my young friend," said the frank pontiff; "do you think it would be wise to discourage so useful a superstition?" The cogency of that argument still holds good. The "Grand Metropolitan" of the Greek church receives a yearly salary of 65,000 roubles. The archbishop of Toledo practically controls the revenues of 900 square miles, and some of his brother prelates in Andalusia and Aragon boast incomes that contrast strangely with the pittance salaries of Spanish pedagogs. In Portugal, too, the clergy has to be surfeited, no matter who starves, and the emoluments of the Anglican primates equal those of a German grand-duke.

Rapid Conversion.

Since the reorganization of the French army the supercilious tone of the East European press has undergone a change as remarkable of that of the Paris newspapers during the hundred days of the Restoration. "The monster has left his den;" "The usurper has landed at Frejus;" "The insane ambition of the exile hurries him from venture to venture and will hurry him on to destruction;" "Bonaparte has captured Grenoble;" "Napoleon has raised the tri-color flag at Lyons;" "The emperor is approaching Fontainebleau;" "His imperial majesty has entered Paris amid the acclaims of his faithful subjects."

Accounts to Settle.

"A falsehood," says Paley, "is a breach of promise, for whosoever addresses his discourse to a fellow-man, tacitly agrees to speak the truth, because he knows the truth is expected." What breach of contract suits will confront the orators of Jesuitism if the eyes of their fellow-men ever get opened!

A Proxy Stigma.

The Catholic clergy of the East-Austrian provinces are on their hindlegs with rage at the civil-marriage law. In Transylvania they appoint committees to watch every pair of lovers, and in Hungary they openly threaten to refuse Christian burial to persons who prefer the marriage contract of the law to the ceremonies of the orthodox church. The married life of the worldly-minded, they insinuate, will be denounced as concubinage, and their children denounced as *Auswuerflinge* ("whelp brats"). The philosopher Diderot summed up the whole grievance in a memorable aphorism: "An illegitimate child," he said, "is a wretch who dares to exist without having given the church an opportunity to make boodle nine months before his birth."

The Other Side.

The church papers of our Southern border-states affect a fit of indignation at the Sunday bull-fights of our next neighbors, which they maintain ought to be suppressed in the interest of law and order (the Sabbath Blue laws), but also as a common duty of humanity; and the henchmen of the ultra-pious governor of Texas plainly hint that Uncle Sam ought to try the arguments used in the abolition of the African slave-traffic and put a stop to the immoral proceedings on the other side of the Rio Grande. The sympathy of the orthodox may naturally champion the cause of the oxen; but suppose some Mexican moralist should appeal to the "common instincts of humanity" and preach a crusade against the Sabbath bigots who suppress popular recreations on the only day when nine out of ten workingmen find their only chance of leisure, and who thus drive millions of young men from the greenwoods and baseball-grounds to the dram-shop, from athletic sports to sloth and secret vices?

Secular Saints.

The graves of the most venerated men in almost every country of Europe happen to be those of

Freethinkers: Voltaire's, Mirabeau's, and Gambetta's, in France; Bruno's and Garibaldi's, in Italy; Rousseau's, in Switzerland; Goethe's, Lessing's, Frederick the Great's, the emperor Frederick's, Schiller's, and Humboldt's, in Germany; Byron's, Burns's, and Darwin's, in England; and Joseph the Second's, in Austria. Louis Kossuth may find his last resting-place in exile, but if his remains should be transferred to his native land, his countrymen will not permit the evergreens of his tomb to wither.

Curious Hybrids.

The Darwinian theory at first seemed as irreconcilable with the phenomena of hybridism as Lucian's "slow and steady sunrise of culture" with the long midnight of the Middle Ages; but the alleged permanence of species has evidently been greatly overrated. Professor Karsen, of Riga, reports that the European roe can be readily crossed with several varieties of deer, and a correspondent of the *Journal de Physiologie* describes a "rabbit farm" near Angoulême, France, where M. Charles Roux succeeded in cross-breeding hares and conies—the hybrids having in several cases proved more fertile than either of the parent species. The Munich zoo exhibits a pair of lynx-kittens, and the Zoological Garden of Cincinnati, O., boasts a similar curiosity, a litter of wolf-puppies—the progeny of a gray wolf and a female Esquimaux dog. In more than one menagerie the union of tigers and she-lions has resulted in the birth of striped whelps. The ibex (steinbok) of the Alps has been successfully crossed with the common goat, and the male goat with ewes, and even with several species of antelopes.

A Cheap Luxury.

The counts Louis and Emile Vendôme, descendants of the famous marechal, are a curious pair: the one passes his time in entomological pursuits, the other in collecting "evidences of the Christian miracles." Count Emile is going to visit the United States before the end of this year, but is not apt to become a society pet, as he renounces all fashionable amusements for the pleasure of hunting insects. The illustrious savant ought to try a Bowery lodging-house.

Vices of the Age.

The besetting vices of ancient Greece were wine-worship and sensuality; of Rome cruelty and the lust of power; of the Middle Ages gluttony, drunkenness, bigotry, and mental prostitution (voluntary subjection of reason to faith); of the eighteenth century frivolity and gallantry, in the duc de Richelieu's sense of the word; of the present age dollar-worship and hypocrisy. The prevalence of joint-stock associations for the suppression of truth and the perpetuation of otherwise untenable fictions has reached a degree that clearly indicates the beginning of the end and the near advent of a better religion.

Green-Winged Angels.

The naturalist Walker collected a large number of talking birds for the purpose of testing their intellectual capacities, and after years of experiments now comes to the conclusion that his pets "do not attach the slightest meaning to the phrases they have been taught to repeat." Parrots would make model Sunday-school pupils.

Chronological Preference.

A medical journal publishes a "symposium" on the working habits of literary men. Some of the respondents confess that they follow no fixed rule, but write whenever the spirit moves them. Others prefer the early morning, or think it at least the best plan to finish the bulk of their work before dinner. Very few only recommend late hours; but, judging from the literary record of the benighted ages, religious writers evidently succeed best in the dark.

F. L. OSWALD.

UNLESS the authenticity of the historical books of the New Testament can be certainly established, we have no eye-witness of the Christian miracles at all; and, in the absence of such testimony, the adverse arguments derived from the uniformity of nature, and from mythological analogy, which traces the belief in miracles to the universal propensities of uncritical ages, rush in with overwhelming force. In fact, in almost any book written by a learned man who feels himself at liberty to say what he really thinks you will soon find the miracles abandoned, though it may be with evident reluctance.—*Goldwin Smith.*

FAITH without verification is the greatest of theological virtues—Blessed are those who believe like little children.—*John Wilson, M.A.*

Please renew your subscription and obtain another subscriber.

Communications.

"The Saturday Globe" and Thomas Paine.

The *Saturday Globe*, a rival of the *Police Gazette*, and a publication the would-be editors of which are provided with more boodle than brains for its production, has recently furnished the "our million readers," who thus "attest its popularity" and their intellectual inferiority, a column of lies and abuse respecting America's sublime savior, Thomas Paine.

When I attempt to think of the mighty struggles in the past for human liberty, of the long-time evolution of the Christian masses from slavery to partial manhood, when I remember that present comfort has come through the sacrificial blood of millions of sons of nature, then my body is shaken with Infidel indignation knowing how the skunks of superstition have squirted their noxious perfumes over the renown and memory of the most unselfish man, the noblest lover of liberty, and the most effective patriot of the last century.

I do not wish to be understood as asserting that one of the two proprietors of the said sensationalistic journal originated the article on Paine, for I hardly think either of them possesses mentality necessary toward such accomplishment. But as the infamous statements have been very widely circulated, it is deemed desirable in the interest of truth, or Infidelity, which is merely a synonym for honesty, progression, and happiness, that the impartial TRUTH SEEKER allow room herein to reply to the *Saturday Globe*. Certainly the most direct course to profitably refute slander is through the paper in which it appeared. But the managers of *Police Gazettes* are cautiously aware that if such papers print the truth concerning famous Infidels and Infidelity, a malady called lackofreaders will destroy their business, prevent success, and force them into an asylum or almshouse.

The scandalous article in question, a review of which serves to deepen our disgust for the priesthood and strengthen our pity for the laity, is as self-contradictory as man's revelation about God. We first read that Paine was a "Patriot Infidel," and further on that he "was a very bad man." We are told that after Mr. Paine returned to this country from France in 1802 he "found himself almost an entire stranger in the country, poor and friendless," and we are also informed by the same miscreant or lunkhead that Mr. Paine owned during this his time of poverty a "farm at New Rochelle which had been confiscated during the Revolution." It is probably difficult for one not an orthodox Christian to comprehend why a worthless farm was confiscated, and how a farm-owner could have been poor. We see Mr. Paine, "a very bad man," had been honored with the friendship and confidence of Washington, Franklin, and Jefferson. But enough of the self-contradictory parts of the villainous balderdash have been specified.

We notice that "William Cobbett, the celebrated English reformer, had Mr. Paine's bones disinterred," etc., but we do not discern it stated that this "celebrated English reformer" was himself a Paineite Infidel. So we wish to penetrate the brain of the *Globe* contributor, if possible, with Cobbett's words on Paine. They were, "I saw Paine first pointing the way, and then leading a nation through difficulties of all sorts to independence, and to lasting liberty, prosperity, and greatness, . . . Old Age having laid his hand upon this truly great man, this truly philosophical politician, at his expiring flambeau I lighted my taper." Evidently the *Globe* knew not Cobbett's, their "celebrated English reformer," opinion of Thomas Paine.

The villainous article calls Paine the "great assailant of—first, earthly kings, and then the King of Kings." If by the words "King of Kings" God is meant, then the *Globe* writer is either a scamp or an ignoramus. There is not living to-day a human being who has more belief in God than had Thomas Paine. I would advise the latest assailant of freedom's greatest champion to read "The Age of Reason," as he has not yet reached that period. Continuing, we read, "The history of Paine affords rich matter for thought, and his monument by the roadside is an object-lesson to the contemplative mind." Very true. Yes, the history of Paine exhibits the ingratitude of succored bigots, the relentless hatred of those who pretend to love their enemies, and the malice of hypocrites. But we ought not to forget that only until very recently have even a small part of the American populace been sufficiently Infidelized to appreciate true benevolence and love of man by man. The *Globe's* fabricator urges the usual orthodox arguments relating to Paine, and with a vehemence seldom paralleled. He remarks that Mr. Paine died "utterly

friendless, and was buried by drunken negroes who sang his requiem in coarse and fiendish jests. To what a depth of degradation must he have fallen when only such characters could be found willing to bury his mortal remains, and even they regarded him with such contempt that they sang while shoveling the earth upon him:

"Old Tom Paine, here he lies,
Nobody laughs and nobody cries;
Where he's gone and how he fares,
Nobody knows and nobody cares."

Of such writers it is appropriate to say, "Of such is the kingdom of (priestcraft's) heaven." I am of the opinion that these late lies about Paine will as effectually keep little lambs from wandering from the Christian fold as the prophet-baldhead-urchin-she-bear story. Let us look at these last false statements philosophically. Suppose them true. Then we are compelled to conclude that the American people when Mr. Paine died, instead of being Christians who ever are notorious lovers of enemies, were surely beasts who neglected their illustrious dead, or, perchance, they were adherents of that clique of Christians who act upon that curious ancient suggestion, viz., "Let the dead bury the dead." The treatment of Paine living and dead by the American people is a dark blot on our national character equaled only by our former system of negro slavery. And no better man ever lived. History is powerless to set forth the equal of Paine in unselfish motives, nobility of conduct, capacity of discernment, grandeur in purpose, and immensity of world-benefiting achievement.

There is much more in the *Globe* article which perhaps ought to be referred to, but as time passes in penning these lines the writer is approaching that degree of disgust, caused by the calumny considered, that effort is required to linger longer on the subject. This latest falsifier of history, who says Paine was honored with the friendship of Jefferson, should have thundered in his ears what Jefferson said of Paine after he was friendless, poor, and buried by drunken negroes, etc. Here is what Jefferson did say—Thomas Jefferson the Infidel, he who wrote the "great Declaration": "You ask my opinion of Lord Bolingbroke and Thomas Paine. They were alike in making bitter enemies of the priests and pharisees in their day. Both were honest men! both advocates of human liberty. . . . No writer has exceeded Paine in ease and familiarity of style, in perspicuity of expression, happiness of elucidation, and in simple and unassuming language."

So we see that the great Jefferson could not agree with the gentleman who has lately pronounced Mr. Paine "a very bad man." It is always unpleasant to attack a skunk. Such animals should be homeopathically dosed with a *pole-cat-o'-nine-tails*, not with a pen.

EDWIN N. BEECHER.

English Notes.

After the summer season there always comes a period of repose in our English Secularism. Such a thing seems illogical, I will admit, but on closer inspection it will be found to be not altogether unreasonable. First of all it must be remembered that ours is a most unpopular party. As soon as a man becomes settled comfortably in the world and gets beyond the reach of pecuniary anxieties, he begins to feel an attraction to Unitarianism and other low-grade forms of religion which do not exclude him from social circles. He believes no more than he did hitherto, but suppresses the avowal of his disbelief and disappears from Freethought societies. The consequence is that our party is ever poor, since those of moneyed powers who are honorable enough to remain amongst us are few and far between. Nothing remains, then, but to work our branches on the most economical lines, to push our views in the open air during summer months and to forego the expense of hiring halls with the probability of small audiences.

It will be readily understood that large and enthusiastic gatherings under the broad canopy of heaven do not prognosticate similar meetings in a Secular hall. Ten thousand excuses, such as "Happened to be passing by and stopped to listen," come to the lips of those who feel they need apologize for their presence when they are caught in the open air. No such excuse avails them if they pay for admission and deliberately enter a lecture hall. Even newspapers can be found to chronicle an outdoor meeting which would never dare to report one within walls. So we have to cut our coat to our cloth—to knock off expensive and disappointing indoor gatherings and content ourselves with speaking by the wayside when the sun is good enough to shine upon us.

So far as those places are concerned where halls can be had (no easy task, I can assure you), a very

fair amount of success is rewarding the laborers, especially where a due regard is had to public announcements.

Perhaps the most important thing to record in these days of comparative monotony is a new departure by the Rochdale branch. Many truth seekers will remember Rochdale as the birthplace of the famous John Bright. The town is very fortunate in many respects. First of all, it is only some ten miles from Manchester, which is the London of the north. Then its vicar is a very broad-minded clergyman of unimpeachable life and universally respected. The mayor, a Wesleyan by the way, is equally liberal and ready to take part in all good works. When I paid Rochdale my first visit last summer I found the Secularists in a disconsolate condition. They have a lovely hall which holds at least six hundred people. The expenses of the hall were covered by receipts from dancing classes and so on; but they much preferred using the place for its legitimate purpose, and were on the point of selling it to others who could make more use of it. My advent prevented that calamity. Friends turned up as if by magic; and regular Thursday night lectures and Sunday concerts with occasional addresses became at once the order of the day. Not satisfied with that the branch set about to see what was wrong with Secularism, that it did not become more popular amongst the masses. Briefly stated, it was considered that the program was too metaphysical and far too little practical. Men want measures, not theories. To teach men to rationalize morality, to dignify labor, to bring about the general well-being of the people, and so on, is very nice on paper; but it is not enough to get enthusiastic over. Men want more; they will have more if they are to have anything. And so the Rochdale branch set to work and drew up a program of active warfare, here annexed. They aim at:

1. Abolition of the oath and substitution of affirmation in all cases.
2. Repeal of the blasphemy laws and those concerning Sunday observance.
3. Compulsory non-religious education in all day schools drawing any government pay.
4. Abolition of all workhouse, prison, army, navy, and other chaplaincies paid for out of the public purse.
5. Compulsory civil marriage and an extension of the laws facilitating divorce.
6. Repeal of all laws granting to Christian churches, chapels, schools, and other such buildings an exemption from taxation.

The next step was to lay the matter before the Lancashire and Yorkshire Secular Federation, a combination of local branches of the National Secular Society representing about one-fourth of the area of England. This body met at Bradford last Sunday and discussed the program, adopting it with the following modifications. Point 3 was changed to "That education in all week-day schools receiving government pay shall be non-religious." In point 5, the words "Compulsory civil marriage" were struck out. This program now becomes the "object" of the Federation, and it will be laid before the councils of the Northeastern and London Secular Federations in the hope that those important bodies will see their way to adopting it, either as it stands or with certain alterations. In case of any change the amendments will be remitted to the three Federations in order to get a unanimous program, and the executive council of the National Secular Society will be asked to adopt it and give it forth to the world as the militant program of the United Secular party.

Our Bradford friends are looking forward to a lively work in the coming summer. Outside that famous town is a village of five or six thousand inhabitants called Baildon. Here but little Freethought work is possible owing to the bigotry of the people. Now it turns out that one of Baildon's daughters, who died in Australia, remembered her birthplace and bequeathed \$125 to be spent in Freethought literature in that now interesting village. When it comes we shall startle the villagers with lectures and free distribution of good and useful books to those who attend. Our scheme is ready. Unfortunately, under our abominable blasphemy laws, it is all but impossible to get hold of such legacies.

SAM STANDRING.

James K. Magie.

It will give many Freethinkers a pang of sorrow to learn that James K. Magie died of heart failure on the 12th ult. He was then living at the residence of his son in Brooklyn. His demise was very sudden. A widow and four children survive him, one of whom, Miss Lizzie Magie, is slightly but favorably known to the readers of THE TRUTH SEEKER. Mr. Magie was for several sessions the

reading clerk of the lower house of Illinois. He also edited various Republican papers in that state, and claimed the honor of being the first to propose Colonel Ingersoll for governor of Illinois. Political intrigues, however, prevented the nomination. Mr. Magie was a violent partisan, and in national campaigns usually took the stump for the Republicans. He was equally as earnest in religious as in political matters, and was a pronounced Agnostic. But through the pious inclinations of a business partner of his son the Episcopal service was read over his coffin. This was somewhat atoned for by the tribute of Col. D. A. Ray, who spoke a few words when the priest had finished, saying:

I have come here to join in a last tribute to a long-time friend. I do not come to talk nor to add words, in compliance with any formal custom of such occasions. I come because, of all the immediate neighbors of James K. Magie, I am one of those who has known him longest, one who has known him socially, politically, and officially for more than twenty years. I have known him and his family for so long a time that I seem almost to have known him always. But of his early life I can only speak from the knowledge of others. He was one of the people, one who always was with and for the people. He would voluntarily leave the association of the wealthy and the prominent to affiliate with and instruct those whose walk was with the laborer, the mechanic, the workman. He was ever seeking to elevate and improve the condition of the people. His own advancement was always secondary. Even where his personal pride and his sensibility was wounded he would hide the wound and await a vindication in its due time. He was a man of incisive and clear argument, of deep thought, and convincing speech. He was not always appreciated by those who criticised him, but in the later years of his life I had the pleasure of receiving from many of those who had formerly criticised him the most hearty approval and indorsement of his ability and power in the vocation which seemed most suited to him.

He came to be recognized as a most earnest, honest, and powerful advocate of the views he had espoused, and his family and friends could, if he left no other legacy, be justly proud of the record for honesty of purpose and simple earnestness which he has left.

He was nothing if not honest, when honesty meant poverty and want, and his grave could bear no more truthful epitaph than, "Here lies an honest man."

Mr. Magie was no humorist; he was no trifler. His best addresses and his most entertaining conversation were valued and valuable because of their seriousness and truthfulness, and not because of any element of mirthfulness or humor. He was quite as impressive in conversation as in his public addresses.

It may not be denied that he had his peculiarities and his hobbies, but any peculiarity which he manifested was always marked by its leaning toward the interest of the common people, the masses of American humanity.

With his views of modern theology, or his belief regarding the unknown future, although they are not mine, I have nothing to utter in criticism. His peaceful ending, and his statements at various times to me and to those who had his love and confidence, that he "had no fear of death," that he was "ready to die," prove to me that he had full justification, and left us in the fullness of time. A just life and peaceful death, who among us shall leave that record?

Major Magie enjoyed the acquaintance of many noted politicians, was employed and trusted by them, and was a useful person for the dominant party in the war of the Rebellion. In his home life he was kind and loving, and thought much of his children, who reciprocated his affection.

Items of Foreign News Interesting to Freethinkers.

Friedrick von Hellwald, the well-known German Freethought author, is seriously ill from inflammation involving the spinal cord.

In France local congresses are being held everywhere. In fact, an unusual activity is visible all over. But then, our French friends propose to have a voice in this year's election.

We call the attention of our Spanish friends to *El Diablo* (the devil), a comic political and Freethought paper, published weekly in Caracas, Venezuela, the editor of which is Lucas Gomez.

The Swedish state minister of religion and education has indicted Professor Harnack for giving expression to Freethought sentiments. The professor had stated in one of his lectures at the university that he doubted the truth of Christ's miraculous birth.

Lady Somerset, the English head of the Women's Christian Temperance Union, owns one thousand two hundred houses, and twelve of these contain saloons, says a Bristol, Eng., daily. That is nothing new: Rum and religion, church prominence and deceit, ever go nicely hand in hand.

In England, from October, 1891, to October, 1892, 12 ministers have committed suicide, 14 have broken the marriage promise, 17 committed various crimes, 18 misused animals, 109 violated women, 121 been indicted for drunkenness (habitual), 254 cheated their creditors, and 84 committed minor offenses.

That is 2.75 per cent of the English ministry, says the *Pall Mall Gazette*, who have in one year been in trouble with the law.

The Freethought society in Keil, Holstein, has a badge for Freethinkers. It is a needle with a head representing the sun, in the central point of which are the letters F. D. (Frei Denker, i. e., Freethinker). In our humble opinion either the Pansy or the Wettstein badge is decidedly preferable.

Bjornstjerne Bjornson, the well-known Norwegian poet and Freethinker, who for some time has played the politician, is, we are pleased to state, to give up the last vocation and devote himself to literature. The orthodox do not like this, for his works are altogether too Liberal even for a Liberal theologian.

The Free-Religious Society at Vienna, Austria, did not celebrate its Christmas, but more than made up by a splendid New Year's celebration. The forenoon was devoted to speech-making, and the evening to sociability. Whatever our friend Ed. Schwella, editor of *Der Lichtfreund*—whose biography we will give in the near future—takes a hand in is bound to be a success.

The Swedish Freethinkers are active, as usual. Lecturers travel through the country, and several discussions with clergymen have taken place. Christmas was celebrated in the usual fashion, with Christmas tree, singing, speeches, and music. The large hall was crowded to overflowing. Mr. Lennstrand must have entirely recovered his health. Besides editing his bright, crisp paper *Fritänkaren* he is of late delivering speeches almost every day.

In canton Bern, Switzerland, the Socialistic editor Steck was elected to the canton congress. He refused to take the oath, and the congress by a vote of one hundred and thirty-four against forty refused to allow him to make an affirmation. He has appealed to the Swiss Federation congress. Whether his side will be sustained or not, discussion and legislation upon the oath question will result. According to the Federal constitution no one can be compelled to perform a religious act.

At the recent international Freethought congress at Madrid it was resolved that the next congress should be held at Brussels, Belgium, unless otherwise determined later by the general committee. This last clause was due to a letter of ours in which we stated that the Freethought Federation would likely invite our foreign brethren to Chicago. Mr. Charlesworth's letter arrived at Brussels after Mr. Furnemont had left, hence was not known to him. But from later advices we are pleased to state that the general committee will, at its first meeting, act upon the measure, and, we have no doubt, report favorably.

The recent international Freethought congress, which in such a disgraceful and tyrannical way was broken up by the Spanish authorities, has thoroughly stirred up the Spanish nation. Protests and resolutions are raining down, and we don't know but that the conduct of the government has done Freethought in Spain more good than would a successful congress. Many people who probably had never heard of the existence of organized Freethought have become aware of it; discussions and investigations will result, the consequences of which can but be, in many instances, the kicking overboard of the orthodox superstition.

The Freethought Federation of America.

[Headquarters, 345 West Randolph street, Chicago, Ill. S. P. Putnam, president; John R. Charlesworth, secretary; George L. Robertson, treasurer.]

Elated with the success that attended my lectures in Spokane, I went on again the next day to Palouse City, where I was billed for three lectures. Three of our Palouse friends were at the depot to welcome me in their midst, but expecting to see a man more advanced in years, they allowed me to pass on to the city without it, although we became acquainted a few minutes later. This town is fairly swarming with Freethinkers. They are as thick as bees in a hive, and the meetings we had here were attended with such enormous crowds that the clergy were driven to desperate measures in order to cope with the "pestilence" that had come amongst them.

An incident occurred in one of their meetings which is certainly deserving of comment. One of the preachers, in consequence of the severe mental strain upon his poor benighted brain, was not feeling well when he entered the church. He acquainted his dearly beloved brethren with the fact, but

added, "That if the Lord wished him to continue in the good work, and keep up the meetings, he (the Lord) would give him strength to do so, and sustain him in the work." Twenty minutes later the reverend gentleman had fainted in his pulpit and fallen to the floor. Although I sympathize with the gentleman in his hour of misfortune, still I thought the incident was rather suggestive. Evidently the Lord did not wish him to continue the meetings, and took him at his word. He had doubtless been humbugged enough with their railings of cant and hypocrisy, and took these steps to show to them his displeasure. Had this happened to me while giving my lecture, the hand of a supernatural providence would have been visible to them; but being a preacher, a servant of the Lord, it could be accounted for by purely natural causes. The preacher's name is Campton, pastor of the South Methodist church.

Our first meeting brought an audience that took up every chair, and each night the audiences were increased to such an extent that the seating capacity was not sufficient and many had to stand up. An invitation had been given to the clergy to attend and discuss the issue, but discussion being the better part of valor they made themselves conspicuous by their absence. The Freethinkers here are so strong numerically that all election issues are fought on purely local grounds, and the two contending factions are clericals and anticlericals—religion and liberty, Christianity and Freethought. The party of progress, Liberty, and Freethought have in the main been tolerably successful. They are now affiliating their forces with the Federation, which will give them all the assistance possible in future elections. An organization was formed after my last lecture, when about forty persons put down their names as members. The organization will associate itself with the State Secular Union of Washington for state issues, and affiliate with the Federation for national affairs. This is the way for us to work hand in hand. We can form a chain that the powers of darkness could not break through. This chain welded together link by link will assure us success. Hundreds of Liberals reside in the country immediately surrounding this little town, many of whom could not attend the meetings owing to the almost impossible condition of the roads. Nevertheless several of them did manage to get in, and every evening Mr. and Mrs. Drew could be seen entering the town upon horseback, rather than miss the lectures. Our equestrians had to ride a distance of eight miles each way, a fact which shows the enthusiasm of Freethinkers in and around Palouse. Our friends treated me with utmost kindness and consideration. Mr. R. J. Anderson and Mr. W. L. Farnsworth are outspoken Freethinkers, and both are, I believe, ex-mayors of Palouse. R. Pfandner, R. Crimmins, Judge Northrope, and many other prominent business men, comprising merchants, traders, and bankers, are reckoned among the Freethought hosts, and on the whole Freethought is having a real boom here. An amusing incident occurred here. One of our friends asked a native who had heard my lectures what he thought of them. He replied, rather naively, "I don't like that man." "Why?" asked his interrogator. "Well," he said, "because, he said that my God was a liar, and what is worse he proved it." Everywhere Freethought is in the air, groups are in the hotels, stores, and on street corners discussing "ligion."

I journey again to Reardon, where I am to give three more lectures. I arrive here upon an early train, but Charles Blake is here to meet me. Excitement ran high in this little town. My arrival was eagerly looked for. Mine were the first Freethought lectures ever given in this place and the people were anxious to hear about them. An hour before the time of meeting the hall was packed to overflowing. They came out in crowds, many had to stand up, and scores could scarcely crowd in. An evangelical preacher was present who, on the previous Sunday, had stated within his church that the "Infidels filled our jails, and all were on the way there, and those that were not in ought to be." I had been apprised of this and assured that he had really given utterance to the above statement. He had ventured here through compulsion, but as soon as my lecture was over he slunk away like a whipped cur with his tail between his legs.

I started in for him right away, but he was too much of a moral coward to get up and defend himself. He left town next day and was not seen again until I had got fairly away. At the conclusion of my first lecture Charles Blake said to him: "Now get up and say something. We had to sit and take your abuse on Sunday last, but you have had to sit and take physic to-night."

The next night the crowds were larger than ever,

and some one had sent for a Mr. Pershall, a Swedenborgian exhorter, to come and "pitch into me." He did make a ludicrous attempt, but being totally unprepared for a discussion he did not wish them to think that he was attempting anything of the kind. However, it was decided that we discuss the question of "A Life Beyond the Grave" on the following night, as the gentleman assured us that he had made a thorough study of the question and was capable of talking upon it. The next night came. Early in the afternoon teams could be seen entering the town from all directions. Crowds came in from the country, and it was safe to say that every rancher for miles around had come and brought his family. The place was fairly alive with excitement and expectations were away up. Many of them came specially to hear me lecture and when they learned that a debate was to take place, and whom with, they appeared disappointed. Some of them announced their intention of returning home, and in order to keep them it was put to a vote of the meeting whether they should have the lecture or the debate. The vote resulted in a unanimous one for the lecture. So the debate was declared off, unless the other gentleman was willing to undertake it at the close. It was a real treat to see such an audience, many of whom had come miles to hear me, applaud and cheer during the lecture. The churches have received a shock here that they will never recover from. At the close the Christians tried to raise a disturbance, and here in this little Washington town the tables were completely turned against them. It was amusing indeed to see them piteously begging to be heard, but the crowd whooped and yelled with delight at their discomfiture and mortification. In this neighborhood Freethought is growing rapidly, the church has lost its power over the people, and the priest can no longer influence the people either by fear of punishment or a hope of reward. Charles Blake, W. H. Childs, E. H. Childs, the Garper brothers, Mr. Wickham, and scores of others too numerous to mention, are among the Freethought hosts here. H. L. Wilson and Peter Selde came all the way from Davenport to hear my lectures, and stayed in town until the close of the meetings. A good time indeed was afforded me here and I was compelled to promise that I would come again upon my next visit to this state.

Another list of names was added to the Federation membership, and liberal assistance was given me to aid me in my work.

The Federation and World's Fair leaflets are all over this town. They are good missionary documents, and should be widely distributed. They were especially pleased with the World's Fair leaflet, and it has certainly made a great hit here.

I wish to call to the attention of our friends that President Putnam is now in Washington to work for the repeal of the World's Fair closing clause. He has a hard fight before him, but buoyed up with the hope of success, he will conduct a strenuous fight upon that issue. Money is needed to keep him there, and for the fulfillment of the pledges we have given. We are in earnest about this, and our sole desire is to do what we have promised to do. We have made a good start, victory is within our reach, and once more I appeal to you for that financial help that will put it into our hands. Let us put our life and energy into this cause. It is a glorious one, well worthy of your support, and every Freethinker should help us to the extent of his power. JOHN R. CHARLESWORTH, Sec. Freethought Federation of America.

Liberal Societies.

The Newark Liberal League observed the fifteenth anniversary of its formation and the birthday of Thomas Paine last Sunday in a becoming manner. Besides vocal and instrumental music there was an eloquent lecture on "Thomas Paine, His Life and Works," by Henry Rowley, of Brooklyn.

Mr. Rowley reviewed the life of Paine and related many instances to show his kind and magnanimous nature. "As an instance of magnanimity, I would refer you to his opposition to the execution of Louis XVI. Lover and preacher of liberty that he was, still he was opposed to the death of the man. 'Kill the king, but spare the man,' were his words. But the people of France had not the depth of thought to see that the institution may be destroyed without destroying individuals. This incident also shows his love for mankind." Speaking of the slanderous stories told by the Christian clergy of Paine's death, Mr. Rowley, in refutation, read the words of Cheetam, his greatest slanderer: "He died placidly and almost without a struggle." The lecturer related a number of instances to show

how he was pestered by intruding people on his death-bed. "The same clergymen who pray, 'From malice and all uncharitableness, good Lord, deliver us,' denounce Paine as an incarnate fiend from the same pulpit. What is the reason of this deep-seated hatred? First, his unanswerable indictment of the Christian religion. Second, his complete refutation of the theory of biblical infallibility. But why is it Paine is so savagely attacked while such men as Tyndall, Huxley, Clifford, and Spencer, who have been much more thorough in their criticisms of bibles and religions, are not denounced? These men talk to the scientists, while Paine spoke to the common people. Voltaire and the Encyclopedists attacked the church and its clergy, but Paine was the first to take up the Bible and examine and criticize it, verse by verse." Mr. Rowley then took up the works of Paine and reviewed them separately. He showed how much the country owes to "Common Sense" and "Rights of Man." He advised those in the audience who had not already read the "Age of Reason" to immediately procure a copy and study it. "It is one of the best books that were ever written."

Mr. Henry Bird also made a few appropriate remarks. He said that Paine had done away with earthly kings, and if he were living at the present day he would do away with the heavenly king which he believed in. Mr. Bird said he had no sympathy with these people who are not satisfied unless they have a heavenly power, a divine power, or something of that sort. It seems to be a lingering hope which men cannot cast off. Among the other speakers were Mrs. Marian Smith, Dr. Wright, Mr. Gillen, and Mr. Walker.

Mr. Rowley, in replying to one of the speakers who had spoken disparagingly of Paine's life and death, said: "Supposing these stories to be true, what does it matter how a man died? We must judge him by what he wrote and said in the vigor of his manhood, and not by what he said on his death-bed, when pestered by cranks. He told the truth, and what he afterward said is of no consequence. In every right-angled triangle the square described on the hypotenuse is equal to the sum of the squares on the other two sides, even if Pythagoras would deny it."

On February 5th Mr. Oppenheimer will lecture, and on February 12th Hugh O. Pentecost.

Prof. Felix Adler delivered a special lecture at Chickering Hall last Sunday morning on "The Higher Life." As usual the hall was crowded.

Professor Adler began his lecture by remarking that there were not nowadays enough people who view life as a whole. In this respect he said we were greatly behind the ancients, and there are no men at present whom we can compare with Socrates or Plato. The ancients were much superior to us in another respect. While we are daily endeavoring to lessen pain, they cultivated the pain-bearing faculty. "They recognized that there will always be poverty, disease, and pain, and they did the opposite of what we do to day. *The secret of the higher life is to cultivate the pain-bearing faculty.*"

Local pride or patriotism, the professor continued, may give birth to acts worthy of the higher life. But the higher life should be the daily life. In order to lead the higher life one must be familiar with both the higher and lower parts of life. The intellectual is the higher and the sensual the lower. "I do not mean to say that we should be ashamed of our lower life, but that we should keep it low. Let the lower life be but the means of attaining the higher."

"There are three tokens that are necessary to the higher life; they are purity, serenity, and wisdom." In speaking of the first the professor addressed himself mostly to the young men present. In speaking of the second he declared that there was no greater enemy of the higher life than impulse. "There is no such thing as good impulse."

Professor Adler will start on a Western trip, but will be heard in the city again in a short while.

Dr. William H. Von Swartwout was the lecturer at the Manhattan Liberal Club last Friday night. The subject was "The Potency and Promise of Modern Science." The doctor undertook to prove that money was the source of all evil and that without money mankind would be happy. He said that in man there were the latent possibilities of a God, and as soon as mankind was released from the curse of money the happiness of the race would be assured.

Mr. Wilson McDonald was the first critic. He is a firm disbeliever in the doctor's theory and for the past twenty-five years has taken every opportunity to criticize Dr. Von Swartwout whenever he lectured. Messrs. Wilson and Sterling Wine also spoke adversely. Dr. Foote, president of the club,

denied that the source of evil was money; he thought that the honor ought to be given to women. Mr. T. B. Wakeman defended the lecturer, saying that the doctor was one hundred years in advance of the times. Mr. A. T. Sullivan will lecture next Sunday on "Direct Legislation."

J. E. Remsburg lectured in Chicago Sunday night, January 15th, on "Sunday and the World's Fair." The *Herald*, *Tribune*, and other papers give flattering reports of his lecture. The *Tribune* says:

J. E. Remsburg of Kansas lectured last night before the Chicago Secular Union on "Sunday and the World's Fair." It was a presentation of the view that in the interests of the great majority of the people and especially of the laboring classes and of morality and education the Exposition should be open Sunday. He claimed that there was nothing intrinsically or divinely sacred in any day of the week, and that the Secular Union had as much right to compel ministers and priests to work on Sunday as they had to insist that the people should remain idle on that day. One of the critics of the lecture after its conclusion wished to emphasize the statement that the priestly Sabbatarian cry and crusade was arrant pretension and pure hypocrisy because the day they regarded as so holy was about the only day on which they did any work themselves.

During the last Exposition in Paris America, he said, was the laughing-stock of the world. On Sunday four hundred thousand people thoughtfully and religiously saw the wonders of science, the triumphs of invention, and the glories of art, and the little American exhibits were covered up with cheap calico. The act of Congress ordering the closing of the World's Fair on Sunday, he declared, was one of the most infamous and bigoted pieces of legislation ever enacted in this land. It was a criminal, puritanical, and inquisitorial attempt to create a union of church and state. It was a scheme of bigots and fanatics to legalize a Sunday-school fad at the expense of the culture and enlightenment of the people. It would be better for the profit and education of the masses that the Fair should be opened on Sunday and closed every other day in the week. When theology claimed the Fair should be closed he demanded in the name of intelligence and the people that it should be opened. The bats of bigotry and superstition have no right to obscure the light of this century's civilization.

The lecturer was frequently applauded during his discourse and a unanimous vote of thanks was given to him. The hall was filled, many of those present being women.

Westbrook Replies to Putnam.

MR. EDITOR: It is very evident that the Editor-in-chief of the late lamented *Freethought* newspaper, and the founder of the defunct *Freethought* Publication Society of San Francisco, has no hope of success in the lobby at Washington! He is terribly angry with certain Congressmen who have evidently "set down" upon him!

But why does he so unceremoniously hand me over to the "Orthodox?" Suppose the Orthodox will not have me; and suppose the Liberals will not give me up? Suppose I object to the transfer?

Now it is a matter of perfect indifference to me whether this liberal lecturer thinks I am a *Liberal* or not, or whether he thinks I was a hypocrite or not, all the while I was President of the American Secular Union. But I want to make a few quotations from the speech which was not read at the late congress of the American Secular Union, as I requested, but which was subsequently published (not in pamphlet) but in several newspapers, and which will show my real status:

Neither Congress nor any state has any right to pass laws regulating the religion of our citizens, because our federal Constitution prohibits it, in these words: "Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof." To establish the Hebrew law concerning the Sabbath, would be to so far establish the Hebrew religion; and to establish the first day of the week as a *religious* institution would be to establish so far the Christian religion—though they have no authority whatever for keeping the first day of the week.

In the Girard will case, Judge Story has decided that persons professing no religion, or those opposed to all religion, have just the same rights that those have who are thoroughly orthodox. The rights of Agnostics, Infidels, and Freethinkers are just as much sacred under our American laws as are the rights of Buddhists, Jews, or Christians.

If the United States has any laws enforcing the observance of Sunday as a *religious* institution—or if any of the states have any such laws—let us labor with all our might and main to repeal them.

The several ecclesiastical bodies have a perfect right to pass rules requiring their members to observe the Sabbath-day as a *religious* institution, but they have no right to enforce such laws upon others—even if John Knox did travel to Geneva on Sunday and found John Calvin playing a game of ball. Martin Luther was right in advising people to dance, and to do anything they pleased—even to spit—upon that day by way of showing that the old Jewish Sabbath is not binding upon Christians.

If it be proper to number the *hours* of labor, it is proper to number the *days* of labor. If we have the right to say that *eight* hours shall be a day's work, we have a right to say *six* days shall constitute a week's work.

I have said nothing of a Sabbath or Sunday established by divine authority, because I know of none such. The stories in the Pentateuch are supposed by many to be very ancient; and we are often told that the Bible is the oldest book in the world. Nevertheless, I affirm that the

five books of Moses were not written until after the return of the Jews from the captivity in Babylon, which was only in the sixth century before the Christian era.

If we admit the orthodox chronology, Moses must have been dead several hundred years before the Pentateuch was written. The fact is, that about all the Jews ever knew they learned in their captivity in Egypt and in Babylon. I could go into an elaborate argument, and prove this to a demonstration; but I give only one fact, which summarily settles the matter. No book in the Old Testament makes any mention of the stories of the creation, the fall, the flood, or any other matter recorded in the Pentateuch, that was not written after the return of the Jews from their captivity in Babylon; for the obvious reason that these stories were previously unknown to them. George Smith, of the British Museum, in 1873 dug up the cuneiform tablets which let out the secret that the Jews got all their stories from Babylon, and that these stories were well known in Assyria for at least two thousand years before Moses was said to have been born.

So far from the seventh day of the week originating with Moses and the Jews, the fact is that the day was observed by the Egyptians, the Assyrians, and other enlightened nations for centuries before; and it is distinctly stated in the "Records of the Past" that the Acadians celebrated the seventh day of the week eleven hundred years before the Jews had an existence.

Now I ask: Is it likely that God appeared on Mount Sinai, and wrote with his finger on tables of stone just what the most enlightened nations of the earth had known for centuries and centuries before?

The fact that the seventh day of the week was observed centuries ago as a day of rest, suggests to my mind the query whether there be not something in nature, something in economics, something in physiology, which requires the setting apart of one day in seven for other than our ordinary occupation?

We are not bound to admit the religious arguments of the Sabbatarians. The question has not been settled on *religious* grounds at all—though individuals have used religious arguments. The opening or closing of the doors of the Exhibition on Sunday is not even a *moral* question. It is neither moral nor immoral, *per se*, to open or to close the Exhibition on Sunday. It is only a *local* and *temporary* question at most. It is nonsense to say that because it is a "World's Fair," we should drop everything that is American about it, and accommodate ourselves to the notions and habits of those who may visit the Fair from distant nations. We should show them how we do things. Let us drop this petty local question of a few days, and turn our attention to:

1. The repeal or amendment of all improper Sunday laws—that is, laws which may be called religious.
2. Agitate the great question of the taxation of church property, in connection with other property, for the common defense.

3. Oppose the reading of the Bible in our public schools, and the offering of prayers, written or oral, and the singing of hymns or songs of a religious character.

4. Last, but not least, let us join in that grand effort being made by the National League, for the protection of American institutions, to secure a Sixteenth Amendment to our federal Constitution, which is as follows:

"No state shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society, or undertaking, which is wholly, or in part, under sectarian or ecclesiastical control."

I close by emphasizing the fact that the Sunday opening question has been settled by the commissioners of the Columbian Exposition themselves. They were free to refuse the gift of \$2,500,000, but they most deliberately accepted it and the condition upon which it was given.

Congress did not decide that the Fair should or should not be open on Sunday, but only stipulated that if the commissioners accepted the gift, they must not use the money in keeping open a Sunday exhibition; believing, as they doubtless did, that they were carrying out the wishes of their constituents.

All this hue and cry about "favoring the views of Sabbatarians" and the "union of church and state," is an empty sound, signifying nothing.

There are my real views. I am not responsible for what Dr. Crafts has said of me. If he can swallow the above extracts from my article I am content. My record is before the people, and I am willing to abide their decision. I have no favors to ask, and am able to stand alone, if need be. I wrote and stereotyped a pamphlet on "Church Taxation" and another on "Shall the Bible be Read in Our Public Schools?" when I was president of the American Secular Union, and by these I am willing to be judged. I have just issued the most radical book ever published in the United States, besides several other *liberal* works previously printed.

If Mr. Putnam persists in saying that I am not a *liberal* and never was, and that I am "Orthodox," and hands me over to the "God in the Constitution party," he simply *does not speak the truth*, or act fairly. If because I honestly differ with many liberals concerning a matter of mere administration, in regard to the World's Fair, I am to be denounced as a traitor, we need not go to Romanists or orthodox Protestants for examples of *intolerance and bigotry*.

Philadelphia, Pa.

R. B. WESTBROOK.

SEND for catalog of our publications. Sent free on application.

Letters of Friends.

Thanks.

WORCESTER, MASS., Jan. 14, 1893.

MR. EDITOR: Find inclosed \$2 for new subscriber.
W. B. CLARK.

Five Papers Started on Their Missions.

SEWARD, NEB., Jan. 11, 1893.

MR. EDITOR: I send herewith \$15—\$5 to pay for my paper, and \$10 to pay for THE TRUTH SEEKER for five new subscribers.
Yours, LEWIS MOFFITT.

A Good Recruiting Sergeant.

OREGON CITY, ORE., Jan. 10, 1893.

MR. EDITOR: I have succeeded in getting five trial subscribers to THE TRUTH SEEKER. Inclosed find \$2.50.

Always with best wishes,

KATIE KEHM SMITH.

A Suitable Present From Friend to Friend.

TERRE HAUTE, IND., Jan. 12, 1893.

MR. EDITOR: Please find inclosed seventy-five cents in stamps for a three-months' trial subscription to THE TRUTH SEEKER to be sent to my friend of the inclosed address.
Yours for the cause,
WILL L. SHEPHERD.

A Worker for Rationalism.

WATSON, MINN., Jan. 19, 1893.

MR. EDITOR: Inclosed find check for fifty cents, for which send THE TRUTH SEEKER for three months to the new subscriber whose address I inclose. It is a small start, but I think we can keep all such for permanent subscribers. I am trying to get you subscribers and I hope you will hear from me quite often.

Yours truly, OLE ERDEM.

A Vallant Warrior in the Fight.

BALTIMORE, Jan. 9, 1893.

MR. EDITOR: Please find inclosed \$9.50 for which send THE TRUTH SEEKER to the following-named parties. I should also like my name and address enrolled on the books of the Freethought Federation of America. I am rather late for a man who has been working for the cause of Freethought for the last twenty-five years, but as the old adage says, better late than never. I have been and always shall work for the cause of liberty. If the Liberals of the United States would work half as hard as our opponents we would see a marked difference in the condition of our government. But give them rope enough and they will hang themselves.

Truly yours, J. M. KAUFFMAN.

This Missionary Makes Use of Buggies and Sleighs.

THREE RIVERS, MICH., Jan. 2, 1893.

MR. EDITOR: I am pleased to say THE TRUTH SEEKER paper that comes to my address as regularly as clockwork every passing week still holds its own admirably in giving its readers vast amounts of grand progressive scientific religion, free and Liberal thought, etc. I would like to keep each number on file, but, believing I can do greater good by placing them in the hands of other men, when I have perused each copy I lay it by until I get a goodly number, then, on some pleasant Saturday afternoon, I take them over to the main street and drop one each into selected farmers' buggies or sleighs; in this way I hope to do them and you some acceptable service.

E. D. BLAKEMAN.

An Enlightener of His Race.

PLEASANT GROVE, IDA., Jan. 2, 1893.

MR. EDITOR: I at last have obtained two new subscribers to the good old TRUTH SEEKER. It is a hard and slow process to get people educated in mental liberty, but we will get them there yet. Inclosed find \$10—\$5 for the two new subscribers, and the other \$5 for yourself or any good purpose you can put it to. You may send me one dozen of your Congressional eye-openers. I wonder if it ever occurred to Brother Putnam that the demonetization of silver was more the cause of the downfall of the paper *Freethought* than any other. It was for the reason that it made money scarce and almost impossible to get hold of, hence the

failure of the brave little *Freethought*. I did all I could for it.

With best wishes for your success, I remain,
Yours, L. C. GEERTSON.

We Will Distribute Civilizing Literature.

PENACOOK, N. H., Jan. 18, 1893.

MR. EDITOR: We are pleased to send you \$2 with liberty to use where you think it will do the most good. If not too late, it might go to help brace up the spines of those timid Congressmen, or to the bold yet gentle Putnam who seems to be close on to them.

THE TRUTH SEEKER of January 14th looks like what they call in prayer-meetings a quickening of the spirit.

I remarked to my husband that I had got a few quite interested in the paper, and he said he was afraid I should find out it would not come up to \$3 worth; and that is about the way of it. But still I mean to "try and try again." I have been sending into Vermont this winter some of the most telling pictures. This may be a fire that will catch. Sincerely thine,

MRS. J. E. MARDEN.

Description of a Numerous Class.

KENNEWICK, WASH., Dec. 18, 1892.

MR. EDITOR: I am putting up some buildings, and when I get through I think I will get a good supply of Liberal books and see if I can get people to read Infidel books along with the growth of our town.

I will send you \$5 this time—\$3 for THE TRUTH SEEKER, and for the balance you may send me suitable literature for well-educated and apparently intelligent men and women who are not informed about science and Rationalism. Though they are Freethinkers, they are too much bound outwardly by conventional church and superstition. They do not believe in the church and yet they pay their money to it. They have no taste for Liberal reading. They live a false life every day of their existence. I regard those persons as the greatest drawback to our movement. For them our biggest cannon should be planted, our strongest force made to bear down upon them, and we should educate them into Rational thought. I hope to be able to send you a good many subscribers before very long. C. A. CANTONWINE.

Comments Ridicule.

WASHINGTON, D. C., Jan. 11, 1893.

MR. EDITOR: I inclose \$1.50 for six months only, as I am, being a sailor, likely to leave the country during that time.

I have read your splendid paper about ten months, and I always look forward to its coming with delight, as I am sure to find some good reading and information in it. I certainly admire your bold and undisguised attacks on superstition and hypocrisy, and I also admire Mr. Watson Heston and his pictures of ridicule. I am sure that ridicule is the only thing that will bring a Christian to think about the absurdities in which he is thought to believe. It was through ridicule of the "Book" and its absurdities, that I became a truth seeker and investigator, and I can name many that have through ridicule thrown the "Book" and its superstitious teachings aside and followed the "Torch of Reason."

May you prosper and may you long wave the banner of Freethought, is the wish of
Your sincere friend,

WILLIAM WEST.

The Kind of Work That Indicates "Design."

Jan. 15, 1893.

MR. EDITOR: As to there being any design in the world, I think it would be very strange if there were any in it when made in such a way as the Bible tells of. That is, that God in his infinit wisdom created all things and called them good, and then though unchangeable found he had made a mistake and man was going wrong continually; and so had to cohabit with his virgin daughter to get a son who should preach in parables, and deceive—for he says that one with faith as a mustard-seed can move mountains, while any man with sense as big as a grain of sand knows that if he had faith as big as the Rocky mountains he could not move a mustard-seed with it. Then that this godship says that

if I will not confess him before men he will not confess me before his father; we are to believe all this and the fish story thrown in, and he that doubts is damned—if that is so you and I are "gone suckers sure."

Long may THE TRUTH SEEKER wave.

Yours for truth, LEVI BANCROFT.

Distributing the Pamphlet for Opening the Fair Sundays.

ADRIAN, MICH., Jan. 16, 1893.

MR. EDITOR: I have put that one hundred leaflets into the hands of different leading men and women of this city. But I could not succeed in getting a few of our best men and women to help me to anything like cash, to help me pay for them—though some of the more Christian folks would give me a damn, or if they would not speak it out, just in that way, they would think it all the same, when I would tell them that this was the first time that I ever knew the church and the saloons to be working together for the same purpose. And now, as these little leaflets seem to be stirring up the thoughtful, I have concluded to send down for another hundred, or as many more as you please for the \$1.50. Of course, this is out of my own individual pocket, but I can see just where it is going, while in the latter days of our American Secular Union, when I gave my \$5 a year to that institution I could not see where my money went, that amounted to anything. But in this case I can see that these little leaflets are doing a good work, and so I send for more, hoping that others may do likewise.

S. D. MOORE.

An Active Missionary.

CLAREMONT, MO., Jan. 8, 1893.

MR. EDITOR: For the inclosed draft please send the grand old TRUTH SEEKER as per list. I have done the very best I could under the present circumstances to procure all the subscribers I could. But this place is truly orthodox, there being three churches to a population of three hundred, and only a few brave enough to express an honest doubt.

Last winter, through the columns of our local paper, I engaged in a controversy with one of the elect, which lasted nearly six months, and finally ended by the popular bigots threatening to boycott the paper. Of course I gave them the Infidel's objection to orthodoxy and the Bible in the very best way that I could present it, and, judging by the commotion it created, scored several points, and thus sowed the seeds which I hope in the near future will bring forth "an hundred-fold."

I found the "Text-Book" and the "Bible Analyzed" works which were invaluable for the occasion. I have been a reader of THE TRUTH SEEKER for several years, and expect to be as long as I am able to compensate the Brave Editor.

Yours for Mental Liberty,
JAMES F. LANE.

Who Wants Cacti?

EL RENO, O. T., Jan. 17, 1893.

MR. EDITOR: I wish to thank some kind friend for sending me the grand TRUTH SEEKER, having received it regularly since moving to this place from Dorchester, Neb. It is looked for almost as much now as a letter from father and mother, Jesse R. and Rachel Johnson, who are very aged. I am an old soldier, and not blessed with much wealth, and THE TRUTH SEEKER as a New Year's gift was truly a thankfully received present. My son Jesse sometimes writes for the Children's Corner. He and his grandpa always read THE TRUTH SEEKER clear through, and now it is the first paper read.

We came to this place for our health, and am glad to say it is very much improved. This is a very religious city. It has five churches and twenty-two saloons and nobody knows for sure how many bawdy-houses. But for all that, it will soon be a very prosperous city. One thing I have already found out is that nearly everyone with push and vim is not connected with any church. We have no Freethinker society here as yet, but hope inside of a year to have one started.

Keep Heston, keep the pictures, and keep a sharp lookout for the sky-pilots, and sooner than you expect Freethought will conquer. If anyone reading THE TRUTH SEEKER or his friends want for ornamental flowers any of the cactus, I will send them to them for just the postage—about eight cents each, or maybe less, according to size, and not charge them anything only for postage and packing and gathering. I will surely send them their money's worth, much or little. Wishing you success, I remain,
I. M. K. JOHNSON.

A Short Biography.

BERRYVILLE, ILL., Jan. 15, 1893.

MR. EDITOR: As I have been sailing on that glorious ship of yours for some years, I have become very much attached to it. Not only have I sailed through and all over the great states of America, but also all over the Old World. Through my travels I have become acquainted with some of the greatest men of the world. I enjoy their company, and have but one way of receiving that enjoyment and that is by sailing with you.

I see in THE TRUTH SEEKER that Liberals from all parts of the country are testifying, or giving their experience. As it has become a practice and the roll-call has come round to me I will have to answer the call. I am not like some who claim to be thoroughbred Infidels or Liberals. My disbelief in inspiration has been growing stronger for many years. From my youth I have been a doubter, but did not have the courage to speak out my thoughts. I am now fifty-five years of age, and never have belonged to any creed whatever and never have had any notion or intention of joining any. When a boy I would go with my parents to church and hear the preacher speak of that endless hell where the sinner would burn forever. At night I would go to bed, pull the covers over my head, and think of that endless hell. Oh, what terrible feelings I would have! I would lie there for hours and could not sleep thinking of that awful place of torment. This hell business is one of the most damnable things which can be uttered by mankind. It has caused more sorrow, more grief, and more pain than can be imagined. I can not see how any sensible man can preach such a doctrine. It takes a soft-brained, selfish, impudent scoundrel to teach children that a just God will burn souls in hell for errors done on earth.

D. M. GADDEY.

Please Give One Answer to Prayer.

BRONSTON, TEX., Jan. 17, 1893.

MR. EDITOR: The Briggs trial for heresy is certainly a grand thing for the whole world. Just to think that a regularly organized body of educated Presbyterian ministers should in the year 1892 decide that the Bible contains some things that are not true. We Liberals may take fresh hope and courage from this decision and persevere in studying the Bible as we would any other book, applying the same reason and common sense to it that we do to all others.

The Atlanta, Ga., *Constitution*—which is, except its theology, a most excellent paper—takes decided ground against the decision of the majority in the Briggs trial, and thus winds up a tirade against that decision: "We had rather believe that the Bible is wholly related to the truth than that the men who affect 'the higher criticism' are infallible." I would like to know what the learned editor of the *Constitution* means by the Bible being wholly related to the truth. Does he mean first cousin or grandpa or what? Who, I pray, are claiming infallibility except it be his holiness at Rome?

I think that the Christians should in all kindness feel themselves bound to convince the balance of the world that their God can and does answer prayer. Just give two or three absolute tests, similar to that said to be given by Elijah at Mount Carmel (1 Kings xviii). I tell you if they would do it they could in less time than three years with the present facilities of railroads, telegraphs, and telephones convert the whole world to Christianity. They need not take this as an idle banter or thrust at prayer. Just prove beyond dispute that there is a personality somewhere

who, when a person prays to him, hears his prayers, and can, if it accords with his will, give him whatever he asks. I say in all candor and earnestness, Do this and you will convert the world in a very short time. I look upon prayer to an almighty God as the greatest power that keeps the masses in subjection to priestcraft. We ought to know the truth about this praying business. There is nobody but would willingly believe it if it was true. Now, gentlemen of the cloth, please just have one good substantial old hickory tree plucked up by the roots by prayer and cast into some river and I will be ever

Yours in the faith, J. N. BROWN.

Adventure with the Devil.

JEANNETTE, PA., Jan. 20, 1893.

MR. EDITOR: I get what I consider the most sensible and reasonable paper in existence, to the best of my knowledge, and that paper is THE TRUTH SEEKER. It is nearly one year now since I threw off the chains of superstition and became a man. Ghosts, devils, or anything in that line have no terror for me. Neither do I fear priest or preacher. As for Christian fanatics, I liken them to a dog barking at a ragman, because you cannot get any sense out of them. I study everything in the shape of Liberal reading, and the more I study the more I become convinced that there is no god. If there should be one or more he or they do not show themselves in any shape or form, or by works of any kind. There is nothing on earth or in sky to show a God's presence. Nothing happens, nothing is done, except what can be traced to a natural, human, or animal cause. The people in general give thanks to nothing for what good they themselves or some other persons have done them. And the poor devil gets all the blame for the evil that is done. But my opinion of the devil is better than that. And though I do not believe in dreams, yet one night I dreamed that the devil, a friend of mine, and I went to a dance together, and I found him a very sociable person. Indeed, he went so far as to oblige me by going home for an overcoat for me before the dance was over, as it happened to be cold toward morning, and he did not want me to catch cold. I do believe in devils, and I know seven of them in our own town—one in every church. They do more mischief than anything else I know.

In regard to the Sunday law, my opinion is that anything done in the name of the church is all right whether it is wrong or not, as this case goes to show. The Catholic church needed funds (they always do), so some of the young members got up an amateur dramatic company. Although they profess to keep the Sunday, the priest gave them permission to rehearse every Sunday, acting and dancing, with music, until they could appear before the public, and when they counted over the proceeds the leader of the company said he was ashamed to give the priest what he got because it was not over \$100. Poor fools! Such people are worse than dogs, and ought to be kept like dogs with a chain around their neck, until like the worm they perhaps would turn.

I would like to have the address of your Greensburg correspondent, as that place is only five miles from here.

Please send me these books: three "Self-Contradictions of the Bible;" three "Was Christ Crucified?" one "Infidel Death-Beds;" one "The Case Against the Church;" three "The Logic of Death;" one "Epidemic Delusions;" one "Were Adam and Eve Our Parents?" two "Is There a God?" Bradlaugh; five "Two Hundred Questions Without Answers;" "Dialog, Christian and Chinese." Inclosed please find check for \$3, and if there is anything left keep it. Yours forever against superstition, J. ADAMSON & Co.

Spiritualism and Christianity Alike Superstitions.

FLAT CREEK, LA., Dec. 13, 1892.

MR. EDITOR: Some time ago I purchased of the Oriental Publishing Company, of Philadelphia, two books called "Christianity a Fiction," and "Antiquity Unveiled." These are the first Spiritualistic

books that I ever have read. They contain much valuable information, and in my judgment attack the Christian superstition in the right place and in the right way to destroy it. They tear off the veil of allegory and mysticism and expose the sandy foundation upon which theology is built. But I regret that these Spiritualists thought it necessary to fight the devil with fire, or to fight superstition with superstition. "Christianity a Fiction," by Dr. J. H. Mendenhall, is a masterly poetical work, and I believe that the author gives the real explanation of the Christian allegories, but the book ought to be accompanied by astronomical maps to enable people to properly understand it who are not learned in astronomy. "Antiquity Unveiled" uncovers many important secrets of the church. It contains many truths and much important information which is supported by history, but the many spirit communications embodied in the work have one individuality running through them all, which proves to me that they are all the children of one brain, and when Mr. J. M. Roberts represents the spirits as shaking hands with him I think he is spreading on the taffy too thick.

The God idea is a theory to account for phenomena. The idea of living spirits of dead persons is the same.

The God of theology is a creature of man's imagination by which the theologians account for phenomena. Man created gods in his own image, in the image of man created he them. The spirits are creatures of man's imagination by which the Spiritualists account for phenomena. Man has created spirits in his own image, in the image of man created he them.

I account for phenomena in a different way. I have become convinced by a careful investigation of nature and by hard thinking that there are no entities in nature except Electricity and Matter. John William Draper said some forty years ago that heat, light, and electricity produce all phenomena. Later developments of science seem to prove that heat and light themselves are only phenomena or effects and electricity the only cause.

When two suns or worlds are pulling against each other and holding each in their orbits they revolve around a common center of gravity in vacuity and neither goes to it. So I find that truth is always to be sought in the unoccupied space lying between contending forces, and if a man goes to it and takes his stand upon it he will be exposed to a cross-fire from both the contending lines. I have found truth lying in unoccupied space, a common center of gravity around which Theism, Atheism, Spiritualism, Materialism, etc., are revolving, and I shall not attempt to stay with it and defend it, where I shall be exposed to so many cross-fires.

It is entertaining to see two superstitions, Christianity and Spiritualism, engaged in mortal combat. The latter, being the younger and more vigorous, appears to be getting the best of the fight.

P. F. SHUMAKER.

The Design Argument.

Jan. 15, 1893.

MR. EDITOR: Please permit me to say that I have read your article on design with interest and profit. I have been much gratified by the kindness manifested by some of the readers of THE TRUTH SEEKER. I have received three postal-cards, nine letters, and eighteen pamphlets from persons no doubt concerned in my psychic welfare. I think that your very full and rich elaboration of the evolution theory does not in any degree whatever tend to disprove the existence of an intelligence coeval with matter. I am simply led to conceive of matter as being thus endowed because to my mind it seems absurd to think of an unintelligent ocean of matter (taking any definition) moving from cycle to cycle and all of this without thought. I have hence come to the conclusion that intelligence is a necessary property of matter. I do not mean to say that I believe that this intelligence is a certain malignant or kind spirit watching over us like the orthodox God. I have already briefly stated my reasons for this belief and until I can see some logical reason for

the change shall not be able to think otherwise. As to the chief question I have no more to add.

Will you let me add a few words for the benefit of some of those who wish to help me to think out the problem? One kind soul tells me I am in a rut and then demonstrates that he is in a rut himself by again cracking the old chestnut, Who made the designer? My answer precedes in this article.

There are just two ruts in which this god question can move: first, the man-god; secondly, pure Atheism. Now, as I know of no one entertaining ideas exactly like my own, I hope my brother will think better of his statement. Another good soul sends me a copy of "Evolution of Animal Life," by Rossiter W. Raymond, Ph.D. I knew this gentleman to be a recognized authority, and so this morning I took my position in my easy-chair, book in hand, with a determination to learn—and with a feeling of heartfelt thanks to the donor. On page 143 I read with some surprise as follows: "Evolution does not exclude the divine agency, but simply presents a process in which that power may act as truly as in the process of birth." Again: "In short, the whole controversy can be carried on perfectly well by Atheists or by Theists on both sides; and the *odium antitheologicum* as well as the *odium theologicum* is quite out of place in it." This position is made still stronger by further comment. Had my good brother read it himself he would not have favored me with the copy.

The point is that evolution surely does not controvert the idea of a superintending intelligence, but it is only a plan of creation instead of a discussion concerning an author. Although apparent breaks occur in this plan, still the whole presents an unbroken cycle of everlasting development. Upheavals come and the work seems retrograding. Yet time shows it to be a part of this intelligent design, ever arching up higher, throwing its banners of prophecy still wider, so evolving the predestined ultimata of design—that even man may at last predict the future by observing plans of Nature's laws of the past. The view, then, that is presented by this panoramic advance (I do not like *dynamic*) seems to me to warrant the presence of intelligence. Fraternally,

B. R. ANDERSON.

Denunciation of the Fair Despots.

BELVIDERE, ILL., Dec. 19, 1892.

MR. EDITOR: It begins to look as if those who propose to attend the World's Fair are not to have any right or title therein, and that their interests and wishes are not to be consulted at all, but that it is to be run in the interests of saloons and other vicious institutions under the guidance of Sabbathites of antiquated intellects. Too late we find that by a combination of saloonists and Sabbathites the Fair gates have been bought, with the assistance of a lot of long-eared statesmen, for the sum of \$2,500,000. And now railway managers tell us that they mean to charge us full fare except that on slow trains there will be a discount of twenty per cent. That means that if we are willing to be shipped in on cattle trains like hogs they will throw off twenty cents on the dollar. One would reasonably suppose that if they mean to treat us like hogs they would be willing to take hog prices. Now, do the Fair managers take the people for fools to suppose that in these enlightened days they will submit to be loaded around by any combination of Puritans and rum-sellers? Do they think that they can slam the gates shut in our faces and drive us like sheep into their churches and saloons whether we will or not, or take our choice of wandering aimlessly up and down the streets of Chicago or sweltering in hotels and boarding-houses all day? Do the Sabbathites imagine that they can thus deliberately swindle us out of our time? Do railway magnates think they can do the same with our money? Do they really think that we are so very innocent that we won't kick? If they do, then they will find themselves grandly mistaken. Now, we can easily understand why saloonists and owners of disreputable dives are in favor of Sunday closing, for it

means to them an immense sum of money that they will get from the multitude in consequence of their being shut out of the Fair; but what object the Sabbathites have in view is hard to say, unless it be that the more damage the devil does the more employment it will give the parsons in repairing the damage. But on the constitutional grounds of equal rights and privileges to all men we defy them to produce the ghost of a reason. Do we attempt or even wish to compel them to go to the Fair on Sunday? Not at all, for we cheerfully accord to them their full constitutional privilege of spending the whole day in church if they want to, or if they prefer they can spend it in any saloon or immoral dive if they want to, or they can spend all their week-days in either church or saloon, if they want to—we will not interfere with their taste or privilege a mite. All that we ask is that we shall not be compelled to accompany them in their choice of pleasures. All that we ask is that we be given the same constitutional right that we accord to them of choosing our own way of enjoying ourselves on Sunday. But the Sabbathites are determined that we shall not choose our own way of enjoying ourselves that day, and to make doubly sure that we shall not they have secured control of the Fair gates.

Well, what are we going to do about it? If everyone who feels the gross injustice of this Sunday-closing scheme will do as I propose to do, we will do just this: We will give the Fair a good letting alone. The Sabbathites can devote one of the immense buildings to prayer-meeting purposes, the saloonists can set up their saloons in another, and they can mutually comfort each other, and pray and drink whisky to their heart's content, and we will not molest them. They and their Fair can all go to Halifax for all we will interfere. We will let them know that though they may be able to shut us out of the Fair, they will never be able to make us go there. Now, I had set my heart upon attending the Fair and spending on it considerable time and money. My plan of doing so was this. I find that my business occupation is of such a nature that I must attend to it five days in the week. In a pinch I might make four days do. So I proposed to go in on Friday night, enjoy the Fair on Saturday and Sunday, then come home on Sunday night, and attend to my business the rest of the week. By repeating this process at different times during the summer I would be able to see a good deal of the Fair. Of course, to economize my time I would want to get access to the Fair on Sunday, and to economize my cash I would want cheap rates to the Fair; but if the Fair and railway managers propose to beat me out of both then I shall be compelled to abandon my purpose, and instead of going to the Fair to spend money I will stay at home and save it. Now, I am certain that there is a vast multitude of people who are situated exactly as I am, and will do exactly as I propose to do if balked in their purpose. Now, we will not do this from any design to boycott the Fair, but from necessity, and a determination to save our time and protect our pockets from any combination that proposes to beat us out of either. We have petitioned and petitioned, but alas, to no purpose! For a lot of narrow-brained Puritans whose befogged consciences will not allow them to enjoy in a pure and common-sense manner the day called Sunday, are determined (dog-in-the-manger like) that no one else shall enjoy it, and so for the sum of \$2,500,000 the Fair managers have yielded to their wishes. It is certain that the managers have made a bad bargain. Far better that they had spent that much less money and remained unfettered. Then by opening the gates on Sunday they would have perhaps doubled their receipts; and have better pleased the majority of the visitors and lessened crime and immorality by furnishing the masses a more healthy place to spend Sunday than in grogshops and other vicious places. But if it is now too late, and if the Fair managers conclude to persist in their blunder, then they must expect the most stupendous failure on record.

ROBERT SWAIL.

Children's Corner.

Edited by Miss Susan H. Wixon, Fall River, Mass., to whom all communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Walt Whitman.

The voice of the singer is mute,
And broken the string of his lute.
He's passed from our calling and ken,
From the poor crowded lives of men,
And the world is lonely to-day,
Since he's laid in silence away.

But we whom the singer has blessed,
Whom he gave his brightest and best,
We, heirs of all good that has been,
Whom he dowered with wealth of his pen,
We know that our bard cannot die.
Though silent and quiet he lie.

He sings in the voice of the breeze
As it whispers and plays through the trees,
He sings in each jubilant note
That swells from the meadow-lark's throat,
In the hum of the bees passing by,
In the blue of the deep summer sky.

Though hidden away from our eyes,
In the great heart of Nature he lies
And sings for us still in her voice,
Bidding all with her gladness rejoice.
Nor grieve for the days that are past,
But trust to her wisdom at last.

For the great and the small upon earth,
All the life that her life brings to birth,
Go back to her bosom at length,
Go back in their weakness or strength,
And she folds them in silence away
To rest after life's busy day.

None can say on what morrow they wake,
Nor the paths that their parting feet take,
But the worst of the earth and the best
All must pass to this calm, dreamless rest,
So it cannot be evil I think,
This hemlock, which all men must drink.
SHARLOT M. HALL.

Birthday.

TO GEO. M. DAVENPORT ON HIS SEVENTY-FIFTH BIRTHDAY.

I am content
To let the added years
That come to me
Roll back into the past so far,
That memory
Can only find along the shore
Some perfect shells and nothing more.

I am content
That seaweed, bits of wreck,
And pebbles gray,
Drift out of sight into the sea.
For them to stay
Would be to cherish grief and pain,
I would not, must not, feel again.

I am content
That none of life
Can ever be
Lived o'er with selfsame throb and thrill.
Nevermore to me
Will former song, or book, or toy,
Trill the same measure of my joy.

I am content,
For age upon this heart
Can never creep.
And when, at last, in stillest night,
I seem to sleep,
A birthday comes to me in truth—
The gift it brings—immortal youth!

One World at a Time.

It is quite enough and contains all the material with which we are able to cope. It is of vital importance that we engage in doing the work that lies nearest at hand. And it is not necessary that we waste our precious time in discussing whether we have immortal souls or not. If we have and they are destined to live on for countless ages, it is all right. If such is not the fact, we have no need to worry, and the one dispensation of nature is as beautiful and correct as the other. The eternal laws of nature are as worthy as they are inexorable, whether they suit us or suit us not. Our place for the present is here. Whichever way we turn many wrongs confront us. Work awaits us everywhere. Silly superstitions, a foolish and ignorant caste, a great deal of bigotry and intolerance, exist all over the world. Ignorance prevails, and many grope in darkness. Theft, arson, murder, and many high crimes and misdemeanors take place daily. This world should be a far better place than it is. It requires the mite of your help and mine to make it so. A hasty glance over the array of reforms before us is quite sufficient to show that

One world at a time is all we can manage; More would result in a great disadvantage.
S. H. W.

Square.

I have not kept my square; but that
Shall all be done by rule.

I think many of us are like Shakspeare—we have not kept our square—have not done the square thing, the right thing, the best thing, at all times; but we will keep trying to live more and more up to the rule of squareness and bestness.

The carpenter could not build a good house without his square, and neither can we build a good life unless we square our conduct by good rules. Be honest, true, and square.

A great many of our games are played on boards laid out in squares. We have public squares of green grass and trees in cities. Then there is what is called the "magic square"—a series of numbers in a regular progression disposed in parallel and equal rows in the form of a square, so that each row taken vertically, horizontally, or diagonally shall give the same sum, as:

2	7	6
9	5	1
4	3	8

AUNT ELMINA.

A Queer Pet.

At the Valley Falls home of Mrs. Elizabeth B. Chase, the reformer, well known in this city, there was recently a visitor that attracted great attention. It was a pet butterfly, which was with Miss Abby Gove, who lives at Hampton Falls, N. H., in the house where Whittier died.

For several summers past, previous to his death, John G. Whittier passed the season at Hampton Falls at the old Gove homestead. The only member of the old name now left there is Miss Abby Gove, to whom Whittier was greatly attached. The day following Whittier's funeral, which service was held in the old house, Miss Gove opened the windows of the quaint, old-time "keeping-room," and following the burst of sunlight and summer breeze came a large golden-brown butterfly. It lighted on the casement, its pulsating wings a bronze dazzle of color.

Miss Gove gave the tiny guest welcome, and left it to enjoy its rest. The following day it was there just the same, and it flew about the room making light, graceful poises between its flappings. Three days passed, but the butterfly remained. On the fourth day Miss Gove took it, with gentle touch, putting it outside the window, thinking perhaps it might have forgotten its way to liberty. But on the next day, when the window was opened, the little guest came back. Twice afterward it was put out but it invariably returned.

Miss Gove then took a plate and one of the old-fashioned wire screens, such as are associated in one's mind with the cheese-dish on the farmer's dinner-table, and taking the butterfly she put it on the plate, covering it with the screen. It seemed contented and happy. Food was required for it, so its owner bought a toy cup in which she mixed honey and water, and this the tiny insect evidently approved. A new cage like that used to house canary-birds was bought and around it a piece of fine wire netting placed. This is the butterfly's permanent home now.

It has learned to know and to be fond of Miss Gove. When she opens the door of the cage the butterfly poises at once on her outstretched hand, and while there makes a purring noise, exactly similar to that of a contented kitten, only of slightly less volume of sound. If anyone comes near Miss Gove the insect flies away, seemingly much perturbed, but when the stranger withdraws it returns to her hand, resuming its happy purr.

Its mistress now always feeds it. Its method of absorbing its food is this: The cup of honey and water being held in the hand of Miss Gove, the butterfly lights on her finger and runs out a needle-like proboscis an inch and a half long; this it thrusts into the liquid, curling it around on the surface of the substance; then it

thrusts, with quick strokes, the end of this natural tube into its mouth. When it has eaten all it wants, the proboscis is drawn in, and it is then the purring is loudest.

Correspondence.

AUSTIN, NEV., Jan. 16, 1893.

DEAR MISS WIXON: Seeing our cause is speeding on I thought I would try to make it speed a little faster. With the help of Ingersoll, Heston, Wettstein, and others, we will make our mark in the world. Where I live some are afraid to express their belief, but I am not. I never waste my breath with any of the pope's followers. They say, "You will be damned if you curse the priests." Well, to tell the truth, if there was a God, and if he came before my eyes and said, "Here I am," I would not worship him. I am going to be independent as I live. My teacher at school is one of the lambs, and is always talking about his one-horse God, but will never convert me. If we have a majority for president in the future it will be by hard labor. I have the complete works of Shakspeare, but in all the works no God is apparent.

My father has many debates, but not one of the holy can solve one of God's problems.

Well, with good luck for the New Year I will close the letter I shall have to answer in the resurrection for.

Yours for truth, HARRY MOSS.

[Always be brave and independent—true to the right as it appears to you. Every day we are more and more proud of our boys and girls. Their hands are to uphold the banners of Freedom when older hands drop them.—Ed. C. C.]

LEWISPORT, KY., Dec. 22, 1892.

MISS SUSAN H. WIXON: I believe it is true, as said, "old folks like to talk of themselves." When I was a child, my good mother joined the Presbyterian church. After a while she concluded to have her children baptized. I was the eldest. When they commenced to make the little ones cry, I got my eldest sister by the hand; away we went to the garden. They sent our old nigger man, Uncle Ben, after us. We hid in the grapevines (much like Adam and Eve, I ween). Uncle Ben came up. "I will tell them I can't find you," he said—the best lie I recollect now. As I think at this age of seventy-eight it is a misfortune to tie a string on mind or neck. When we join a creed we make our last will or testament; it is a good deal like having your life insured, paying some corporation to take care of your money, which prudence would care for so cheaply. Just so, if we do what is right, we never need repentance. Repentance can never put anything where it was before. The clergy talk much about the stool of repentance. I hope our children won't need that stool. Go ask that tender woman when this stool was an easy seat in church or out of it. A misguided confidence! As for us her mistake, if she made one, can't hurt us, but it puts money in the pockets of the corporation called fathers, unmarried, and reverend. Why are they reverend? Are they not made of the same clay as the rest of us? The world seems to be weighted down with titles, but whoever deserves the title of honest child will most surely desire to be an honest man or woman, whose walk will be erect and whose step will not be weighted down with dreams of fear and cowardice. Stand erect, little children, keep out of debt. Debt never added to a solitary comfort of mankind. You were not born in debt. You could not contract so heinous a crime. No state can morally contract or aid so great a misery, adding the dogma of church to state.

GEORGE SMITH.

FENTON, MICH., Jan. 16, 1893.

DEAR MISS WIXON: I thought I would write a few lines to the Corner, if you would let me in.

I live on a farm of one hundred acres, five miles south and east of Fenton. My grandfather has taken THE TRUTH SEEKER for nearly thirteen years; and we have the numbers of five years bound. He has taken THE TRUTH SEEKER so long that he thinks he cannot do without it. I always read the Corner and enjoy it very much. I, as did Gertrude, missed you from the Corner, but enjoyed the pieces about your voyage. I will now tell you what I received for Christmas: I got a gold watch and chain, gold eardrops, a violin, an autograph album, a lovely little purse, a book, a handkerchief-box, and a necktie. What did you get? Grandpa gave me my watch and chain. I have always lived with him and always shall unless something happens more than I know of now.

The other day a lady friend of mine was here and we got to talking about Christianity and about being posted on the Bible. She said she had read Genesis and got so disgusted she stopped. I did not get it all read; I read to where the world

was made out of nothing and then I stopped. That was too big to swallow—don't you think so? Well, Miss Wixon, if you or any of our Liberal friends come to Michigan I should be pleased to welcome you or them. I have one of your good books entitled "The Story Hour," which I have read a good many times. I also like Helen H. Gardener's works. I have two of her books; one is "A Thoughtless Yes," and the other is "Is This Your Son, My Lord?"

Bertha E. Weed, please ask your grandfather if he remembers a man that used to live in New York by the name of S. H. Ellinwood. Tell him the same gentleman still remembers him yet and he enjoys your letters very much.

Well, I will close for fear of that dreadful waste-basket. From WILD ROSE.

[We are pleased to get such a nice letter from a "Wild Rose" in the winter. She must be quite a favorite to receive so many beautiful presents. We were remembered by many friends in useful, substantial, and ornamental ways, but the love that accompanied the gifts was more valuable than all.—Ed. C. C.]

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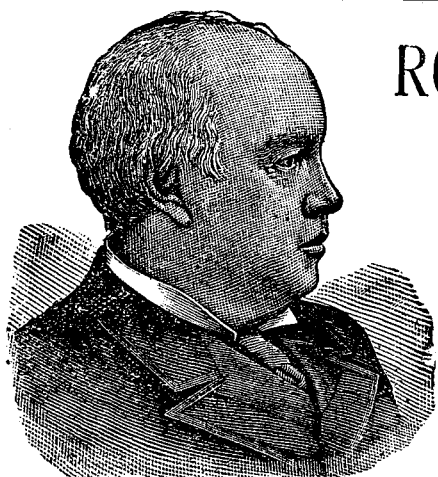
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IN the broadest sense, Evolution is the theory that all the varied details of the universe are the result of a gradual development from simpler conditions, through the working of the laws of nature which now surround us. Worlds, minerals, plants, animals, man, language, morals, laws, literature, arts, and sciences, as they exist to-day, are the outcome of the unceasing successions of cause and effect that have taken place, through the preceding ages, in accordance with natural law. But the term as popularly used refers more especially to life, and in this sense, Evolution is the theory that all existing forms of life have been produced from simpler forms by a gradual process of change. Instead of an unchangeable universe continuing just as it was first created, the Evolutionist, seeing constant variation in each kind or species of plants and animals, has learned that these variations may increase, until, in a long course of natural descent, forms are produced that appear to be distinct species. In the breeding of domestic animals and in the crossing of plants, such marked differences result in a short time, that it becomes certain such variation continued through a long period would produce forms appearing to differ in kind from their ancestors. It is therefore seen to be both possible and probable that all existing forms of life have developed from a few simple forms, or even from one form, by slow processes of change continued through vast ages.—*Robt. C. Adams.*

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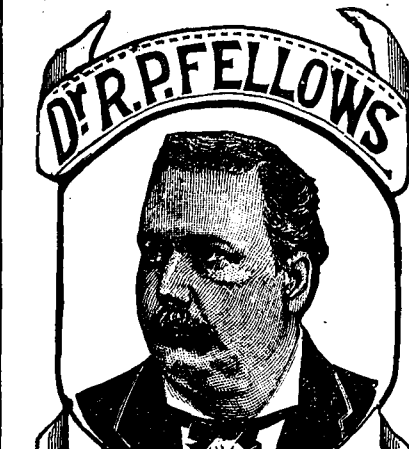
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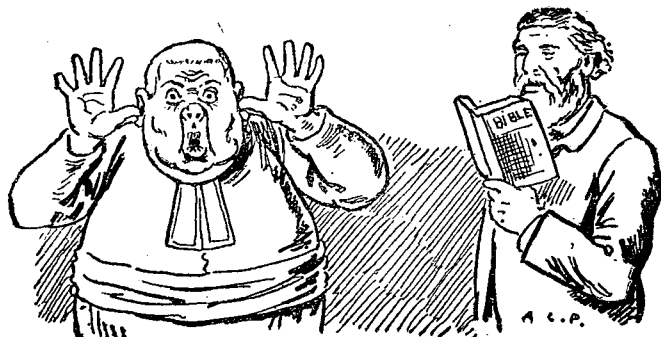
Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.—Jere. xiii, 13.

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News of the Week.

THE New York city rabbi who was expelled for eating ham, in revenge accuses the president of the congregation of robbing the synagog poorboxes.

THE Catholics of Italy are petitioning in large numbers against the bill for giving the civil marriage rite precedence over the religious ceremony. The measure was rejected by the senate in 1880, when a hundred thousand Catholics petitioned against it.

IN Ireland the province of Ulster has again been holding great meetings and announcing its unalterable resolve not to submit to a Dublin parliament. A million and a half of Irishmen, mostly Protestants, are now again protesting against the rule of the priests.

AT Des Moines, Ia., the 25th ult. was like a Sunday. The revival meetings conducted by Rev. B. Fay Mills had reached a climax, and the business houses big and little closed and the people united in religious services. The conversions for that day alone numbered hundreds.

THE Catholic congress at Quito, Ecuador, resolved "That the Supreme Pontiff has received his authority, not from man, but from God, and ought consequently to enjoy perfect independence and absolute liberty in the exercise of this authority, and should not be in any way dependent on any earthly power."

THE prime minister of Spain has yielded to the loud cry raised in all parts of the peninsula by the people of all classes, including bishops of all dioceses and nobility, religious confraternities, and workingmen's clubs; he has consequently assured the nuncio of his holiness Leo XIII. in Madrid that the Protestant New Temple shall not be opened until all exterior signs of every kind to attract attention have been removed. All this means a delay of some months, besides a considerable expense in the radical alteration of the facade.

IN Holy Russia the sufferings of the people are growing worse than ever. The misery from want of food and fuel, and from epidemics of all kinds, is indescribable. A foreign consul at Odessa writes that the "people are dying off as flies die at the end of summer." Commercial prospects have been looking blacker each month since the Jews were expelled in deference to Christian fanaticism. The government is uneasy over the bankruptcy of many prominent houses. "We find ourselves," says Count Bobrinsky, "face to face with a bad harvest under worse circumstances than last year."

JAMES G. BLAINE died at Washington, D. C., on the 27th ult., of kidney disease, complicated with tuberculosis. The immediate occasion of death was heart failure. His mother was a Catholic, and he was baptized as one, and served mass in church as a boy. When he reached manhood he joined the Presbyterian church. He was a regular attendant at his church, and during his illness was visited regularly by his pastor, Rev. Dr. Hamlin. His last spiritual conversation was with that clergyman. "He died," say reports from Protestant sources, "a firm believer in Protestantism." However, Catholics are claiming him. As one instance, the last issue of the New York *Sunday Democrat*, a Catholic paper, says: "We have good grounds for believing that Mr. Blaine was restored to membership in the Catholic church before he died. The visit of Cardinal Gibbons to Mr. Blaine's house during his illness, and the fact that Father Sherman, S. J., appears satisfied with the spiritual condition of his distinguished relative, seem conclusively that the wanderer returned." Editor Michael Walsh of that paper also prints a letter from Ellen E. Sherman to himself touching Mr. Blaine's religious feelings. It is in part as follows: "You are right about my cousin, Mr. Blaine. He was baptized a Catholic and was a good practical member of the church until he entered a non-Catholic college. Like others he became indifferent and fell away from the faith of his sainted Irish mother. His marriage with a non-Catholic lady, and, I suppose, his ambition, led him to attend the Presbyterian church at Augusta, Me. He is a strayed sheep, and at heart a very good man. I have every hope he will die in the faith." Mr. Walsh said to a reporter: "I believe Mr. Blaine died a Catholic, and I believe that all his life his heart was with the Catholic church. That he had returned to the church is manifest from the fact that Cardinal Gibbons was summoned to his house during his last illness. Such a call means something. A priest at such times is not called from motives of friendship alone." Mr. Walsh said he had known the Blaine family for many years, and from private information his belief that Mr. Blaine died a Catholic had been strengthened so that he had no doubt about it.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 20. No. 6. {PUBLISHED WEEKLY.} New York, Saturday, February 11, 1893. {28 LAFAYETTE PL.} \$3.00 Per Year.

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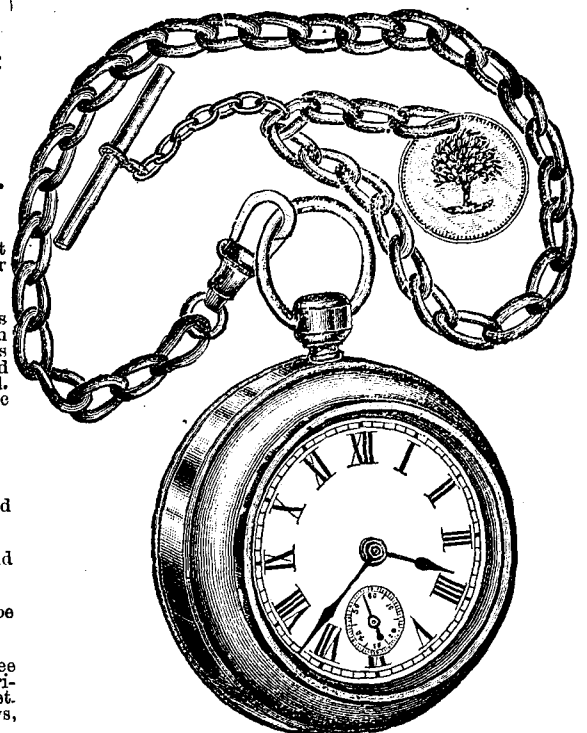
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Yours truly,
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FOUNDED BY D. M. BENNETT.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Existence of a God.

We will answer the remaining points in Mr. Anderson's letter asserting the existence of a God.

Mr. Anderson says, in THE TRUTH SEEKER of January 7th:

"You speak of tracing things to natural laws. Does it never strike you as being absurd to speak of there being a law without design?"

We are at a loss how to interpret this remark, except on the supposition that our friend misunderstands the word "law." We will, at any rate, reply to it on the line of that supposition, for we know not how to treat it otherwise; and at all events the misconception of the term *natural law* is common, and a correction of it will come in usefully in the cases of many into whose hands this paper will fall. One meaning of the word "law" is: The command of a superior to an inferior; a rule or order of conduct established by authority; an edict of a ruler or government; an expressed regulation; a decree. Here law involves the idea of personality. But in the phrase "law of nature" the word law has a meaning totally different. It here means the order in which natural facts occur. A law of nature is an unvarying order, method, condition, or relation in which things happen. For instance, it is a law of nature that "Every particle of matter attracts every other particle of matter with a force proportional directly to its mass and indirectly to the square of the distance." For another instance we may take the law of fluid pressure: "At any point in a fluid at rest, the pressure is equal in all directions." That is, these facts are connected in order of existence, so that when we find one of them, we shall always find the other. The confounding of these two meanings of the word law—viz., *human command*, and *order of occurrence*—is not at all uncommon. For the word in its latter sense George Henry Lewes in his philosophic writings attempted to substitute a term which should not be liable to this confusion of signification. In his "Problems of Life and Mind" he says:

"By one of the illusions into which Philosophy easily glides, a Law of Nature is supposed to hold a position with respect to natural objects which is analogous to that held by a legislative enactment with respect to social life. Laws are a kind of wise police keeping Nature in order. How far the connotations of Language inevitably transfer this conception of the regulation of conduct to the regulation of Nature, it may be difficult to say; but

the fact is that, having once named Process by the word Law, we have great difficulty in keeping the two conceptions distinct. Even careful writers are apt to express themselves ambiguously on this point. . . . Strongly impressed with the mischievous tendency of its suggestions, I was many years ago led to propose the abandonment of the word Law in relation to physical phenomena; but I soon found that the reform was impracticable; the word is too deeply rooted."

Natural law is simply *order*, or uniformity. The fact that we find everything pervaded by the quality of order or uniformity does not evidence a God. If we find anything at all, it must possess *some* quality. The quality of order or uniformity has no more weight as Theistic evidence than the quality of—say, relation, or quantity, or generality, or particularity, or number, or changeableness, or durability. Here are some syllogisms of exactly equal degrees of logicalness:

Certain things are always attended by certain other things; therefore God.

Certain things are always attended by certain other things; therefore a dog has ten tails.

Certain things are always attended by certain other things; therefore what's yours is mine.

Another conception which our correspondent seems to entertain, is that all the natural causes which scientists industriously point out for everything are but *secondary causes* passively handled by an intelligent *First Cause* to the production of the ends which he chooses. This notion is that all the processes of world-formation, of natural selection producing the faculties of living creatures, etc., which we have been naming over, are but the *means* which a God has employed, and not sufficient causatives in themselves. Our correspondent's words are:

"Evolution surely does not controvert the idea of a superintending intelligence, but is only a *plan* of creation instead of a discussion concerning an *author*. . . . What you overlook is the underlying cause of all things—not the proximate causes, which often a mere child could comprehend."

Our correspondent seems to us to have an inexact idea of what *cause* is. We think that he would do well to examine the notion of *cause* until it has become to his view perfectly clear and accurately defined. The cause of an event is not superior to an event itself in any such quality as occult power or mysteriousness. It is as simple and natural as the effect. Its only bearing on the effect is that of order in time. When it occurs, the effect occurs. A cause of a given event is: Some other event, which happening, the given event happens; and which failing, the given event fails. It is: The entire aggregate of conditions, of whatsoever nature, which being present, the given event follows. When we have observed a particular event always following a certain other event, or aggregate of conditions, we for convenience desire some term to designate the earlier event or conditions, and choose the word *cause*. The relation between the two is nothing more than that (here we suppress some trifling qualifications) of *succession in time*. It is supposed by many that there is involved something more than this—some interior *power* by which the one event has brought about the other, and which we should try to discover. But modern positive science has abandoned the notion of such a power or quality, and occupies itself solely with ascertaining the *order* in which events occur. Now, when we find the existence of the world preceded by certain natural conditions, we are to pronounce these natural conditions the cause, the competent and sufficing cause; search for any mystic or supernatural influence by which they are enabled to produce the

succeeding events is fruitless and unmeaning; and here we are to rest—except that when we wish we may look on these causes as being themselves effects of other causes, like them in being perfectly natural, and seek for the causes of *them*.

The fact that discoveries have so far extended only a certain distance back, can, we should say, be no more used to prove the existence of a God than it can to prove the existence of anything at all else. We fail to see how this fact tends in the slightest degree to indicate the existence of a supreme Soul or Intelligence. It seems to us no more sequent to say:

We have as yet explored only so far back: therefore a manlike being—

Than to say:

We have as yet explored only so far back: therefore all was created by a beast with seven heads,

Or than to say:

We have as yet explored only so far back: therefore the owl and the pussy-cat went to sea in a beautiful pea-green boat.

There is, however, something that we *may* legitimately infer from the result of our tracing back the course of cause and effect. As we have found only natural causes as far as we have gone, we may infer that we shall find only natural causes as far as we shall ever go. We have so far found for every event (except, of course, those events admitted by both sides to be caused by men or other animals) a cause which is not an intelligence like the human, so we generalize, as we have a right to do, and lay down the law: *All* events (with the exception noted) have causes which are not intelligences like the human. The Theists, however, absurdly turn this about till they have got it just the opposite of what it was, saying: We have so far found for every event a cause which is not an intelligence like the human: hence, all events have causes which *are* intelligences like the human. How would these Theists like this kind of reasoning carried out in anything else?—for a taste:

We have so far in every case found it disadvantageous to throw our pocketbook away in the street: hence in all future cases we shall find it advantageous to throw our pocketbook away in the street.

Or—

We have so far in every case found flour, yeast, water, and heat combined to produce bread: hence in all future cases we shall find them to produce ladies' and gentlemen's wearing apparel.

As to an intelligent *first* cause, which our correspondent affirms by the names of "author" and "underlying cause," it seems to us that there can be no such thing. For science, proceeding upon experience, has felt justified in laying down the axiom, Every event that had a beginning had a cause. Now, the consciousness or nature of God could not have been the same after he had conceived the design of creating a universe, or begun to act upon it, that it was before he had conceived that design, or begun to act upon it; this change in him must have had a beginning at some particular time; hence it must have had a cause; hence God is subject to cause; hence he is not a *first* cause.

Here is as good a place as any to note the tendency of Theists to consider as a god, and erect into a hallowed and worshipable eminence, whatever natural principle scientists have at the time being found to be the cause of a great number of phenomena. As just at present science has rendered *force* about the most prominent and talked-about thing, we find Theists ascribing that attribute to

their god in preference to the quality of *spirituality* which was formerly their favorite. Now they more often talk of an Ultimate Force, as a First Cause, than of a Universal Soul. *Gravitation*, too, since the wide generalizations of science have discovered that principle to be the cause of so very many phenomena, is becoming popular in the distinguished role of God. A clergyman the other day declared in his pulpit, "Gravitation is God!" If, as seems to us, our correspondent is bound, willy-nilly and hob or nob, to call some natural principle or other by the joy-giving name of God, and adore it, we should think that he may as well try this of Gravitation as any other. Gravitation is about as far as we have got. It is a wide-swaying power. Just what would be the articles of faith and ceremonies of a sect started for the worship of Gravitation, we cannot at once say. However, the process of becoming godlike as much as possible, we should conjecture, would in this religion consist in growing to exercise all the gravitation possible, *i. e.*, increasing in girth and jolly plumpness. To the extent of doing our best to fulfill this requirement of godliness, we are willing, if any such sect be founded, to be counted a disciple.

Lately, our correspondent seems to be verging toward Pantheism, the doctrine that everything is God. We hardly know what to say to this. In books written against this notion the argument most common is that directed against what the writers call the absurdity of supposing that a Supreme Being would be pleased to go through all the disorderly and convulsive processes of this earth's generation finally to reach his highest level in so faulty and self-antagonistic a race as ours. We may leave it to everyone to look into this matter for himself—to gaze out upon the doings of the world around him and try what fortune he may have in fitting them to his conception of a divinity. He may, as we will now, turn to the newspapers at his side and see how the latest ongoings of the race or the world appear viewed in this light. Here in one journal, for instance, we find God catching himself in a trap. In the form of a grocer, God had often missed goods from his store. Reflecting, with the sagacity which we have often heard attributed to him by his admirers, that the loss proceeded from nightly thefts, he one evening set a huge trap by his counter so that the floor when trodden would give way and precipitate the intruder into the trap's jaws. The Lord was, it turned out, correct in suspecting himself of the roguery. For when he entered the store next morning he found himself securely caught in the trap. On another page of the journal we learn of his having, in the form of the late comet, scared himself, in the shape of some Carolina negroes, pretty nearly to death. All matter *may*, as Mr. Anderson supposes (*THE TRUTH SEEKER*, February 4th, page 75), be intelligent, but surely he ought to admit that it cannot be *very* much so. The next incident which we come across is that of God being found by a policeman trying to get into a wagon standing in the street to sleep overnight. This was on a bitter cold night, when the tramp, in whose form the Creator was engaged in this transaction, would infallibly have been frozen. Before leaving this incident it is our duty to add that the tramp was prevented from accomplishing his aim, so that our readers' feelings may be set at rest and not left under the disquieting apprehension that God is dead. A corner of the paper which we have been scrutinizing is occupied by an account of God in the shape of a cat watching for himself under the character of a mouse. Merely remarking—for in the latter form the deity had been gnawing some book-covers very annoyingly—that we hope God will succeed in meeting himself, we will bring this article to a close.

In another issue we shall speak to the one point yet remaining out of those offered against us by Mr. Anderson. This is: We expressed a belief that the writings of Darwin, Spencer, Haeckel, Bain, Mill, and Büchner would lead him to "find a call for a designer no longer." He replied that it was unreasonable to expect that these writings should so affect him, and that the authors were not

Atheists themselves. We will then show why we made the above-named supposition, and what was the belief of those men.

Some Handsome Premiums.

To induce new subscriptions and prompt renewals on the part of our friends we make the following handsome premium offers:

For \$5.00 we will send *THE TRUTH SEEKER* one year (\$3.00) and "Paine's Great Works Complete" (3.00). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5.00 we will send *THE TRUTH SEEKER* one year (\$3.00) and "The World's Sages, Thinkers, and Reformers" (\$3.00). By D. M. Bennett.

For \$4.50 we will send *THE TRUTH SEEKER* one year (\$3) and a cloth-bound copy of "Bible Myths" (\$2.50).

For \$4.50 we will send *THE TRUTH SEEKER* one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send *THE TRUTH SEEKER* one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send *THE TRUTH SEEKER* one year (\$3) and a copy of "Old Testament Stories Comically Illustrated" in cloth covers (\$1.50).

For \$3.50 we will send *THE TRUTH SEEKER* one year (\$3) and "Old Testament Stories Comically Illustrated" in board covers (\$1).

This is a splendid opportunity to obtain books which every Liberal desires to have at an exceedingly low price. Old and new subscribers can avail themselves of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

Acknowledgments.

We gratefully acknowledge the receipt of the following sums presented to us to push ahead the work of Freethought: E. B. Foote, Jr., \$5; M. E. Atwood, \$1; Mrs. M. A. Jerome, \$50; N. C. Creede, \$4; Edward Butler, \$1. This is the second time Mr. Creede has done this thing to us recently, and Dr. Foote is doing it several times a year to somebody. These amounts are exceedingly useful, for there is always some one willing to distribute Liberal papers but too poor to pay the necessary expense, and such we supply liberally. In this way many people in many localities are reached who otherwise would never know the light of reason.

Colonel Ingersoll on Abraham Lincoln.

Colonel Ingersoll will lecture at the Broadway Theater, Broadway and Forty-first street, on Sunday evening, February 12th. He will talk about Abraham Lincoln, and all who have heard Mr. Ingersoll speak of this great president know that a great occasion is before them. We advise an early purchase of tickets to avoid the speculators.

We hate to mention it again, but we sadly need the money due us from subscribers whose time has expired. We want it badly, and we want it right off in order to pay bills long past due. These bills were incurred in furnishing the paper to these negligent readers, and they will only show a fair spirit in remitting at once. Friends, do not force us to again ask for this. It is but a small sum to you individually and none is so poor that he cannot pay it, but the aggregate is a large sum to us and just what we want to make us square with the world.

The *St. James Gazette* has been chasing Salvation Army Booth up, and finds that he has used the money obtained from his cheap converts to speculate in stocks. On one transaction it is reported that he lost over \$10,000.

The *Christian Statesman*, organ of the extreme fanatics who are trying to take this nation back to Puritan times, calls our World's Fair leaflet a "devil tract." It is a devilish good tract, and that is what hurts our Christian enemy.

A Massachusetts minister allowed his little daughter to die of typhoid-pneumonia because the Lord did not interfere to save her, and three girls contracted pneumonia recently by being baptized in a river covered several inches deep with ice, and still the Christians want laws against unbelief!

It is rumored that the Rev. Mr. Parkhurst's spying society has secured the services, as chief detective, of "Capt." Wishart, the Pittsburgh fanatic who asked the police to arrest the Freethinkers assembled in that city in a Secular Union congress some three or four years ago. "Capt." Wishart will find his path a little rougher in this city than in the Blue-law state of Pennsylvania. New Yorkers are not very good Sunday-keepers.

Because the Berkeley, Cal., *Advocate* printed two columns of reading matter written by a Unitarian clergyman the evangelicals of the town have boycotted the paper. The boycott was begun by the Presbyterian preacher of the place, who was followed by all the other supposedly less bigoted pulpites. The Calvinist pastor says he believes Unitarianism to be a great error, and he cannot even subscribe for a paper which allows its doctrines to be stated in its columns.

The newspapers of Pennsylvania are asking for the enactment of a law legalizing the manufacture and sale of Sunday editions of their journals. They are very selfish in the matter, including no other profession or trade in their bill, and we certainly hope the attempt will fail, for the newspapers are the hope of the people in the matter of repealing all religious legislation, and human nature is so selfish that unless his own prerogatives are curtailed the average secular editor won't fight very hard for liberty. Abolish Sunday newspapers in Pennsylvania and the statute of 1784 would have to go.

The Cleveland *World* thinks Mr. Moody's statement that the steamer Spree was saved only by an act of "divine providence" is remarkable, but that nevertheless it is quite probable that the captain of the steamer that rescued it and towed it into port will put in a claim for salvage. And other unkind people are recalling to Mr. Moody's somewhat imperfect memory the case of his old friend and co-worker, Mr. Bliss, who was killed in the terrible Ashtabula disaster a few years ago, although presumably he prayed as fervently as those who were on the Spree. "Even a man as gifted in prayer as D. L. Moody," adds the Boston *Transcript*, "should give the larger laws of the ruler of the universe a little more humble praise, and the efficacy of evangelical praying a little less." We would like to get up a match between Mr. Moody and a steam derrick to see which could move a mountain the quicker—he by prayer or the derrick by shovelfuls.

It is pleasant to read the following summary of the beneficent labors of a certain noble body of men: "These men are engaged in almost every branch of scientific investigation and exploration. They are botanizing from Labrador to Lower California. Some are scaling the glaciers of Alaska; some surveying canals in Central America, and some seeking the north pole across the table-lands of Greenland; some are triangulating the continent and some are sounding the deep seas; some are studying the germs of diseases, fighting pests and contagion in man and beast and plant; some are taking substances to pieces and finding the ultimate elements, and others are constructing huge ships and forts; some digging into the earth to find what the ages have deposited, others in Texas are sending explosives into the heavens because, alas! there is no rain in the land." This is what was said of the scientists of America in an address at the latest meeting of the American Association for the Advancement of Science.

The *Ohio Democrat* makes some pertinent remarks which the Sabbatarian fanatics will not like: "Every once in a while," it says, "something transpires in history which throws the antagonistic

forces of the church and saloon together as effectually as though their interests were identical. This fact of history has occurred twice in Ohio within our own recollection. The first was when the formation and adoption of the Constitution of 1851 was under consideration, both forces uniting to defeat the reenactment of the 'Tavern License Clause of the Constitution of 1802.' The next instance is that in reference to the closing the World's Columbian Exhibition on Sunday. That the churches are in favor of such closing the ministers, very generally, openly proclaim, and in this they are joined by the liquor-dealers, Sunday theaters, and dive-keepers of the 'Windy City,' who have swung into line the like elements of all the states. That this is true of Ohio is shown by the record. According to the Porter census of 1890, Ohio has a population of 3,672,316, but the petition presented from this state to Congress praying for Sunday closing contains 4,053,426 signatures, as shown by the tally-sheets in Secretary Dickinson's office, or 381,108 more than the total number of inhabitants. Excluding from account the number of church-members who do not favor the Sunday-closing scheme, and the infants who have no opinion, it is fair to presume that more than half a million of the names appearing on the petitions are forgeries."

We have in press for Dr. Hartmann of this city a book which contains enough scientific information to disabuse at least some human minds of the God idea. Dr. Hartmann attempts to show that God is the creation of his so-called creatures instead of their creator. He dissects man as a watchmaker takes apart a timepiece, and puts him on exhibition for himself. The Christian explanation of things is fully considered, and the creation part of the Bible receives a thorough overhauling. The book is illustrated with a diagram showing where our intellectual faculties lie, another making plain the theological retrogression of the era, and a map of the country wherein the Garden of Eden is supposed to have been, as well as where the deluge is alleged to have overwhelmed the world. The book makes over four hundred pages, and the price will be fifty cents in paper and one dollar in cloth binding.

With Our Congressmen.

News and Notes.

Industrial Hall was ornamented in beautiful fashion in honor of the Author-Hero of the Revolution. The star-spangled banner was wreathed about the walls and over the platform. In the center of the stage was the portrait of Thomas Paine in a frame of red, white, and blue. A large audience gathered both afternoon and evening and music flowed and speech was uttered; and the martyr of the past became the prophet of the future, whose life was expressed in the motto which glittered in the central arch, "The world is my country, to do good is my religion." The address of the afternoon was given by Mr. Atchison, in which the career of Thomas Paine as the author of "Common Sense," of "The Crisis," of "The Rights of Man," and of "The Age of Reason" was pictured in glowing and enthusiastic language, and not only was Thomas Paine the reformer and brilliant writer celebrated, but also Thomas Paine the inventor, who first suggested the use of steam for ocean navigation and was the designer and builder of the first iron arched bridge by which to-day the highway of civilization spans the sweeping river. The contributions of Thomas Paine to human progress are simply incalculable in their effect. The address of the evening was made by Samuel P. Putnam, who delineated the crowning work of Thomas Paine in the field of Bible criticism where to-day the battle rages so fiercely, and where the banner of "The Age of Reason" is upheld by every advanced Christian scholar. It was in vindication of a just conception of God and the true worth of the Bible that "The Age of Reason" was written, and it has marked out the lines of the scientific and historic study of the Bible, which at present is triumphant in the church itself. "The Age of Reason" is an epoch-making book, a living book to-day, and for all time, a book unanswered and unanswerable. In modern thought is witnessed the glory of Thomas Paine. In the words Liberty, Science, and Humanity are found the spirit and the meaning of his career who fought for Liberty, who consecrated his days and nights to science, who suffered and gave his all for humanity's sake. His idea of God was not that of

a mere mechanic God outside of the universe, but the spirit of man's moral nature itself and entirely harmonious with it, for, says Thomas Paine, "any system of religion that shocks the mind of a little child is for that very reason a false religion."

Industrial Hall was packed to its utmost capacity on this auspicious occasion, and was marked by a new departure in the work of Friendship Liberal League, which in times past has done so much to keep alive in Philadelphia the patriotic and Liberal spirit of Paine and Franklin, which to-day is stronger than ever, and looks with hope to larger enterprises. It has \$300 ahead in the treasury and is thus on a solid basis. Next year Friendship Liberal League expects to meet in its own hall. A joint stock company is being organized and over one thousand shares were subscribed for at this anniversary meeting. This is a splendid undertaking, and the torch of reason will flame in the Quaker City as bravely as it burnt in the breast of Thomas Paine, whose soul now "goes marching on" victorious over the dark and bloody superstitions of the past. Friendship Liberal League will make a new landmark in human progress.

I see that Dr. Westbrook does not like the logic of his position, and will not accept his welcome into the orthodox ranks, and accuses me of bigotry and intolerance because I have placed him where he belongs as a matter of justice. It is a question of definition—that is all. Is Liberalism a well-defined political philosophy or not? Does it mean anything and everything? Is it a conglomeration of ideas and sentiments, or is it a consistent, firm, uncompromising mental and moral attitude concerning the great questions of human life? I claim it is the latter. It is a grand, harmonious, and constructive system of human advancement. It is not a mere batch of opinions, but a body of opinions coördinated into a living whole. Dr. Westbrook replies to my criticisms by quoting his most advanced opinions in regard to the Bible, the origin of the Sabbath, taxation of church property, etc. But these opinions are held by many an orthodox scholar. Rigid Sabbatharians maintain that the Sabbath is a universal institution and did not originate with Moses. Indeed, the position of Dr. Westbrook is the modern stronghold of religious legislation concerning Sabbath observance. The New York Independent, an orthodox journal, is in favor of church taxation, and so are some of the most creed-bound churches in the country. John Calvin was more Liberal as to Sunday observance than Dr. Westbrook. I don't deny that Dr. Westbrook holds some Liberal opinions equally with Luther, Wesley, Dr. Briggs, and other great lights of the church. I do not deny that he is a thinker, a scholar, and a gentleman. I do not accuse him of hypocrisy. I have not attacked his character in the least. I have declared that he is not a Liberal, and if he held the same opinions when president of the American Secular Union that he holds to-day, then he was not a Liberal when in that office, and the sad failure of his administration is explained by this fact. Why mince the matter? Dr. Westbrook knows that he wouldn't have received a vote in the Secular Union if he had published his address on the Sabbath question before he was elected president. His address was not read before the last Congress because it was in such direct violation of all the principles of Secularism. I challenge Dr. Westbrook to find a single Liberal in this land who will indorse his argument. Let him advertise in THE TRUTH SEEKER, Investigator, etc., and see what kind of a response he will get.

What is the deepest question of all to-day between Liberalism and orthodoxy? It is the question of human rights. Liberalism stands for human rights absolutely, orthodoxy does not. Orthodoxy would employ force for the advancement of its claims. This has been the curse of orthodoxy through all the ages. This has made bloody the path of human history; this has made the dungeon, the cross, the fagot; this has slain millions of the human race. Orthodoxy has drawn the sword and compelled men to accept its dictates.

Now, as to the employment of physical force for the advantage of a certain set of opinions Dr. Westbrook is entirely orthodox. He is the foe of human liberty. He is with the tyrant. The gates of the World's Fair are closed by act of Congress—that is, by physical force, for as Washington says, "The state is not persuasion, but force." Dr. Westbrook does not appeal to reason and rely on reason, but he depends on brute power, and he rejoices because he has brute power on his side and can use it. That is what constitutes his damnable orthodoxy. He is at heart a despot, and stands side by side with all the infamous and cruel persecutions of the past and of to-day. If Dr. Westbrook had simply argued for the closing of the World's Fair on Sunday and used only reason in

support of his position I should not have declared him illiberal, but he is in favor of the use of brute force to sustain his position, and for that reason I put the tyrant's brand upon him. Dr. Westbrook indorses, justifies, and exults in an unjust, arbitrary, and unconstitutional act of Congress, one of the most detestable acts of tyranny in human history. That makes him orthodox and the foe of every Liberal man and woman in the country. Who can doubt this? It is as plain as that two and two make four. If Dr. Westbrook had confined himself to the expression of his opinion and let his opinion stand for what it is worth, all right; he might still be a Liberal in the magnanimity of his spirit, but when he joins the infernal brood of bigots and unites with them in violating the Constitution, invading human rights, trampling upon personal liberty, and using the club and compelling millions of people to stay away from the World's Fair, then I say he is orthodox. He is against the Liberal movement on a most vital point. The attitude of Dr. Westbrook justifies the persecution of every heretic in human history. Dr. Westbrook is in favor of chains and slavery. Let him escape this syllogism if he can:

1. He who is in favor of the unjust, arbitrary, unconstitutional act of Congress closing the World's Fair on Sunday is not a Liberal;

2. Dr. Westbrook is in favor of said act of Congress;

2. Therefore, Dr. Westbrook is not a Liberal.

Is there any flaw in that reasoning? Answer fairly, Dr. Westbrook. Stand by your colors now. On whose side is the bigotry and intolerance? Who is it that kindles the fires of persecution?

Let us see. To-day eleven Seventh Day Adventists are on trial in the criminal court of Henry county, Tenn., charged with violating the law of Tennessee by working on Sunday. These are honest men—good citizens. They have committed no crime. They have simply labored for the benefit of their families. Yet the laws of the state of Tennessee will send them to the chain-gang. The circular of the National Liberty Association, which was headed "The Chain-Gang for Conscience Sake," concludes as follows:

July 18th, in the year of our Lord 1892, witnessed a sight that revives the memories of religious persecution of the Dark Ages. At Paris, Tenn., four Christian men had been lying in jail since June 3, 1892, for the crime of following their common vocations on Sunday by working on the farm plowing, hoeing, etc. The term of one having expired, the other three, after lying in jail forty-four days, were Monday, July 18th, marched through the streets in company with some colored criminals and put to work shoveling on the common highway. All three were men of family, one fifty-five, another sixty-two years of age.

In free America, beneath our flag, the horrible persecutions of savage times are repeated, and every one of these persecutions is justified by the logic of Dr. Westbrook. The same hand that closes the World's Fair on Sunday sends the Christian to the chain-gang. Perhaps Dr. Westbrook does not understand the terrific nature of his argument, but such it is. Dr. Westbrook is in favor of Sunday laws, not on religious grounds but physiological grounds. Throw out religion, then, and take physiology. Is the tyranny any the less? According to Dr. Westbrook labor should be forbidden on Sunday—that is, for physiological reasons idleness is enforced on Sunday. Suppose Dr. Westbrook makes his law. Law is not advice; it is compulsion. But the Seventh Day Adventist rests on Saturday. Therefore he wants to work on Sunday. But Dr. Westbrook says no, physiology forbids; and thus Dr. Westbrook robs the Adventist of fifty-two working days. Isn't that tyranny? But suppose the Seventh Day Adventist won't submit to the tyranny, and works on Sunday. What then? Under Dr. Westbrook's law—physiological law, not religious—the Adventist is arrested, fined, imprisoned, and sent to the chain-gang. Is it not plain to be seen that Dr. Westbrook is enacting the role of a despot? Do we not have the same tyranny, injustice, wrong, and horror under "physiology" as under "religion?" In both cases liberty is stabbed, rights are destroyed, conscience is invaded. I challenge Dr. Westbrook to meet this issue. It is a question of universal principle. Let us understand it thoroughly. I am opposed to tyranny of every kind—to any invasion of individual rights. On no grounds whatsoever are any laws to be made to enforce idleness on any day or any hour of the week. It is the unalienable right of every man to work whenever he wants to work.

SAMUEL P. PUTNAM.

Bound Volumes of The Truth Seeker.

We have a few bound volumes of THE TRUTH SEEKER for the year just closed (1892) which will be sent on receipt of \$4. We also have a few of previous years which can be sold for \$3. Readers desirous of keeping files as received weekly can obtain the File Binder for \$1.

Science and Progress.

Repenting at Leisure.

The official organ of the Mexican church party is preaching a crusade against President Diaz, and predicts that he will come to an evil end, unless he should hasten to make his peace with the clergy and obtain their pardon for his numerous and grievous acts of hostility. The president's reply is apt to be a paraphrase of a remark credited to Gen. Bob Toombs, when his Georgia friends urged him to petition the government for a removal of his civil disabilities: "Ask their pardon? Why, God damn their cheek, do they know that I have not yet begun to pardon them?"

A Linguistic Problem.

His holiness, the pope, employs a secretary for the special purpose of collecting international press comments, relating to the affairs of the Vatican, but it appears that the translator is in the habit of modifying the offensiveness of disrespectful remarks, and when a French paper called the holy father "the Arch-enemy of Reason," his reporters metamorphosed it into an "Opponent of Rationalism." It might be worth knowing how they will translate Dr. McGlynn's "Poor Old Bag of Bones."

Sensitiv Despots.

A correspondent of the *Volks Zeitung* states that whenever the family of the czar review their troops at Czarko Zelo, the Hebrew soldiers are confined to their barracks, under the pretext that "it would hurt the czar's tender feelings to see the enemies of Christ." It seems much more probable that the czar himself is afraid to get his tender feelings hurt by a rifle-ball some of these days.

The Alias God.

Among the students of comparative mythology it is beginning to get a pretty open secret that "Jesus the son of Mary," is merely an alias of Buddha the son of Maya. Their biographies agree in forty-three points that cannot be explained away by sophisms about "concurrence of religious sentiment"—the less so, since most of these parallels have no analog in any other of the numberless religions of the world. They cannot both have lived the same life, and since Buddhism antedates Christianity by at least five hundred years the conclusion seems inevitable that the "New" Testament is only a modification of the Buddha legend, slightly purged of its crass pessimism and adapted to the national traditions of the Hebrew nation. Of a historical Christ and his twelve apostles there is less positive evidence than of a historical King Arthur and his twelve giant-slaying paladins, while the sacred scriptures of Buddhism agree that the Nepalese savior appointed a dozen home-missionaries, one of them a "rock of the faith," another a bosom-friend, a third a traitor who tries to ruin his master and meets a disgraceful death. Buddhism had been gradually working westward since the time of Alexander the Great (who witnessed the self-cremation of the ascetic Calanos on the palace-square of Persepolis), and it is a suggestive fact that some fifty years before the alleged appearance of Christ the Buddhist missionaries reached the border cities of Grecian Asia—a region then swarming with merchants from the coastlands of the Mediterranean. The "local color" of the Christ-myth was probably added in the course of the two centuries intervening between the advent of a Hebrew-Buddhist apostle and the publication of the synoptic gospels in anything like their present form.

Faith-Cure Privileges.

The arguments of the Faith-Cure party practically amount to a plea for the privilege of suicide—a personal right eloquently, and even passionately, urged by many pagan philosophers. Pliny thought the lot of mortals happier than that of the gods, "because man has the power of ending sorrow by flight to the tomb;" and Cicero exhausts his eloquence in lauding the voluntary death of Cato. "To death alone is it due," says Seneca, "that life is not an intolerable burden, that, erect beneath the frowns of fortune, I can preserve my mind unshaken and master of itself. As I choose the ship in which I will sail, and the house I will inhabit, so I will choose the death by which I will leave life." The exponents of Christian Science might argue, with Epicurus, that "a man's life is his most undoubted possession and therefore indisputably at his own disposition," but the question remains if a man has a similar right over the life of his wife or the life of his child. Unless the Faith-Cure fanatics propose to reestablish the paternal absolutism of ancient Rome they should therefore at least avoid to enforce the practice of their theory upon their relatives.

Candid John.

The witchcraft delusion implies a quintessence of

absurdity that made its defense a favorite topic of the monkish controversialists, and John Wesley plainly tells his disciples that "to give up witchcraft is to give up the Bible." The frankness of that admission is rivaled only by the reply of Martin Luther, when Zwingli reduced the insanity of "transubstantiation" to mathematical evidence: "From a secular point of view you may be right, but you forget that theology has nothing to do with logic."

A Memorable Publication.

A Washington weekly collects a "symposium" of press comments upon the Chicago Sabbath question, and the Smithsonian Institute ought to frame a copy of that journal for the benefit of the twentieth century. Without the evidence of numerous witnesses the chroniclers of the next centennial might find it difficult to credit that outrage upon common sense and civil rights.

Christian Consistency.

Orthodox writers try to question the existence of the Therapeutæ (a monkish sect of ancient Egypt) on the ground that the treatise *De Vita Contemplativa* may have been falsely ascribed to the authorship of Philo, and that the strange ascetic habits of those "Christians before Christ" are not mentioned by any other classic historian—as if the chroniclers of the Roman empire could have found time to record the customs of every one of the wretched little subdivisions of Buddhism wriggling in the superstition-crazed East like maggots in a stale cheese. Yet those same critics pretend to reconcile their faith in the "New Testament" with the fact that not one of the numerous circumstantial and keenly observant classic writers of the first century mentions the stupendous prodigies said to have occurred in a Roman province: The descent of an angel swarm, the birth of a virgin-child, the murder of countless infants, voices from the sky, and the appearance of a God, who cures the lame, the blind, and even the dead, and finally returns visibly to heaven.

A Misnomer.

A religious periodical quotes the instance of the "manful Tyrolese," as a nation that has not deteriorated under the influence of Christian institutions. But is it true that the natives of the Tyrol highlands are "Christians" in anything but the name? They are passionate hunters. Their thrift rivals that of the Scotch peasants, and, so far from encouraging reliance on prayer, they have eliminated tramps and plant *bann-waelder* (barrier-forests) to checkmate the Lord's penchant for punishing their worldliness by means of avalanches. They positively decline to "hate their father, mother, sister, and brother" for Christ's sake, but are very apt to hate their enemies, so much so, indeed, that between 1807 and 1812 their insurgents killed some twenty thousand Frenchmen and sixty-five hundred Bavarians.

Secular Prophets.

Science works more miracles in a year than faith in a century, and secular authors would seem to have beaten "inspired" writers even at their own game: the art of prophecy. "A time will come," said Seneca (fourteen centuries before Columbus), "when old ocean will relax his fetters and reveal the existence of a vast new continent." "*Nec erit terris Ultima Thule*," he adds, as if he had even foreseen that the New World would be discovered in the far West. In 1765 Fedor Wernihora, a peasant of the Ukraine, predicted the fate of Poland with all the details of the successive divisions and insurrections; and about the same time the Freethinker Rousseau recorded a still more remarkable augury: "*J'ai un presentiment que la Corse va produire un homme qui étonnera le monde*—"I have a presentiment that Corsica is about to produce a man who will astonish the world." F. L. OSWALD.

Christianity and Slavery.

The men who advocated liberty were imprisoned, racked, and burnt, so long as the church was strong enough to be merciless. The Rev. Francis Minton, rector of Middlewich, in his recent volume on the struggles of labor, admits that "a few centuries ago slavery was acknowledged throughout Christendom to have the divine sanction. . . . Neither the exact cause nor the precise time of the decline of the belief in the righteousness of slavery can be defined. It was, doubtless, due to a combination of causes, one probably being as indirect as the recognition of the greater economy of free labor. With the decline of the belief, the abolition of slavery took place." The institution of slavery was actually existent in Christian Scotland in the seventeenth century, where the white coal-workers and salt-workers of East Lothian were chattels, as were their negro brethren in the Southern states thirty years since, and "went to those who succeeded to the property of the works, and they could be sold, bartered, or pawned." There is, says J. M. Robertson, "no trace that the Protestant clergy of Scotland ever raised a voice against the slavery which grew up before their eyes. And it was not until 1799, after republican and irreligious France had set the example, that it was legally abolished."—Bradlaugh.

Communications.

Scheming to Avoid Taxes.

THE MINISTERIAL ALLIANCES OF THE ENTIRE STATE OF WASHINGTON UNITED IN NEFARIOUS SCHEMES TO ROB THE PEOPLE.—THE MAGNIFICENT CHURCHES AND COLLEGES AND ALL THEIR SURROUNDINGS TO BE EXEMPT FROM ALL TAXATION.

The following from the *Post-Intelligencer* of Sunday, January 22d, tells its own story, and is a more powerful appeal to every Liberal of the state to help sustain the Washington Secular Union in its work, than anything any Liberal could write:

TO FREE CHURCHES FROM TAXES.—PETITION FOR CHANGE OF LAW.—MINISTERIAL ALLIANCE TO ACT.

Rev. Dr. W. P. George, president of the Seattle Ministerial Alliance, has issued the following call:

"The ministers of religion of every denomination are invited to meet at the First Methodist Episcopal church, corner Third and Marion streets, on Monday afternoon next at 2:50 o'clock, to consult with deputations from Tacoma and neighboring cities, to take measures looking to the relief of church property from taxation.

"All persons interested in this matter, both ministers and laymen, are earnestly invited to attend.

"W. P. GEORGE, Pres. Seattle Ministerial Alliance."

The petition now being circulated in this and other communities is as follows:

"To the Honorable the Members of the Senate and House of Representatives of the legislature of the state of Washington in legislative session now assembled.

"Honored and Honorable Sirs:

"WHEREAS, Subdivision 2 of Section 1,022 of the code of general laws of the state of Washington says that, 'All lands used exclusively for public burying-grounds or cemeteries, all church property used exclusively for public worship, shall be exempt from taxation, to an amount not exceeding \$5,000;' and

"WHEREAS, We believe that to tax church edifices, parsonages, and institutions of learning, their necessary grounds and appurtenances, at all, is prejudicial to the interests of society and state for the following reasons:

"First: The aforesaid institutions are a gift from those who desire to benefit the public; are not established nor maintained with a view to private or corporate gain, and if taxed are liable to be sold and diverted to other uses.

"Second: By putting the gift in jeopardy we discourage liberal-minded representatives of our various churches from bestowing their benefactions on many, or any of our institutions in the great state of Washington, and they will build no magnificent churches nor colleges in a state that compels them to pay annually a tax on their gift to the people.

"Third: From the fact that but one other state in the Union taxes the church edifices, the impression produced on the minds of religious people in other states is unfavorable to our new and growing state.

"Fourth: If the present law remains in force no denomination can build and maintain church edifices or college buildings that will be creditable to them without becoming a secular rather than a religious corporation and going into business for revenue."

"Therefore, we the undersigned citizens of the state of Washington, and residents of — county, being over twenty-one years of age, do pray that Subdivision 2 of Section 1,022, be amended so as to read as follows, to wit:

"All lands used exclusively for public burying-grounds or cemeteries; all church property used exclusively for public worship; parsonages belonging to any religious organization, when used exclusively as the residence of the minister or priest in charge of said religious organization, and institutions of learning; with the necessary grounds, furniture, libraries, and equipments for the said churches, parsonages, and institutions of learning."

The Washington Secular Union instantly prepared and commenced distributing throughout the entire state copies of the following counter-petition, for signatures:

To the Honorable the Members of the Senate and House of Representatives of the legislature of the state of Washington, in legislative session now assembled.

Honored and Honorable Sirs:

WHEREAS, our present revenue law, entitled: "An act to provide for the assessment and collection of taxes in the state of Washington, enacted at the legislative session of 1891, in Section 5 of said act (being Section 1,022 of the Code of General Laws of the state of Washington) makes special exemption from taxation of church property and church institutions, to wit: Subdivision 2 reads: "All church property used exclusively for public worship to an amount not exceeding five thousand (\$5,000.00) dollars."

And in Subdivision 7 of said section: "Hospitals for the care of the sick, whether supported in whole or in part by charity, orphanage and orphan asylums, institutions for the reformation of fallen women, and homes for the aged and infirm." And

WHEREAS, We believe all such exemptions from taxation of church property and church institutions are in violation of justice and equal rights, for the following reasons:

First: Because all such exemptions from taxation are in direct violation alike of the letter and spirit of the constitution of our state, which provides:

"Art. I, Sec. 11.—No public money or property shall be appropriated for or applied to any religious worship, exercise, or instruction, or the support of any religious establishment."

Second: Churches are corporations other than municipal. Each church consists of a "class of citizens" leagued together on account of belief or adherence to certain religious dogmas.

Our constitution declares: Art. I, Sec. 12: "No law shall be passed granting to any citizen, class of citizens, or corporation—other than municipal—privileges

and immunities which upon the same terms shall not equally belong to all citizens or corporations."

Third: The aforesaid institutions are not gifts to the public for public use. Owners of church buildings, or those in control of them, will not permit them to be used for public purposes; on the contrary, they will not permit priest or minister of a rival denomination—although believing in the same God, the same savior, and the same Bible—to officiate in their church.

Fourth: Churches and all church institutions are managed in the interests of the denomination to which they belong.

Every church exists for itself, for the gratification of its own members. Self-aggrandizement is the governing ambition of every church. The main desire is to obtain the largest amount of dollars so they can hire better musicians, more talented vocalists, and a more popular and eloquent pulpit declaimer, and thus draw larger attendance, and win more wealthy people as members than their rival churches.

Fifth: People who are attendants or members of churches are no kinder, more moral, or more trustworthy than those who are not.

Examination of prison statistics reveals the utter falsity of the claim that churches are of great benefit to the community, restraining from vice and inculcating morality, for the great majority of the prisoners in our penitentiaries are avowed believers in Christianity, are attached to some denomination, and claim to have been regular attendants at church and Sunday-schools in their youth.

Content, virtue, peace, industry, happiness, do not abound in proportion to the number of churches.

In what city did the erection of a "magnificent church or sectarian college" ever result in decrease of the police force, or render needless the jail, or make marked decrease in poverty and crime?

Sixth: Sectarian hospitals, schools, and so-called charitable institutions are run solely in the interest of the sect or denomination controlling them. They are run for what money there is in them, the same as a butcher shop or any other business.

Even in those rare cases where no pay is demanded it is still a matter of pecuniary advantage, for it proves cheaper thus to gain converts to their faith than to hire evangelists and hold revival meetings to swell their numbers.

It is manifestly unjust that the state should charge upon the whole people the support—even partial—or compel anyone to contribute one cent to any institution restricted in any measure to private or sectarian uses.

Therefore, we, the undersigned citizens of the state of Washington and residents of _____ county, being over twenty-one years of age, do pray that Subdivision 2 of Section 1,022 of the code of general laws of the state of Washington be amended by striking out the words, "All church property used exclusively for public worship to an amount not exceeding five thousand (\$5,000) dollars."

And that from Subdivision 7 of said section be stricken out the words: "Hospitals for the care of the sick, whether supported in whole or in part by charity, orphanage and orphan asylums, institutions for the reformation of fallen women, and homes for the aged and infirm."

Appeal to the genuine Liberals for means or help to carry on any real practical work that was needed to advance the cause has never been made in vain.

Times are hard, work and money scarce. "These be the times that try men's souls." From the selfish and the apathetic, any more than from the loud-mouthed Bible-kicker falsely claiming to be Liberal, we ask nothing.

But to the true Liberals of Washington who have not yet joined the Union or aided in its constant arduous work, to you we appeal to join our forces so that you can rejoice with us in the grand victory. Ye who dare to give utterance to your honest convictions. Ye who are ever willing to stand up and be counted on the side of justice, truth, and humanity. Ye who dare to investigate and court investigation, whose lives give evidence of the ennobling influence of the truths and principles of Liberalism. Ye who do good deeds, scorning musty church creeds, who earnestly desire to help shed abroad the light that is enabling honest men and women, tossed on life's tempestuous sea, to avoid the rocks and quicksands of superstition, and anchor in the harbor of truth. Ye who do right from love of honesty. Ye who would rather wear the rags of honesty than strut in the gaudy robes of hypocrisy—to the genuine Liberals, to you, true saviors of men, we appeal for help and means in this emergency.

If you have not received copies of the petition, write at once to C. B. Reynolds, secretary of the Washington Secular Union, 420 North L street, Tacoma, Wash. Send name and post-office address—and if not already a member inclose \$1 and request to be enrolled as a member of the Washington Secular Union; the \$1 pays six months' dues in advance. If you cannot do this write anyway, and you will receive copies of the petition, and if desired properly addressed envelopes to your senator and representative at Olympia.

Meantime cut out the petition from this paper, paste it on a sheet of writing-paper, and proceed at once to obtain signatures, and use every persuasion to induce all to sign, to write personal letters to their representatives and state senators at Olympia urging them to work and vote for the repeal of all laws exempting church property from taxation.

C. B. REYNOLDS,

Sec. Washington Secular Union.

Tacoma, Wash.

"Inspired" Song.

DEDICATED TO THE SALVATION ARMY.

Open the gates of the World's great Fair
On Sunday like other days;
Where Liberty reigns the gods don't care
Who works, or sleeps, or prays.

CHORUS.

Open the gates, open the gates,
The pagan gods sleep well;
Open the gates, open the gates,
While the colonel rings the bell.

Open the gates of the World's great Fair
On the Sabbath like all the rest;
Let the eager crowd go fast or slow
On the days they like the best.

CHORUS.

Let the clergy and Congress heed the law
That governs the Jackson park;
Let the Constitution bring them to tow
And make Christians toe the mark.

CHORUS.

Giv back the money to Uncle Sam
That Congress gave as a bribe
To shut the gate with a pious slam
On Sunday to please God's tribe.

CHORUS.

The bloodiest day in all the week
Is the Christian day of rest,
Set apart by Constantine the meek
For priests to feather their nest.

CHORUS.

Open the gates for the rich and poor.
Let's see what man has wrought
With cunning hand from wood and ore—
The outcome of Freethought.

CHORUS.

Open the gates of the World's great Fair
On Sunday for men of brains;
Compare them with the grim nightmare
While the clergy holds the reins.

CHORUS.

Open the gates of the World's great Fair
On Sunday for "Japs" and "Laps."
Let all put on their Sunday wear,
From the pope to the Russian "paps."

CHORUS.

Open the gates of the World's great Fair
On Sunday for work or feast;
Let God's elect take special care
Of heathens from the East.

CHORUS.

Open the gates of the World's great Fair
On Sunday, stop the dram,
Remove the bait from the pulpit snare,
And see whom God will damn.

CHORUS.

Open the gates of the World's great Fair
On Sunday for science' sake;
Let the gods of Olympus get on a "tare"
With Eden's sober snake.

CHORUS.

Open the gates of the World's great Show
On Sunday for devils from hell;
Let the Salvation Army of Illinois
Shout and blow and swell.

CHORUS.

Open the gates of the World's great Show
On Sunday for change and air,
And let our pious Congress know
This is no Christian Fair.

CHORUS No. 2.

Open the gates, open the gates,
The gods are all asleep;
Open the gates, open the gates,
Let the people take a peep.

Open the gates of the World's great Fair
On Sunday. For every book
From Moses down to great Voltaire
Let saints and sinners look.

CHORUS.

Open the gates of the World's great Fair
On Sunday. Let Heston in,
And Ella E. Gibson's Bible rare
That points out pious sin.

CHORUS.

Open the gates of the World's great Fair
On Sunday for Annie Besant;
Let the Goodyear Co. hold family prayer
By the India-rubber plant.

CHORUS.

Open the gates of the World's great Fair
On Sunday for Talmage to fight
The colonel whose wit kills inspired bear
And saves the children of night.

R. M. TENCH.

Shall Such Things Continue?

I have just returned from our state prison at Joliet. I went to visit the last and most outrageous in many of its details of the Comstock persecutions.

George Wilson, sent up for two years, is a bright young man, an Agnostic, full of enthusiasm and push. Several years ago he started a Liberal bookstore on a small scale, and by close attention to business he gradually increased his stock of goods, at length becoming a publisher of some importance. His place was quite conspicuous as "The Only Agnostic Publishing House in Chicago." Prominent among his publications were the works of Paine, Ingersoll, Besant, and other noted Liberal writers. Success seemed to crown his efforts and prosperity smiled upon him. But alack! no one is safe from the clutches of the hyena Comstock and his saintly crew except Christian bigots and cowardly Liberals who will bend to him the servile knee, who dare not defend citizens' rights to send through the people's highway, the post-office, whatever they may please to write or print without being "held up" by these assassins, dubbing themselves the anti-vice society, and subjected to indignities that no common highwayman would ever inflict upon his victim. McAfee, Comstock's lieutenant, by the means of a decoy letter, obtained the catalog or printed list of the books Wilson kept on sale, and upon the mailing of this list alone was he indicted, no books having been sent.

Two of the books condemned are listed in our public library, and if any one of these "protectors of the public purity" should, under any assumed name, write to the innocent librarian for a list of books there kept, and if he should send one, he could be imprisoned five years and fined one thousand dollars. Beautiful law, isn't it? The other two are on sale at all of our prominent bookstores. The one most referred to in the trial is a trashy French novel, but compared with some of the classics, such as the "Decameron" of Boccaccio, the holy Bible, and many others, "is as pure as ice."



A MISSIONARY DEPARTING FROM CHINA.

From a recent cartoon in the *Pekin Illustrated Weekly*.

Now, why was George Wilson selected out of the four hundred booksellers of our city and railroaded through to Joliet, tried, convicted, sentenced, and incarcerated within prison walls in less than forty-eight hours? Anyone with a grain of perception can see at once. Simply because he was publishing and selling literature that antagonized the church, and hence these human vultures, servants of the church and anti-vice society, must serve these masters by destroying as far as possible any and all who dare to oppose them.

Judge Bunn, before whom he was tried—as great a bigot as ever disgraced the judicial bench—showed such feeling and made such rulings as would do honor to the memory of Judge Taney of Dred Scott decision notoriety. During the trial, when a witness was put upon the stand with book in hand and bill therefor just dated, who testified he had purchased the same at the store of Jansen & McClurg, the judge simply replied, "They are not on trial and I am loth to believe they deal in such literature."

I have been holding down my indignation at the request of friends who believed that they could, by bringing the case before Judge Gresham, get from him a *capias* granted on the ground that the sending of the catalog could not be called sending obscene literature, "too vulgar, obscene, and indecent to be mentioned," as charged in the indictment. Gresham admitted the fact, but would not act, advising them to take the case to Washington, for the reason that if a *capias* was granted in this case, others would be demanded. Too bad! I am, however, more ashamed of the people who bear and wink at such villainous persecution than of the politicians who wear ermin. And especially am I ashamed of professed Liberals who either are so ignorant as not to perceive that this is the club with which the church intends to beat out the brains of the Liberal movement, by destroying the business, usefulness, even the lives, of those whom they cannot cower into servile silence, or are so weak as not to dare defend the rights upon which all our liberties depend, *i. e.*, the right of free speech and a free press.

Think of intelligent men and women sitting silently submitting to have a set of Christian bigots and conscienceless politicians decide what they may write to a friend even, and opening their letters in transit to ascertain what they have written, as is being done, what books they may put upon the market, what pictures they may have in their homes. Oh, the shame of it, that we are such a race of slaves!

What can we do? Agitate the subject. Many citizens do not know of these infamous proceedings. Awaken a public sentiment against it. Write what we please and print it, and send it through the mails to whom we will at any and all costs. Do this till every intelligent, honest, liberty-loving man and woman is in prison, if it come to that. Better a thousandfold have a free mind and wear the convict's stripes, than to be a slave outside, cringing before such corrupt laws and conscienceless decisions. Demand in thunder tones the repeal of all laws such as these, that, if continued, will soon destroy all the liberty that was once our country's boast. Cease to regard law as superior to individual rights, a fetish to be worshiped, and see to it that all laws are made to serve humanity by protecting instead of restricting individual liberty.

Chicago.

JULIET H. SEVERANCE, M.D.

Mr. Alexander Enlightens Mr. Leubuscher.

The question whether or not the brain is the organ of the mind demands first a definition. People very often controvert each other when they are really in agreement, because they attach different meanings to the terms they use. A wind-mill such as they use in Holland, adapted to be driven by the wind, may be called the organ of the wind. Out West a fanning-mill which is used to produce wind is also called a wind-mill. But the latter cannot be called an organ of the wind in the sense the former is. What I mean by the epigrammatic proposition on page 646 is that the brain is not an organ driven *by* the mind but an organ driven *by* the environment for the purpose or rather with the effect of producing mind.

The brain does not constitute mind, but its motions do.

This is expanded on page 1001, where it is affirmed that the mind ceases the moment the brain comes to an absolute rest.

Also see page 936. The new-born infant is absolutely destitute of ideas, perceptions, and sensations, consequently it has *no* mind, but it is a delicately adjusted machine which has been built up by its antenatal environment—the uterus of the mother, and her vascular and nervous organization,

which in turn were surrounded by the external world of sights, sounds, pressures, tastes, etc., the influences of all of which were conveyed to the embryo and entered into its formation.

So that the embryo was under the control of its environment from the moment of its conception. And if you choose to go back further, the elements which preceded it were under like control. After the youngster is born the first thing it does is to squawk. That is the way we express it, but in reality it is the motion of the *air* (a force in the environment) that acting on the lungs stimulates them drives air through the windpipe and squawks it, just as a boy blows through a whistle and whistles it. The first *mental* act performed by the infant is suction. It is as mechanical as a squawk, but is more complicated. The contact of the nipple with the lips produces a nervous current to the medulla oblongata, from whence a return current is sent back to the muscles in the lips causing their contraction. This is reflex action, the lowest form of mentality. The further and higher forms constituting thought I think I have thoroughly proved are equally mechanical and equally the product of the environmental energies. Hence I call the brain—and all the rest of the body for that matter—the organ of the environment. There is a common idea that there is a mind having an existence of its own and that the brain is an organ used and driven *by* this mind. It is this idea that I try to refute. An epigram may be entirely true, and yet need some explanation. If a man has a clock destitute of a mainspring he can substitute the pressure of his fingers on the machinery and can run the clock thus as long as his patience endures. But if there is a spring in it, all he has to do is to *wind it up* and go about his business. We then say the spring runs the clock. And so if a man gets up this morning and goes about the performance of something he resolved on three weeks ago, it looks as if his mind were operating him, and we are apt to lose sight of the energies that have wound him up, that is, given rise to the motion called the mind.

A portion of the brain is used by the mind after it is forced in another portion, as I have pointed out on pages 982, 983, and 987, but as the mind itself does not exist till formed through the brain, it only uses a small part of the brain—as a cant-hook turns over a log—that is, merely as an intermediate instrument.

The Dynamic theory is *purely mechanical*. The causes are all mechanical—the energy of moving matter. When the theory is tried by the law of the conservation of energy it will be found to account for everything. Whenever we retreat into the fog and mysticism of metaphysics it means merely that some form of energy we are in pursuit of has become so delicate and refined as to elude our observation, as latent heat used to get away from the old philosophers, and as consciousness gets away from the modern ones (see chapter on Consciousness).

JAMES B. ALEXANDER.

Report of the Fourth Annual Convention of Oregon State Secular Union.

Wednesday, January 11th, at 10 A.M. the Oregon State Secular Union convened at the Salem Opera House, President J. Henry Schroeder in the chair, and adjourned to meet at 2 P.M.

Upon reassembling President Schroeder addressed the convention. At the close of the address he called on Katie Kehm Smith to deliver the opening address. Mrs. Smith responded briefly. J. R. Charlesworth, secretary of the Freethought Federation of America, followed with general remarks on the cause of Freethought. C. B. Reynolds, secretary of the Washington State Secular Union, reviewed some of the work done by the Union and made pertinent suggestions on organization.

On motion C. B. Reynolds, of Tacoma; Judge D. W. Smith, of Oregon City, and J. W. Beaty, of Chemawa, were appointed by the president a committee on order of business and recommendations for the good of the organization. On motion the president was added to this committee. Short speeches were made by Messrs. Reynolds, Charlesworth, Hyland, Smith, and others. Committee on resolutions: Katie Kehm Smith, C. B. Reynolds, and J. R. Charlesworth.

Mr. Charlesworth announced to the convention receipt of letters from S. P. Putnam, president of the Freethought Federation of America, who was then in Washington, D. C., in the interest of the repeal of the World's Fair Sunday-closing clause, and stated further that Mr. Putnam was meeting with difficulties in his efforts to obtain a hearing before Congress in a committee, whereupon on motion a resolution was unanimously adopted, copies of which were sent to Mr. Putnam and to

the chairman of said committee. No copy of the resolution was kept, but the substance of it was that the Oregon State Secular Union indorse Mr. Putnam's work, appoints him its representative before the World's Fair committee, and asks said committee to give him a hearing. A letter from Hon. C. Beal, the father of Liberalism in Oregon and the ex-president of the Oregon State Secular Union, was read by President Schroeder. The convention adjourned to meet the following day at 10 A.M., at which time the president promptly called the convention to order.

A report of the committee on order of business was adopted, reports of officers called for, report of president adopted, and reports of Secretary D. C. Stewart, Forest Grove, and Treasurer Reuben Wright, Molalla, referred for examination to the committee consisting of Messrs. Hyland and Beaty and Katie Kehm Smith. The committee on order of business, etc., recommended that the Oregon State Secular Union be incorporated. The greatest interest was manifested in this recommendation, and on motion to adopt discussion followed as to the advisability of such a step. Several wished to know what benefits, if any, would be derived thereby. Judge Smith, being called upon, explained the benefits. He was followed by Messrs. Charlesworth, Hyland, Reynolds, and others, who strongly favored incorporation. The substance of the arguments in favor of incorporation was: It gave the Union a legal existence, made it something tangible; everything it did was under authority of law and had the law to sustain it. It was especially important in order that the Union could own and receive bequests; as a legal body it could appoint lecturers and with great propriety ask the legislature to give these lecturers every privilege now accorded preachers. Its lecturers, being regularly commissioned by an incorporated body, could go before the Liberals of the state with a guarantee of their fitness, could hold its officers to more strict accountability, and various other cogent reasons were advanced. The motion to adopt being put was unanimously carried. On motion the president appointed Messrs. Smith, Sears, and Charlesworth as a committee to draft and report articles of incorporation. To this committee Messrs. Forstner and Reynolds were added, the same committee to draft by-laws. They adjourned to 2 P.M., when the convention was addressed by J. R. Charlesworth on "The Philosophy of Freethought."

At the evening session Elder W. W. Sharp, of the Adventist church, delivered an address on "The Evils of Sunday Legislation," which was followed by a short address by J. R. Charlesworth. The business meeting was held after this address, when the committee on resolutions submitted its report and the following resolutions were adopted:

WHEREAS, The legislative assembly of the state of Oregon having passed a resolution favoring the opening of the World's Fair on Sunday, and

WHEREAS, We, the members of the Oregon State Secular Union, believing that the Sunday opening of the Fair will tend to increase morality, to better the educational interests of the whole country, and assist in the better success and prosperity of the Fair, therefore be it

Resolved, That we, the said members of the Oregon State Secular Union, in convention assembled, do hereby approve of and indorse the action aforesaid of the Oregon state legislature, and the secretary shall notify them to that effect.

Resolved, That the Oregon State Secular Union heartily favors and recommends the holding of an international convention of Freethinkers at Chicago, Ill., during the World's Fair.

Resolved, That we demand the amendment of the marriage law of the state of Oregon so that it shall authorize any Liberal lecturer commissioned by the Oregon State Secular Union as such to solemnize marriages as priests and preachers are now by law authorized to do.

Resolved, That we demand the abrogation of all laws exempting church property from taxation, and we respectfully urge the state legislature to take immediate action and repeal all such laws whereby church property is exempt from taxation.

Convention adjourned.

January 13th, the convention was called to order at 10 A.M. The committee on articles of incorporation reported the following, which were adopted, one article at a time:

Know all men by these presents, That we, J. Henry Schroeder, president; D. C. Stewart, secretary; B. F. Hyland and J. K. Sears, vice-presidents, of the Oregon State Secular Union, do hereby make, sign, and execute the following articles of incorporation of the Oregon State Secular Union for the uses and purposes hereinafter set forth:

Art. I. The name assumed by this corporation and by which it shall be known is the Oregon State Secular Union, and its duration shall be unlimited.

Art. II. The object, business, and pursuit of said corporation is: 1. The repeal of all laws that exempt church property from taxation; that force the observance of Sunday as the Sabbath; that appropriate public funds for sectarian institutions; that tolerate any religious exercises, readings, display, or prayer in any public school, body, or institution maintained wholly or in part at public expense, and generally, to accomplish the total

separation of church and state and effect the complete secularization of government—local, state, and national.

2. To charter, organize, and assist auxiliary Secular unions and Secular science schools throughout the state and appoint and commission lecturers.

3. To prescribe, adopt, publish, sell, and distribute books, pamphlets, leaflets, and papers advocating its objects and principles.

4. To protect, by every lawful means, any member whose equal religious or civil rights are infringed.

5. Generally, to do and encourage every act, proceeding, and thing necessary or conducive to the attainment of its objects.

Art. III. The estimated value of property and money possessed by said Oregon State Secular Union at the time of making these articles of incorporation is \$250, and the sources of revenue and income of said corporation are membership fees, charter fees, dues, donations, contributions, gifts, legacies, bequests, and devises.

Art. IV. The titles of the officers making these articles of incorporation are president, secretary, and vice-presidents, and the mode and the times of the election of their successors in office are as follows, viz.: Annually, as the by-laws of the society may prescribe.

Art. V. The location of said Oregon State Secular Union shall be at Salem in Marion county, state of Oregon, but sessions may be convened and held anywhere in the state under regulations which the by-laws may prescribe.

Committee on by-laws reported by-laws, which after discussion and amendments were adopted.

The officers consist of president, four vice-presidents, secretary, and treasurer, and these constitute the only standing committee, which is the executive committee. Any person in sympathy with the objects may become a member; dues were placed at \$2 per annum, payable semi-annually in advance, for gentlemen members; optional with ladies to pay any dues; annual sessions at time and place appointed by executive committee; meeting must be advertised three weeks in three Liberal papers prior to meeting; all persons entitled to vote at annual convention must have been members of Oregon State Secular Union three months prior to such convention.

Adjourned to meet at 2 p.m., when Katie Kehm Smith addressed the Union and friends on "Woman and the Church." After address, auditing committee reported that the reports of secretary and treasurer had been examined and found correct, whereupon the report was adopted. A motion to proceed to the election of officers was carried.

Messrs. Swaysgood and J. B. Quinn, both of Salem, were appointed tellers. The election resulted as follows: W. W. Jesse, Barlow, president; J. Henry Schroeder, Arago, first vice-president; B. F. Hyland, Corvallis, second vice-president; D. W. Smith, Oregon City, third vice-president; J. K. Sears, McCoy, fourth vice-president; Katie Kehm Smith, Oregon City, secretary; D. C. Stewart, Forest Grove, treasurer. Adjourned.

The evening session was addressed by C. B. Reynolds on "The Nine Demands of Liberalism." Business meeting after address. A system of registering membership was adopted, consisting of a printed page showing names of officers, objects, and that portion of the by-laws pertaining to membership and dues, with blanks for name of person wishing to become a member, to subscribe to the objects. Every person wishing to become a member is required to sign one of these blanks and file it with the secretary, accompanied by dues.

Katie Kehm Smith, having made application, was commissioned a lecturer, under the auspices of the Oregon State Secular Union. A vote of thanks was extended to Messrs. Charlesworth, Schroeder, Smith, Stewart, Reynolds, and K. Kehm Smith for services rendered the convention. Convention adjourned.

TREASURER'S REPORT.

Oregon State Secular Union.

1891.
Oct. 14. Cash on hand..... \$28 00
Dec. 16. Paid Sarah C. Todd... 28 00

1892.
Receipts.
Mar. 30. From John Price..... \$5 00
June 2. " Sarah C. Todd.. 5 00

Disbursements
June 7. Paid Sarah C. Todd.... \$9 25
Dec. 31. Balance..... 75

\$10 00 \$10 00

REUBEN WRIGHT, Treasurer O.S.S.U.

Money received on account of Oregon State Secular Union by D. C. Stewart, secretary.

By contribution:

E. Stewart, Daville, Grant Co.... \$16 00
John Diamond, Coburg..... 10 00
Dr. A. K. Olds, McMinnville... 5 00
S. H. Hazard, Empire City..... 5 00
T. G. Todd, Forest Grove..... 10 00
M. Bisbee, " "..... 5 00
H. Buxton, " "..... 5 00
J. A. Abbott, " "..... 1 00
John Pricket, " "..... 1 00
T. M. Hines, " "..... 2 00
W. W. West, Scappoose..... 10 00
B. F. Hyland, Corvallis..... 5 00
W. H. Schroeder, Arago..... 2 50
Lee Laughlin, North Yamhill.... 5 00

Total receipts..... \$82 50

Amount paid out at convention:

To
J. R. Charlesworth..... \$32 50
Bills printed..... 2 50
Postage..... 3 80
C. B. Reynolds..... 31 00
Membership fee of B. F. Hyland 2 00
" " " J. K. Sears... 2 00

Total expended..... \$73 80
Balance subscription fund in treasury..... \$8 70
Membership dues paid at convention..... 36 25

Balance now in treasury..... \$44 25

NOTES AND COMMENTS.

I have never seen a more earnest congregation of Liberal men and women than that assembled at the Salem Opera House. Everyone seemed to realize that something must be done, or the response so often met with, "It's no use paying our money and getting nothing in return," would become universal.

Liberals of Oregon, carefully read the report of the financial condition of the Oregon State Secular Union. What will you do to better that condition? Had it not been for the untiring efforts of the president and secretary, it would have been almost impossible to meet expenses of the convention. The thanks of every Oregon Liberal are due to J. Henry Schroeder and D. C. Stewart.

John R. Charlesworth made a splendid impression on the members of the Oregon State Secular Union. He is an enthusiastic worker; well posted, and is, and will be, a power for good in the Liberal cause.

Mr. B. Forstner and his estimable wife, Louise Forstner, tendered the use of their parlors to the committees and extended the hospitality of their home to visiting members of the Union. The entertainment of these generous friends will long be remembered.

It is our opinion that C. B. Reynolds is doing grand work for the cause in Washington. He is a splendid example of what can be done for Liberalism, when meetings are held at regular times and places.

The executive committee of the Oregon State Secular Union have authorized the printing of letter-heads, in tablets of one hundred sheets each, showing names of officers, objects, and digest of by-laws; the same to be sold to members wishing them at \$1 per tablet, the purchaser's business card to be printed thereon if he wishes it.

Those of our members who are not acquainted with our new president may be interested to know that he is a successful merchant of Barlow; is one of those brave Liberals, ever ready to champion his principles; whose integrity is so well known that Christians themselves render the verdict, "His word is better than gold." He has a beautiful home at Barlow; his noble wife, the mother of seven fine Liberals, is "Mamma Jesse" to hundreds of friends who have enjoyed the hospitality of her home. Such a father, such a mother, and such a family are the best monuments Liberalism can build.

Let every Liberal in Oregon, and all others interested, send to the secretary for membership blank, and identify themselves with the Oregon State Secular Union incorporated. Let us hear the verdict of Oregon Liberals on the work of the fourth annual congress of the Oregon State Secular Union. Let us have your opinion, whether favorable or otherwise. There never was a more opportune time for us than now, and let us take advantage of it.

Right here let me call particular attention to the scope of the work contemplated by the new organization. Most important of all, it contemplates the organization of science Sunday-schools throughout the state to take the place of the Christian Sunday-schools, thus providing the retreat which has so long been desired by Liberals for their children, so that they may not feel obliged to attend Christian schools or stay at home. This step alone, it must be conceded, is one of the most important ever taken by a Liberal organization, as it reaches the children. It is our desire to prepare a series of lyceum lessons to be used in our science Sunday-schools and which will be printed in leaflet form.

KATIE KEHM SMITH,
Secretary Oregon State Secular Union.

Liberal Societies.

Mrs. Imogen Fales delivered an interesting lecture last Sunday at the Brooklyn Philosophical Association. As usual, there was a large and appreciative audience present. The subject was the "Labor Question." Among other things Mrs. Fales said: "The industrial system is no longer in harmony with the needs and tendencies of the age and through unlimited competition fortunes are amassed by the few and the many are becoming poorer and poorer. Not only is there competition among the employers but among the laborers.

This is owing to the fact that the supply of laborers exceeds the demand. Labor organizations are the only barriers against the entire and complete control of monopolies, but the former are handicapped by not having an entire and mutual cooperation, and instead of taking and working contracts themselves, thus gaining all the profit obtainable and controlling their own wages, they allow contractors to undertake the work which they could accomplish without their assistance. Machinery does not help the poor men; it has in reality done them injury, for children are now able to do the work of men, and the person who attends a machine doing ten times as much labor as he previously did without its aid, works the same length of time, showing it is a gain of the employer and not of the laborer."

The critics were Mr. Hanson, Mr. Bellows, Mrs. Sleine, Dr. King, Mr. Snook, Mr. Rowley, and Mr. Elwell. Next Sunday Dr. M. L. Holbrook will lecture on "The Transmission of Acquired Character from Parent to Offspring."

At the meeting of the Liberal Club held Friday evening, February 3d, Mr. J. W. Sullivan lectured on "Direct Legislation."

Mr. Sullivan dwelt at some length on the benefits which Switzerland enjoyed under a system of direct legislation. He said, in this respect we had many things to learn from our sister republic. He said he believed that the tendency of the times was in favor of direct legislation, and that it would ultimately be procured.

The other speakers of the evening were Robert Blissert, W. A. Wilson, Dr. Kinget, Dr. Weeks, and Mr. Prigsley. On February 10th H. C. Lockwood will lecture on "The French Republic;" on February 17th, J. E. Rensburg on "One Hundred Flaws in Christ's Credentials;" on February 24th, Mrs. Imogen C. Fales on "The Labor Question."

Prof. A. B. Severance writes: "The Liberal Club of our city celebrated the anniversary of the birth of Thomas Paine, Sunday evening, January 29th. We first had appropriate music; then a selection was read by Prof. A. B. Severance, taken from a portion of Robert G. Ingersoll's works. Then a patriotic song by the whole audience, that made the hall ring with their melody. Dr. H. S. Hixon opened with a short address, followed by Robert Schilling, ex-Congressman Henry Smith, Colin Campbell, and many others. It proved a grand meeting. All the speeches were good; especially so was Schilling's speech—it was perfectly grand. The German society of Freethinkers had a celebration at the same time at their hall with appropriate exercises."

J. F. Lawrence, of Cincinnati, O., writes: "It is astonishing to note the progress that has been made during the last year in Cincinnati. We now have two strong societies here, both giving public lectures and employing every other honorable means devisable to promulgate Secular principles."

"The Ohio Liberal Society holds forth in Douglas Hall every Sunday night, and the Cincinnati Secular Society gives its public lectures in College Hall. Both societies have a large membership, and are growing rapidly and are financially strong. On the 29th of January three of the most prominent Liberals of this place were to speak in three different halls under the auspices of three different societies: Col. R. G. Ingersoll, at the Grand Opera House; Prof. W. S. Bell, at College Hall; and B. F. Underwood, at Douglas Hall. It was indeed a trying time for Christians."

C. Severance, of Los Angeles, Cal., sends this report: "A successful and satisfactory celebration of Thomas Paine's birthday was held in the Los Angeles Theater January 29th, which is the third time in the history of this church-ridden community that the memory of this great man has been duly honored. Mr. Geo. T. Bruce, the eloquent orator, about to take the Freethought lecture field, delivered the principal address; and the generous applause that greeted his remarks revealed the satisfaction and approval of the fine audience before him. Mr. Bruce has oratorical gifts of a high order, and his advent as a Freethought lecturer gives the cause of mental freedom an able defender and the priesthood a determined foe. He should receive the support of all 'our people' who have the opportunity to hear him, for such speakers are needed to spread the light and continue the work which Paine began. Following on the program came the writer with a short address, and then Mr. Christian Michelsen, a native of Denmark, who paid a high tribute to Paine and his productions. Interspersed with the speaking were fine music, solos, and recitations."

Letters of Friends.

Vigorous Work Against Sunday Tyranny.

LEXINGTON, KY., Jan. 12, 1893.

MR. EDITOR: Please express by Adams's as per inclosed check \$5 worth of World's Fair Leaflets to distribute in this city.

I hope you will succeed and have a religious exhibit at the World's Fair. If so, let me know and I will remit \$25.

LOUIS ADLER.

Obituary.

CEDAR DALE, ONT., Jan. 16, 1893.

MR. EDITOR: I wish to inform you that Mr. Brooks is dead. He died September 21st, after a long and tedious illness, caused by paralysis. He was a veteran of Freethought for many years of his life, and as such died, and was buried, with a Secularist funeral oration, at the ripe age of seventy-seven years.

MRS. S. BROWN.

Praise.

GILLESPIEVILLE, O., Jan. 15, 1893.

MR. EDITOR: Dear friend of Liberty, find inclosed \$1.50 to pay on THE TRUTH SEEKER. I have taken several Freethought publications, also had copies of many of the leading journals of Liberalism, but please excuse me, and do not deem it flattery, when I say I consider THE TRUTH SEEKER better adapted to the needs of the masses, and also cheaper, as it furnishes more reading for the price, than any journal that has hitherto fallen into my hands.

HERRISSA MARIE CRYDER.

Eight Beacons Lit in the Gloom.

GOLDEN POND, KY., Jan. 19, 1893.

MR. EDITOR: We have done the best we could to help THE TRUTH SEEKER by sending in eight subscriptions for 1893. We trust that by another year we may be able to increase the number. We find that many are willing to read the paper now but do not like to subscribe. Hoping that THE TRUTH SEEKER may long come to us, as we are fully in the faith and work of Freethought and trust that when our days are numbered it may be said that we lived as we professed to believe,

Yours truly, BOGARD & RODES.

Let Every City Have a Freethought Disseminator.

SAN JOSE, CAL., Jan. 15, 1893.

MR. EDITOR: I usually do missionary work with THE TRUTH SEEKERS not sold, and would take more of them if able. Nothing has ever given me such supreme pleasure as the flaunting of THE TRUTH SEEKER in the face of superstition and bigotry. I do not wish to flatter you, friend Macdonald, but there is no paper, no book, no argument that is so intensely hated and feared by these colossal humbugs the priests as is THE TRUTH SEEKER with its cartoons. And if our rich Liberals could be induced to start some poor devil who has courage and no money in a little news-stand in every city for the sale of Liberal papers and publications, they would be astonished at the result.

L. R. TITUS.

A Good Way to Push Freethought.

OAKLAND, CAL., Jan. 1, 1893.

MR. EDITOR: Some time ago I wrote to you that I had made a bargain with a newsdealer to keep two TRUTH SEEKERS on his stand and keep them where the pictures could be seen by the public, and keep them for a week; that I would pay him ten cents a copy for all that he did not sell. Well, I have had to buy only two copies, and he told me this morning that he had calls for more than he could supply some weeks. I am not a bit sorry that I made him the proposition, for I cannot get anyone to subscribe for it. I took that method to circulate it, and it has worked well so far.

I should be lost without THE TRUTH SEEKER. Wishing you all a Happy New Year, I remain,

Yours for truth and liberty,
FRANK BUTLER.

The Preachers Show the Immoral Influence of Christianity.

CHARLOTTETOWN, P. E. I., Jan. 22, 1893.

MR. EDITOR: I see that you intend publishing another edition of "Crimes of

Preachers," and ask for newspaper reports re recent crimes of the clergy. I therefore send the Moncton, N. B., Times, in which is an article bearing on the subject. Last summer I began cutting articles of this sort out of the papers, referring to the peccadilloes of the clergy residing within a radius of two hundred miles of this place—for amusement and pastime. And within the course of a couple of months I had a drawer full of clippings of the doings of these followers of the "meek and lowly," and the task of keeping a record of all of them was too much for me, so I destroyed all the records in disgust. The clergy are endeavoring to make it a "hot place" for us Infidels, but it will be hotter for them when you get out the new edition. A. E. McDONALD.

Death Ends All.

ST. LOUIS, MO., Dec. 25, 117.

MR. EDITOR: I send you this little poem I wrote yesterday and set to music, for publication, as it is very appropriate for Secular funerals and may be appreciated by my fellow-Freethinkers. I will have the music published soon. DR. C. W. MAK.

SOON.

Soon the summer's gone,
Soon the flowers die,
Soon the night succeeds the dawn—
So quick the moments fly.

Soon all love will die,
Soon all hearts must break;
Soon this fleeting life will fly,
And room for others make.

Soon the dream is o'er,
Soon our life is past—
Soon we're gone forevermore,
In death to sleep at last.

A Conscientious Preacher.

SALT LAKE CITY, UTAH, Jan. 19, 1893.

MR. EDITOR: Inclosed find order for THE TRUTH SEEKER. After preaching Methodism for a term of five years, I came to the conclusion, by studying and reasoning, laying aside prejudice, that what I presented as a fact was only a theory. I met, to my astonishment, in Eureka a body of men who were truth seekers whom I found to be men of principle and reason to such an extent that I was made to say, give us more freedom. Let us throw aside yokes of sectarianism and superstition, and investigate for ourselves. I mention in connection with this article Mr. Stephen Lawmon and Mr. McKensie, whom I found ready to reason fairly, and who carried with such reasonings conviction. Give us more such men. Let the good work roll on. I will in the future lend my aid to the advancement of Freedom. I am,

Sincerely yours in the work,
G. M. THORP, Ex-Methodist preacher.

An Enemy to the Design Theory.

PHILADELPHIA, PA., Jan. 12, 1893.

MR. EDITOR: I herewith send you some suggestions on the Design theory. My contention is that we must begin square, clear, and plain, and establish its possibility, if not its certainty, before we can properly take one step forward in defense of the theory. Let us settle the premises on a consistent, rational, and indisputable basis, then proceed to the details one way or the other. I have read your editorial. It may be useful and instructive to a large class of casual thinkers and excite them to further inquiry. But I should like your astute friend Mr. Anderson to go back and begin again and start his theory on an impregnable basis, then for one I should be interested in what he might say in keeping close to the point at issue.

I inclose \$5 for some delinquent subscribers on the lists I have sent from time to time, for which I have generally paid from my own purse. T. E. LONGSHORE.

A Freethought Paper for Children.

PUEBLO, COL., Jan. 20, 1893.

MR. EDITOR: That all denominations have literature for their children is an undisputed fact, but the Liberals are entirely too negligent in regard to the minds of the young, the result of which is that they too often fall back into the old ruts of superstition that the parents imagine they are freed from. The children need good mental food, and not a rehash of the pious fables that the fathers and mothers

starved on in "the good old times." I hope the young Liberals in every state had the *Little Freethinker* as one of their holiday presents. If they did not get it then it is not too late yet. Fifty or one hundred families, and as many more as can, should send in their fifty cents to Elmina Drake Slenker, Snowville, Va., then the *Little Freethinker* would come out in a new dress and we should all feel proud of it.

MARY BAIRD FINCH.

A Determined Foe of Sabbath Bigotry.

MILFORD, MASS., Jan. 16, 1893.

MR. EDITOR: I like THE TRUTH SEEKER better than ever since you changed it last year. But I have got away behind on reading it, which I do thoroughly or not at all. The reason for this is, I have been very busy for several years past, and then have other papers which must be read at once or never, while your paper cannot grow old—certainly not until the Nine Demands are adopted and put in force easily.

Inclosed find check for \$6—\$5 of it for THE TRUTH SEEKER two years from date, and \$1 for the leaflet demanding opening of the World's Fair on Sundays. Send me only twelve leaflets; I would like to have you distribute the rest—or use the balance in any other way you think best to keep the Fair open.

Last summer I addressed postal-cards to the New England Homestead World's Fair vote, and got several persons to sign for it to be open Sundays. But the vote went over two to one in favor of closing it.

Wishing you a Happy New Year, I remain, Yours respectfully, C. C. FISK.

Some Spiritualists May Reply.

MINNEAPOLIS, MINN., Jan. 7, 1893.

MR. EDITOR: Will you please inform me through THE TRUTH SEEKER whether the following story told by some Spiritualists is true? Charles Dickens left at his death a half-finished book. Several years after an uneducated carpenter from Boston (medium) in a trance wrote the remaining part, without having any knowledge of Charles Dickens or his works. And the best and ablest critics shall not have been able to show any break or fault in the work. If that story is true, how will the Materialist explain it?

I have just attended the State Alliance meeting, and among other resolutions, there was one passed favoring the opening of the World's Fair on Sundays. There was some opposition to the resolution, the claim being made that it did not concern the Alliance whether it was open or not. I suppose the antagonists were afraid of showing the public their color. Amongst its advocates I noticed Senators Trobstfield and Steenersen, who showed clearly that it was a deal between the saloon and the church to rob the people. I inclose stamps, for which please send me a few pamphlets containing the three asses—that is, the pictures of the clergyman, the saloon man, and the Fair commissioner.

KRIST WILSON.

What All Should Have—A Library.

HOUSTON, TEX., Jan. 18, 1893.

MR. EDITOR: I belong to a newly organized workingmen's club by which I was appointed a committee of one to select a small list of books amounting to \$10 as a starter to a library for the club's use in discussions and enlightenment. In doing so I have been careful not to select too many of an anti-religious nature, as the average man has a weakness of stomach in this particular respect, but have paid more attention to books of a politico-philosophico-economic nature, as being more suitable to the use of our club till it can stand a stronger dose.

This is only a starter and we intend and expect to make more and larger orders in the future. A great many of these books I could have got here in Houston, but preferred to order through you.

We especially want books of a politico-economic and monetary nature at present. One book, on the abolition of interest, we want, but do not know by whom it is published or the price. If you can replace something on the list which you do not have by this book, please do so. Furthermore, send your catalog and price-list, and greatly oblige. Long live THE TRUTH SEEKER.

H. W. NELSON.

Death of an Excellent Man.

PERKINS, CAL., Jan. 19, 1893.

MR. EDITOR: Mr. Abna Burns died last Saturday, the 14th, about 4 o'clock in the evening, of pneumonia. He was buried at Sacramento on the 17th. He lived about two miles from me for thirty-six years. He was a good Freethinker, and a speaker for the Farmers' Alliance. There were eighty-five carriages at his funeral. Mr. Burns was the first man that ever mentioned the name of Col. R. G. Ingersoll to me. He and I were together at the meeting when Samuel P. Putnam came the first time to Sacramento. After he mentioned Col. R. G. Ingersoll's name he gave me about ten of his pamphlets, which were just what I needed. I shall never forget it. I bought the first \$5 volume of S. P. Putnam that I ever saw of Col. R. G. Ingersoll's. Mr. Burns was sixty-two years of age. He was an old friend of Samuel P. Putnam. OWEN T. DAVIES.

Mr. Wettstein Hears About Bible Worships.

LAWRENCE, KAN., Jan. 4, 1893.

OTTO WETTSTEIN, Rochelle, Ill., Dear Brother: I am glad to know that you are sending such a bright light into the world, bright enough to open the eyes of the blind, that they may see their condition.

Now, if I had the means, I would travel and lecture, and try to emancipate and liberate the minds from superstitious ideas. You have expressed my views better than I could. Let me add a few thoughts to what you have already said. Was Noah, after the flood, inspired to plant a vineyard and make wine and get drunk, and curse one of his own sons, and tell him he should be a fugitive and a vagabond, and a servant of servants unto his brothers? I suppose he was, because he was a preacher of righteousness. If he was not inspired, then it is a history of what transpired.

Was Abraham inspired to take his servant-girl and raise up a child by her and then drive her and the child away from home to starve to death in the wilderness?

Were Lot and his two daughters inspired to take wine and go into a cave and drink so much wine that Lot did not know anything? I suppose he died of insanity, as that is the last account it gives of Lot.

Was Aaron the high priest inspired to make the children of Israel a golden calf for them to worship?

Was Moses inspired to order a man to kill his brother and companion and neighbor?

Was Samson inspired to take the jaw-bone of a donkey, the grandfather of a mule, and slay a thousand men with it?

Was David inspired to take Uriah's wife and then put Uriah in front of the battle to get him killed, so as to get his wife?

Now, if all these men were not inspired, it is a history of what transpired.

If you publish any literature, please publish this. If not, please send it to some Liberal paper that will publish it. You know that these words coming from a speaker, mixed in with anecdotes, would sound better than being read.

Any literature you may send me I will distribute, to the best of my judgment, where it will do the most good.

I would like very much to have one of your badges, but do not feel able at present to buy one. I am proud of one thing—there is not a minister here that will meet me in a debate upon the Bible.

ALEXANDER ROSE, F. L. T.

Thinks Spiritualism Like the Old Religions.

CINCINNATI, O., Jan. 9, 1893.

MR. EDITOR: THE TRUTH SEEKER can find enough to do to keep it busy for the next century seeking for the truth in the claims for Spiritualism as made by A. H. Frank, of Buffalo, N. Y., in his letter headed, "What Spirits Have Done," which was published in THE TRUTH SEEKER December 31st in reply to an article by M. C. Severance which had previously been published in your paper.

More wonderful to me than all the sublime works of nature, even the bound-

lessness of time and space, is the blind credulity of some men who claim to be investigators. Reading between the lines of Mr. Frank's article, I should judge him either a willful fabricator or the unconscious dupe of some medium, who, while Mr. Frank is busy constructing machinery, is inventing some new trick with which to victimize him; and I believe the latter to be the fact, for he seems to be honest in his belief, and there are many such apparently intelligent persons ready and willing to believe any absurd story they hear no matter how unphilosophical the proposition may be. How can we convince them? How can we show them that they are but the victims of unscrupulous tricksters, so that they will investigate before accepting any theory no matter how convincing or plausible? How, Dear Editor of THE TRUTH SEEKER, can we paint the picture of truth in such glaring colors that people will become ashamed to advocate such doctrines as that a medium, a man or a woman, can intercept the laws of nature and perform such phenomena as described by Mr. Frank? Science has long ago driven out of the world even the thought of caprice, and has shown that all things in the universe are governed by an unintermittent and consistent law, and the rational philosopher regards no causes but such as are reducible to this natural law.

It seems that there is nothing so absolutely absurd or ridiculous but it can be accepted or appear reasonable to a mind filled with omens and prognostics. How can you reason with a man who believes that a medium can overcome the laws of gravitation and cause a piano to float in mid-air around a gas-jet, to say nothing about the excellent music the instrument played without the touch of human fingers during its aimless flight, or that minerals, plants, and even live animals can be transported by spirits from one country to another and passed (*presto!*) through a solid wall in case of the doors and windows being closed, or who still believes in the old slate trick?

The fact is, Spiritualism is but a new form of a supernatural religion which like all other religions grows involuntarily. It feeds on the impossible and incredible as its natural element and cannot live a day on what is true or even possible. It must have something grotesquely absurd as its basis, as only the undemonstrable can be advocated forever.

Science has torn the mask of orthodox miracle and Spiritualistic phenomena from the face of nature and revealed the marvelous features that no skill may interpret; and many popular delusions it is dispelling. The beliefs in gods, ghosts, devils, witches, angels, goblins, spooks, imps, fairies, spirits, etc., etc., are loosening their hold on the imagination of even children. Touched by the finger of science these phantoms vanish like empty vapor. Many are the dreams she is dispelling and many the visions she is dissolving.

J. F. LAWRENCE.

Wonders How Christians Can Believe.

CLEVELAND, O., Jan. 4, 1893.

MR. EDITOR: I find in my experience that the prevailing idea among Christians is, that Freethought will license crime and vice of all kinds. Of course the trouble is, they will not think, for if they did they would see the beauty of Freethought. These and the words "truth seeker" they do not analyze; if so, they would see that what we want is the truth. We do not condemn their Bible before sifting it to the very bottom. If it is true we want to know it. If not, we also want to know it. If a man says to me that he has studied his Bible and after reasoning in his own mind finds it is impossible to believe it, my respect for him goes up a number of degrees, for I see in him an intelligent and noble creature—intelligent, from the fact that he reasons for himself, and noble, for if he did not love truth he would not seek after it. The trouble with the shallow-minded Christians is, they look only at the surface, for the Bible draws a thick veil of superstition over their eyes so they cannot see clearly. They go on having blind faith in a myth, for the Bible does not allow them to judge its almighty.

In other words, we must not use our reason, but God makes us, just as we are, reasonable creatures, and then gives us a book to believe and worship that is not reasonable, that contradicts itself, goes against all laws of nature, and for a clear and unprejudiced mind (in my opinion) is impossible to believe. As the boy said, faith is "believing something we couldn't or didn't believe." A lady acquaintance said to me a short time ago that she "believed the Bible," and finally wound up by saying that "it was best to keep on the safe side." Now think for one moment of the justice of God (for "God is just"), when this one will not use her reason for fear her faith will be shaken, but says she believes so as to get a reserved seat in heaven and gets it, while another one who is no hypocrite cannot believe it and says so, and is sentenced to punishment for ever and ever, just for not believing what one cannot. Now, if we are blinded, God is all-powerful and merciful, and can read all hearts, and he loves his people, and with one word could change our hearts and make us believe, guide us as a father would his child. But no, he gave us a book that is not fit for children to read, and we have not heard from him since. My dear friends, how can human beings love such a monster as the Bible pictures him? I say they cannot. It is nothing but fear.

The Christians say we take all hope away from them. I say we do not; we take away their fear. Again, they cite what good Christian people have done. I do not question this, for I have known very good Christian people, but that does not prove their belief to be true by any means. It is not the people but their belief that we despise. Think for one moment what bloodshed, what anguish and despair, that one book has caused in the world. I remember some time ago seeing an illustration in a book called "The Beautiful Story." It was of the flood. There was a rock, and poor helpless human beings were trying to climb up for safety. Some were lying dead. Others were holding their little innocent babes in their arms and vainly trying to lift them on the rock for safety as they were being swept away. Their love was so great for their children that they would perish to save them. Also wild beasts were scrambling up the rock with their young in their mouths, trying to save them. I do not know that I ever had anything strike me so forcibly as that picture did. I sat and looked at it and studied it. And we are to believe that "God is love." Yet he would destroy his people that he created, innocent babes that knew no wrong. It touched my heart to look at it. But my humanity can not be compared with his.

That is not all. His wrath is not appeased. On the judgment day he will raise these poor creatures and send them to hell to be burnt in fire of brimstone. How any intelligent, clear-minded human being can believe such things I am not able to say, for I cannot understand it. I often think what a nice thing it would be to have an invention to take down one's thoughts. When I get to thinking on the "Truth Seeking" question I seem to think a bookful. But it is another thing to take these thoughts out and clothe them properly—to get them down on paper. Our eloquent thoughts are so badly spoiled that we feel too discouraged to make another attempt. But I am a strong advocate of truth.

MARY C. VAN TINE.

A Congressman Who Favors Uniting Church and State.

NEW CAMBRIA, KAN., Jan. 22, 1893.

MR. EDITOR: Please find inclosed an article by the Hon. John Davis, member of (our) Fifth Kansas Congressional district, and also my reply to the same. I suggest you publish both.

THE COLUMBIAN EXPOSITION—SHALL IT BE OPEN ON SUNDAY?

There is much public interest manifested in this subject, and the matter is worthy of earnest consideration. The great majority of the clergy and most of the church-going people say: "Close the gates on Sunday; do not desecrate the Sabbath!" But a very considerable minority are careless on the subject, or say, "Open the gates!"

Then, there is another very large class of people who are entirely careless as to the church view of the Sunday subject. They view Sunday as any other day of the week, and decide at once that the Exposition must be open on Sunday in order to enable laboring people to see it. This class of people who are solicitous for the rights of labor are so numerous, so intelligent, and so earnest, that their opinions must be respected. It is from this point of view that I now write. I claim that the rights of labor and the laboring people must be considered and granted. The men and women of America who have made the great exhibit possible, must be permitted to see it in its very best aspects and to the fullest satisfaction.

But what of the Sunday exhibit? Will the Sunday exhibit be a full and fair one, such as labor should see? In my opinion it will not and cannot be. Many admit that the machinery should cease its motion on Sunday. All admit that states, countries, and individuals should be permitted to close their buildings or to cover their exhibits on Sunday if they choose to do so. All agree that there should be no coercion in this line to compel a Sunday show where states, nations, and individuals desire to respect the Sabbath by closing their buildings or covering their exhibits on Sunday.

In the face of these facts it is plain that the Sunday exhibit will be only an emasculated one. The laboring people who see the Exposition only on Sunday will see a very poor affair. The laboring people should not be satisfied with such an exhibit as can be seen on Sunday, when the very best is done that can be done on that day. Nor will men and women who have worked six days of the past week, and must work six days of the coming week, be in very good condition to see and examine an emasculated, silent, half-open, half-closed, half-dead Sunday Exposition. Working people must rest as well as other people. They have a right to see the Exposition in its very brightest colors, and they have a right to their Sunday rest.

The laboring people of the cities, shops, factories, and mines, also have a right to a weekly half-Saturday holiday. In many places they have been demanding this right. In some instances this half-Saturday holiday has been granted. It should be granted everywhere. Then a very small change during the summer of 1893 will solve the Sunday-closing question. Instead of the half-holiday on every Saturday, let there be granted to all laborers desiring to attend the Exposition a whole-day holiday every alternate week during the months of May, June, July, August, and September, 1893. Let the day of the week for the holiday be arranged to suit the mutual convenience of employers and employed in each particular case; provided that, in case of disagreement, then each alternate Saturday shall be the holiday.

With this arrangement the plea for Sunday opening to accommodate laboring people falls to the ground.

As this plan insures Sunday closing, in my opinion the clergymen and churches of the nation should join their voices with the laboring people in their just and equitable demand for a whole week-day holiday every alternate week.

If the clergy and the churches will join in the demand that the laboring people shall see the Exposition in its brightest glories on week-days, there will be no longer any demand to see an emasculated show on Sunday. The Christian Sabbath will be observed by a complete and sensible closing, giving all a day of rest.

Religion, humanity, and justice all demand that labor shall see the Fair on week-days. The sacredness of the Christian Sabbath and the rights of labor can be maintained by closing the Exposition gates on Sunday, and by giving to labor ample opportunities to see it on week-days. In my opinion, this is the more liberal and the better policy.

JOHN DAVIS.

I must confess that I was laboring under a mistake as to the position the Hon. John Davis occupied in regard to Sunday opening of the World's Fair. I was misled as to his position by the leading People's party papers. They reported him and Senator Peffer opposing the closing of the World's Fair on Sunday. It is true they claimed that this was done on account of the appropriation attached, and although I have taken the *National Watchman* almost from its first issue, and notwithstanding I always scan the headings closely, and would have been very much interested in an article headed as the above, yet I entirely overlooked it, or it was issued as a supplement and one was not inclosed to my address. But the mistake, whether it was made on my part or the publisher's, saved Mr. Davis a vote, because I have very decided opinions on

the subject, and knowing that Mr. Davis is a very liberal-minded gentleman, I cannot help but think he is very hypocritical in his remarks. Not that I do not respect Mr. Davis's right to differ with me, but I can respect an opponent without supporting him, and when anyone does support a person that differs with them, they can only do it from the motive either they have more respect for the opinions of their opponents than their own, or they hold so many opinions in common on other subjects that they feel that they can afford to sacrifice this one. But as for me, I exalt this above all other opinions that Mr. Davis and I hold in common. My opinion is that Mr. Davis is establishing a very dangerous precedent in taking the position he does on this subject. He is liable to throw this country back into the Christian Dark Ages and barbarism from which it sprang. He says, "There is another very large and intelligent class whose opinions must be respected." Will Mr. Davis please point out from the beginning to the end of his chapter where he has the least inclination to respect this "very large and intelligent class," except the taffy and very flattering notice he has given us in the above quotation? With that exception, has he not wholly ignored our opinions? Queer way Mr. Davis and his Christian coadjutors have of showing their respect for their opponents by the position that Mr. Davis admits the Christians would take provided they were defeated on the question of Sunday opening. I would like to ask in the name of fairness and justice, of all that is right between man and man, if they did not intend to stand by the decision when they carried the question before the national House of Representatives, where it did not belong, what did they take it there for? But it is just as fair and considerate, and not more so in proportion, as civilization has advanced in spite of them—as their past acts will show. So Mr. Davis takes up on the side that he admits would stand by the decision if it was reversed, instead of virtually saying to such an unjust and unfair-minded people, "Begone with you! I know you not! You are only fit company for John Calvin, Constantine, and Torquemada!"

Whenever a person gives a different plan, as he has done, in polemics, it is called dodging or begging the question. And taking in consideration the cramped conditions of the laborer, as Mr. Davis is willing to admit, it is not holidays that the laborer is suffering for. It is lock-outs and the meager pittance that he gets for his labor that hurts. And it stands laborers in hand to not lose a moment's time that can be used to good advantage. Mr. Davis is very liberal with his holidays for the laborer, but the question is, Can they afford to lose the time, and at the same time spend more than they would have earned in a previous week besides, while the greater portion of them have large families to support, with exceedingly high house-rent to pay? No, I repeat, it is not holidays that the laborer is suffering for. I suggest to the laborer that it is dangerous to "reciprocate" with the church. They will "want the whole hog" the same as they have been striving for, as in the case of the World's Fair, and will go back on you and be your worst enemies if they do not get it.

Mr. Davis talks a good deal about civilization and Christianity, as if they were synonymous terms. I would like to ask him if the Holy Inquisition, the Crusades of the Dark Ages, hanging witches, burning Bruno and imprisoning Galileo, and killing and imprisoning discoverers and inventors even down to the discovery of printing and inventing of the fanning-wheel, had a great deal to do with bringing about civilization. If so, how has it happened that anything approaching anyway near civilization has happened within the last two or three centuries, notwithstanding Christianity has existed for eighteen hundred years? Has not civilization advanced just in proportion as Christianity has lost power?

"Keep church and state forever separate." "This government in no sense is founded on the Christian religion."

JOHN W. ABBOTT.

Children's Corner.

Edited by Miss SUSAN H. WIXON, Fall River, Mass., to whom all communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Burial of Summer.

The summer dies with crimson stain,
September pours her azure rain,
Whose purple wine and reddened lees
Make torches of the maple trees.

We welcome glad the gold and red
As once the May that joyous led
The summer's bridal boon and cheer
To fill and round the harvest ear.

We will not pierce through autumn dyes
To find the gray of wintry skies,
But reap our gladness now, to-day,
With crimson leaves that cannot stay.

The poor dead summer, pale and thin,
Sad breezes bear her funeral hymn;
Yet birth has been, so death must be
With evolution's mystery.

Pueblo, Col.

MARY BAIRD FINCH.

Dick.

DEAR FRIENDS IN THE CORNER: May I tell you about my pet lamb Dick and the happy times we had together, and how after all these years I find a certain joy in thinking of him.

It happened in this way: Father kept a large flock of sheep, and one spring Sister Matt and I used to go with him every morning and evening to look after the lambs.

How plainly I remember every part of the road with its three narrow paths and the strips of grass between, looking so much like a striped ribbon, green and gray, out past the watering-trough by the orchard to the bars.

No wonder artists so love to paint them on so many of our Christmas cards and other little souvenirs.

Memory holds for me this charming picture of that old pasture on the side of the hill painted by that best of all artists Nature. There is the rough stone-wall with the pole-fence on top, and the great grim rocks scattered around like so many houses, with paths around them for streets, with here and there a stump, all that now remains of the once noble trees. They fittingly fill the place of the soldiers' monuments we see now in nearly every village. Then comes the wood below for background with its varying shades of green and brown. This was the sugar place, and was the sweetest place of all. Farther down is Bell Water pond looking so much like the blue sky.

This is the way I see it yet. I know for many years the iron horse has rushed along through those quiet fields startling bird and beast with its shrill whistle and ring of progress. But to me it is the same dear place and can never change.

Well, one evening we went down just as the lambs were having their good-night romp; they run and play, chase each other up on to rocks, and jump off, and away they all go again like so many little girls. The old sheep will look up from their feeding and watch them in a thoughtful way, although wondering, perhaps, if they ever could have been so rude and gay.

This evening we found one little wee fellow that did not seem to have any name, so father took him up and brought him to the house and told us we might have him for ours.

I really don't think he ever lacked for love or care after that.

What a dear little pet he was! Such a clean, sweet face, with his dark, intelligent eyes! How fast he grew! We named him Dick—very soon he knew it meant him, and that shows that sheep understand a great deal and learn so easily.

If he was feeding and he heard our voices, no matter where we were, he would come. Perhaps all of you don't know that sheep can go anywhere girls can, over fences, up and down stairs, and all about.

I don't remember that he ever "followed us to school" as Mary's little lamb did, but he went raspberrying once. We had gone off slyly, for he had a habit of think-

ing every pail or dish held something good for him. We had a pail placed on a rock, and were picking in small dishes; we had nearly filled our pail, when what should we see but Dick standing with his nose in the pail? Not finding anything he liked, he gave it a poke, and over it went like "Phebe's blackberries," but there were plenty more, and we were not picking to sell in order to get nice clothes to wear to church, but to make a shortcake.

I never remember feeling angry with Dick when he did such mischief. Mother did not allow him in the house, but it was fun for us to hear his little feet go patter, patter on the floor, and we were always quite willing to run out with him.

One of the farm buildings was a large hoghouse, the top part finished off to store farming tools, etc.; for stairs there were planks quite wide put up on the outside with cleats nailed on for steps—it made a fine place for us to run up and down. One day we were jumping off here and having great fun when Dick came running to join. He came under the walk just as Matt was jumping off, so she landed astride of his broad, soft back with her face toward his tail. He ran about with his strange load crying, ba-a-rr! ba-a-rrr! till she fell off. We all laughed and clapped our hands till she was so angry she began to cry. Dick came walking up to her looking so sober, and he seemed to say, "Please don't cry, little mate, I feel as sorry as you do."

Be loving and kind to your pets, dear children; study their habits, you can learn so much from them. My New Year's wish to you all is that you will be true and good. Let refinement and morality be your religion and ever keep on the sunny path of Freethought; and that I may meet you somewhere along the road, is the great desire of your friend,

Pennacook, N. H.

Correspondence.

MEADONTE, ONT., Jan. 20, 1893.

DEAR MISS WIXON: This is my first letter to the Corner, and I hope it will not be the last. My father has taken THE TRUTH SEEKER the last three years, and he likes the paper immensely. I am sixteen years of age, but I do not go to school. I have three brothers and one sister, and they all like to read the Children's Corner and look at the pictures and compare them with the Bible. I was down at Orillia Sunday evening to hear Mr. Ellis lecture, but I did not care much about it. There were quite a number of men there, but the women were scarce. I think my letter is long enough for this time, so I will close. I remain,

Your Liberal Friend,
LUCY M. TAYLOR.

PUEBLO, COL., Jan. 17, 1893.

DEAR MISS WIXON: I have long wanted to write and tell you how much I enjoyed your description of your trip abroad, especially the scenes in Scotland. I seem to see it all with new vision. I always like to read letters of travel from a woman. They see and tell of the details that men ignore or forget. It would be fine if you could publish it in pamphlet form. I am glad to see the renewed interest in the Children's Corner, and new letters from new writers. I read every one and like to know all they are doing in their far-off homes. I hope they will describe the scenery about them, the different varieties of trees, flowers, soil, etc., etc. I am always delighted to read the articles from the pen of Ida Ballou and George Remsburg.

I have been very ill or should have written to you before to tell you how glad I was to see you are re-elected to the school board of Fall River. I notice your name in the *Woman's Tribune* too. Keep on; you are a power in the land.

MARY BAIRD FINCH.

[Thanks for kind and appreciative thoughts. Sorry you have been ill and trust you are much better now, dear friend. The weather has been severe, and hard for everyone.—Ed. C. C.]

ELMO, MO., Jan. 25, 1893.

FRIEND MISS WIXON: This is my first letter to the Corner. I have been a constant reader of the Corner for about one year, and am comparatively young in the Liberal belief, but as I have had experience in the so-called conversion, which I think is nothing more than an excited state of mind, I am as strong a Liberal as if I had been one from my birth up. I am almost the only young Liberal in our town. Most of the people are of some religious belief, and it is not popular to be a Liberal, but I will not be a hypocrite. That which I believe I am

always willing to express openly and above-board. Some of my acquaintances say to me, "I would be afraid to doubt there being a God." It seems to me as if they were living in the dark ages of superstition. When they say "You must believe or be persecuted" I often think if the money that is expended for religious purposes was contributed to the school funds we would have a much more enlightened class of people. For illustration I will take our own town: we have here three churches, which if they were converted into one building would make a good college building, and taking the salary of each minister at \$500 a year (which is small), would make a total of \$1,500 a year, which would pay the salary of a good instructor, which, I think, would be more beneficial to the rising generation than an hour devoted to the worship of an unseen being every Sunday. We have had this winter about six months of school and about eight months of revival meeting. Which is the more elevating to mankind? I would like to correspond with some of the Corner readers. I am,

Your Liberal friend,
J. E. KRAFT.

[The above is a very sensible letter, and friend Kraft is a sensible young man. If churches could be converted into colleges, or schools of science, hygiene, and philosophy, everyone could become well educated, and we should not then have the standing disgrace of a penitentiary in every state in the Union, and a vast array of paupers and imbecils to support.—Ed. C. C.]

ELCELSIOR, WASH., Jan. 20, 1893.

DEAR MISS WIXON: I want to tell you, and all the little friends of the Corner, of my experience with a Christian lady, one of the regular blue kind. She wanted a little girl to work for her. I went to see her about it, and found her in the back yard with two fine chickens that she said she was going to send to her minister. I thought first, I would go right home, but afterward I thought I would stay and talk with her.

She said that she wanted me to stay and help her, that her work was not hard. After getting my wages down by saying that I would have a great part of the time to myself, she kept me at work every minute, from 6 in the morning till 9 at night, and then she engaged two boarders. I told her that I could not stay if she was going to keep a boarding-house. She said, "You will have to stay, or I won't pay you for what you have done." That afternoon her minister and wife came and stayed to tea. The minister talked badly about Mr. Ingersoll—he called him "old Bob Ingersoll" and "old Bob." I was indignant and wanted to tell him that Mr. Ingersoll knew more and was a better man than all the preachers in the world. I went to church with them Sunday evening, and she got up and cried in church and said she was a great sinner. I thought she told the truth then, if she did lie about her work. I went home and she did not pay me. I hope there will none of you have to work for a Christian. From your Liberal friend,

BLANCHE L. REITER.

[Blanche did well to go away from that employer. Always stand for your principles and do right.—Ed. C. C.]

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News of the Week.

On the night of the 23d ult., at Denver, Col., a crowd of five hundred persons gathered at Dean Hart's house and stoned it. Their anger had been provoked by the dean's continued instigation of raids on Sunday theatricals. Patrol wagons were driven through and over the crowd, clubs freely used, and revolvers drawn. The police had difficulty in protecting themselves, and were unable to make an arrest.

A LETTER from Rome expressing the views of many prelates there, and in every country, reads: "The audacity with which Monsignor Satolli rehabilitated Dr. McGlynn fell like a bombshell in this camp. To permit Dr. McGlynn to act again as a priest without his going through the form of saying 'Pater peccavi' to the archbishop of New York shows not only utter lack of tact on the part of the papal delegate, but it also sanctions a breach of discipline unheard of in the history of Rome."

At Pittsburgh, Pa., the Law and Order League is pleased with the decision just given by the supreme court confirming the legality of the Blue law of 1794 which that society has revived for the purpose of suppressing Sunday newspapers. The law prohibits the following of worldly pursuits on Sunday, except those that are absolutely necessary. The decision of the court was in conviction of Mr. Matthews for publishing the Pittsburgh Sunday Leader. The Law and Order society will now complain to magistrates against every Sunday's work done by carriers of or dealers in newspapers.

The annexation of the kingdom of Hawaii, or the establishment of a protectorate over it, is being considered by our government. European powers may challenge our rights, and interfere. The kingdom of Hawaii consists of fifteen islands in the North Pacific ocean, of which only eight are inhabited. They are 2,100 miles from San Francisco. They have an area of 6,640 square miles. The population consists of 34,436 negro natives, 15,301 Chinese, 12,360 Japanese, 8,602 Portuguese, 1,928 Americans, and 1,344 British—total 80,000. Nine-tenths of the trade is with the United States. Hawaii's importance to us would be as a maritime defense.

In England pietists proposed a society for the suppression of profanity. Presently they found that a law punishing it already existed. It was passed in the time of George II., and for a profane oath uttered by a laborer imposed a fine of one shilling; for one uttered by a person above the degree of laborer and below that of gentleman, two shillings, and for one by a gentleman or upward, five shillings. The action is culpable if committed in one's own house, the same as on the street. The first case punished under this revival of the law was a few days ago, when a laborer at Wisbeach named Abraham Pye was fined for four profane words one shilling each, and thirteen shillings costs.

A NEGRO ravished a four-year-old girl at Paris, Tex., and then murdered her by tearing her in two. The entire population of the surrounding country, numbering thousands, turned out and assisted in burning him at the stake. The relatives of the girl burnt his feet with red-hot irons and finally put out his eyes with them. As he struggled out of the fire several times he was thrust back. No such scene has been witnessed since the religious tortures. Of the many opinions expressed for and against, perhaps the most sensible is the one that it was well enough so far as the negro was concerned, but not well concerning the torturers, who by such cruelties are molded to commit a dozen more crimes of a violence equal to the negro's.

GEO. RUDOLPH, an ex-priest, was delivering an anti-Catholic lecture at Lafayette, Ind., on the night of the 26th ult., before an audience of three thousand in the Opera House, when a Catholic mob broke in the stage doors and began shooting at him. He drew a revolver and fired back. Members of the American Protestant Association came to his aid and the firing became general. The audience was seized with panic, and men and women were knocked down and trampled in flight. All but determined members of each sect presently got out. It was learned that Rudolph had been hit in the hand. He attempted to resume the lecture, but was prevented by a shower of rotten eggs from the gallery, and forced to retire, amid hoots and hisses. This was repeated several times. Sheriff Gaddis and deputies arrived just in time to prevent the Catholics, who had now formed in full strength, and under desperate leaders, from overwhelming the ex-priest and his guard. Rudolph was got into a cab and driven off at a speed that outdistanced his enemies.



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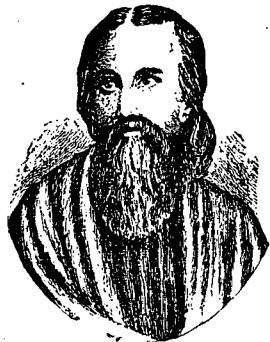
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A Growing Danger.

Advance sheets of the Catholic directory report a growth of that church at once gratifying to the pope and dangerous to the country. At the head of the list of officials is Satolli, the "apostolic delegate," or pope's henchman. Then comes Cardinal Gibbons. The archbishops number 14; the bishops, 73; the priests, 9,338; the seminarians, 2,575; the churches, 8,431; the chapels and stations, 3,920; the seminaries, 33; the colleges, 117; the academies, 644; the parochial schools, 3,585; the pupils in the parochial schools, 731,385; the charitable institutions, 647; and the total Roman Catholic population is reported at 8,632,521.

It is a bad showing, if correct. Every Romanist is at heart an enemy of republican institutions. The church officials are despots, greedy of power and money, and willing to use both in the most unscrupulous manner to further their purposes. Already they have the two chief cities of the country in their political grasp, the public schools in many places are under their control, and a large portion of the property is held by them tax-free and useless to the community. Politically they are working quietly, though surely, but boldly as to the schools. It is their desire to turn the public into what would be practically parochial schools, and to do this they use every means of bargain and compromise that the cases respectively call for. In Baltimore a circular embodying the views of Archbishop Ireland on the school question has been quietly circulated in the last week among the priests, Catholic members of the city council, and officials of the municipal government. The circular suggests the following legislation: "1. If the city and state would affiliate our schools to the public schools, placing the secular education under the superintendent of the same. 2. By renting our schools at a nominal price, which would exempt the state from a considerable expense. 3. That our teachers be Catholic. 4. That we grant to the commissioners of the public schools the right to examine our teachers and also the right to examine the pupils, to know if their progress in secular education be satisfactory. 5. That we would claim all the rights and privileges of the public schools for the support of our schools. These are all the conditions the state requires, and hence we demand all the rights and privileges of

the public schools. It would add immensely to their usefulness." Several priests of that city have expressed themselves as favorable to the submission of such a proposition to city councils, providing Cardinal Gibbons indorsed it.

This plan carried out would be nothing more or less than a presentation of Baltimore's educational facilities to the Roman church. It would be an outrage upon every non-Catholic in the city, and the fact that the church is bold enough to propose the scheme is evidence that it is not unlikely to be perfected. Rome makes few political mistakes, and scarcely ever openly extends her hand for a plum that is beyond her reach. Her single thought is to perpetuate and extend her power. For this she intrigues politically and socially, in and out of season, and allows no opportunity to escape her. By forming the minds of children she captures the coming generation, and Catholic politicians and parents are her most submissive slaves. It is for these reasons that her growth is dangerous, and that the figures in the new directory should cause alarm to all who love liberty.

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The Rev. Parkhurst's chief spy has been convicted of blackmailing a keeper of a disreputable house, and now inhabits a cell in the city prison. There seemed to the jury to be no doubt of his guilt, and probably there is not, whatever one may think of the motives of the police who "made a case" against him.

This Gardner is not the only "agent" of a private society who ought to be in jail. There are two other societies in this town which interfere in the public business and whose agents are charged with acquiring wealth through corrupt dealings. In fact two "detectives" employed by one of them are now in limbo, we believe. And the chief "agent" of the other ought to have been long ago deprived of his liberty to injure others. From Parkhurst masquerading as a "Western gent" witnessing indecent orgies to the boy carrying the smutbags of such fellows as the John street soapboiler employs, the whole lot are the outcome of a vicious principle engrafted on our system of criminal jurisprudence, and naturally induce and commit more crime than they prevent. What Sidney Smith said of the English prototypes of these kind of moral scavengers is as true now as then: "It is hardly possible that a society for the suppression of vice can ever be kept within the bounds of good sense and moderation. If there are many members who have really become so from a feeling of duty, there will necessarily be some who enter the society to hide a bad character and others whose object it is to recommend themselves to their betters by a sedulous and bustling inquisition into the immoralities of the public. The loudest and noisiest suppressors will always carry it against the more prudent part of the community; the most violent will be considered as the most moral, and those who see the absurdity will, from the fear of being thought to encourage vice, be reluctant to oppose it. . . . Beginning with the best intentions in the world, such societies must in all probability degenerate into a receptacle for every species of tittle-tattle, impertinence, and malice. Men whose trade is rat-catching, love to catch rats; the bug-destroyer seizes on his bug with delight; and the suppressor is gratified by finding his vice. The last soon becomes a mere tradesman like the others; none of them moralize or lament that their respective evils should exist in the world. The public feeling is swallowed up in the pursuit of a daily occupation, and in the display of technical skill. . . . An informer, whether paid

by the week, like the agents of this society, or by the crime, as in common cases, is in general a man of very indifferent character. So much fraud and deception are necessary for carrying on his trade—it is so odious to his fellow-subjects—that *no man of respectability will ever undertake it*. It is evidently impossible to make such a character otherwise than odious. A man who receives weekly pay for prying into the transgressions of mankind, and bringing them to consequent punishment, will always be hated by mankind, and the office must fall to the lot of some man of desperate fortunes and ambiguous character. If it be lawful for respectable men to combine for the purpose of turning informers, it is lawful for the lowest and most despicable race of informers to do the same thing; and then it is quite clear that every species of wickedness and extortion will be the consequence."

The opinion current in this city regarding these fellows is that they punish when they cannot blackmail. That on small salaries many of them accumulate considerable property seems to bear out this more than whispered suspicion. Personally, they are of the classes they follow, and if seeking congenial companions or amusement would go to the saloons and dives, unless, as some do, they "work the religious racket" and pose as models of morality when in reality they are the grossest of hypocrites.

A bill has been introduced in the legislature of the state to make inducers of crime equally guilty with the one committing it. It ought to pass into law, and another law ought to pass into force abolishing all private societies of the kind presided over by Parkhurst and Gerry and the soapboiler of John street. Our constitutional officers are quite capable of coping with all the crime committed, or if not they can be removed and capable ones substituted. There is no earthly need for the Society for the Prevention of Crime, or Cruelty to Children, or Suppression of Vice. All that they do that is well can be done better by the regular officials, and their wretched agents would then be deprived of their power to use the machinery of law to punish those who will not pay.

The World Grows Better As It Grows Impious.

Because religion is declining, the clergy say that the world is growing worse. This is egregiously false. In every respect, mental and moral and physical, mankind is improving.

For instance, the annual report of the Toynbee Hall Settlement, in the East End of London, for 1892, says that there has been improvement in the housing of the poor and in the order of the streets, a distinct rise in the rate of wages, baths and libraries have become more numerous, and altogether the standard of living is higher.

George du Maurier, the English artist, is authority for the statement that women are growing taller, broader, and generally healthier. This pleasing change is ascribed to physical culture, and it is being prophesied that in time women will become the physical equals of men.

The use of wine at dinner, remarks Chauncey Depew, has been decreasing for several years. In novels and autobiographies of fifty and one hundred years ago "one-bottle," "two-bottle," and "three-bottle" men formed a feature of the description of the society of the period. They did not take light wines either, but solid sherries, ports, and Madeiras. We learn that it was common at these entertainments for a number of the guests to be hopelessly intoxicated. The fact that the diner-out was apt to get in this condition did not impair his popularity or his standing among his friends. One may dine now every night in the year and never meet with

a tipsy person. It is because we drink very much lighter wines, and less of them. Mr. Depew goes on to say: "As matters are now progressing in the social world the next generation will be found dieting under medical directions. They will be enjoying better health, doing a larger amount of work, and enduring a greater social strain in a festive way, and having a better time than their fathers did."

Holy Russia.

Reports from Russia continually direct attention to the baneful results of religion and despotism. The soil of that country is fertile, minerals abound, and all the natural conditions of prosperity are present. But the church has suppressed education, science, and every form of knowledge, in order that people should not question her dogmas; and the government has eradicated all habits of independence and self-improvement, so that its extortionate rule may be perpetuated. The consequences are dreadful.

Count Bobrinsky writes:

"Apart from their need of daily bread, fuel is likewise required by the distressed population. There is a dearth of straw, of coal, and of wood, and the shivering inmates tear down the thatched roofs of their huts or break up their carts and other useful domestic appliances to provide fuel. To crown all, typhus and epidemics among children are appearing. The scene presented on a walk through any part of the district is ghastly in the extreme, heart-rending spectacles meeting one's gaze at every turn—cold, damp huts, with moldy walls, the snow falling through the apertures of the roof (the thatch having been used as fuel), the flooring coated with mud, while on the top of the spacious stove lie huddled together five or six individuals in the paroxysms of typhus fever, unattended, and without even bread and milk, and several months of winter weather still before us."

A correspondent of *Selskiya Vedomosti* from the province of Viatka gives a description of the manner in which the peasants of his locality plowed their fields last spring and autumn. "In our region," he says, "the ground is turned up with the plow only once in the season, and always with the archaic pickax plow (an implement seen only in Russia). For want of horses the peasants drew the plow themselves by the following contrivance. Between the thills, in the place where the hind legs of the horse are to go, a common cartwheel is fixed to mark the track for the plow and to keep the thills from falling to the ground. In the place where the fore legs of the horse are to go a man is hitched, so that while he helps pulling the plow he holds the ends of the thills with his hands to keep them steady, that they should not dangle sideways. To the hook of the plow, above the ground, a rope is attached, from which four lines with loops are drawn. These are the pulling lines, which the men take over their shoulders. Another peasant walks behind the plow pressing it down in the usual way. Six persons are required to pull the plow, but where the ground is hard one more person is needed to help push it from behind. Men and women together worked at their plows in this manner last spring and autumn."

The organ of the English Jewish committees, *Darkest Russia*, suspended publication awhile ago on the assurance that, if it ceased, Russia would modify her persecution. Those who knew Russia laughed at this, but the promise came from a quarter which could not well be ignored. Now that oppression has become worse than ever, *Darkest Russia* will appear again.

A writer in the *English Contemporary Review* says that the czar persecutes the Jews not because of innate cruelty but through religious zeal. He states: "Those who maintain that the czar is kept in complete or even partial ignorance of the cruel measures adopted in his name, or else that his boasted love of his people is but the varnish of hypocrisy, are as much astray in the matter of fact as in their appreciation. Cold-blooded cruelty or savage hatred is not the correct name of the motives that inspired the slaughter of the Amalekites by Saul, or the *Autos-da-fe* of Arbues de Epila; and it should not be forgotten that there is a moral ailment called a false conscience, the effect of which is to poison the action without vitiating its source."

"Men never do wrong so thoroughly and cheerfully," says Pascal, "as when they are obeying the prompting of a false principle of conscience."

Russia is an example of true Christianity valuable beyond all theories as an object-lesson. If the people of this country will only study her history and take note of her present condition they would want no union of church and state and no real Christianity. The Greek Catholic church is the older of the two branches, and, while its operations have been confined to eastern Europe, it has wrought its work no less completely than has its Roman sister in the countries she controlled.

Horace Greeley's Sanity Sustained.

The Detroit, Mich., *Evening Journal* of January 27th printed this:

"Horace Greeley on Thomas Paine."

"Horace Greeley in 1850 was invited to attend a ball and supper in honor of the birthday of the great Infidel. Instead of going, he wrote an editorial in the *Tribune*, from which we take an extract:

"(Paine's) writings are grossly distasteful to us, not merely nor mainly on account of their infidelity. Skepticism may be and has been so expressed as to win the profound respect of the most devout believer. But when a man places himself in ostentatious hostility to the convictions of the wise and good of fifteen centuries, 'a decent respect for the opinions of mankind' (as the Declaration of Independence phrases it), should teach a man to speak considerately, tenderly, respectfully. But Paine had no such idea. He sat down in the French prison, to which his brother Infidels had most causelessly consigned him, to overthrow the religion of the Bible without a copy of that book at hand—without having ever carefully or dispassionately considered its claims to credence, or the evidence which sustains them—assuming that such and such were the doctrines of Christ, because somebody said so, and that Christ was an impostor because those doctrines did not square with his notions of reason and divinity. The tone of his work is presumptuous, scoffing, ribald, dogmatic, insolent. . . . Such a work could have but these effects—to encourage lewd reprobate boys in pursuing the course dictated to them by their fierce, unregulated passions, on which the religion of the Bible was their only practical check, and to impel devout, reverent, exemplary Christians to a deeper dislike of infidelity in all its forms, judging its intrinsic character by this God-defying manifestation."

Mr. Wm. Lewis, of the same state, forwarded it to us with an inquiry as to its falsity. We sent it to the *Tribune* repeating the inquiry; the following note is the result:

"NEW YORK, Feb. 9, 1892.

"MR. E. M. MACDONALD, THE TRUTH SEEKER, 28 Lafayette place, New York, Dear Sir: Your note of the 3d inst., inclosing a note from Monroe, Michigan, is just at hand.

"We have been searching the files of the *Tribune* for 1850, but have not found the editorial to which reference is made. And judging from the extract itself, I should say that it is very unlikely that it was written by Mr. Greeley, or was published in the *Tribune*. I return it herewith, and am,

Very respectfully,

"D. NICHOLSON."

We agree with Mr. Nicholson that Mr. Greeley was not the man to have written it, inasmuch as he was the first president of the New York (now the Manhattan) Liberal Club, and held the office for many years, which organization particularly delights in celebrating the birthday of Thomas Paine and honoring his memory. The extract reads much more like the ranting of some little Christian minister than the deliberate opinion of a great editor.

Some Handsome Premiums.

To induce new subscriptions and prompt renewals on the part of our friends we make the following handsome premium offers:

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "Paine's Great Works Complete" (3.00). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "The World's Sages, Thinkers, and Reformers" (\$3.00). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and a cloth-bound copy of "Bible Myths" (\$2.50).

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated" in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated" in board covers (\$1).

This is a splendid opportunity to obtain books which every Liberal desires to have at an exceedingly low price. Old and new subscribers can avail themselves of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

On Abraham Lincoln.

Every seat in the big Broadway Theater was sold clear to the top gallery last Sunday night, the standing-room was all occupied, the stage crowded, and hundreds turned away unable to get in. It was the largest audience ever assembled at the theater. The occasion was the lecture of Colonel Ingersoll on Abraham Lincoln. Colonel Ingersoll spoke for over an hour and a half, and the audience listened with intentness to a magnificent tribute to a grand man. Lincoln was one of Colonel Ingersoll's own sort—gentle, loving, and wise—and the greatest of orators had a most congenial theme in recalling the career of one of the greatest of statesmen.

The reports in the daily papers are of course but fragmentary and disjointed. But by special permission THE TRUTH SEEKER will print a full and accurate report next week, with thanks to Colonel Ingersoll and Mr. Farrell for the opportunity.

Acknowledgment.

Credit for a proper missionary spirit must be given to Charles P. Ludwig, T. N. Sherman, and Charles Wolsfeld. They want something done with Congress and the Christian superstition generally, and to have it done the two former send us a dollar each and the latter three dollars. The money has already been used for the purpose indicated, and the gentlemen will please accept our thanks for their welcome aid.

Seattle, Wash., is not a particularly pious place, but the Christians there are just as ugly as those anywhere. Two weeks ago two men were arrested for sliding downhill on Sunday, a most horrible crime as all will acknowledge, and it is surprising that the justice did not sentence them to state prison instead of discharging them.

The Theistic discussion between Miss Chapman and her numerous critics in THE TRUTH SEEKER recently has aroused John Peck, of Naples, and he sends us a contribution telling what he knows about God. Those who know Mr. Peck's pungent and epigrammatic style will realize that when we print it—the week following Colonel Ingersoll's speech on Abraham Lincoln—the Jewish Jehovah will get a raking over which would throw him into an old-fashioned passion if he were anything but a myth.

These are the views of the state of Illinois, officially expressed by its senate and house of representatives, upon the power of Congress to virtually enact a Sunday law for that commonwealth: "WHEREAS, There is now enjoyed by the people of the state of Illinois the reasonable liberty of devoting the first day of the week, commonly called Sunday, either to religion exclusively or to religion and rest or to religion, rest, and recreation, without undue restraint; and any attempt by the Congress of the United States by compulsory legislation or otherwise, to determine which of these modes of Sunday observance shall prevail anywhere within the limits of this state is deemed by our citizens entirely beyond the jurisdiction of Congress, an encroachment upon their liberty and direct and dangerous opposition to the genius of American institutions." There is some slight hope that Congress will itself take this view of the mat-

ter and rescind the Sunday-closing clause of the World's Fair appropriation.

It is good news which our special correspondent at Paris, Tenn., sends us of the trials of the Adventists there. The Christian persecutors of their fellow-Christians have about given up the attempt to jail the despised Adventists and there are hopes that the supreme court of the state will render a decision making future persecutions under the same law impossible. It is more than noteworthy—it should be burned into the Christian memories, and particularly the Adventists' memories—that this persecution has been stopped by the rulings of a Freethought judge—Judge Swiggart—who presided. Our correspondent's compliments to him—considering that the correspondent is a church-member—are graceful and well deserved. The principles of the judge are of the greatest moment in cases like these.

The Washington correspondent of a Western paper writes of Ingersoll's recent incursion into Washington: "Once in a while 'Pope Rob' comes over from New York, and takes the best theater for a Sunday evening service. Instead of passing the plate, he piratically demands a \$1.50 per chair for the best seat, and fifty cents for the peanut gallery, which he fills with ladies and gentlemen instead of negroes and boys. He never fails of a crowded house. Instead of a thirty-minute discourse which seems too long for fifteen, he holds that brilliant crowd entranced for two hours of solid and rapid oratory; and he goes home with over \$1,000 of our offerings. His recent historical discourse on Voltaire was one that every lover of human liberty might profit by hearing."

The fanatics of Denver, Col., led by an imported bigot, are trying to close the theaters of that city on Sunday evenings. The prospect of their success may be learned from this paragraph in the *Denver Times* of last Monday: "The crowded theaters last night was an evidence of what people think of the crusade against Sunday amusements. At the Tabor Opera House there was standing-room only within a very few minutes after the doors were thrown open, and Herr Stark and his popular Hungarian orchestra were vociferously cheered as soon as ever they made their appearance. It was the same at Wonderland and East Turner Hall. Both places were crowded to the doors, and the happy, merry crowds seemed bent on showing by their plaudits how much they appreciated the Sunday amusements."

Once upon a time—and much more recently than when "pigs drunk wine"—in this country beautiful female slaves used to be sold to licentious men and the money used for the glorification of God (or for the support of the church, which is the same thing). It is good to know that this degrading custom has vanished before the onward march of civilization, but its relics still remain among the Methodists, if we may believe a church paper, which prints this paragraph:

"The Epworth League of the Methodist Episcopal church will hold an auction social at Union Hall on Tuesday evening, January 17th. Forty beautiful ladies will be sold at auction, and the gentleman who bids the highest will escort to partake of a sumptuous repast, which will be prepared for the occasion. One of the most enjoyable times of the season is anticipated."

The purchase of women seems to be the last prerogative the religious people are willing to give up. But it is a matter for sorrow that women will allow themselves to be sold for any purpose. It is a defect in their natures, however, for which religion is solely responsible. The godly men of the Bible purchased wives and concubines, and the godly women of the Bible were in many cases what we now call abandoned women. The women of to-day, even if they are pious, ought to be away and beyond the coarse females who figure in those barbaric pages.

It has for some years been a surprise to us that Liberal lecturers would so lower themselves as to consent to stand on the same platform with such a

person as Clark Braden, or that Liberal societies or individuals would consent to treat with him when he "challenges" them to produce their representatives. Braden has lied concerning every prominent Liberal in the country; has slandered their families, and applied to the great body of Freethinkers the foulest epithets his low imagination could coin. He is himself a fugitive from justice—being under indictment in Missouri for disposing of mortgaged property—yet has the indescribable impudence to ask decent folks to hold converse with him. The latest victim of this blatherskite is Mr. Charlesworth, a newcomer in the lecture field, and possibly therefore excusable. A partial description of the encounter will be found elsewhere in this paper, though it will not be found as Mr. Charlesworth wrote it. Our columns are not to be soiled with the language of the rowdy and the dive-frequenter, and that excludes a perfect report of one of Braden's speeches. Mr. Charlesworth promises more next week; but it will be printed only if it is *not* like Braden's usual "answers" to Freethinkers. The debate at Seattle should be the last one in which a Liberal representative so demeans himself as to meet the odorous defender of Christian superstition. The fur is not worth the clothes spoiled in getting it.

The school-readers of our early New England days had a little story in them which some of the present-day preachers ought to read. A little boy came home to his father one day with the tale of a hundred dogs seen in the street. The number gradually diminished under judicious questioning until, half defiantly and half sobbingly, this embryo revivalist declared he had seen "our Bose and another dog." Some time ago a harrowing tale of sudden death to a whole Infidel club of Newburgh, N. Y., an infliction of divine wrath because a few people made fun of the Lord's agents, was printed all over the country. Not a few wrote to us asking the needless question if such were probably true. The editor of the *Newburgh Register* takes delight in helping refute pious lies, and a short while ago printed this paragraph in his paper: "D. McLaren, of Warren, O., is needlessly alarmed about a story that has been set afloat by a revivalist who has been holding forth in that city. His alarm has caused Mr. McLaren to write letters to a number of Newburgh people asking for a confirmation or a denial of the story. The revivalist in question is a Mr. Potter, and at a church gathering he told of the fearful end of the members of an Infidel club in this city. He said they burnt a Bible, baptized a cat, and gave communion to a dog. The same night two died in bed, one had a fit and died, and within five years two starved, seven were drowned, eight shot, five committed suicide, seven went to the gallows, and one froze to death, while three died what were called accidental deaths. What a nonsensical story for any divine or layman to tell an intelligent congregation. Think of seven persons going to the gallows in one city within five years, and all members of a single club! That man needs the services of Mrs. Van Cott or Dr. Reed to convert him from the lying habit. The only basis known to exist for the story is the fact that back in the thirties some men baptized a dog. The divines of the city 'roundly pounded' the parties interested in the act. Ward Gazeley, an epileptic, who was editing a paper, became deeply interested in the discussion, and while writing an editorial article in defense of the men whose characters were assailed—not the act itself—died in his chair from an apoplectic stroke." "Our Bose and another dog" were a multitude beside the remains of Revivalist Potter's blood-curdling yarn.

A "Card" from Mr. Westbrook, in reply to Mr. Putnam, and a short and pithy letter from E. C. Walker in reply to Mr. Westbrook will be printed in the next issue.

THE Newark Liberal League, 177 Halsey street, corner of Market.—Sunday afternoon, at 3 o'clock, J. E. Remsburg will speak on "Five Hundred Flaws in Christ's Credentials."

FRANKLIN STEINER will lecture in Chicago Sunday evening, March 25th; in Cincinnati April 2d, and would like engagements in the states of Iowa, Ohio, Indiana, and Illinois. His address in Des Moines, Ia.

A Tribute to a Generous Man.

While in Dowagiac, Mich., recently, Colonel Ingersoll had an opportunity which must have pleased him greatly, which was to dedicate a new theater to the memory of a generous man and a Liberal. And his short speech is another gem added to our literature. He said:

"Nothing is nobler than to plant the flower of gratitude on the grave of a generous man—of one who labored for the good of all, whose hands were open and whose heart was full.

"Praise for the noble dead is an inspiration for the noble living.

"Loving words sow seeds of love in every gentle heart. Appreciation is the soil and climate of good and generous deeds.

"We are met to-night not to pay but to acknowledge a debt of gratitude to one who lived and labored here—who was the friend of all and who for many years was the providence of the poor. To one who left to those who knew him best the memory of countless loving deeds—the richest legacy that man can leave to man.

"We are here to dedicate this monument to the stainless memory of Philo D. Beckwith, one of the kings of men.

"This monument, this perfect theater, this beautiful house of cheerfulness and joy, this home and child of all the arts, this temple where the architect, the sculptor, and painter united to build and decorate a stage whereon the drama with a thousand tongues will tell the frailties and the virtues of the human race, and music with her thrilling voice will touch the source of happy tears—this is a fitting monument to the man whose memory we honor—to one who, broadening with the years, outgrew the cruel creeds, the heartless dogmas of his time; to one who passed from superstition to science, from religion to reason, from theology to humanity, from slavery to freedom, from the shadow of fear to the blessed light of love and courage; to one who believed in intellectual hospitality, in the perfect freedom of the soul, and hated tyranny, in every form, with all his heart.

"To one whose head and hands were in partnership constituting the firm of Intelligence and Industry, and whose heart divided the profits with his fellow-men. To one who fought the battle of life alone, without the aid of place or wealth, and yet grew nobler and gentler with success.

"To one who tried to make a heaven here, and who believed in the blessed gospel of cheerfulness and love, of happiness and hope.

"And it is fitting, too, that this monument should be adorned with the sublime faces, wrought in stone, of the immortal dead, of those who battled for the rights of man, who broke the fetters of the slave; of those who filled the minds of men with poetry, art, and light; of Voltaire, who abolished torture in France, and who did more for liberty than any other of the sons of men; of Thomas Paine, whose pen did as much as any sword to make the New World free; of Victor Hugo, who wept for those who weep; of Emerson, a worshiper of the Ideal, who filled the mind with suggestions of the perfect; of Goethe, the poet-philosopher; of Whitman, the ample, wide as the sky, author of the tenderest, the most pathetic, the sublimest poem that this continent has ever produced; of Shakspeare, the king of all; of Beethoven, the divine; of Chopin and Verdi, and of Wagner, grandest of them all, whose music satisfies the heart and brain and fills imagination's sky; of George Eliot, who wove within her brain the purple robe her genius wears; of George Sand, subtil and sincere, passionate and free, and with these, faces of those who, on the stage, have made the mimic world as real as life and death.

"Beneath the loftiest monuments may be found ambition's worthless dust, while those who lived the loftiest lives are sleeping now in unknown graves.

"It may be that the bravest of the brave who ever fell upon the field of ruthless war was left without a grave to slowly mingle with the land he saved.

"But here and now the Man and Monument agree, and blend like sounds that meet and melt in melody—a monument for the dead—a blessing for the living—a memory of tears—a prophecy of joy.

"Fortunate the people where this good man lived, for they are all his heirs—and fortunate for me that I have had the privilege of laying this little laurel leaf upon his unstained brow.

"And now, speaking for those he loved—for those who represent the honored dead—I dedicate this home of mirth and song, of poetry and art, to the memory of Philo D. Beckwith, a true philosopher, a real philanthropist."

SEND for catalog of our publications. Sent free on application.

Science and Progress.

An Unanswered Question.

"Will you kindly let us know what you mean by *heaven*?" asked a Freethinker who conducted his own defense during the recent trial of the Antwerp Socialists. "Heaven" ("le ciel"), replied the quick-witted lawyer, "is a place I am afraid you will not see when you die, my friend." But the Socialist, too, was pretty good at repartee. "Oh, you need not tell us," he remarked, "that I shall have to share the common fate of humanity in that respect."

Wailing in Vain.

The financial crisis in Portugal has reached a point that reduces the government to the alternative of announcing the bankruptcy of the nation or of confiscating the estates of the monastic orders, who have so long drained the lifeblood of the people and inculcated the superiority of faith to science. The English creditors are getting peremptory; but the government still hesitates—probably to give heaven a fair chance to work a miracle in favor of the church.

The Old Gentleman.

The theological mountebank who has had the honor to accompany the American charity commission to St. Petersburg, still spouts hosannas in praise of his reception, and calls the imperial despot "in all respects a born gentleman." There is a story of a Sunday-school youngster who referred to the prince of darkness as "the gentleman who lives in hell."

One-Sided Virtues.

Thomas de Quincey tells a suggestive anecdote about a committee of Eton schoolboys who called upon Commodore Sidney Smith, the paladin of the Syrian expedition, with sore misgivings that they would be dismissed after a brief matter-of-form reply to their rehearsed little speeches. To their surprise they were eagerly welcomed, and requested to call again and accompany the hero of many battles to a hall where the aldermen of the city had prepared a public ovation. It afterward appeared that the prospect of that ceremonial had appalled the distinguished commander, and that he had invited his escort for the special purpose of "breaking the concentration of the public gaze." There are bullies who turn pale at the thought of seeing their names in the local newspaper, and moral heroes who shudder at the sight of a spider. Countless members of so-called temperance societies indulge freely in coffee, tea, tobacco, and unwholesome condiments. Life insurance agents could tell curious stories of "cautious" individuals whose dread of death deters them from railway trips and winter sports, but who night after night breathe the lung-destroying miasma of unventilated bedrooms. In 1863, when the Philippine islands were visited by a dreadful earthquake, the citizens of Manila sold their very household goods to raise funds for the relief of the sufferers; yet the same models of benevolence wage a war of extermination against the Negritos, the aborigines of the highland districts, and maintain a brigade of professional manhunters who shoot and poison human beings as they would the carnivorous beasts of the wilderness. The virtue of truthfulness, too, is apt to become specialized, and many of our pious fellow-citizens who would stick to facts even in a horse trade, think it highly meritorious to lie for the glory of Jesus.

Reckless Vengeance.

A Virginia negro evangelist is trying to boom his revival by representing the recent snow-tornado as a divine judgment upon the multitude of American unbelievers. If the messengers of the Lord have really whirled on white wings of that kind, their zeal appears to have got the better of their discretion. The Sabbath-breakers of Cincinnati and New Orleans got off with a mere sleet-storm, while in the strictly orthodox mountain districts of east Tennessee the retributive snow fell to the depth of forty-five inches.

Alcohol Ethics.

The Chicago *Champion*, the official organ of the Liquor Dealers' Association, calls the advocates of temperance a lot of "maundering sentimentalists," and charges them with trying to ruin industries of infinitesimal value in order to diminish the "noise of a few inebriates." The noisiness of the liquor traffic is perhaps not its most pleasant feature, but it might be questioned if the Prohibition party proposes to connive at the practice of the "speak easies." The *Champion*, by the way, quotes scripture, and ornaments its headings with a stack of angel-protected beer barrels.

Dream Revelations.

Inspired dreams are not a privilege of Christian

zealots, and their occurrence has been recorded centuries before the beginning of our chronological era, but the gods of paganism appear to have used that expedient at least for manlier purposes than the spirits that troubled the sleep of hysterical nuns. Thus Livy (II, 36) mentions the case of a man whom Jupiter commissioned in a dream to summon the senate and express the God's anger at the cruel treatment of a slave during the public games.

Western Buddhists.

The Theosophists of the United States claim a rapid growth of their brotherhood, and there is no doubt that in California the kindred sect of Neo-Buddhists is making hundreds of converts. The presence of eighty-five thousand Chinamen may have something to do with that curious reversion to the Oriental sources of Christianity, but the moral contagion of the Buddhist root-dogma has asserted its power at all times and under all circumstances. It is based upon the tendency to life-weariness, incident to an over-refinement of civilization, as well as to periods of national affliction, and the hope of final refuge to the sanctuary of eternal sleep may be the secret solace of millions who have never heard the name of Buddha Sakyamuni.

A Fatal Ally.

The disasters of Marshal Daun, the Austrian champion, during the Seven Years' War against Frederick the Great, date from the year when the successor of St. Peter sent him a consecrated sword and a hat ornamented with an image of the Holy Ghost. King Alfonso of Spain died a few weeks after his holiness had invited him to accept the presidency of an association for the defense of his temporal rights, and the *rapprochement* between Dom Pedro and the holy see was followed almost immediately by the outbreak of the Brazilian revolution. France, too, has experienced a series of reverses since the vicar of Christ declared in favor of the republic, while a hundred years ago the repudiation of his alliance was followed by an unparalleled succession of semi-miraculous victories over the united armies of orthodox Europe.

Barefoot Agnostics.

Dr. G. H. Kellogg, who recently visited the City of Mexico, states that several Indian tribes in the land of our next neighbor have lost their ancient religion without having acquired that of their Christian conquerors. "The average citizen of the United States," he says, "is certainly unconscious of the fact that so vast an extent of uncivilized territory lies so close to his native land. Outside of the cities, which can certainly not be said to be numerous in Mexico, the civilization of the natives is much inferior to that of China and Japan. By far the great majority of the aborigines are un-Christianized, as well as uncivilized. The Spanish conquerors appear to have done little in the way of substituting anything for the civilization which they destroyed almost to complete obliteration." In Peru, too, there are thousands of creedless forest-dwellers (the inhabitants of the vast eastern foothill region known as the Montasso), and the Araucanos of southern Chile content themselves with practicing a sort of divination. They have augurs who endeavor to read the decrees of fate in the entrails of slaughtered animals; but that oracle is consulted only in special emergencies; the hunters and herders of the valiant nomads, as well as the hard-working squaws, are too busy to trouble themselves about supernatural concerns, and the augurs themselves frankly admit their ignorance of questions concerning the mystery of the hereafter.

F. L. OSWALD.

Called Away.

That Sabbath eve the bells tolled forth,
Calling the blessed to prayer.
And as they went they sorrowing cried,
"It's our preacher's last night here."

"Among us his work has never tired,
He's labored hard and long;
But now another call he's got
And ere long will be gone."

No comfort could these sorrowers find,
And here he used his art.
He told them 'twas the will of God,
That thus we all should part.

He said, the Lord had called him forth,
To rescue Christ from spoilers,
But forgot to say, the other church
Pays one more thousand dollars.

WILL HARRINGTON.

Little Blasphemies.

If cholera is due to the wrath of God it is because slop barrels "smell to heaven."

Surface: "It was brave of David to overcome Goliath with a sling and stones."

Rowley: "Yes; but youth will have its fling, you know."

Why I Am Not a Christian.

I am not a Christian because I am unable to accept as truth statements intrinsically improbable, such as constitute the historical basis of the New Testament. I do not say these accounts as given are impossible, but they transcend the range of ordinary human experience and are therefore improbable.

To accept these or any other improbable narratives ought to require a very different kind of evidence from what would be sufficient in ordinary historical matter, where the events described are probable in their nature and sequence. It seems to me that anything short of personal knowledge would be unsatisfactory to anyone who has given attention to the abnormal propensity of the human mind for the strange and unearthly, and the consequent ease with which the myths of one country and religion are transferred to another. Second-hand evidence to such an inquirer in matters pertaining to the miraculous is valueless, regardless of what the character or number of the witnesses may be; and especially in the case of the New Testament, where it takes a miracle to prove a miracle, are we justified in withholding our assent.

All the knowledge we possess of Jesus Christ comes to us from Christian sources. It is derived from the four gospels written by men actively engaged in the propagation of the new religion. It is not claimed by the latest Christian apologists that these gospels were written during the life of Jesus Christ, or immediately following his death; but the earliest, that of St. Luke, was written about A.D. 79, or fifty years after that event. Ample time for the myth element to develop, even without the special incentive that we might reasonably expect would influence these writers. But just here these apologists posit a miracle to answer this reasonable conclusion. To use the language of one: "The earlier production of the gospels was unnecessary, as the story was repeated orally so often and with such care as to render it impossible that imposition or misstatement could creep in." Yet from Mosheim and other ecclesiastical historians we learn that the first centuries of the Christian era were known as the age of pious frauds, that fraud was prevalent even in the Christian church beyond the date assigned for the appearance of the gospels, that the principle was even earlier adopted by the sectaries of every belief that to advance the cause of right—that is, their cause—by deception was commendable. What assurance have we that this principle was not acted upon by the evangelists? But more than this, the mythical character of the gospels is proved beyond a doubt, for they do not possess the merit of originality. The history of Jesus Christ is but a metastasis of that of Buddha Sakyamuni and Buddha's that of the old Indian god Krishna. All the principal points in the history of each are common to all, while the concordance between Buddhism and Christianity is that of identity—traditionally and dogmatically.

Both Buddha and Christ were of royal lineage. Both were born of a mother who, though married, was still a virgin. Both virgin mothers were overshadowed by the Holy Ghost and though found with child remained immaculate. The birth of both is announced by a heavenly messenger. Both husbands of these virgin wives renounce their conjugal rights until after these gods were born. A star in the East heralded the birth of both. In both cases angelic messengers announce the tidings of great joy. Wise men bring gifts and worship both. The Brahmin Asita in the case of Buddha, and the pious Simeon in that of Christ, have the advent revealed to them by the Holy Spirit. Each visit the new-born child and utter very similar rhapsodies over him. Both dispute with the doctors, who marvel at their understanding. Both have a forerunner who announces their mission. Both return to the desert and undergo a long fast. Both are tempted by the prince of darkness. Both go down into a river, Buddha to bathe, Christ to be baptized; the heavens open and a shower of fragrant flowers descend on Buddha, a dove on Christ. Christ holds an interview with Moses and Elias on the mountain, Buddha with the two Buddhas who preceded him. From under the fig tree both choose their first disciples, who were, in both cases, disciples of their heralds. Each appoints seventy apostles, selects five favorite disciples, and afterward increases the number to twelve, one of whom tries to betray his master and meets a disgraceful death. The Sermon on the Mount is a repetition from the sayings of Buddha. The woman at the well is told of Buddha. He walked upon the Ganges, healed the sick by the mere touch of his hand, and was the original in the miracle of the loaves and fishes. At the death of Buddha the earth trembles, rocks are split, phan-

toms and spirits appear. Almost exactly the same is told of Christ. These and many other analogies bespeak the derived character of the Christian tale and that it was impossible to have been true of Jesus Christ.

The plagiarism of the New Testament was well known and understood by the learned pagans of the second and third centuries, and to meet this charge Christian apologists claimed that the history of Jesus Christ was copied beforehand by demons in order to destroy its effect when it should appear.

Stripped of his borrowed garb what remains to us of Jesus Christ? His existence seems uncertain. His character as teacher and as a pattern of self-sacrificing devotion to what he believed to be the good of his fellow-men remains. He was unquestionably an Essene; and who were the Essenes? Nothing more, nothing less than a Judaized sect of Buddhists, the fruit of that propaganda of Asoka now known to have swept over the empires of the Seleucids and the Lagards two or three centuries before the Christian era, and where missions and churches were numerous established. In the time of Christ these communities, separated from the parent stock by conquest, had by contact with Magianism, Mithracism, Judaism, and influenced largely by Greek thought, developed germs that afterward grew into the mighty tree of Gnosticism with its hundred branches. Of these the Judaic Buddhists wandered least from the original faith. Jesus Christ preached the doctrines of Buddha Sakyamuni, modified by the eschatology the Jews had imbibed from their Persian conquerors.

The proofs of this lie in dogmatic concordance of Buddhism and Christianity. The root-dogma of Buddhism is anti-naturalism. Unlike every other ancient religion, prior to the advent of Christ, it demands the renunciation of all the pleasures and enjoyments of this life and the complete abnegation of self-existence, which is regarded as an infliction that can only be cured by death. The indulgence of our natural instincts, no matter how innocent their character, is a deadly sin. Submission to injustice and tyranny is enjoined. It teaches that virtue and merit consist in renouncing earthly possessions, living upon alms, dressing in rags, abstinence from marriage; that everything beautiful in nature or art, the pursuit of human knowledge, affection for kindred, anything that excites pleasurable emotions, ought to be suppressed, as it interferes with the highest wisdom, which consists of self-denial and self-abhorrence.

It is easy to see that the inevitable outcome of the practice of these doctrines means the destruction of industry and lapse into ignorance. It generally followed; material prosperity must die and earth become a waste. To endure injustice passively is to invite fresh encroachments from the oppressor. It obliterates self-respect and independence, two of the noblest qualities of the human mind, and introduces an element destructively to social life.

Let us turn to the doctrines of Jesus Christ. He is represented in the New Testament as sanctioning, by his example and command, mendicancy, and from this authority the mendicant orders in the Catholic church have arisen. He condemns human knowledge and commands the wisdom of children and the unlearned. He dwells upon the merit of poverty, and speaks of the possession of riches as a crime. He interdicts industry, commanding that no provision be made for future wants. He inculcates self-renunciation and the doctrine of penance, suffering here being one of the essentials for happiness hereafter. Celibacy is meritorious; passive submission to injustice he distinctly enjoins; hatred of kindred, hatred of life, contempt for everything that makes for human comfort or pleasure, he repeatedly avows. In short, his is a religion of pessimism like which there is only one other, that of Buddha.

We are told that Christianity is the sequel of Judaism, the New Testament the complement of the Old. It seems incredible that such a view could ever have obtained. In the Old Testament every command, every inculcation had for its object the rapid increase of the race, especially the Jewish, careful regard for sanitary conditions, imposing and sensuous displays for the gratification of pride and national vanity in the dispensation of religion, industrious and prudent methods for the accumulation of material wealth, and everything that tends to give ease and permanence to a people. In the New Testament everything is exactly reversed; there is nothing like concordance between Judaism and Christianity; there is identity between the latter and Buddhism.

I want to call attention to the result of this propaganda of Buddhism. Its advent into western Asia, northern Africa, and southern Europe, found these countries enjoying a civilization with-

out parallel in the history of the world. Throughout the limits of the Roman empire, peace and material prosperity reigned, human life and tenure of property was well secured, schools of philosophy and institutions for the dissemination of learning were founded in every city or town which crowded the confines of that mighty empire. Agriculture had reached a high state of perfection; the peasant, secure in the fruits of his labor, was contented and happy. Public baths were open to all. Works of art abounded, architecture was grand and noble, literature sublime and beautiful. To be sure, a despot reigned at Rome, but at his worst he could scarcely cause a ripple on the general sea of prosperity and contentment.

Slowly began the change. Christian fanaticism found in every element that went to make this mighty success a foe to the Christian scheme. It began a warfare against art and destroyed all it could reach of the divine creations of the great Roman artists. It attacked literature, and we have only its mutilated fragments at the present day. It destroyed the baths and inaugurated an era of dirt, so that for hundreds of years a man's piety was measured by his filth. As soon as its power was assured, it abolished the schools of the philosophers and forbade every kind of learning except such as was dispensed by its priests. Agriculture waned, tenure of life and property became more and more insecure, until at last held only by sufferance of the strongest; until, after the lapse of a thousand years, we behold as the effect of this system a mental and moral obscurity so dense that we wonder at the returning light that surrounds us now.

Whence came this light? Its first glimmerings coincide with the unrest that began to disturb the bosom of the Christian church in the early part of the sixteenth century. It broadened and deepened just in proportion as the anti-natural tenets of the Galilean Buddhist were repudiated. The name Christian has survived, but the thing, except in Roman Catholic communities, is largely a thing of the past. Christ is still worshiped, but the root dogma of his religion, pessimism, is sparingly preached and never practiced by respectable Christians.

The mendicant Christian of to-day goes by the name of tramp. He who takes no thought of the morrow as shiftless and undeserving. He who sells all his possessions and bestows them upon the poor, or who seeks divine favor by self-mutilation, as insane. He who has no appreciation of the beautiful in art and literature as coarse and vulgar. The Christian who does not insist upon his rights in a manly way is looked upon as a fool and unworthy respect. Communities that practice Communism or celibacy are put outside the pale of Christianity altogether by the great mass who go by the name Christian. Were Jesus Christ to visit a Christian community at the present day he would not recognize a single feature of the cult as emanating from the peculiar doctrines he preached.

HIRAM C. BROWN.

A New Explanation of "the Fall."

Being greatly amused by the article of Ella E. Gibson, and admiring the plucky fight of the little heroin struggling in the dark and turbid waters of which there is no "bottom," I am impelled to "fish" her out. The whole Bible, and all similar books, have been written by people who had very limited information on the subjects treated, and, consequently, drew on imagination to supply what ignorance left undone. The result is always the same. Our little heroin has done just this, and her article, like the Bible, is partly true and partly not true.

There is no doubt but that the Hebrews at the time they heard the story were polytheists, as other peoples have been. If the first verse of the Bible were translated correctly it would read thus: "In the beginning created gods [there are no capitals in Hebrew] the heavens and the earth." The Hebrew is: "*Beréshieth bahrah elohim ha-shamahyim wehaharets.*" The word *elohim* is the plural and means gods or spooks or some such trash. The word *shamahyim* is also in the plural and means heavens, skies, clouds, air. It is used four hundred times in the Old Testament. It is translated in one place as "wheel," meaning that which turns round, showing, of course, that they were geocentrists. There is a Chaldean form (*shemayin*) used about forty times in Ezra, Jeremiah, and Daniel. It occurs in the singular only two or three times. Paul (Cor. xii, 2) tells about a man "caught up even to the third heaven." Notice that the singular of *elohim* is *elohé*, and the form *el* means "god." Pronounce the accented *é* as in *they*. Each *a* in the Hebrew quoted sounds like *a* in *farther*. The reason why the translators used the

singular is given in the usual "smart" Latin gag: "*Pluralibus excellens*," that is, "Plural of excellence." The reason why the pronouns were not translated in the singular is not for lack of "smartness," but for lack of pronouns. The Hebrew has no present, future, or pluperfect. It is difficult for one to see why there are no pronouns in this phrase unless they are familiar with a foreign language. In Latin, *amo, amas, amat*, must be written *I love, you love, he, she, or it loves*. This 26th verse in the Hebrew starts out: "*wiyomer elohim nacé adam besalménu kid muthénu.*" These are very close to the original sounds, and read: "and *elohim* - [gods] said we-will-make, or let-us-make man, in-image-our according to-likeness-our." The only evidence we have of a pronoun in *nacé*—"let us make"—is the letter *n*, which is one letter of the first person plural, *we*, and is woven into the verb; so "in our image" the suffix *nu* is only the fragment of a pronoun tied on the tail-end, and really ought to read "image-we."

The serpent was created first. I am speaking according to the myth, as I understand the question was relative to it. The serpent was among the "soul-of" life of the creeping things and the very same word, "soul-of," is applied to man.

This craftiness of the serpent is altogether previous. How could it have been crafty when Adam and Eve knew nothing? You will notice that "father" and "mother" are used in ii, 24, when no such relations had yet existed.

The word "rib" is not found. "And-he-took one from-sides-his and closed flesh instead-of-it;" and the following verse should read, and does read in Hebrew, "and built Yahwé Elohim the side which he took from the man for-woman." The question is: Of which side was Eve built? and the answer is: The other side. Now, Adam could not know that any of his sides was taken away, because he was hypnotized, and he probably prevaricated.

Here is the 18th verse, ii, as it reads in the original: "And-said Yahwé Elohim: not good being of man to separation-his; I-will-make for him help as-over-against-him." And iii, 19, should read, "sweat of thy nostrils."

In iv, 1, we see Adam knew his wife. The word know is identically the same as is used in iii, 22, to know good from evil, and we are to infer simply that he recognized her as different from the beings around them. Eve says, "I have gotten a man with Yahwé," which we are to believe as strictly accurate. Her eyes were too well opened to admit of any of this innocent gush. Simply Adam was not in it. Now in the very preceding verse it reads, "And so he drove the man out." There is nothing said about driving the woman out. We conclude he had use for her, and did not then drive her out; and her testimony is pretty strong evidence of the correctness of this reasoning.

I do not rest my case here. There is still stronger evidence for believing that this beguiling was altogether of another character. Eve was tampered with either by Yahwé or this crafty serpent; Cain and Abel were not sons of Adam, but they were of Eve. The generations of Adam, Gen. v, are given; but there is no generation of Eve; and in that genealogy Cain and Abel do not appear. There is not the slightest doubt but that some such transaction as this is woven into the old Chaldean story, and written up in some fairly attractive way.

The word Yahwé originally signified "he who causes rain to fall" and had no divine attribute. After having filled that office for a while, it began to be associated with fear and dread; when it began to be recognized that lightning somewhat caused, and accompanied rain, and when the lightning struck anyone, or a building or other object, it was awe-inspiring. Thus fear of Yahwé, as lightning, was driven into everyone's head. And to-day, I have heard it still said, where I should expect better things, that fear of God is the beginning of all wisdom. It has been very clear, for a long time, that the hand of a third compiler is very distinctly seen in Gen. ii, 4. More anon.

D. P. BARRY.

Evolution.

From the Galveston Daily News.

The original man was made of clay. Man is a brick.

No Design in Nature.

From the Indianapolis Journal.

"Things never does go right in this world," said the pessimistic hired man. "Bobwire fences didn't come in until after leather pants had gone out o' style."

No One Else Had Any Show.

From Life.

Brobson: "Who was the greatest show man—Barnum?" Craik: "Oh, no; Noah. You see, when he got his menagerie together he was the only man on earth who had any show at all."

With Our Congressmen.

News and Notes.

Dr. McGlynn lectured to a large audience last Sunday evening, and was enthusiastically greeted. He speaks well and evidently has no fear of the church authorities. His subject was "The Politics of the Lord's Prayer." This was admitted by the doctor to be a somewhat advertising title, for as a matter of fact, it is pretty difficult to find any politics in the Lord's Prayer. The doctor did not analyze the prayer. He merely confined himself to the first two words, "Our Father," and his lecture was a discourse on the "Fatherhood of God" as the necessary foundation of political morals. His text was merely a gateway by which he entered into a discussion of what might be called "transcendental politics," and in which both his strength and his weakness were displayed. As Father McGlynn is a representative man it is well to understand his position thoroughly.

In the first place Father McGlynn is a born churchman. He believes in the church as an institution of human progress. He does not believe that the present church organization is perfect, but he does believe that the basis of the church is correct, and that the church must be maintained in spite of its mistakes. Father McGlynn is a Catholic, always has been a Catholic, always will be a Catholic. He is built that way. He is thoroughly religious and a most ardent believer in God. To him a belief in God is absolutely necessary to the support of the moral law. He is utterly antagonistic to Atheism and Agnosticism. He considers these to be stumbling-blocks in the path of civilization.

It will thus be seen that Dr. McGlynn is not a Liberal, never was a Liberal, and never will be a Liberal. With this understanding the attitude of Dr. McGlynn is perfectly consistent. He has not changed, nor has the church of Rome theoretically changed in its treatment of him. Dr. McGlynn was not a heretic. He has always been a follower of the church, but not blindly. He has exercised his own judgment; he is humanitarian; he is in sympathy with the toiling masses and would do all in his power to relieve human suffering.

Dr. McGlynn believes in the trinity, the divine incarnation, and the authority of the church. He believes in the supernatural, the mysterious, and accepts through faith that which is above and beyond his reason. Therefore he is, and always has been, in harmony with the fundamental ideas of the church of Rome. Had he ever surrendered a single cardinal doctrine of the church his reinstatement would have been impossible.

The difference between McGlynn and the pope has been merely a question of interpretation, and not of any doctrine. The shrewd advisers of the pope have found out that Dr. McGlynn is in touch with the people, that hundreds of thousands of the members of the church are with him, and to cut him off would inflict a terrible blow upon the power of Rome. What is the result? With cunning diplomacy the church has accommodated itself to the spirit of the times. Rome has not surrendered a single vital point—not a single claim. It has simply shifted its position, with the wisdom of a serpent, but it has not lost a fang. Neither the pope nor Dr. McGlynn has triumphed. They have simply agreed to disagree on an incidental question, but join forces still in essential matters.

Dr. McGlynn appears to be very broad in his theology, much more so than an orthodox Protestant, but he is supported in his position by the greatest theologians of the church of Rome. For instance, Bible critics say that the Lord's prayer is not original with Jesus. "I do not care whether it is or not," says Dr. McGlynn. Why? Because all revealed religion is founded on natural religion. Without natural religion there would be no revealed religion, as without reason there would be no faith. Faith must be founded on reason, and revealed religion must be the expression of natural religion. Therefore, whether the Lord's Prayer was uttered by Jesus as revealed religion, or was expressed in anterior literature as natural religion, it has for us the same value and the same authority. "Many utterances outside of the Bible," says Dr. McGlynn, "are inspired of God." This is something like the position of Dr. Briggs, and is rank heresy, according to the Presbyterian creed, but is sound philosophy according to the great teachers of the Catholic church.

However broad-minded Dr. McGlynn may be, and humanitarian, he has never really stepped outside the magic circle of the church. He has never been unsound in theology. It has all been a question of political economy.

There is an impassable chasm between Dr. McGlynn and all true Liberals. He affirms that morality is based upon the existence of a God—that without God there is no such thing as moral law. On this deepest intellectual point of all he vaunts the power of the church and degrades humanity. No wonder the church opened its doors. If God is necessary, then of course the church is necessary as the representative of God.

The only way to maintain liberty is to dethrone God. He who affirms that the moral law of man is based on the existence of a deity is not the absolute disciple of freedom. He is in favor to a certain extent of chains and slavery.

Human rights are self-evident, but God is not self-evident; God is not a demonstration, but an object of faith, an "incomprehensible object," as Dr. McGlynn admits. If, therefore, human rights are founded upon God, and God is not self-evident, then human rights cease to be self-evident. They are remanded to the realm of faith, and therefore come under the control of the church. We hold our rights, therefore, by the sanction of the church, and there never was a tyrant yet who was not delighted with a proclamation of this sort.

Dr. McGlynn's position on this point is perfectly orthodox, and places him in opposition to universal human liberty. I admire the honesty and fearlessness of Dr. McGlynn, his eloquence and philanthropy, but he is not with us, but against us, intellectually, and because he has thus laid the foundation-stone of the church's authority he is welcomed into its bosom, and Rome, with its usual far-sighted policy, has avoided minor antagonisms, because of this unity on a question of supreme and universal importance. The sole foundation of all human morality is human liberty itself, but Dr. McGlynn puts in the place of liberty an undemonstrable deity, and this deity is the corner-stone of the church itself.

With this explanation the reconciliation of Dr. McGlynn with the pope is easily understood.

The Sunday-opening question drags its slow length along. It is almost impossible to get the committee together to make any report or settle the matter one way or the other. The Illinois delegation is unanimously in favor of Sunday opening, and on the line adopted by the Illinois senate and assembly would push the repeal of the Sunday-closing clause on constitutional grounds. But the difficulty is to bring the matter in any shape before the house. Benjamin Butterworth published an elaborate article in the *Washington Post* in favor of Sunday opening, but Sunday opening of such a character that I could not indorse it. With his restrictions the World's Fair on Sunday would be almost as solemn as a graveyard. It would be pervaded by a holy silence unbroken save by the sermon and the prayer and song of worship. It seems as if the gloomiest Puritan might be satisfied with such a tribute to the sanctity of the Sabbath as this proposed compromise. But the average Congressman knows better. He understands the power of provincial bigotry, and he says to the inquiring reporter:

You see, I am debarred from public utterance on this matter. Personally, I believe that the opening of the gates on the Sabbath, with no machinery running and no liquor sold, will be a great thing for the workingman, who is compelled to toil six days in the week. It would be hard upon the Chicago saloons too. But there is a wonderful lot of church people in my district who are opposed to what they call a desecration of the Sabbath, and they vote just as hard and often as anybody.

I am constantly meeting with just this plea. The votes of church people bulldoze Congress. Where are the votes of the Liberal people? Are they not to be counted? The necessity of the Freethought Federation was never more manifest.

Representative Houk of Ohio proposes a modified Sunday opening. Among other regulations he would have no restaurants for the benefit of the sightseers. That would be fasting if not prayer with a vengeance. Think of a hundred thousand people on the grounds with nothing to eat, and this by act of Congress. The only possible way for poor devils to get a bite would be to celebrate the Lord's supper. What a crowd there would be around the communion table. I think after several hours of hunger even my Infidel stomach would like a little bread and wine, and I would even eat "a piece of God" to satisfy my cravings for a beef-steak. Can the farce of religious folly any farther go?

I want the World's Fair on Sunday to be just as interesting as on any other day of the week, full, live, splendid, joyous, noisy with laughter, gaiety, sport, mirth, children playing, shouting. I want all the paraphernalia of a magnificent entertainment. I want art, poetry, industry, the picture, the statue, the machine, in sparkling splendor. I want humanity to be broad, free, beautiful, merry on this great day. I want gay costumes, decorated

pathways, jolly melodies. I want infinit joy and every kind of beauty and attraction for the World's Fair on Sunday, or let it be shut up with the black wings of superstition over it, and let the people know by an image and symbol that none can dispute what a damnable thing is the orthodox religion. No compromise at all. In no way, shape, or manner do I want the World's Fair to recognize the sanctity of the Sabbath. Let it recognize simply the humanity of man, and the glory he has accomplished.

Senator Quay since his election is not quite so chipper on the Sabbath question. He is not so anxious to help God now that he is secure of his Senatorial dignity. The following good story is told of this pious politician. It is not in the *Congressional Record* but is nevertheless veracious. On introducing his resolution to close the Fair on Sunday he carried to the clerk's desk a copy of the Bible open at the twentieth chapter of Exodus. Handing it to the clerk Mr. Quay pointed to one of the verses and dramatically commanded: "Read that. It's the eighth Commandment." The clerk, who has a loud and resonant voice, began in his most stentorian tones: "Thou shalt not steal."

It took the Senator several minutes to recover his equanimity and the fourth Commandment.

The Six O'clock Club, a literary and social institution of Washington city, met last night around the festal board. Among other speeches by W. A. Croffitt, well known to Liberals, Major McElroy, of the *National Tribune*; Hyland C. Kirk, and Mrs. Sara Spencer, I made a short address in favor of opening the Fair on Sunday, and with but one dissenting voice the club voted for Sunday opening, machinery running and all. This shows the drift of the intelligent public opinion. Some day it will be felt and the peanut, pious politician will disappear.

SAMUEL P. PUTNAM.

To a Minnesota Congressman.

CROOKSTON, MINN., Jan. 10, 1893.

HON. KITTEL HALVORSON, Washington, D. C.,
Dear Sir: Within a short time the closing or opening of the World's Fair on Sunday will again come up in Congress. More than any other thing this question is now agitating the public mind. Even up here in this remote part of the country people are awakening to the importance of the principles involved. The laboring classes are indignant over the closing act of Congress of last year, as they consider it a direct slap in the face, for the reason that the only chance they have to visit the Fair is on Sunday, as everybody will readily see. The poor fellows who have to work the six days of the week in order to make a livelihood have just as much right to see the ennobling and moralizing presentations of industry, art, and science as have the rich ones. Those that are making their bread by the sweat of their brow are just as much entitled to the mental development and industrial instruction that the Exposition offers as anybody else. By closing the Fair on Sundays the opportunities of the laboring classes are shut off and they have just cause to complain.

Furthermore, the liberty-loving population in general are awakening to the fact that the effort of the Sabbatharians to close the Fair on Sunday is a shrewd game played in the interest of uniting church and state. It is therefore well to remember at this time General Grant's wise advice when he said, "Keep church and state forever separate."

The Sabbatharians claim that they want the Fair closed for the sake of good morals, but the people at large are now aware of the fact that the Sabbatharians themselves, in order to impose upon Congress, manufactured bogus petitions by the wholesale and that in several states they presented far more names than the entire population within the respective borders. In Michigan, for instance, 1,500,000 more petitioners than the entire population of the state prayed Congress to close the Fair on Sundays. What a monstrous fraud! And still these bigoted Sabbatharian cranks pretend to plead for morality. How can fraud and morality be reconciled? Another class of people too are in this case pleading for the cause of morality—the saloon-keepers. How would it look to other nations—Christians, Mohammedan, Buddhist, Brahministic, and the highly civilized Japanese—to see the Americans close the World's Exposition on Sunday and keep open the saloons? I hope that Congress will repeal its hasty action of last year and I hope that the American institutions will be upheld, and that the wisdom of the founders of our republic in separating the church and state will prevail. I am afraid that I take up too much of your time, and can hardly expect that you will find time to read a much longer letter, but an incident, or rather a discussion, I ran into before election, will probably in-

terest you. In the New York TRUTH SEEKER I wrote an appeal to R. G. Ingersoll to pronounce for the People's party and our ticket. For this I was vigorously attacked by Freethinkers, and it was the Sunday-closing act and the vote of the People's party members in the case that they used as an argument, and there are no doubts that the People's party lost thousands of votes on account of it. Now, I do not believe that the People's party intends to unite church and state. I believe there is enough intelligence and foresight in the party to see the danger of it. There are enough religious strifes as it is, and if the churches should be given the smallest chance in that direction they would all of them, all the one hundred and eighty different Christian denominations in this country, commence to strive for supremacy. What that means everyone can see. I hope our party will not do anything in a way to subject our government to church rule, as we all know what that means. History tells its story about church rule (and its rule of sword and fire), and to-day we see Russia with her Christian church rule, a living hell. When George Washington said, "In no sense is this government founded on the Christian religion," he no doubt knew what he was talking about, and the only safeguard is to follow out Washington's and Jefferson's wise course. Just look at the Catholic church now, grabbing out for the control of our common school. It must be stopped.

There are no earthly reasons why the World's Fair should be closed on Sundays, and I defy anyone to show even a single solitary ground from a religious point of view, consistent with the Christian religion. It is conceded from all sides that the Bible Sabbath is not Sunday but Saturday, and scripture says that "whosoever doeth any work on the Sabbath day shall be put to death." If this law was enforced there would not be anybody left to attend the Fair or any other place. The observance of Sunday as a day of worship was decreed by the emperor Constantine, 321 A.D., and in honor of the sun. Sunday observance was decreed by this cruel tyrant, this Christian monster, who murdered his own wife by suffocating her in a kettle of hot water; the heart-rending ruffian who cut the throat of his own son, and murdered his father-in-law and brother-in-law, and a great many other near relatives, and maintained at his court a set of bloodthirsty and bigoted priests, one of whom was sufficient to incite one-half of the world to massacre the other. I hope that our People's party members will vote for an open Fair on Sundays. I hope that they will show justice to the living, and not bend their knees before the bloody hand of the dead and buried Roman emperor. I hope my defense for the People's party shall not come to shame. I hope our representatives prove to be as broad-minded as I believe them to be, and thanking you in advance for whatever you may do to open the Fair on Sundays, I remain,

Yours truly, OLE E. HAGEN.

P. S.—It is very seldom that the majority is right, but it happens in this case. If the Sunday opening was put to a vote of the people, it would carry with an overwhelming majority. In the name of labor and honest toil, I shall expect a unanimous people's party vote for Sunday opening. The church has always been the oppressor, pious and bloodthirsty. It has always been the archfiend of labor and the enemy of liberty. It is not the church of the real Christ and it never was, but it is the church of that pious perjurer and abominable robber and murderer, the Roman emperor Constantine, called the Great. Not only as a laborer, but as a lover of liberty and peace on earth, I shall ask of our representatives their vote for Sunday opening. I shall ask their vote for honest toil, and I sincerely hope that they will not go into partnership with the disciples of Constantine—these lazy drones who loaf around the whole week and make their living by telling ignorant and superstitious dupes some hobgoblin and fish stories on Sundays.

OLE HAGEN.

Mr. Charlesworth Encounters the Striped Animal.

Since writing my last letter I have given a course of lectures in several towns and cities upon the Puget sound, all of which have terminated in a brilliant success. From Seattle I went to Buckley, where I was favored with large and enthusiastic audiences at each of my lectures, and our friends seemed highly enthused at the result. Martin Gau had made the arrangements for the lectures, and quite successfully too. The town literally swarms with people who are of Liberal thought; my lectures were well received and entire satisfaction was experienced all round. On my way there I called at Tacoma, where E. G. Bixler, secretary of the Tacoma Secular Union, assisted by our inde-

fatigable co-worker C. B. Reynolds, had arranged for me to give a lecture before the society. I was once more favored with a good audience; the members and friends of the Union gave me a very cordial and hearty reception, and liberal assistance too in the matter of finance.

Tacoma is blessed and honored with a large element of enthusiastic Liberals. A splendid society is in active operation here, and every Sunday evening Mr. Reynolds lectures to a crowded house. The chief interesting feature of the society is the large number of lady members, who are active in their efforts to make the society and its endeavors a success. Its business meetings are well attended, and an enthusiasm in the cause is met with here unexcelled by any society in the land. Mr. and Mrs. C. B. Reynolds are unflinching in their work here for mental freedom and the emancipation of the human mind from the thralldom of priestcraft. They find earnest and willing supporters in Mr. and Mrs. Charles Babcock, Dr. and Mrs. Angus, Mr. Howden, George Leon, Mr. Ford and his father, E. G. Bixler, Miss Lucy Lowe, and many others too numerous to mention in these columns.

Port Angeles was my next point, where I gave three lectures, through the efforts of Frank Morse. The Opera House was well filled upon each occasion. Professor Seymour and many other well-known Liberals were among the audience, and my lectures were a great success. A large number of friends signed the constitution of the Federation, and placed their names upon our list of members.

Next I found myself at Forest Grove, Ore., where I gave a course of four lectures. They have a splendid Liberal hall here built by a bequest of Mr. Vert and which the Freethinkers have for their own use. I found a large crowd awaiting me at the hall and they gave me an enthusiastic reception. A Thomas Paine celebration was held on the Sunday morning, which went off in good shape. Our meetings here were enlivened by sweet music. D. C. Stewart is a good worker for our cause, and through him the lectures and meetings were attended with a grand success. The district representative is a well-known Freethinker and succeeded in his election campaign notwithstanding the fact that the name of Infidel was hurled against him as a means to cause his defeat. It is a university town and a large number of the students attended each of my lectures.

I had a close call before me to reach Seattle in time to meet the champion of orthodoxy in debate for six nights. A storm impeded the progress of the train somewhat and I arrived in Seattle at 8:20 o'clock. The time called for the meeting was 8 o'clock, so I immediately hurried off to the Armory Hall and found two or three hundred people awaiting to witness the contest of opinions, the battle of words. Without anything to eat, or even a wash, without time to remove the dust of travel from my clothes, I mounted the platform and was introduced to J. T. Ronald, the mayor of Seattle, who had been selected to act as moderator. We immediately took up our positions upon the platform, and after a few prefatory remarks by the mayor, Mr. Braden led off in the debate upon the first proposition. He is a man sixty-two years of age, about five feet seven inches in height, and weighs about two hundred pounds. He has small ferret eyes which bespeak distrust, a prominent nasal organ, with iron-gray beard and mustache. He had his arguments prepared in manuscript, which he proceeded to read in the form of an essay. The first night passed off well without anything savoring of personal vituperation. I took careful notes of what he said in his first speech, and my first thirty minutes was taken up with a criticism of what he had said. In his second speech he read again from his manuscripts, and never attempted to make reply to my criticisms. So after a brief review of what he had said again, I commenced in my closing argument for the first night an attack upon the language of the Bible, which he had to defend by the terms of the proposition under discussion. Never once did he throughout the whole debate confine himself to the subject at issue, or even to make a decent attempt to answer my criticisms of his own statements, or to answer my objections to biblical doctrine and language. The first night resulted in an overwhelming victory for our side, and the local press gave me a favorable report in their columns. Upon opening the discussion for the second night, he made a frantic effort to meet my criticisms for a few minutes, which he read off again from his paper, having had about twenty-one hours to prepare it. The debate started out well, but on the second night, while I was in the midst of an argument, a hiss was plainly heard by those in the hall. Imagine my surprise and disgust when I knew that it emanated from the "reverend" gentleman on the platform, Mr. Braden himself. This was the

first personal attack. I stopped for a moment in my address and gave him a home thrust for his ungentlemanlike conduct, which brought down the house with a perfect storm of applause. From that moment to the close of the debate the sympathy of the audience went on my side. Even ministers of his own sect denounced him for his action, and withheld their support and sympathy from him. The Ministerial Alliance of Seattle, which had indorsed him as their representative, never favored him with their presence, and made themselves conspicuous by their absence. The Rev. Mr. Williams, of Salem, Ore., reproached him for what he had done and urged him to keep his temper and abstain from such conduct in the future, as it would be detrimental to the interests of the church. The second night resulted in a greater victory than ever, and our friends were highly enthused at the way the debate was going. So far I had kept entirely clear from any personal attack upon my opponent, a rule that I had laid down for myself to follow. On the third night he commenced an attack upon the personal character of great Freethinkers, our leaders past and present. Ingersoll, Putnam, York, Bell, and many others came in for their share of the filthiest vituperations that ever fell from the lips of man. I became so incensed at the attitude he had taken in this debate that I could scarcely constrain my feelings; and gave him a bitter shot in return for what he had done. I felt that I had done wrong, perhaps, but my rebuke won me the renewed confidence and sympathy of my audience. I had made an attempt to conduct the debate honorably and fair, but I was foiled in anything of the kind by his slanderous abuse and grossly indecent personalities. From now on I was fully determined to fight the cur with his own weapons. It requires courage to face and confront this infamous disseminator of filth, and to meet this notorious equivocator on such grounds. To be surrounded by people whose very intelligence and freedom revolts at such assaults upon personal character as issued from the mouth of this ingrate, was a task no man of honor need envy. In the course of his remarks he said, "I can always tell a dirty, low-down, mean, sneaking Infidel by the manner in which he will discuss sacred things." To this I gave reply in the following words: "I can always tell a dirty, low-down, sneaking Christian by the hissing noise he would make with his mouth." This brought down a perfect storm of applause. I added, "There were only two animals in the world that hissed, one was a snake, the other was a goose; they both had about the least amount of brains of any animals in the world; and the reverend gentleman could classify himself in the order with either of them that he saw fit." Again the audience broke out in a roar which made Braden wince, not with shame, but with anger. He then proceeded to abuse and insult his audience. He told them "their brains were in their heels, not in their heads," and from this forth he played a decidedly losing game.

The Rev. Mr. Williams, who is pastor of a church belonging to the same sect as Braden, evinced his abhorrence of the man by denouncing him and returning home. Rev. McCallom, of Olympia, followed suit, and the two returned together. It was utterly impossible to keep a fair debate now, all rules and regulations were entirely ignored, the character and sincerity of individuals were assailed by this man of God and champion of the Ministerial Association of Seattle. He called his audience swine, hogs, clackers, geese, serpents, and every vile name that an evil disposed mind could call up.

The church party were dejected; they resorted to falsehood in their attempts to extricate themselves from the mud in which their champion had placed them. The press manifested a respectful silence, but in what little they did say concerning it they carefully omitted to mention his obscenities, although they gave me the best of the encounter. The third night was passed away, the victory to our cause was kept up, and the Liberals went home rejoicing in the conquest we had made.

I shall finish the report of the debate in my next letter.

JOHN R. CHARLESWORTH,

Sec. Freethought Federation of America.

J. E. REMSBURG'S appointments, after leaving Washington, will be as follows:

Greensburg, Pa., Feb.	23	Vera Cruz, O., Mar.	4
Butler, Pa., " "	24	Bluffton, O., " "	5
Tarentum, Pa., " "	25	Muncio, O., " "	5
Pittsburg, Pa., " "	26	Daleville, O., " "	6
Tappan, O., " "	27	Noblesville, Ill., " "	7, 8
Connorton, O., " "	28	Redmon, Ill., " "	8
Cortlandt, O., Mar.	1	Coles, Ill., " "	9
Findlay, O., " "	2	Highland, Ill., " "	11, 12
Pleasant Lake, Ind., " "	3		

Mr. Remsburg will go from Illinois to Texas,

Letters of Friends.

Two Converts to the True Church.

NEW ROCHELLE, N. Y., Feb. 10, 1893.
MR. EDITOR: Please find inclosed check for \$7 for two new subscribers and my renewal for one year. WM. BROADBELL.

A Lover of Knowledge.

GRAND FORKS, DAK., Jan. 26, 1893.
MR. EDITOR: I inclose two trial subscriptions, a small order for books, and my renewal. I am a poor man but would like to get some more books. The spirit is willing but the purse weak.
LEVI BANCROFT.

To Spread the Good Word.

DEL NORTE, COL., Jan. 29, 1893.
MR. EDITOR: I received your books all OK. I am well pleased with them. The fifty cents you hold you may use for publication of pamphlets for the cause of Freethought, and oblige,
Yours for truth, MRS. M. A. JEROME.

Propaganda.

YATES CENTER, KAN., Jan. 25, 1893.
MR. EDITOR: I have nearly every number of THE TRUTH SEEKER for the past five years. I would be willing to give them to any person or persons who would distribute them as samples or in any way that they might do some good. I will send them to any lecturer who is traveling and distributing Freethought literature, or divide them among several. Let me know.
M. A. WECKERLY.

Liberals Want to Meet.

GREENSBURG, PA., Feb. 4, 1893.
MR. EDITOR: I see by your paper of February 4th that a writer from Jeannette, Pa., would like the address of the Greensburg writer. I wish to inform him we have an organization here named the Greensburg Progressiv Liberal Union, that meets every Sunday afternoon in Armbrust's Hall. We would be pleased to meet the gentleman from Jeannette any time, and if you will give us his name we will send a committee to wait on him and extend an invitation to visit us.
J. P. LEASURE, Secretary.

Will Our Ohio Subscribers Reply to This?

OLD SOLDIERS' AND SAILORS' HOME,
SANDUSKY, O., Feb. 2, 1893.
MR. EDITOR: Will you please be so kind as to inform the readers of your valuable journal, THE TRUTH SEEKER, if the Bible is read in the public schools of Ohio? And also if the public schools of Ohio are opened with prayer? We have put this question to quite a number of the dailies of our state, but can elicit no reply. Hoping you can give us the facts in the case, we are constant readers of your paper, and earnest friends of Freethought and reform,
DR. GEORGE H. BOYD,
GEORGE BAKER.

The Meanness of the Baltimore Press.

BALTIMORE, MD., Jan. 30, 1893.
MR. EDITOR: Please find inclosed the address of Father Stafford. This is a new departure, for a Catholic prelate to appear before a free discussion society. He was replied to most effectively by a Freethought Liberal, and notes were taken by a reporter, yet not a word of the reply was published in our city papers—which shows the meanness of our Baltimore city press. Mr. Putnam has delivered two or three lectures before this association, not a word of which could be got in our papers. He was not present at this meeting. Verily, our press is muzzled.
E. LIVFZEY.

Lectures or Books.

COLES, ILL., Jan. 11, 1893.
MR. EDITOR: Inclosed please find \$1 for four books, entitled, "Age of Reason," by Thomas Paine; "Travels in Faith," by R. C. Adams; "My Religious Experience," by S. P. Putnam; "Bible Morals," by J. E. Remsburg.

We thought we were going to have a Freethinkers' lecture by J. E. Remsburg in this month, but I see we are not billed in THE TRUTH SEEKER. He wrote us he would be here in January, but I guess he has forgotten us, and if we cannot have the pleasure of hearing a good lecture we can

read his books. I will close and wait with patience for the arrival of the books.

Yours respectfully, JOSEPH S. JOHNSON.

Changes His Mind When He Pleases.

ELSINORE, CAL., Jan. 30, 1893.
MR. EDITOR: The illustration of January 21st representing the harvest-home of inspired witchcraft is one of the best projections of Mr. Heston's genius which it has ever been my good fortune to contemplate. Although there is at this time a Methodist revival in progress at Elsinore, I have received the right of religious liberty which I believe to be accorded to an American citizen, by hanging the picture in my office window—as I am in the habit of doing—by the side of the last Wasp's colored cartoon of "The Modern Samaritan." Of course I shall be abused and preached about and cursed, but, brethren, I am with you always when it comes to doing what I think is right and changing my mind when I think I am wrong. Very truly,
F. H. HEALD.

A Champion Truth Spreader.

ILWACO, WASH., Jan. 6, 1893.
MR. EDITOR: I, too, say, let us put laurels on the brow of the great and splendid man. Only Wilson Macdonald should have said, a monument of figures of flowers, wrought in the finest of marble, with the deserved emblems. Ingersoll has voiced the first great psalm of morn—Truth and Love. We owe him a debt of gratitude. With a few TRUTH SEEKERS and a Bible Picture Book I walked to town, five miles, and sold ten Bible Picture Books and induced E. J. Colvin to subscribe for the paper and a book. Friends, if you would put your shoulder to the wheel right the lift would not be so hard. My way of overcoming the repulsive atmosphere that generally surrounds book-agents is by complimenting myself like this: "Friends, with this staff I have walked five miles. My \$8 pension will not keep wife and me both, but she is loyal to the cause of Truth and Liberty, and goes out and works to keep back the wolf, and if I should sell a hundred books I would not make a cent." All of which is a fact. In our heart we carry your burden, but this is all we can do at present.
J. A. SEEGER.

Whoever Helps Ecclesiasticism Is an Enemy to His Country.

PELLA, IA., Jan. 26, 1893.
MR. EDITOR: I wish to send a list of names for membership in the Freethought Federation of America, as I regard it as one of the grandest movements that have ever been made. But simply to get men to consent to have their names sent in for membership upon my explanation of the objects of the order, occurs to me to be superfluous. I want every man whose name I send in to feel that anything that has any appearance of ecclesiastical usurpation is of vastly more importance than party affiliations, and is sufficient cause to brand a man as an enemy of, and traitor to, our institutions and the liberties of our country; hence I would suggest that we have printed preambles with blanks for names written by each one wishing to become a member. The object of this method is that each one may fully understand the nature and importance of the obligation he is taking when he signs his name. It may be that such plan has been adopted. If so please send me a few preambles with blanks attached, and I will get as many to sign as possible and remit on receipt of same.
HALL FISH.

A Secular Funeral.

GRAND RAPIDS, MINN., Jan. 25, 1893.
MR. EDITOR: Your old subscriber Lizzie P. Hawkins died suddenly on Nov. 20, 1892. She died as she had lived, a consistent Liberal. And following out her oft-repeated request, she was laid in her last resting-place without any priest or preacher or religious service of any kind. My brother, H. H. Hawkins, late candidate for lieutenant-governor in this state, delivered her funeral address. He paid a glowing tribute to the memory of one whom, as my cherished wife, he had known for eighteen years. He spoke of her ability and perfect honesty; and though many Christians were present, there was not a dry eye in the audience.
For many years my wife and myself have

worked side by side in the ranks of Freethought, in this state, in California, and Arizona. We have many friends who can only learn of her death through the columns of our home idol THE TRUTH SEEKER, and hence at this late date I write you of the sad event. I should have done it long ago, but was at the time blind, and have only been able to read or write for a few days.
L. H. HAWKINS.

The Impudence of Preachers.

WAGENER, I. T., Jan. 23, 1893.
MR. EDITOR: The following does not come properly under the head of "Crimes of Preachers," yet I think it worth communicating to you. One Methodist "sin-killer" who had been "sent" to the charge at Tahlequah, Ind. Terr. (capital of the Cherokee Nation), by name Elliot, for 1892, was—as usual—a constant beggar, and not only this but last spring actually sent a note to every member of his flock asking them to send their children around to hoe out his garden. Some of the poor fools did so, and he stood among the little fellows with an umbrella over him directing the work. This is what I term "gall." And only such hypos possess it.

I read THE TRUTH SEEKER. My friend Wells has gone and left it to me. When his time expires I shall subscribe for it myself. "The Bible in India" long ago established my former convictions upon all the subjects of religion. I am a great admirer of Mr. Ingersoll.

Infidels are plentiful out here, but they are not much on reading. Yet I think I shall be able to send you some subscribers soon.

I like G. E. Macdonald, of Snohomish. Mr. Putnam's argument is by all odds the clearest on the subject of any I have seen.
G. A. PLACE.

Not Surprising, for Preachers Are Professional Thieves.

HUBBARD, Jan. 23, 1893.
MR. EDITOR: I send you a small list of names of men who, I think, would like to see THE TRUTH SEEKER.

I sometimes think we are a little too hard on the poor preachers. A friend of mine tells me this little story: "I went to Pittsburgh the other day, and took a seat in the car immediately across the aisle from a clerical-looking youth. This person had on the high-cut waistcoat and frock coat of a preacher, and he wore the look of one of the oldtime itinerant psalm-singers, who thought the cooking of Sunday meals was a sin against the Lord God. This particular youth had the melancholy look of a man who had lost his best friend and was himself on the road to perdition. The newsboy soon came through the car and distributed packages of candy, leaving one on the seat beside the theological student, and went on to the next car. No sooner was the boy gone than the sanctimonious youth carefully opened one end of the box and abstracted six or seven of the tissue-paper-wrapped candy-balls and closed the package. He removed the paper from one and put the candy in his mouth, then opening his grip he took out his Bible and commenced to read. I was beginning to be interested in this religious thief, and watched when the boy came back. He shook his head when asked if he wanted to purchase one. This hypocrite then read his Bible until Pittsburgh was reached, in the meantime eating the candy he had purloined from the boy." Do the commenting yourself, but believe me, the story is absolutely true.

Yours for the truth,

ADAM ARCHBOLD.

A Sample Lie.

TRINIDAD, COL., Jan. 15, 1893.
MR. EDITOR: Inclosed find \$3 for the renewal of your valuable paper. I have tried very hard to get some new subscribers, but my efforts have been of no avail. I shall send you a few names of persons who call themselves Freethinkers. I have thought several times, like our Liberal brother Shumaker, that I would have to discontinue THE TRUTH SEEKER for a while, but I do not see how I could get along without it.

I feel happy to know that we are to have Brother Charlesworth to lecture for us in April. I think it will arouse the Free-

thinkers of our community somewhat and perhaps put them to work in the Liberal cause.

You publish a great many books I should like to have, but I shall have to defer getting them until fortune smiles on me more plentifully.

One question I wish to ask you. If you can answer me, please do so through the columns of your dear, good paper. When and where did a Catholic priest by the name of Lambert make our famous orator Col. R. G. Ingersoll take a back seat in an argument on religion? I think you will know if such is the case. I have seen no such argument in any journals or papers. A gentleman in this city told me so. I told him I did not believe it.

One of the Salvation Army women asked me if I thought I would get to heaven. I told her, yes, if there is a heaven I would. She said, "Be careful you don't get left behind." I said, "Don't you believe it. I will sit on a higher seat in heaven than you will." She walked out and said no more to me.

May success crown your every effort in the advancement of Freethought, and also Brother Heston's. I remain,

Yours truly for truth and liberty,
MRS. C. A. BERLETH.

[The answer to your question is, Never and nowhere.—ED. T. S.]

Search for Truth Never Displeasing in God's Eyes.

WAUSEON, O., Feb. 1, 1893.
MR. EDITOR: THE TRUTH SEEKER is doing a good work in educating the people and broadening the minds of seekers of the truth. In that notable interview between Mrs. Annie Besant and the late Dean Stanley, the latter said: "Remember that our God is the God of truth, and that therefore the honest search for truth can never be displeasing in His eyes."

In accord with such Liberal views is the address recently delivered by Col. J. H. Brigham, master of the National Grange Patrons of Husbandry, on the occasion of the death of a neighbor who was a Freethinker. The following is the extract:

Our friend and brother did not accept the views and beliefs entertained by many of our people, but he was a firm believer in the greatness and goodness of an infinit God. And as he saw and understood his character and teachings, he trusted to him. It is not for you and me to say he should have discarded his belief and have accepted ours. He, like all of us, must finally meet the judge of all the earth, and when that time comes we will not be tried by any creed of any church, but will meet face to face a just and loving father who will not condemn without reason. "Shall not the judge of all the earth do right?" In the hands of that judge we leave our departed friend and brother.

Broad-minded humanitarians are surprised at the action of certain persons who are striving to close the World's Fair on Sunday. And the most disreputable means are adopted by the bigots to accomplish the closing. The fact that the "pious frauds" claim 4,050,518 names from Michigan when that state contains only 2,093,389 people is a sample of their scalawagism. THE TRUTH SEEKER's leaflet on the World's Fair closing should have a wide circulation. The plea that this is a Christian nation is another of the mistakes of the superstitionists. The Father of this Nation, George Washington, above his official signature in the treaty with Tripoli declared: "The government of the United States is not in any sense founded on the Christian religion." He further said, "The United States is not a Christian nation any more than a Jewish or Mohammedan nation."

JAS. H. SHERWOOD.

A Brush With the Enemy.

LAKEPORT, S. DAK., Jan. 19, 1893.
MR. EDITOR: Inclosed find \$2, for which please send me the following books: "Force and Matter," \$1.50; the great Ingersoll controversy, 25 cents; "Did Jesus Arise?" by Saladin, 25 cents; total, \$2.50.

I have just finished reading Ingersoll's "Interviews on Talmage," and think it is, for keenness of argument, and sharpness of sarcasm, far above anything I have ever read.

Your paper is also a welcome guest. I think it contains nothing but good and useful information.

I wish you would admit to your columns a few words which I have to say concerning a "minister of the gospel." A few days ago there happened to pass through this section of the country one of those semi-lunatics who claim to be called by the "Holy Ghost," a "servant of the Lord," etc. Being asked where he was from, he declared that he was one of a company of missionaries, consisting of three hundred members, sent out by "the missionary society." He was dressed up like a gentleman, with plug hat and white linen, and his conversation was that of a first-class religious crank. He stopped here one night, as this happened to be the first house he struck; and as Infidels are always kind and hospitable, even to preachers, he was of course invited to rest himself overnight from his weary travel during the day, in searching for lost sinners. He tried pretty much to stuff some of his religious nonsense down our throats, such as "to become one of the Lord's children," to "consecrate ourselves entirely to Jesus Christ," etc. The reader may judge as to how far he succeeded. However, he soon made known his business, which was that of a missionary beggar, after a religious discourse in a neighboring schoolhouse. But, alas! his speech had made but little effect, or he had failed to make the right combination with the holy trinity, in order to make the Holy Ghost work on the audience, as there was but one contributor.

I remain, yours as ever for Freethought,
J. C. NELSON.

Women Will Abolish What Little Liberty We Have.

NUNACH, CAL., Jan. 24, 1893.

MR. EDITOR: There is one question among the multitudes discussed in THE TRUTH SEEKER which I think most Freethinkers do not see in its true light, and that is woman suffrage. Now that the Freethought Federation of America is an established fact it behooves us as intelligent electors to closely examine, from more than one standpoint, whether our sisters, mothers, and wives should share with the men that greatest of responsibilities, the ballot. As our work as members of the Freethought Federation of America will almost wholly be to keep church and state separate, we should look more closely at that side of the woman suffrage question than any other. Mrs. R. H. Schwartz, of San José, Cal., in an article in THE TRUTH SEEKER of Dec. 24, 1892, has won my lifelong admiration for her sensibleness (a scarce article with the fair sex, by the way). She says: "I want to vote, but I would rather die without voting than see women vote now. . . . It is highly necessary to arouse her to her position in the Bible, church, and dress reform. First, she must realize the littleness of dress, novel-reading, gossip, etc., and that outside of this limited space her mind is blank." Truer words were never spoken. Liberals surely must be aware that nearly all preachers and very religious people desire the women to vote. Why? They want their help and co-operation in their damnable work of putting God in the Constitution. With the women composing half of the population of the country, and about four-fifths of the congregation of the land, we have an army, and as an army must have leaders this one is led by the priesthood, that at one fell swoop at the ballot-box can annihilate what little personal liberty Comstock, Harrison, and Wanamaker have left us. Think of the danger to our treasured freedom of conscience if the fanatical Woman's Christian Temperance Union, led by that very able female suffragist Miss Frances Willard, were turned at large with the ballot in their hands. There are Liberal-minded women, it is true, but in what ratio do they stand as compared to men? The Liberal woman's vote in a general election affecting some religious issue would be snowed under so badly that the late lamented Harrison would not be in it. I am aware of the fact that most Liberal papers, including the old standby, THE TRUTH SEEKER, advocate woman suffrage. In an issue of THE TRUTH SEEKER some months back, in an editorial reviewing the obnoxious parts to Liberals of political platforms, the editor says about the

Woman Suffrage plank in the Prohibition party platform: "They (the Prohibitionists) are fair enough to allow the women to vote." I would say they are smart enough. If people imagine that plank was put in from any sense of fairness to the fair sex they are woefully mistaken. Were women allowed to vote, the Prohibition party would not be the political cipher it is to-day. A lady schoolteacher, a strong female suffragist, told the undersigned a short time ago, "If we could only vote we would soon put a stop to the liquor business, and the first thing we would have would be a Sunday law in California." Nice to contemplate, is it not? The preachers have abandoned the Prohibition party, and are flocking to the standard of the People's party, the party of the Masses, the Lassies, and the Asses. Although in their platform they did not come out flat-footed for woman suffrage, they threw out some mighty strong hints. Almost all of the leaders, writers, and speakers of the party are in favor of woman suffrage, and I have met very few People's party men, at least here in California, who were Freethinkers. There is no use to deny the fact, religion has a strong hold on the women, and the preachers are smart enough to recognize the fact. Duty to God before man would be the women's political battle-cry. (I speak about the majority of women, of course.) No, fellow-Freethinkers, woman is not free-minded enough to have the power of the ballot in her hands. The time will come, I doubt not, but at present it would be the death of the Freethought Federation of America.

ALBERT SANDBERG.

We Must Be Surprised at Nothing That Credulity Does.

LOS ANGELES, CAL., Jan. 1, 1893.

MR. EDITOR: It was with much pleasure that I read your editorial note saying that Geo. E. Macdonald would again be heard through the columns of THE TRUTH SEEKER. For one, I think his long and profound silence in the shade of Puget sound has been a moral crime against Freethought and the great family of Freethinkers that derived so much benefit and satisfaction from his mental powers and the products of his brain. No Freethought writer has been more widely missed than he in his temporary disappearance, and his legion of friends will rejoice at the chance to renew his literary acquaintance, and to forget now and then that life has a stern and serious side. Since Freethought suspended and failed to make its weekly visits on this coast, it has seemed as though an old acquaintance had climbed the golden stair; for we had got so used to the weekly supply of fresh and facetious thoughts from the Man With the Badge-pin, that their cessation was like cutting off the liquid refreshments of a man accustomed to his daily dram. I think, however, that his long silence will be generally forgiven, provided he does not repeat the offense.

I would further remark, that next to the writings of the man mentioned above, the pictures of Heston seem to fill a "soul want," and so lifelike and accurate are some of them that I wonder at times if he does not catch the facial expression of some of those old chicken-eaters with a kodak and transfer it with a pencil. In his "exact description of the clergy" he must have taken them from life, or had a flash of inspiration; for all are so true to nature and the profession that they only lack the power of speech to convince one he is gazing on the real presence. That old Methodist parson in the group I have seen a thousand times, and I guess everybody else has; and the Church of England man I am positive I knew back East. That description in words which Jeremiah gives is too accurate to admit of question, and both should be widely circulated as missionary documents for our church. I was also particularly pleased with Gabriel's picture, for it revealed a knowledge of heavenly characters not to be expected from an old resident of Missouri; and the fact that Gabriel had adopted one of our latest classical productions in music goes to show there has been an imitative progression in heaven, where "Old Hundred" has held sway so long and de-

lighted such easily pleased audiences. Heston seems destined to rival the ancient Hogarth as a satiric artist, and the follies of the world make him a necessity. While a single trace of superstition lingers in the mind of mortal man, Heston's pencil and Macdonald's pen will remove it if anything can.

Annie Besant has just delivered two lectures here on Theosophical subjects, and while I sat nearly two hours at one of them, with pencil and paper to jot down an idea new or startling, I failed to catch one; and came away feeling as a man does who partakes of an oyster stew at a church entertainment—that he has been the victim of misplaced confidence. Her ability as an orator is unquestioned, for the past is too full of evidence, but Theosophy, that compound of wind and words, that jugglery of tenuous theories, affords little scope for oratory based on common sense; and based on anything else it can never be effective. Why this once brilliant Materialist has absorbed a doctrine that reason has no use for, and demonstrated facts have no connection with, will remain a puzzle to those who watch the mutations of the human mind. Her mind is now absorbed and mystified with a double triangle marked with Sanskrit letters that signify *sat*, which means, in the king's English, existence; and other characters on this six-pointed enameled star worn on the right shoulder, signify *aum*, which is another "sacred" word, meaning the principle which underlies all existence. Having read more or less about this sacred word *aum*, and the proper way to pronounce it to generate power and set force in motion, I recalled to mind what Voltaire said about such sacred words in his day, and would recommend its careful perusal in this. When persons surrender reason to such trivial things they are fast approaching that mental condition where it will require no effort to believe the walls of Jericho tumbled at the blast of a ram's horn. Credulity apparently has no limit and we must learn to be surprised at nothing.

We are making arrangements to properly celebrate the birthday of the grandest character in human history, Thomas Paine, and hope for successful results.

Prof. W. C. Bowman will establish the Church of the New Era next Sunday in this city, and it is expected to be a Freethought organization.

REV. DR. C. SEVERANCE (Devil's Church).

An Archbishop's Foolish Babblings Rebuked.

NEW ORLEANS, LA., Jan. 17, 1893.

MR. EDITOR: A few months since Archbishop Janssens, while officiating at a funeral, said: "The church prays for the dead. There is a life beyond the tomb, the life eternal, with its countless myriads and myriads of souls, gone to their last account, for eternal reward or everlasting woe!"

This everlasting woe doctrine is still the drawing card of the church, which is so profitable to the high priests, for it gathers in the tithes; without it the pews of these structures of superstition would be as empty on the first day of the week as on any other day. Though there is no doubt that there are many priests and preachers who themselves do not believe in this hell doctrine, yet they cannot very well afford to abandon the preaching thereof, for well they know that the time would be near at hand when they would have to toil for an honest living in another capacity. It is astonishing that people in this enlightened age will still believe such bosh, that an all-merciful God would damn man, his own creation, to everlasting woe because he has made him imperfect, so much so indeed, that at one time it repented him very much of having created him at all, in consequence of which he concluded to drown all save a few, and he an unchangeable and perfect God at that, supreme in his wisdom, incapable of making any blunders.

He continues: "The souls of those who die in the faith are not forgotten by the church. She is an ever-remembering mother, and when her children die she intercedes for them and obtains assuagement of their punishment in the other world, if by any sins of omission or commission they have been temporarily denied access to the realms of the blessed. This

custom of praying for the dead is sanctioned by the holy book, for it is written therein that, after the battle between the children of God and their enemies, Judas Maccabeus sent silver offerings to the high priests for the purpose of offering services for the repose of the souls of the dead soldiers."

That caps the climax! Is not such preaching and teaching encouraging to the evil-doers? Is it not a consolation for the criminal to believe that, even after his death, the silver offerings sent to the high priests by his relatives or friends will secure him a clear pass? Correctly Thomas Paine says: "The invention of purgatory and of the releasing of souls therefrom, by prayers, bought of the church with money, are revenue laws without bearing that name or carrying that appearance."

But what else is the so-called holy book but a fabrication of man, and where can we find a book which contains more demoralizing, obscene, and immoral reading matter than that very one? Those who honestly believe in a God ought to consider that so-called holy book the most blasphemous publication ever manufactured by man—as an insult to their God. But this practice of praying and interceding for the dead by the church, I suppose, is only established for the wealthier classes; the poor seem to have a poor show; they may console themselves by reading the scripture: "Blessed are the poor, for such is the kingdom of heaven," and this is a great consolation indeed, for well they know—and many have experienced it—that if the shekels are not forthcoming punctually, no goods will be delivered. I know of several instances in which the high priests refused to officiate unless the silver offerings were paid in advance. Here is one: A poor man, personally known to me, whose earnings are but \$41 per month, lost his fifteen-year-old son. He went to the priest and told him of his sorrows and misfortune. This good servant of the Lord expressed his sympathy, but told him he could not officiate at the funeral unless \$25 were paid in advance. The poor fellow explained his condition to this good man, and after much pleading the bargain was reduced to \$20, then to \$15, to \$10; and at last to \$5, with the understanding that it had to be paid cash in advance; that services would only be held at the house, and that a carriage would have to be sent to the parsonage to convey him to the house of deceased and back to parsonage, although the street-car was passing within half a square of both places. Now this hard-hearted scalawag did not care a farthing if he took the last cent out of this poor man's pocket (which in fact he did, as he had to ask his employer for an advance of pay), even though he did not have the wherewithal to buy bread for his wife and children the next day; the meanest money-shark could not have acted more contemptibly. Verily, there are none so blind as those who will not see. But as long as they bow to priests they will not see, and as long as they will not see, but blindly believe, we must continue to fight this monster of superstition. Blind belief has been, and still is, fattening thousands of priests; blind belief still prevents thousands of Protestant preachers to sacrifice their fat salaries for truth; it still is the cause of many being sent to insane asylums; it hurls discord into the happy family by the fireside, etc., etc.; therefore curse to this blind belief which is the cause of so much misery. Let all lovers of justice and mental freedom do their share to destroy these doctrines of superstition and fanaticism until mental slavery will be a thing of the past. True, that time is still distant, but it will surely come.

ERWIN HUFFRUTH.

P.S.—Robert Ingersoll has arrived—that is, not the great orator and teacher of humanity, but a little stranger, well and hearty, made his appearance on the 4th inst. (for further information see letter in THE TRUTH SEEKER of Oct. 22, 1892, page 683). With our two boys, the eldest a bright little lad of six years, who will in the near future be one of Miss Wixon's Cornerites, we exclaim: "Home is our heaven." It is needless to mention that no priest or preacher will be called upon to perform the baptism ceremonies of orthodoxy.

E. H.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Coming Woman.

She's just a rosy little lump,
Laughing, kicking, cooing;
She keeps her nurse upon the jump,
Seeing what she's doing.

She talks, and says "Ah goo, ah gee!"
And doubles up her fist;
But when you take her on your knee
Her eyes are all a-mist.

She cries and shrieks as if she's mad,
Or hurt, or sadly scared;
To hear her sob you'd think she had
Most seriously fared.

She's always wanting this or that—
There's naught she does not dare—
From morn till night, both soon and late,
She needs a deal of care;

And now she's playing peek-a-boo—
A little vixen, she—
Who pinches, bites, and scratches you,
Then chuckles in great glee.

She reck's not of the world outside
Or cares its work to greet;
She's no ambition and no pride
Its varied ways to meet.

But she's a charming, darling one,
Deny it, ye who can;
So full of frolic and of fun,
She's the coming woman!

—Susan H. Wixon in Woman's Tribune.

All Children Are Mine.

The mother of two wee mites, Nonna and Trenn, was dead, and they had just removed the body to the morgue. Nonna was a baby of four years, while Trenn was two years and a half older, but little more than a baby himself. The father and husband had failed in business and died, leaving his wife a half invalid dependent upon her needle for the meager support of herself and two little ones—so meager that they were often hungry and cold.

"The brats 'I hav ter go to the poorus," remarked one.

"Less old Mag Jones takes 'em ter beg 'ith, or suthin," said another.

"Their marm was tu grand an' hupper crusty tu liv in our vicinity, an' that's w'y she kicked the bucket," added another.

"Poorus, beg, Mag Jones," rushed through poor little Trenn's mind, and when unobserved he took his little sister by the hand and walked away with her.

"Where we going, brother?" she asked.

"I don't know, darly."

Trenn often called her "darly," and sometimes only darl, instead of darling. They wandered on and on, stopping sometimes to rest until they saw the great ocean like a sheet of glass in its tranquillity spread out before them. They walked down to the water's edge just before the sun sank below the horizon. The sky was overcast with heavy clouds, and the great luminary was thus invisible until they had stood there for a moment, then they parted just sufficiently to allow one golden ray to gleam upon the sea.

"Oh, see, brother!" exclaimed Nonna, "see the pretty path of gold. It's jes' wide enough for us two, less we walk on it."

"Yes," replied Trenn, "we will, but we must be careful and not get shaky, because we are so hungry, and fall in the water. A man they call a minister said mamma was walking streets of gold now, and perhaps this gold path goes right to where she is."

"Oh, won't that be sp'endid—only we's so hungry we most falls down, but we'll be careful, and mamma will giv us some supper when we find her, won't she, brother?"

"Yes, piles and heaps of it, darl', just all we want; but oh, oh, it's gone now; the gold path is gone!" he cried.

"Oh, oh, it's gone, it's gone!" wailed the baby.

"And we won't see mamma or hav any supper," sobbed Trenn. "O dear, O dear!"

"What's a beg, and a poor'us, brother?"

"I don't know, darly; I don't know. Something awful I know by the way that bad man said it."

"What makes you cry and talk that way?" asked little Atha Merton, who had been watching and listening to them unobserved for some time.

"Because mamma is dead," replied Trenn.

"Tause mamma's dead," echoed Nonna.

"My mamma isn't dead," said Atha, "and you come right home with me and she will take care of you."

"Oh, will she? But we isn't her children."

"Yes, you are, because I hav heard her say many times that all children were hers, and all little boys and girls were my brothers and sisters. But here comes mamma now. Oh, mamma, these little children's mamma has died, and they don't want a bad woman to hav them, or go to the 'poor'us' I guess they mean poor-house. Won't you love and take care of them?"

"Certainly I will," replied mamma. I hav plenty of room in my heart and home for two more children. Come, dears, just up this little hill."

"Oh, I tant," said Nonna. "I'se so hungry and shaky, and my 'tomach aches so I would fall. I'll has to stay here."

"Are you so hungry as that, you little darling?" and she lifted the baby in her arms and with Atha helped Trenn up the hill and in the house. They were given a nice warm supper, but not too much because they had fasted so long, and then were put to bed. In a few days they were well and happy, loved and loving; and Atha, being an only child, was delighted to hav a brother and sister and to be no longer lonely. I wonder how many mothers can truthfully feel and say, "All children are mine." I fear they are not many. Yet there are a few who hav sufficient of that divinest of attributes, love, to do this. One dear woman in this "City of the Angels," when I thanked her for doing a great kindness to my daughter, replied: "You thank me for doing a kind act to your child. Your child? Is she not mine also? Why, I feel that all children are mine."

If we had a heaven upon earth—as I hope we will hav some time—I believe that not only mothers, but all people will feel likewise. Shall we not, old and young, work and strive to attain this great end?

Little children, begin first by trying to feel like Atha—that every little boy or girl you meet or know is your brother or sister. Then, if your mammas hav not already felt this, when they see their darlings' loving fraternal spirit they can not help saying: "If they are Susie's, and Mamie's, and Roy's, and Robin's brothers and sisters, they must surely all be my children. Yes, all children are mine."

SADIE ATHENA MAGOON.

Los Angeles, Cal.

Chats With Correspondents.

ETTA M.—We are indeed pleased to hear that you will soon be well again. Good health is better than religion, better than wealth or fame. Thank you for your kind interest in the Corner.

SADIE A. M.—Wish we had time to write you a good long letter in return for yours. You must take the will for the deed. "Claud," the story, was lost, but is found again. It is all right for the Corner some time. Hav sent you papers, and will send more another time. You are not well, but do not be discouraged. Health will come again.

J. F. GONZALES.—We did not think you intended it for publication. Hav never heard whether the nurse of George Washington was white or black, but think it likely that she was black, as such were, and are still, nurses of the children of South-erners.

GEORGE A.—Do not fear to show your true colors. It is not best to be too aggressive, but always stand for the right. Sustain yourself well, and read that you may hold your own in argument.

KATE B.—Yes, THE TRUTH SEEKER is reliable. It does not make incorrect statements knowingly.

JOHN B. F.—Five and six novels a week can never do you or anyone good. It is dissipation to read so many. Many novels

are not worth the time to read them. Read history, travels, and books of science. Read few books of fiction, if any, when books of truth can be procured. The list by F. M. Holland recently published in the Children's Corner is a good one to select from. Send for TRUTH SEEKER catalog. Liberal books will help you and also the authors and publishers of the same.

JANET C.—Yes, read the Bible through if you hav time. It is the best way to discover its errors, inconsistencies, falsehoods, and foolishness.

PUBLIC SCHOOL.—Please giv your real name. The schools are the bulwarks of our civilization. They cannot be too closely guarded, and should be entirely secular. Good morals in place of religious teaching should prevail in schools supported by public money.

Correspondence.

Feb. 5, 1892.

DEAR MISS WIXON: I want to speak a good word for the Children's Corner, also for the *Little Freethinker*. We need more Corners and more papers for the children instead of less, and I feel to express a hope that the Children's Corner will grow or expand into a children's paper or magazine, and that the Liberals and Freethinkers will keep alive the *Little Freethinker*, of which our good "Aunt Elmina" is the editor.

SADIE A. MAGOON.

STAPLETON, S. I., Jan. 28, 1893.

DEAR MISS WIXON: As I hav the opportunity I thought I would write you a few lines. While you were on your voyage I missed the letters very much in the Corner, still I was greatly interested with the continued story "Across the Atlantic." I was corresponding with Laura Carlton in Idaho, but as I hav not heard of her for several months I suppose she wishes to drop the correspondence.

Hoping some other girl will write to me, I remain,

Your Liberal Friend,

ELSIE L. SEIDEL.

P.S.—My address is, 112 Broad street,

Stapleton, S. I., N. Y., Box 468. E. S.

KANSAS CITY, KAN., Jan. 26, 1893.

DEAR MISS WIXON: My elder brother takes THE TRUTH SEEKER and several other Liberal papers, but I like THE TRUTH SEEKER better than the rest on account of the pictures and the Children's department.

I am fourteen years old, and a regular attendant at the Long school, where I am acquiring a good education. The teachers and the principal are all religious, and spend some of our valuable time in singing hymns and repeating the "Lord's prayer," but I notice that a goodly number of the pupils remain ignorant and incorrigible. I think I am about the only Freethinker in the whole school, and of course I hav to bear the slurs of some of the boys and girls whose minds are twisted by superstition. Sometimes I become vexed at them, but reason tells me I should not long remember offenses which spring from ignorance. Sometimes I show them Mr. Heston's cartoons, but generally they are unable to comprehend them.

I hav enjoyed George Remsburg's letters in the Corner, and think I should like to help him dig into some Indian mounds.

When I get a little older I hope to take up the studies of geology and astronomy. I also want to learn all about evolution. I would like to become a scientist, but as I will hav to work for a living I will hav to be satisfied in the rank and file of Freethinkers. I will never be a Christian under any circumstances, because I know the Christians are mistaken about God, the Bible, and several other things, and they will always be behind the times.

When I tell some of the religious people that all the great men nowadays are either Infidel or Liberal in their religious views, they never fail to point with pride to Mr.

Gladstone, of England, and say he is a Christian. I tell them that "it is hard to teach an old dog new tricks," and that Mr. Gladstone sticks to his superstition mostly for the sake of policy.

While such papers as THE TRUTH SEEKER are published, I am surprised that the whole world is not converted to Rationalism and common sense.

Your Liberal friend,
ALVIN J. TANNER.

[Another sensible boy, from whom we shall always be pleased to hear. He is right—the flings of bigotry and ignorance cannot harm us. Aim to do right, be true and honorable, seeking ever the approval of conscience, and you need not fear.—ED. C. C.]

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News of the Week.

In the present Canadian ministry there are seven Catholics.

THAT Cardinal Gibbons visited Blaine while the latter was in his last illness, though once denied by a relative of Blaine, appears true. Blaine, however, was too weak to return a word to the prelate's questions.

CATHOLICS are pleased to receive the news that Senor Montero, of Corunna, Spain, has abjured his tenets antagonistic to them, including his Masonic principles, and publicly been reconciled to their faith. He has discontinued the free non-Catholic school that he formerly supported.

SOME think that our acquisition of Hawaii as a maritime defense may one day be necessary to repel the vast hordes of Chinese, who, though now inert, may some day yield to one of those impulses which have in past ages buried civilization under a wave of barbaric invasion.

THE Russian priest, Johann Cronstadt, is increasing in his reputation as saint and miracle-worker. Crowds press round him so that he has to be protected by the police, and on more than one occasion his garments have been torn to threads by devotees anxious to carry away a rag as a relic.

CARDINAL PAROCCHI has proposed to the pope the erection on Mt. Vanicore, Italy, of a cathedral equal to that of St. Peter's, now the first in the world. The cost, \$20,000,000, is to be contributed by Catholics throughout the world. The labor will require fourteen thousand workmen six years.

THE details just received of the attempt of Antichristians in China to murder the Very Rev. Father Hugh, Catholic provincial apostolic, relate that he was stoned till believed dead. "One would have thought," says an account, "that they were killing a mad dog and not a fellow-creature."

LIEUTENANT TOTTEN has resigned from the army, in connection with which he held the position of professor of military science at Yale. He says: "I resigned for the purpose of continuing my work of vindicating the Bible, of establishing Moses and the prophets in the arena of human judgment as more creditable than any history whatsoever."

THE British minister to Turkey has complained to the sultan that that potentate's press censor can no longer be allowed to make editorial changes in the Bible before allowing it in his dominions. The changes were of such a nature as, for instance, the insertion of the word "Christian" before "sinners" in the passage, "Christ came into the world to save sinners."

IN Spain, the Convent of Santa Maria de la Rabida, which was connected with the fortunes of Columbus, has on account of the commemoration been restored to the Franciscan fathers. Its queer name, the Convent of our Lady of the Madness, has attracted attention. This name proceeds from the fact that on the site of the convent formerly stood a cross reputed to cure those bitten by mad dogs—that is, rabid.

ANNEXATION of Canada is being more and more talked of. The three ways in one of which that country is most likely to come to us are: admission at her request, which we should probably grant regardless of a British war; purchase, which, however, is not so likely, as England probably would not sell, and conquest, which of all would be most injudicious, necessitating an endless strife to repress unwilling subjects.

THE 3d inst. was St. Blase's day, observed by the Catholic church with the ceremony of blessing throats. In Catholic churches on this day a special blessing is given to candles, "that all whose throats are touched therewith in pious faith may be freed by the merits of St. Blase's martyrdom from sore throats of any kind." Two candles are lighted, and, placed in the form of a cross, are applied to the throat of the person seeking the blessing, while the priest says: "By the intercession of Blessed Blase, may God free you from sore throat. Amen."

THE controversy over Blaine's religion has caused reference to be made, among other things, to his letter to Rev. James King, in which he said that although political enemies were using against him the assertion that he was a devotee of Catholicism, he would not publicly disavow that faith. His reasons were, first, that he abhorred religious tests in politics, and, second, "because my mother was, as you well know, a Catholic. I would not for a thousand privileges speak a disrespectful word of my mother's religion, and no pressure will draw me into any avowal of hostility or unfriendliness to Catholics."



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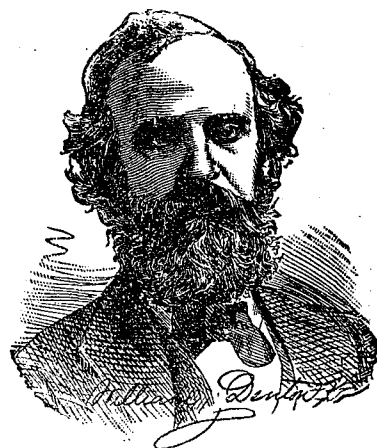
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A MAN who is perpetually conversant with the blessings which reason can bestow seems to be superior to the rest of mankind.—*Epicurus.*

WE should always act in a way so as to be able to render satisfactory reasons for our conduct. This rule defines almost the extent of our duties.—*Cicero.*

THE end of philosophy is to subdue the passions, and to qualify us for every condition in life. No event can happen for which the philosopher is not prepared.—*Diogenes.*

To succor the needy, to protect innocence, to instruct and guide erring humanity; such are the virtues that yield a man satisfaction, and render him useful to his fellow-beings.—*Chinese Author.*

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Canada.

In consideration of what seems to be the approaching annexation of Canada to the United States, lovers of religious liberty must scan with some concern the mischievous condition of Quebec, the Catholic province of that country, in the point of superstition and devotion to church tyrannies.

Just now a conflict is proceeding in that province between the hierarchy and two newspapers, the particulars of which are instructive to us. The *Canada Revue*, a Montreal journal, and the *Echo*, a weekly paper published in the county of Deux-Montagnes, in the district of Terrebonne, commented severely on certain clerical scandals which occurred a few weeks ago. They informed the hierarchy that the people were tired of putting up with immoral priests, and recommended it to show greater consideration for the feelings of the laity. Other newspapers dealt with the scandals in a more or less vigorous fashion, but these two deliberately threw away the gloves. Archbishop Fabre, with the approval of Cardinal Taschereau, has consequently put them under the ban of the church. The *Echo* has ceased publication, but the *Revue* intends to fight him in the courts. From this kind of ecclesiastical ban, reports a correspondent of the *New York Post*, a good many journals have died. The *Bien Public*, which protested against the undue interference by the clergy in elections; the *Réveil*, which advocated secular education; *L'Avenir*, which attacked the tithes and clerical domination with the energy of a Paris red; *Le Défricheur*, edited by Mr. Laurier, now leader of the Liberal party in the Dominion Parliament, who in former days was an extreme Radical—these and others have perished miserably. On the other hand, what the church calls "good" journalists have been rewarded. The editor of *Le Courier du Canada* received the blessing of Pius IX. for himself and children to the third generation.

In prohibiting his flock from reading the two most outspoken journals, under pain of sin, Monsignor Fabre is acting well within the decrees of the provincial councils of the Roman Catholic church in Quebec. The councils have dealt with what constitutes "good" as well as with what constitutes "bad" journalism. The good journalist possesses some knowledge of *les lettres et les sciences*, but above all else is an earnest believer in the doctrines of the church. He teaches nothing contrary to those doctrines, excludes every

sort of heretical matter from his columns, refuses to insert advertisements of pleasure excursions on Sundays and *fête-days*, submits himself unqualifiedly to the directions of the sovereign pontiff, and is prepared at all times to listen to the advice and warning of the bishop of the diocese. The bad journalist is, of course, a very different kind of man. Besides doing the forbidden things just enumerated, he shows himself a Liberal in religion, or, what is worse, a downright Atheist; and even when he does not actually sow among his readers the errors condemned in the Syllabus, he has a habit of finding fault with pontifical documents and with the clergy, and of accusing zealous Catholics, lay and clerical, of meddling too much in politics. The clergy are authorized to forbid their flocks from reading or coöperating in the editing, management, printing, publication, and sale of these bad journals. They may find that the journals are teaching things at variance with truth and Catholic doctrines, or that they are animated by a bad spirit; in either case the laity must be prevented from reading them. Colorless journalism, the journalism which, while abstaining from evil as here defined, does not exert itself in the interest of Catholic truth, is also to be denounced, though much will depend on the circumstances of the case.

To illustrate their exact meaning, the ecclesiastics put the case of the imaginary personage Péréjus. Péréjus was a well-to-do man, of excellent character, who desired to live like a good Catholic, and to be looked upon as such. He went to church every day, attended carefully to his religious duties, gave to charities, visited the sick, and so on. But he did not wish to be regarded by his neighbors as a militant Catholic; hence, though he might easily have exerted a wholesome influence upon friends who were in the meshes of Liberalism and other grievous errors, he refrained from doing so on the ground that he wanted to be at peace and to respect the opinions of others. Query: Was Péréjus's conduct proper or blameworthy? The answer of the professor of moral theology, which is commended to the attention of colorless journalists in Quebec, was that Péréjus sinned against charity in not correcting the faults of his friends, and exposed himself to danger in refusing, out of an exaggerated respect for their opinions, to defend and proclaim the truth before the world.

The decrees likewise contain instructions with reference to special cases which may arise when a newspaper has been banned at the tavern of a diocese. For instance, shall a hotel-keeper be allowed to subscribe to a bad journal which has been banned when he sets up the plea that he takes good journals, and that the good ones counteract the mischief wrought by the bad? The answer is that a distinction must be drawn between bad journals. In a mixed community like Quebec it is necessary to display a certain amount of tolerance toward Protestants in order that friendly relations may be maintained. Hence Protestant journals that are not bad *ex professo* may be taken by a French hotel-keeper, especially if he has Protestant customers. But no journal banned for teaching errors, or for assailing the clergy, may be taken, particularly if it be printed in French.

A few years ago the proprietors of the *Revue* would not have stood much chance in trying a fall with the archbishop in the courts. Under the decrees and canons a layman who brings a cleric before the civil tribunals on account of anything the cleric may have done in the rightful discharge of his episcopal or sacerdotal functions, is *ipso facto* guilty of sin; and so are the jury, if Catholics, who

may find against the cleric. The recent scandals, however, have disturbed the people, and it is just possible the *Revue* may recover damages. The case is exciting considerable interest.

From the above particulars upon only one point of the church despotism that oppresses Canada, our readers will perceive that if that country be merged with ours it will take brisk work by lovers of freedom to prevent the setting in of retrograde tendencies in our public management.

One of Christianity's Disgraces.

In the countries of Europe, and to some degree in our own, the detestable persecution of the Jews continues. This inhumanity, taking its rise from the pure myth of the crucifying by that race of the son of God, is not the least of the shames of Christianity.

The persecution is, naturally, the severest in that country which is the most thoroughly Christian, viz., Russia. From that land the latest tidings are that six new edicts have been issued aiming to disperse the Jewish subjects, weaken their position and trading centers, and crush out their religion. These edicts are enforced with the utmost rigor in many parts of the empire and with severity everywhere. Thousands of Jewish working people have been driven from their employment to become beggars and wanderers. Old soldiers, who wore medals for faithful and gallant service in Russia's army, are treated with as little mercy as other Jews. No recognition whatever is given to their claims upon the country. Merchants of the best standing are driven out like the poorest laborer, and not only deprived of their business but robbed of the money that is owing to them, for their debtors, encouraged to injustice by the unjust course of the authorities, refuse to pay the debts, well aware that their Jewish creditors are virtually without remedy.

The Moscow papers boast that since the beginning of 1891 twenty thousand Jews have been converted to orthodoxy. The unhappy converts, who have been driven to a pretended denial of their religious faith in order to escape intolerable persecution, have been deported to the district of Tcherkijova, about five miles from Moscow. There they are rigorously governed by priests of the Russian Orthodox church, who require them to attend the services of that church and to comply with its various rules, watching narrowly for any sign of evasion or repentance. These priests have entire supervision of the wretched colony, and the alleged converts from Judaism are only allowed leave to return to Moscow upon a certificate from the priests certifying that the convert holding such certificate is assured in the faith of the Orthodox church. When thus released from the ordeal of Tcherkijova their troubles are not over. The police and police spies keep a careful watch over them, and if they fail in attention to their religious obligations as members of the Orthodox church they are reported as recanting to the Jewish faith. Should the charge of recantation be established the usual punishment is deportation to Siberia.

The Smolenski station, whence trains start for foreign parts by way of Poland, has been the scene of some of the most painful spectacles. The Moscow correspondent of the *London Daily News* describes the scene. In the throng at the station there were old men and women upward of eighty years of age, and half-clad little children. All were crying, cursing, or praying. One's heart can but bleed for these victims of that diabolical belief the Christian religion.

In the other European lands the anti-Jewish crusade is waxing in proportions. The correspond-

ent M. Jacques St. Cère believes that it is certain eventually to bring about a revolution. In Austria popular agitations against the Hebrews are frequent. In Germany, on several occasions of late, crowds have passed along the Friederichstrasse crying "Down with the Jews!"

In our own country minor incidents of Jewish persecution now and then appear. In New York city the practice of rowdies of pulling the beards of Jews has been growing since the influx of the latter from Russia. Perhaps a dozen cases of beard-pulling have been heard of here, and two or three of them have been brought before our judges, who, however, have failed to punish the offenders as they deserved. In Shenandoah, Pa., a bitter race war is raging between the Hebrews of the place on the one side and the Hungarians, Lithuanians, and Poles, who constitute a large percentage of the population, on the other. Resolutions were lately passed by the latter rendering any Lithuanian or Pole found patronizing a Hebrew, especially a clothing dealer, amenable to a fine of \$3 for each offense. Several thousand copies of a disgraceful circular were then distributed throughout the city, notifying people of the action taken on Sunday. The circular, which is printed in Lithuanian and Polish languages, was headed with an offensive cut. The Hebrews are endeavoring to discover the authors of the circular and the instigators of the attack, with the intention of bringing criminal prosecutions against them.

Such is the working of Christianity. Such are the diabolical feelings and conduct which it breeds from notions utterly ungrounded. Such is the hell which, as if in anticipation of its predicted one hereafter, it ever strives to produce on this earth.

Scientists Investigating Spiritualism.

Several scientists of the highest standing have made an investigation of Spiritualistic phenomena at Milan, Italy. Great interest in their proceedings was felt throughout Europe. Signor Schiaparelli, one of the committee, is an astronomer and the discoverer of the lines on Mars. Professor Brofferio, another of the inquirers, is the winner of the ten-thousand-franc prize offered by the Italian government for the best scientific article of last year.

The majority of the investigators were not believers in Spiritualism; each came with his own theory explaining the phenomena. Schiaparelli was perhaps the only one who had no theory whatever concerning them. He had been told by his friend Zöllner, the astronomer, that there was something true in Spiritualist phenomena; of this Zöllner had become convinced during his researches for proofs of a fourth dimension.

These scientific men met in Milan in September last, and held seventeen sittings, between the hours of nine and twelve in the evening. The medium was Eusapia Paladino, a Neapolitan, whose fame has spread throughout Europe. She is, reports the *New York Sun*, a robust-looking little woman about twenty-five years of age. She is married. Her husband is a carpenter and she is an ironer. It was discovered when she was quite young that she seemed to possess some strange power. No one could understand what it was. When she was asked what she thought it was she said: "How do I know what it is?" The people of the class to which she belonged ridiculed her; and, as the fatigue of exerting the strange force was very great, she concluded that it was not worth while to exert it. Indeed, she took such an aversion to the mysterious influence that for ten years she never experimented with it. It was only through the insistence of Signor Ercole Chiajia that she was induced to do so again. So, at least, the report runs. Signor Chiajia is a gentleman living in Naples. He has been distinguished by the king, and is a man of means. He could, says our report, hardly be suspected of having dubious motives in bringing Eusapia to the attention of people, especially as she does not give public sittings. His motive has been to call her to the attention of scientists.

When it became known that these sittings were being held in Milan, an editor of one of the daily

papers published an article in which he offered to bet three thousand francs that Eusapia was a humbug, and that the phenomena were produced by trickery. He professed to be able to explain the tricks, and declared that she could not produce one of the phenomena under conditions named by him. This journalist explained the phenomena as being cleverly performed by Eusapia changing her hands and feet about in such a way that the two persons holding her believed that they each held a hand and a foot, while they both held the same hand and foot; thus she had the other hand and foot free to work with. The lights he explained as being phosphorus on her fingers. The moving of heavy objects at a distance, the appearance of hands, figures, and the like, he accounted for as being the work of an accomplice. This explanation satisfied the public at large, but seemed to have no effect on the scientific men, who continued their researches. From time to time remarkable things were told of what took place at the sittings.

In the light, tables were tipped, and also lifted wholly into the air, without visible means of propulsion. While this was done the hands of the investigators rested on the table. Photographs of the table suspended in the air were taken. The medium then seated herself in a weighing-scale and at will produced variations in her weight of twenty-five pounds. Next, while at a distance from the scale, she caused it to oscillate up and down. Chairs moved about the room apparently of their own accord.

Under the next condition of complete darkness phenomena occurred which are thus described by the committee:

"The hands and feet of the medium were held by those sitting next her. In this condition of things the most various and singular facts invariably began immediately to present themselves, which, under a full light, we might wish for in vain. Darkness manifestly facilitated these manifestations, which may be classified as follows:

"(1) Raps on the table much stronger than those which we heard beneath or inside the table when it was light.

"(2) Knocks and blows given to the chairs of those nearest the medium, so forcible at times as to turn the chair around, with the person seated in it. At times, the person rising, the chair was taken entirely away.

"(3) Flying through the air of different objects, such as instruments of music; percussion and sounding of the same.

"(4) Elevation upon the table of the body of the medium, together with the chair in which she was seated.

"(5) Apparition of phosphorescent torches of brief duration (a fraction of a second), and of sparks or luminous disks, some millimeters in diameter, which sometimes unfolded.

"(6) The sound of two hands clapping in the air.

"(7) Gusts of air sensibly felt, like light wind localized in a small space.

"(8) Contact of a mysterious hand, either upon the portions of our body which were covered, or on the uncovered portions, such as the hands and face, in which case one experiences precisely the sensation of touch and warmth which a human hand produces.

"(9) Appearance of one and even two hands projected against a phosphorescent background or upon a window slightly illuminated.

"(10) Divers things done by such hands, such as the tying and untying of knots, pencil marks (apparently) left by the same on sheets of paper and in other places, and impressions of such hands on sheets of blackened paper.

"(11) Contact of our hands with a mysterious face, which certainly was not that of the medium.

"Those who deny the possibility of mediumistic phenomena usually explain these facts by the supposition that the medium has the faculty (declared impossible upon the competent authority of Professor Richet) of seeing in the complete obscurity in which we performed these experiments, and that by artifice she succeeded in making both the persons guarding her hold the same hand, thus liberating the other to produce the contact. Those of us who had custody of Eusapia's hands are obliged to confess that she did not conduct herself in a manner to facilitate our work. When an important manifestation was about to take place she began to move about with her whole person, pulling herself away and trying to liberate her hand, as if from a contaminating touch. In order to maintain control, those holding her were obliged to follow every movement of the hand which wished to escape, and repeatedly, for an instant, the contact of her hand was lost exactly at the moment in which it was most desirable that it should have been maintained. Neither was it always easy to assure ourselves whether it was the right hand of the medium which we held or the left one. For that reason many of the numerous manifestations observed in darkness were

considered by us of insufficient demonstrative value, while yet being intrinsically probable. We make no report of such experiments, giving only cases where it was not possible to have the least doubt."

Finally, phenomena previously obtained only in darkness were secured while the medium was in light and all the rest of the room about her in darkness.

The committee closes its report with these conclusions:

"1. That, in the circumstances given, none of the manifestations obtained in a more or less intense light could have been produced by any artifice whatever.

"2. That the same conviction can be affirmed in regard to the greater number of the phenomena taking place in darkness.

"For the rest, we recognize that from a strictly scientific point of view our experiments still leave much to be desired. They were undertaken without the possibility of our knowing what we should need, and the instruments and different appliances which we were obliged to use had to be improvised. Nevertheless, that which we have seen and verified is sufficient in our eyes to prove that these phenomena are most worthy of scientific attention. We consider it our duty to express publicly our esteem for and our gratitude to Sig. Ercole Chiajia for having pursued for so many years with such zeal and so much patience, in spite of opposition and protest, the development of the mediumistic faculties of this remarkable subject, calling the attention of the studios to her, having but one object in view, the triumph of an unpopular truth. GIOVANNI SCHIAPARELLI, Director of the Astronomical Observatory, Milan.

"CARL DU PREL, Doctor of Philosophy, Munich.

"ANGELO BROFFERIO, Professor of Physics in the Royal School of Agriculture, Portici.

"G. B. ERMACORA, Doctor of Physics.

"GIORGIO FINZI, Doctor of Physics."

Signor Schiaparelli, being asked by a reporter if he believed in the phenomena, said: "How can I say that I believe a thing which I can account for in no way? I should define the phenomena as mediumistic, and I consider them of great interest to science."

Professor Brofferio said that he thought the way to explain the phenomena collectively, in the easiest and most probable way, was to call them the work of spirits.

We highly approve of these investigations of Spiritualistic phenomena by scientists. This class of men is preëminently the one for the work. The methods of science are certain to give us the truth on this subject, whether that truth be for or against. We expect the facts of the matter to be by blessed and all-solving Science proved to demonstration and beyond possible challenge before many decades pass.

The Evil Exemplars of the Bible.

What are called the great men of the Bible do not always meet at the hands of the world the same reverent treatment they do from the Sunday-school. The free-speaking Dr. Briggs recently gave a very active clapperclawing and mangling to that object of our childhood's veneration, Abraham; and the doctor's views were well disseminated by the press. Now comes the *New York Sun* and gives Solomon such a character as must amaze many a person who still entertains the conceptions of his youth and pious teaching. A Jewish correspondent of that ruthless sheet asks: "Could a really wise man, such a man as Solomon for example, be elected president of the United States?" The *Sun* replies that Solomon could not be elected, because in truth he was not a wise man, but wicked and foolish. He would not be an available candidate for any party. If Solomon were living now, and if he pursued the career with which his name is associated, he would have no standing in respectable society. All virtuous Israelites, honest Christians, and square Infidels would wish to vote against him if he were running for high office. He was a man of vicious life, grossly vicious: he oppressed the people, squandered the public funds, governed his country badly, levied taxes in the most reckless way, corrupted society, and violated the Commandments openly, even the Commandment against murder while yet he was a boy. All the facts of his history are given in the Bible. The *Sun* goes on to declare: "If he were up for president in our times, we should struggle to defeat him. It is true that he built a temple, a

palace, and other gorgeous edifices in Jerusalem, but he built them with the blood of his subjects. It is true that he talked very wisely, but he acted most foolishly and wickedly. We would not oppose him because he encouraged the worship of Moloch and other false gods, for in this country a candidate's religious views are not brought up in a presidential campaign; but we should stand out in relentless opposition to him on account of his bad politics and his profligacy. No Solomon for us! The brave yet patient Jews suffered terribly under his yoke, and he left his country in a shocking condition. We therefore tell our Jewish correspondent who wants to know if Solomon would have any chance of election to the presidency, that he would not."

Bravely done, friend *Sun*. High time it is that the scoundrels who parade in the Bible's licentious pages be cast down from their pedestals of exemplariness, and the emulous view of youth be turned instead upon its fit models of the scientists and humanitarians, upon that which is good and true.

Some Handsome Premiums.

To induce new subscriptions and prompt renewals on the part of our friends we make the following handsome premium offers:

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "Paine's Great Works Complete" (3.00). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "The World's Sages, Thinkers, and Reformers" (\$3.00). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and a cloth-bound copy of "Bible Myths" (\$2.50).

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For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated" in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated" in board covers (\$1).

This is a splendid opportunity to obtain books which every Liberal desires to have at an exceedingly low price. Old and new subscribers can avail themselves of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

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With Our Congressmen.

News and Notes.

On Saturday, February 11th, I pursue my way over the Blue Ridge into the historic Shenandoah valley, around which will ever linger tragic, beautiful, and sublime memories of an immortal struggle.

A hundred miles away from Washington I finish my journey at Luray, Va., and the first thing that greets my eye as I step upon the platform is the blazing badgepin which Otto Wettstein has made familiar to our Freethought ranks; and it did not take more than a glimpse for me to recognize a true and fearless comrade, namely, M. V. Dadisman, the pioneer Liberal of this country. He and his brothers, George and William, are the only outspoken Infidels in this community, and by their united enthusiasm I entered upon a somewhat uncertain campaign. No Freethought lectures had ever been given in this place. There are about eight churches in Luray, with a population of a thousand or fifteen hundred, and these churches exercise a very depressing influence upon the average individual, and it takes uncommon boldness to express an opinion not consistent with the ortho-

dox creed. No hall of any kind could be procured at Luray, nor the use of the courthouse, and I was obliged to give my lectures in the country—two at Leachville, in the old schoolhouse, at present unused, I believe, a new schoolhouse having been built, otherwise I suppose we could not have secured it; and two lectures at Hubbard, in a most ancient meeting-house, and this also was at our service because a new church was for the accommodation of the Christians. Some dreadful rumors were afloat as to what might be the outcome of these Infidel proceedings. Some expected personal violence—rotten eggs at least, if nothing worse. Even those of a Liberal turn remained away, for fear they might be involved in the scrimmage and receive an egg or two from the hands of the excited saints, who whispered all sorts of dire reprisals.

The leading papers of the country refused to advertise the lectures and advised Mr. Dadisman to telegraph me at once not to come. However, we pursued the even tenor of our way, and amidst the rural comforts of the old homestead of the Dadismans I enjoyed an afternoon's rest, and after supper proceeded to the picturesque little old church for the lecture. This church is about a hundred years old, the oldest I have seen for some time, and it was a truly venerable structure. The pulpit was a regular wooden box, the gallery for the colored worshippers was on the two sides, the seats were rude benches, and a big stove stuffed with wood sent out its cheerful heat as about thirty straggled in from the somewhat stormy outside. It was a rather odd experience that I should give my first lecture in Virginia in a church where thousands of sermons have been preached for over a century and saturated every timber with the gospel story. It was a quaint aspect, something like the look of Noah's ark, that greeted my unaccustomed vision. The area was dimly lighted with lanterns, and curious eyes were fixed upon the "new preacher." The Dadisman brothers and their sister, who are excellent singers, made the rafters ring with a Freethought melody, and then I gave a discourse on the Demands of Liberalism, which was received quite favorably. There was not the least disturbance, and at the close of the lecture many declared it was their sentiments exactly.

On Sunday morning I lectured to a fair audience in the Leachville schoolhouse. I was to lecture Sunday evening at Hubbard again, and if the weather had been fair I no doubt should have had a crowded house, for a wide interest was in the community to know more about Freethought. But it began snowing late in the afternoon and by night the air was full of flakes and the ground was white, and the storm was so violent that the lecture was adjourned. It continued snowing until Monday afternoon, when it cleared off and I lectured to a good audience at Leachville on Monday evening, and on Tuesday evening to a much larger gathering than before at Hubbard. In every lecture I was listened to with the most respectful attention, and I am sure that great good has been accomplished in giving these people a correct view of Liberalism. They are ready for it when they see that it is simply common sense and justice. I have enjoyed the campaign, and my uncompromising coadjutors, the Dadisman brothers, have done all they could to aid me in my labors and have won a deserved victory. Through many years they have borne our flag aloft with no support from half-hearted Liberals and with the hostility of churches, but they have never flinched. They have boldly maintained their position, distributed books and papers and agitated and educated the community. M. V. Dadisman, the eldest of the brothers, generously bore the expense of the lectures, and a more earnest supporter I have not met. I could not have had a better companion for my first Virginia campaign.

On Monday I descended into the Luray cave, perhaps, all things considered, the most remarkable cave in the world. It is not so large as the Mammoth cave; it has not the extent of gloom and majesty of space which impress with such grandeur, but the formations of Luray cave are much more magnificent and varied than those of the Mammoth or those of any other cave now known. Chamber succeeds chamber, and as the light flashes over the walls and roofs and dim spaces a most wonderful effect is produced. All colors greet the eye, gorgeous, delicate, like gold, or like the tints of a rich garment, or like the effulgence of a cathedral, or the splendor of a sunset sky. Sometimes we look into a profound abyss, out of which shadowy forms emerge, white and brilliant or gigantic and grotesque. Sometimes the formations are like a frozen cataract—then like a lady's dress, even in the latest style crinoline and all—then like a fluttering veil—then like an elephant, or like a camel traversing the desert—then like a couchant lion or a

basket of flowers, a fish-market, a vegetable garden, a hanging sword, statuary, the wings of birds, a stone hand thrust straight from the wall, a mermaid, a bath, a lady's toilet-table, a silvery fountain, an outspread tent, a column, a lady's riding-whip, a handkerchief, a shawl, a blanket, a sleeping infant, a tower, a coffin, a nest with eggs, etc.—all these things can be seen in these numberless formations, where time for a million years has been tracing out these exquisite and superb delineations. We wander through the Giant's Hall—the Ballroom—the vast Cathedral, with its natural organ, and as you touch the daintily colored pipes the most sweet and solemn music rolls through the dim recesses, and by the organ the chimes respond to the touch with the same rhythmic call, and an enormous stalagmite not far away sends forth the deep bass of the drum. So ear is charmed as well as vision in this glorious underworld. We gaze upon the Crystal Springs, clear as diamonds, and through the interminable archways behold the still waters and know not where in the shining chamber ends the limpid tide. We dream by the Fallen Column. Four thousand years ago this column fell, and men of science say that it was seven million of years in its growth. What a pigmy thing Adam is by the side of this mighty column, even in its fall telling a story more wonderful than the Bible tales. Imbedded in the dripstone at the foot of a precipice in Shelton gorge I gaze upon the bones of a man—real bones—and how long they have been there, whence they came, the awful mystery none can tell; but long, long ago some life was ended, solitary, with terror and despair, in this lonely tomb. Earth, with its wild magnificence, held in its grim embrace the creature of light and air from above, but the echo of the story is lost forever in the measureless gloom.

Once more back to the everlasting struggle for human right after drinking deep of nature's pristine glory. How goes the battle? Well, it is something of a drawn battle. The orthodox have not got the advantage altogether, and they shake somewhat in their boots for fear the victory may after all slip from their grasp. It is pretty definitely settled that Congress will take no further action *pro* or *con* on this Sunday question. But the fight is not ended, and will not be ended until the World's Fair itself is ended. Congress cannot put it down, and it will rise in still greater vehemence at Chicago. The orthodox party have endeavored to pass more regulations—to make a penalty for Sunday opening. Senator Quay made a rather faint effort in this direction, but was sat down upon by his colleagues. Congress has simply resolved to let things drift and will not enforce any more rigid Sunday restrictions upon the commissioners. Even if the commissioners should open the gates on Sunday I doubt if Congress would do anything to prevent this or to recover appropriations. The public opinion is so evidently in favor of Sunday opening, and the matter has been so thoroughly discussed, that Congress is disposed to let the commissioners open anyway if they have the requisite courage. Congressmen have told me that they wish now they had never meddled with the subject, but that it is too late to remedy the action taken, and they say, "Let the commissioners open. There won't be any trouble about it so far as Congress is concerned." Good lawyers declare that the condition can be interpreted as applying only to government exhibits. This indeed was the understanding of Senator Stewart, who voted for the condition, but is in favor of Sunday opening. It is a nice question as to the legal meaning of the restriction. As there is no penalty attached, it cannot be a law. The very fact that the orthodox party have tried to amend the legislation shows that they realize its looseness and that it is not legally effective. Leading Congressmen have said to me that they expected the Fair would be open on Sunday, and that there was really no need of repeal. A condition with no penalty attached they say is practically no condition at all.

A compromise measure allowing the Fair to be open a half-day on Sunday has been introduced. I do not want this bill to pass, and shall not support it nor present petitions in its favor. I doubt if Congress takes any action on this bill. It would be a shrewd thing for the church to support the bill, for it would practically gain its point and at the same time avoid the almost overwhelming indignation of the people, which is sure to beat against the church if the gates are shut the whole day. By its present policy the church will alienate millions who heretofore have been somewhat friendly to it, not realizing what a harsh master it is, give it the power.

SAMUEL P. PUTNAM.

Robert G. Ingersoll.

Abraham Lincoln.

Eighty-four years ago to-day, two babes were born—one in the woods of Kentucky, amid the hardships and poverty of pioneers; one in England, surrounded by wealth and culture. One was educated in the University of Nature, the other at Oxford.

One associated his name with the enfranchisement of labor, with the emancipation of millions, with the salvation of the Republic. He is known to us as Abraham Lincoln.

The other broke the chains of superstition and filled the world with intellectual light, and he is known as Charles Darwin.

Because of these two men the Nineteenth Century is illustrious.

A few men and women make a nation glorious—Shakespeare made England immortal, Voltaire civilized and humanized France, Goethe, Schiller, and Humboldt lifted Germany into the light. Angelo, Raphael, Galileo and Bruno crowned with fadeless laurels the Italian brow, and now the most precious treasure of the Great Republic is the memory of Abraham Lincoln.

Every generation has its heroes, its iconoclasts, its pioneers, its ideals. The people always have been and still are divided, at least into two classes—the many, who with their backs to the sunrise worship the past; and the few, who keep their faces towards the dawn—the many, who are satisfied with the world as it is; the few, who labor and suffer for the future, for those to be, and who seek to rescue the oppressed, to destroy the cruel distinctions of caste, and to civilize mankind.

Yet it sometimes happens that the liberator of one age becomes the oppressor of the next. His reputation becomes so great—he is so revered and worshiped—that his followers, in his name, attack the hero who endeavors to take another step in advance.

The heroes of the Revolution, forgetting the justice for which they fought, put chains upon the limbs of others, and in their names the lovers of liberty were denounced as ingrates and traitors.

In our country there were for many years two great political parties, and each of these parties had conservatives and extremists. The extremists of the Democratic party were in the rear and wished to go back; the extremists of the Republican party were in the front and wished to go forward. The extreme Democrat was willing to destroy the Union for the sake of slavery, and the extreme Republican was willing to destroy the Union for the sake of liberty.

Neither party could succeed without the votes of its extremists.

This was the political situation in 1860.

The extreme Democrats would not vote for Douglas, but the extreme Republicans did vote for Lincoln. Lincoln occupied the middle ground, and was the compromise candidate of his own party. He had lived for many years in the intellectual territory of compromise—in a part of our country settled by Northern and Southern men—where Northern and Southern ideas met, and the ideas of the two sections were brought together and compared.

The sympathies of Lincoln, his ties of kindred, were with the South. His convictions, his sense of justice, and his ideals, were with the North. He knew the horrors of slavery, and he felt the unspeakable ecstasies and glories of freedom. He had the kindness, the gentleness, of true greatness, and he could not have been a master; he had the manhood and independence of true greatness, and he could not have been a slave. He was just, and was incapable of putting a burden upon others that he himself would not willingly bear.

He was merciful and profound, and it was not necessary for him to read the history of the world to know that liberty and slavery could not live in the same nation, or in the same brain. Lincoln was a statesman. And there is this difference between a politician and a statesman. A politician schemes and works in every way to make the people do something for him. The statesman wishes to do something for the people. With him place and power are means to an end, and the end is the good of his country.

The Republic had reached a crisis.

The conflict between liberty and slavery could no longer be delayed. For three-quarters of a century the forces had been gathering for the battle.

After the Revolution, principle was sacrificed for the sake of gain. The Constitution contradicted the Declaration. Liberty as a principle was held

in contempt. Slavery took possession of the Government. Slavery made the laws, corrupted courts, dominated presidents and demoralized the people.

In 1840, when Harrison and Van Buren were candidates for the Presidency, the Whigs of Indiana issued a circular giving reasons for the election of Harrison and the defeat of Van Buren. The people of Indiana were advised to vote against Van Buren because he, when a member of the New York Legislature, had voted to enfranchise colored men who had property to the extent of two hundred and fifty dollars. This was the crime of Van Buren.

The reason why the people should support Harrison was that he had signed eleven petitions to make Indiana a slave State.

Mr. Douglas voiced the feeling of the majority when he declared that he did not care whether slavery was voted up or down.

From the heights of philosophy—standing above the contending hosts, above the prejudices, the sentimentalities of the day—Lincoln was great enough and brave enough and wise enough to utter these prophetic words:

A house divided against itself cannot stand. I believe this Government cannot permanently endure half slave and half free. I do not expect the Union to be dissolved; I do not expect the house to fall; but I do expect it will cease to be divided. It will become all the one thing or the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction, or its advocates will push it further until it becomes alike lawful in all the States, old as well as new, North as well as South.

This declaration was the standard around which gathered the grandest political party the world has ever seen, and this declaration made Lincoln the leader of that vast host.

In this, the first great crisis, Lincoln uttered the victorious truth that made him the foremost man in the Republic.

The people decided at the polls that a house divided against itself could not stand, and that slavery had cursed soul and soil enough.

It is not a common thing to elect a really great man to fill the highest official position. I do not say that the great presidents have been chosen by accident. Probably it would be better to say that they were the favorites of a happy chance.

The average man is afraid of genius. He feels as an awkward man feels in the presence of a sleight-of-hand performer. He admires and suspects. Genius appears to carry too much sail—lacks prudence, has too much courage. The ballast of dullness inspires confidence.

By a happy chance Lincoln was nominated and elected in spite of his fitness—and the patient, gentle, and just and loving man was called upon to bear as great a burden as man has ever borne.

II.

Then came another crisis—the crisis of Secession, and Civil War.

Again Lincoln spoke the deepest feeling and the highest thought of the Nation. In his first message he said:

The central idea of secession is the essence of anarchy.

He also showed conclusively that the North and South, in spite of secession, must remain face to face—that physically they could not separate—that they must have more or less commerce, and that this commerce must be carried on, either between the two sections as friends, or as aliens:

This situation and its consequences he pointed out to absolute perfection in these words:

Can aliens make treaties easier than friends can make laws? Can treaties be more faithfully enforced between aliens than laws among other friends?

After having stated fully and fairly the philosophy of the conflict, after having said enough to satisfy any calm and thoughtful mind, he addressed himself to the hearts of America. Probably there are few finer passages in literature than the close of Lincoln's inaugural address:

I am loth to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break, our bonds of affection. The mystic chords of memory stretching from every battlefield and patriotic grave to every loving heart and hearthstone all over this broad land, will swell the chorus of the Union when again touched, as surely they will be, by the better angels of our nature.

These noble, these touching, these pathetic words, were delivered in the presence of rebellion, in the midst of spies and conspirators—surrounded by but few friends, most of whom were unknown, and some of whom were wavering in their fidelity—at a time when secession was arrogant and organized, when patriotism was silent, and when, to quote the expressive words of Lincoln himself, "Sinners were calling the righteous to repentance."

When Lincoln became President, he was held in

contempt by the South—underrated by the North and East—not appreciated even by his cabinet—and yet he was not only one of the wisest, but one of the shrewdest of mankind. Knowing that he had the right to enforce the laws of the Union in all parts of the United States and Territories—knowing, as he did, that the secessionists were in the wrong, he also knew that they had sympathizers not only in the North but in other lands.

Consequently he felt that it was of the utmost importance that the South should fire the first shot, should do some act that would solidify the North and gain for us the justification of the civilized world. He so managed affairs that while he was attempting simply to give food to our soldiers, the South commenced hostilities and fired on Sumter.

This course was pursued by Lincoln in spite of the advice of many friends, and yet a wiser thing was never done.

At that time Lincoln appreciated the scope and consequences of the impending conflict. Above all other thoughts in his mind was this:

"This conflict will settle the question, at least for centuries to come, whether man is capable of governing himself, and consequently is of greater importance to the free than to the enslaved."

He knew what depended on the issue and he said:

"We shall nobly save, or meanly lose, the last, best hope of earth."

III.

Then came a crisis in the North.

It became clearer and clearer to Lincoln's mind, day by day, that the rebellion was slavery, and that it was necessary to keep the border States on the side of the Union. For this purpose he proposed a scheme of emancipation and colonization—a scheme by which the owners of slaves should be paid the full value of what they called their "property." He called attention to the fact that he had adhered to the Act of Congress to confiscate property used for insurrectionary purposes—that the Union must be preserved, and that, therefore, all indispensable means must be employed to that end.

If, in war, a nation has the right to take the property of its citizens—of its friends—certainly it has the right to take the property of those it has the right to kill.

He knew that if the border States agreed to gradual emancipation, and received compensation for their slaves, they would be forever lost to the Confederacy, whether secession succeeded or not. It was objected at the time, by some, that the scheme was far too expensive; but Lincoln, wiser than his advisers—far wiser than his enemies—demonstrated that from an economical point of view, his course was best.

He proposed that \$400 be paid for slaves, including men, women, and children. This was a large price, and yet he showed how much cheaper it was to purchase than to carry on the war.

At that time, at the price mentioned, there were about \$750,000 worth of slaves in Delaware. The cost of carrying on the war was at least two millions of dollars a day, and for one-third of one day's expenses, all the slaves in Delaware could be purchased. He also showed that all the slaves in Delaware, Maryland, Kentucky, and Missouri could be bought, at the same price, for less than the expense of carrying on the war for eighty-seven days.

This was the wisest thing that could have been proposed, and yet such was the madness of the South, such the indignation of the North, that the advice was unheeded.

Again, in July, 1862, he urged on the Representatives of the border States a scheme of gradual compensated emancipation; but the Representatives were too deaf to hear, too blind to see.

Lincoln always hated slavery, and yet he felt the obligations and duties of his position. In his first message he assured the South that the laws, including the most odious of all—the law for the return of fugitive slaves—would be enforced. The South would not hear. Afterwards he proposed to purchase the slaves of the border States, but the proposition was hardly discussed—hardly heard. Events came thick and fast; theories gave way to facts, and everything was left to force.

The extreme Democrat of the North was fearful that slavery might be destroyed, that the Constitution might be broken, and that Lincoln, after all, could not be trusted; and at the same time the radical Republican feared that Lincoln loved the Union more than he did liberty.

The fact is that he tried to discharge the obligations of his great office, knowing from the first that slavery must perish. The course pursued by Lincoln was so gentle, so kind and persistent, so wise and logical that millions of Northern Democrats sprang to the defense, not only of the Union,

but of his administration. Lincoln refused to be led or hurried by Fremont or Hunter, by Greeley or Sumner. From first to last he was the real leader, and he kept step with events.

IV.

THE GREATEST CRISIS.

On the 22d of July, 1862, Lincoln called together his cabinet for the purpose of showing the draft of a Proclamation of Emancipation, stating to them that he did not wish their advice, as he had made up his mind.

After the Proclamation was signed Lincoln held it, waiting for some great victory before giving it to the world, so that it might appear to be the child of strength.

This was on the 22d of July, 1862. On the 22d of August of the same year Lincoln wrote his celebrated letter to Horace Greeley, in which he stated that his object was to save the Union; *that he would save it with slavery if he could*; that if it was necessary to destroy slavery in order to save the Union, he would; in other words, he would do what was necessary to save the Union.

This letter disheartened, to a great degree, thousands and millions of the friends of freedom. They felt that Mr. Lincoln had not attained the moral high upon which they supposed he stood. And yet, when this letter was written, the Emancipation Proclamation was in his hands, and had been for thirty days, waiting only an opportunity to give it to the world.

Some two weeks after the letter to Greeley, Lincoln was waited on by a committee of clergymen, and was by them informed that it was God's will that he should issue a Proclamation of Emancipation. He replied to them, in substance, that the day of miracles had passed. He also mildly and kindly suggested that if it were God's will this Proclamation should be issued, certainly God would have made known that will to him—to the person whose duty it was to issue it.

On the 22d day of September, 1862, the most glorious date in the history of the Republic, the Proclamation of Emancipation was issued.

Lincoln had reached the generalization of all arguments upon the question of slavery and freedom—a generalization that never has been, and probably never will be, excelled:

In giving freedom to the slave, we assure freedom to the free.

This is absolutely true. Liberty can be retained, can be enjoyed, only by giving it to others. The spendthrift saves, the miser is prodigal. In the realm of Freedom, waste is husbandry. He who puts chains upon the body of another shackles his own soul. The moment the Proclamation was issued, the cause of the Republic became sacred. From that moment the North fought for the human race. From that moment the North stood under the blue and stars, the flag of Nature—sublime and free.

In 1831 Lincoln saw in New Orleans a colored girl sold at auction. The scene filled his soul with indignation and horror.

Turning to his companion, he said, "Boys, if I ever get a chance to hit slavery, by God I'll hit it hard!"

The helpless girl, unconsciously, had planted in a great heart the seeds of the Proclamation.

Thirty-one years afterwards the chance came, the oath was kept, and to four millions of slaves, of men, women, and children, was restored liberty, the jewel of the soul.

In the history, in the fiction of the world, there is nothing more intensely dramatic than this.

Lincoln held within his brain the grandest truths, and he held them as unconsciously, as easily, as naturally as a waveless pool holds within its stainless breast a thousand stars.

Let us think for one moment of the distance traveled from the first ordinance of secession to the Proclamation of Emancipation.

In 1861 a thirteenth amendment to the Constitution was offered to the South. By this proposed amendment slavery was to be made perpetual. This compromise was refused, and in its stead came the Proclamation. Let us take another step.

In 1865 the thirteenth amendment was adopted. The one proposed made slavery perpetual. The one adopted in 1865 abolished slavery and made the great Republic free forever.

The first state to ratify this amendment was Illinois.

V.

FOREIGN FOES.

We were surrounded by enemies. Many of the so-called great in Europe and England were against us. They hated the Republic, despised our institutions, and sought in many ways to aid the South.

Mr. Gladstone announced that Jefferson Davis

had made a nation, and he did not believe the restoration of the American Union by force attainable.

From the Vatican came words of encouragement for the South.

It was declared that the North was fighting for empire and the South for independence.

The Marquis of Salisbury said: "The people of the South are the natural allies of England. The North keeps an opposition shop in the same department of trade as ourselves."

Some of their statesmen declared that the subjugation of the South by the North would be a calamity to the world.

Louis Napoleon was another enemy, and he endeavored to establish a monarchy in Mexico to the end that the great North might be destroyed. But the patience, the uncommon common sense, the statesmanship of Lincoln—in spite of foreign hate and Northern division—triumphed over all. And now we forgive all foes. Victory makes forgiveness easy.

Lincoln was, by nature, a diplomat. He knew the art of sailing against the wind. He had as much shrewdness as is consistent with honesty. He understood, not only the rights of individuals, but of nations. In all his correspondence with other governments he neither wrote nor sanctioned a line which afterwards was used to tie his hands. In the use of perfect English he easily rose above all his advisers and all his fellows.

No one claims that Lincoln did all. He could have done nothing without the great and splendid generals in the field; and the generals could have done nothing without their armies. The praise is due to all—to the private as much as to the officer; to the lowest who did his duty, as much as to the highest.

My heart goes out to the brave private as much as to the leader of the host.

But Lincoln stood at the center and with infinite patience, with consummate skill, with the genius of goodness directed, cheered, consoled, and conquered.

VI.

Slavery was the cause of the war, and slavery was the perpetual stumbling-block. As the war went on question after question arose—questions that could not be answered by theories. Should we hand back the slave to his master, when the master was using his slave to destroy the Union? If the South was right slaves were property, and by the laws of war anything that might be used to the advantage of the enemy might be confiscated by us. Events did not wait for discussion. General Butler denominated the negro as a "contraband." Congress provided that the property of the rebels might be confiscated.

Lincoln moved along this line.

Each step was delayed by Northern division, but every step was taken in the same direction.

First, Lincoln offered to execute every law, including the most infamous of all; second, to buy the slaves of the border states; third, to confiscate the property of rebels; fourth, to treat slaves as contraband of war; fifth, to use slaves for the purpose of putting down the rebellion; sixth, to arm these slaves and clothe them in the uniform of the Republic; seventh, to make them citizens, and allow them to stand on an equality with their white brethren under the flag of the Republic.

During all these years, Lincoln moved with the people—with the masses, and every step he took has been justified by the considerate judgment of mankind.

VII.

Lincoln not only watched the war, but kept his hand on the political pulse. In 1863 a tide set in against the administration. A Republican meeting was to be held in Springfield, Illinois, and Lincoln wrote a letter to be read at this convention. It was in his happiest vein. It was a perfect defense of his administration, including the Proclamation of Emancipation. Among other things he said:

But the proclamation, as law, either is valid or it is not valid. If it is not valid it needs no retraction, but if it is valid it cannot be retracted, any more than the dead can be brought to life.

To the Northern Democrats who said they would not fight for negroes, Lincoln replied:

Some of them seem willing for you—but no matter.

Of negro soldiers:

But negroes, like other people, set upon motives. Why should they do anything for us if we will do nothing for them? If they stake their lives for us they must be prompted by the strongest motive—even the promise of freedom. And the promise, being made, must be kept.

There is one line in this letter that will give it immortality.

The Father of waters again goes unweary to the sea.

This line is worthy of Shakespeare.

Another:

Among freemen there can be no successful appeal from the ballot to the bullet.

He draws a comparison between the white men against us and the black men for us:

And then there will be some black men who can remember that with silent tongue and clenched teeth and steady eye and well-poised bayonet they have helped mankind on to this great consummation; while I fear there will be some white ones unable to forget that with malignant heart and deceitful speech they strove to hinder it.

Under the influence of this letter, the love of country, of the Union, and above all the love of liberty, took possession of the heroic North.

The Republican party became the noblest organization the world has ever seen.

There was the greatest moral exaltation ever known.

The spirit of liberty took possession of the people. The masses became sublime.

To fight for yourself is good.

To fight for others is grand.

To fight for your country is noble.

To fight for the human race—for the liberty of hand and brain—is nobler still.

As a matter of fact the defenders of slavery had sown the seeds of their own defeat. They dug the pit in which they fell. Clay and Webster and thousands of others, had by their eloquence made the Union almost sacred. The Union was the very tree of life, the source and stream and sea of liberty and law.

For the sake of slavery millions stood by the Union, for the sake of liberty millions knelt at the altar of the Union; and this love of the Union is what, at last, overwhelmed the Confederate hosts.

It does not seem possible that only a few years ago our Constitution, our laws, our Courts, the Pulpit and the Press defended and upheld the institution of slavery—that it was a crime to feed the hungry—to give water to the lips of thirst—shelter to a woman flying from the whip and chain!

The old flag still flies—the stars are there—the stains have gone.

VIII.

Lincoln always saw the end. He was unmoved by the storms and currents of the times. He advanced too rapidly for the conservative politicians, too slowly for the radical enthusiasts. He occupied the line of safety, and held by his personality—by the force of his great character, by his charming candor—the masses on his side.

The soldiers thought of him as a father.

All who had lost their sons in battle felt that they had his sympathy—felt that his face was as sad as theirs. They knew that Lincoln was actuated by one motive, and that his energies were bent to the attainment of one end—the salvation of the Republic.

Success produces envy, and envy often ends in conspiracy.

In 1864 many politicians united against him. It is not for me to criticise their motives or their actions. It is enough to say that the magnanimity of Lincoln towards those who had deserted and endeavored to destroy him, is without parallel in the political history of the world. This magnanimity made his success not only possible, but certain.

During all the years of war Lincoln stood, the embodiment of mercy, between discipline and death. He pitied the imprisoned and condemned. He took the unfortunate in his arms, and was the friend even of the convict. He knew temptation's strength—the weakness of the will—and how in fury's sudden flame the judgment drops the scales, and passion—blind and deaf—usurps the throne.

Through all the years Lincoln will be known as Lincoln the Loving, Lincoln the Merciful.

Lincoln had the keenest sense of humor, and always saw the laughable side even of disaster. In his humor there was logic and the best of sense. No matter how complicated the question, or how embarrassing the situation, his humor furnished an answer, and a door of escape.

Vallandigham was a friend of the South, and did what he could to sow the seeds of failure. In his opinion everything, except rebellion, was unconstitutional.

He was arrested, convicted by a court martial, and sentenced to imprisonment in Fort Warren.

There was doubt about the legality of the trial, and thousands in the North denounced the whole proceedings as tyrannical and infamous. At the same time millions demanded that Vallandigham should be punished.

Lincoln's humor came to the rescue. He disap-

proved of the findings of the court, changed the punishment, and ordered that Mr. Vallandigham should be sent to his friends in the South.

Those who regarded the act as unconstitutional almost forgave it for the sake of its humor.

Horace Greeley always had the idea that he was greatly superior to Lincoln, and for a long time he insisted that the people of the North and the people of the South desired peace. He took it upon himself to lecture Lincoln, and felt that he in some way was responsible for the conduct of the war. Lincoln, with that wonderful sense of humor, united with shrewdness and profound wisdom, told Greeley that, if the South really wanted peace, he (Lincoln) desired the same thing, and was doing all he could to bring it about. Greeley insisted that a commissioner should be appointed, with authority to negotiate with the representatives of the Confederacy. This was Lincoln's opportunity. He authorized Greeley to act as such commissioner. The great editor felt that he was caught. For a time he hesitated, but finally went, and found that the Southern commissioners were willing to take into consideration any offers of peace that Lincoln might make. The failure of Greeley was humiliating, and the position in which he was left absurd.

Again the humor of Lincoln had triumphed.

Lincoln always tried to do things in the easiest way. He did not waste his strength. He was not particular about moving along straight lines. He did not tunnel the mountains. He was willing to go around, and he reached the end desired as a river reaches the sea.

IX.

One of the most wonderful things ever done by Lincoln was the promotion of General Hooker. After the battle of Fredericksburg, General Burnside found great fault with Hooker, and wished to have him removed from the Army of the Potomac. Lincoln disapproved of Burnside's order, and gave Hooker the command of the Army of the Potomac. He then wrote Hooker this memorable letter:

I have placed you at the head of the Army of the Potomac. Of course I have done this upon what appears to me to be sufficient reasons, and yet I think it best for you to know that there are some things in regard to which I am not quite satisfied with you. I believe you to be a brave and skillful soldier—which, of course, I like. I also believe you do not mix politics with your profession—in which you are right. You have confidence—which is a valuable, if not an indispensable, quality. You are ambitious, which, within reasonable bounds, does good rather than harm; but I think that during General Burnside's command of the army you have taken counsel of your ambition to thwart him as much as you could—in which you did a great wrong to the country and to a most meritorious and honorable brother officer. I have heard, in such a way as to believe it, of your recently saying that both the army and the Government needed a dictator. Of course it was not for this, but in spite of it, that I have given you command. Only those generals who gain successes can set up dictators. What I now ask of you is military successes, and I will risk the dictatorship. The Government will support you to the best of its ability, which is neither more nor less than it has done and will do for all commanders. I much fear that the spirit which you have aided to infuse into the army, of criticising their commander and withholding confidence in him, will now turn upon you. I shall assist you, so far as I can, to put it down. Neither you, nor Napoleon, if he were alive, can get any good out of an army while such a spirit prevails in it. And now beware of rashness. Beware of rashness, but with energy and sleepless vigilance go forward and give us victories.

This letter has,—in my judgment, no parallel. The mistaken magnanimity is almost equal to the prophecy:

I much fear that the spirit which you have aided to infuse into the army of criticising their commander and withholding confidence in him, will now turn upon you.

Chancellorsville was the fulfillment.

X.

Mr. Lincoln was a statesman.

The great stumbling-block—the great obstruction—in Lincoln's way, and in the way of thousands, was the old doctrine of States Rights.

This doctrine was first established to protect slavery. It was clung to to protect the inter-State slave trade. It became sacred in connection with the Fugitive Slave Law, and it was finally used as the corner-stone of Secession.

This doctrine was never appealed to in defense of the right—always in support of the wrong. For many years politicians upon both sides of these questions endeavored to express the exact relations existing between the Federal Government and the States, and I know of no one who succeeded, except Lincoln. In his message of 1861, delivered on July the 4th, the definition is given, and it is perfect:

Whatever concerns the whole should be confined to the whole—to the General Government. Whatever concerns only the State should be left exclusively to the State.

When that definition is realized in practice, this country becomes a Nation. Then we shall know

that the first allegiance of the citizen is not to his State, but to the Republic, and that the first duty of the Republic is to protect the citizen, not only when in other lands, but at home, and that this duty cannot be discharged by delegating it to the States.

Lincoln believed in the sovereignty of the people—in the supremacy of the Nation—in the territorial integrity of the Republic.

XI.

A great actor can be known only when he has assumed the principal character in a great drama. Possibly the greatest actors have never appeared, and it may be that the greatest soldiers have lived the lives of perfect peace. Lincoln assumed the leading part in the greatest drama ever acted upon the stage of a continent.

His criticism of military movements, his correspondence with his generals and others on the conduct of the war, show that he was at all times master of the situation—that he was a natural strategist, that he appreciated the difficulties and advantages of every kind, and that in "the still and mental" field of war he stood the peer of any man beneath the flag.

Had McClellan followed his advice, he would have taken Richmond.

Had Hooker acted in accordance with his suggestions, Chancellorsville would have been a victory for the Nation.

Lincoln's political prophecies were all fulfilled.

We know now that he not only stood at the top, but that he occupied the center, from the first to the last, and that he did this by reason of his intelligence, his humor, his philosophy, his courage and his patriotism.

In passion's storm he stood unmoved, patient, just and candid. In his brain there was no cloud, and in his heart no hate. He longed to save the South as well as the North, to see the Nation one and free.

He lived until the end was known.

He lived until the Confederacy was dead—until Lee surrendered, until Davis fled, until the doors of Libby Prison were opened, until the Republic was supreme.

He lived until Lincoln and Liberty were united forever.

He lived to cross the desert—to reach the palms of victory—to hear the murmured music of the welcome waves.

He lived until all loyal hearts were his—until the history of his deeds made music in the soul of men—until he knew that on Columbia's Calendar of worth and fame his name stood first.

He lived until there remained nothing for him to do as great as he had done.

What he did was worth living for, worth dying for.

He lived until he stood in the midst of universal Joy, beneath the outstretched wings of Peace—the foremost man in all the world.

And then the horror came. Night fell on noon. The Savior of the Republic, the breaker of chains, the liberator of millions, he who had "assured freedom to the free," was dead.

Upon his brow Fame placed the immortal wreath.

For the first time in the history of the world a Nation bowed and wept.

The memory of Lincoln is the strongest, tenderest tie that binds all hearts together now, and holds all States beneath a Nation's flag.

XII.

Strange mingling of mirth and tears, of the tragic and grotesque, of cap and crown, of Socrates and Democritus, of Æsop and Marcus Aurelius, of all that is gentle and just, humorous and honest, merciful, wise, laughable, lovable and divine, and all consecrated to the use of man; while through all, and over all, were an overwhelming sense of obligation, of chivalric loyalty to truth, and upon all, the shadow of the tragic end.

Nearly all the great historic characters are impossible monsters, disproportioned by flattery, or by calumny deformed. We know nothing of their peculiarities, or nothing but their peculiarities. About these oaks there clings none of the earth of humanity.

Washington is now only a steel engraving. About the real man who lived and loved and hated and schemed, we know but little. The glass through which we look at him is of such high magnifying power that the features are exceedingly indistinct.

Hundreds of people are now engaged in smoothing out the lines of Lincoln's face—forcing all features to the common mould—so that he may be known, not as he really was, but, according to their poor standard, as he should have been.

Lincoln was not a type. He stands alone—no ancestors, no fellows, and no successors.

He had the advantage of living in a new country, of social equality, of personal freedom, of seeing in the horizon of his future the perpetual star of hope. He preserved his individuality and his self-respect. He knew and mingled with men of every kind; and, after all, men are the best books. He became acquainted with the ambitions and hopes of the heart, the means used to accomplish ends, the springs of action and the seeds of thought. He was familiar with nature, with actual things, with common facts. He loved and appreciated the poem of the year, the drama of the seasons.

In a new country a man must possess at least three virtues—honesty, courage and generosity. In cultivated society, cultivation is often more important than soil. A well-executed counterfeit passes more readily than a blurred genuine. It is necessary only to observe the unwritten laws of society—to be honest enough to keep out of prison, and generous enough to subscribe in public—where the subscription can be defended as an investment.

In a new country, character is essential; in the old, reputation is sufficient. In the new they find what a man really is; in the old, he generally passes for what he resembles. People separated only by distance are much nearer together than those divided by the walls of caste.

It is no advantage to live in a great city, where poverty degrades and failure brings despair. The fields are lovelier than paved streets, and the great forests than walls of brick. Oaks and elms are more poetic than steeples and chimneys.

In the country is the idea of home. There you see the rising and setting sun; you become acquainted with the stars and clouds. The constellations are your friends. You hear the rain on the roof and listen to the rhythmic sighing of the winds. You are thrilled by the resurrection called Spring, touched and saddened by Autumn—the grace and poetry of death. Every field is a picture, a landscape; every landscape a poem; every flower a tender thought, and every forest a fairyland. In the country you preserve your identity—your personality. There you are an aggregation of atoms; but in the city you are only an atom of an aggregation.

In the country you keep your cheek close to the breast of Nature. You are calmed and ennobled by the space, the amplitude and scope of earth and sky—by the constancy of the stars.

Lincoln never finished his education. To the night of his death he was a pupil, a learner, an inquirer, a seeker after knowledge. You have no idea how many men are spoiled by what is called education. For the most part, colleges are places where pebbles are polished and diamonds are dimmed. If Shakespeare had graduated at Oxford, he might have been a quibbling attorney, or a hypocritical parson.

Lincoln was a great lawyer. There is nothing shrewder in the world than intelligent honesty. Perfect candor is sword and shield.

He understood the nature of man. As a lawyer he endeavored to get at the truth, at the very heart of a case. He was not willing even to deceive himself. No matter what his interest said, what his passion demanded, he was great enough to find the truth and strong enough to pronounce judgment against his own desires.

Lincoln was a many-sided man, acquainted with smiles and tears, complex in brain, single in heart, direct as light; and his words, candid as mirrors, gave the perfect image of his thought. He was never afraid to ask—never too dignified to admit that he did not know. No man had keener wit, or kinder humor.

It may be that humor is the pilot of reason. People without humor drift unconsciously into absurdity. Humor sees the other side—stands in the mind like a spectator, a good-natured critic, and gives its opinion before judgment is reached. Humor goes with good nature, and good nature is the climate of reason. In anger, reason abdicates and malice extinguishes the torch. Such was the humor of Lincoln that he could tell even unpleasant truths as charmingly as most men can tell the things we wish to hear.

He was not solemn. Solemnity is a mask worn by ignorance and hypocrisy—it is the preface, prologue, and index to the cunning or the stupid.

He was natural in his life and thought—master of the story-teller's art, in illustration apt, in application perfect, liberal in speech, shocking Pharisees and prudes, using any word that wit could dis-infect.

He was a logician. His logic shed light. In its presence the obscure became luminous, and the most complex and intricate political and metaphysical knots seemed to untie themselves. Logic is the necessary product of intelligence and sincerity.

It cannot be learned. It is the child of a clear head and a good heart.

Lincoln was candid, and with candor often deceived the deceitful. He had intellect without arrogance, genius without pride, and religion without cant—that is to say, without bigotry and without deceit.

He was an orator—clear, sincere, natural. He did not pretend. He did not say what he thought others thought, but what he thought.

If you wish to be sublime you must be natural—you must keep close to the grass. You must sit by the fireside of the heart: above the clouds it is too cold. You must be simple in your speech: too much polish suggests insincerity.

The great orator idealizes the real, transfigures the common, makes even the inanimate throb and thrill, fills the gallery of the imagination with statues and pictures perfect in form and color, brings to light the gold hoarded by memory the miser, shows the glittering coin to the spendthrift hope, enriches the brain, ennobles the heart, and quickens the conscience. Between his lips words bud and blossom.

If you wish to know the difference between an orator and an elocutionist—between what is felt and what is said—between what the heart and brain can do together and what the brain can do alone—read Lincoln's wondrous speech at Gettysburg, and then the speech of Edward Everett.

The oration of Lincoln will never be forgotten. It will live until languages are dead and lips are dust. The speech of Everett will never be read.

The elocutionists believe in the virtue of voice, the sublimity of syntax, the majesty of long sentences, and the genius of gesture.

The orator loves the real, the simple, the natural. He places the thought above all. He knows that the greatest ideas should be expressed in the shortest words—that the greatest statues need the least drapery.

Lincoln was an immense personality—firm but not obstinate. Obstinate is egotism—firmness, heroism. He influenced others without effort, unconsciously; and they submitted to him as men submit to nature—unconsciously. He was severe with himself, and for that reason lenient with others.

He appeared to apologize for being kinder than his fellows.

He did merciful things as stealthily as others committed crimes.

Almost ashamed of tenderness, he said and did the noblest words and deeds with that charming confusion, that awkwardness, that is the perfect grace of modesty.

As a noble man wishing to pay a small debt to a poor neighbor, reluctantly offers a hundred-dollar bill and asks for change, fearing that he may be suspected either of making a display of wealth or a pretense of payment, so Lincoln hesitated to show his wealth of goodness, even to the best he knew.

A great man stooping, not wishing to make his fellows feel that they were small or mean.

By his candor, by his kindness, by his perfect freedom from restraint, by saying what he thought, and saying it absolutely in his own way, he made it not only possible, but popular, to be natural. He was the enemy of mock solemnity, of the stupidly respectable, of the cold and formal.

He wore no official robes either on his body or his soul. He never pretended to be more or less, or other, or different, from what he really was.

He had the unconscious naturalness of Nature's self.

He built upon the rock. The foundation was secure and broad. The structure was a pyramid, narrowing as it rose. Through days and nights of sorrow, through years of grief and pain, with unswerving purpose, "with malice towards none, with charity for all," with infinite patience, with unclouded vision, he hoped and toiled. Stone after stone was laid, until at last the Proclamation found its place. On that the goddess stands.

He knew others, because perfectly acquainted with himself. He cared nothing for place, but everything for principle; nothing for money, but everything for independence. Where no principle was involved, easily swayed—willing to go slowly, if in the right direction—sometimes willing to stop; but he would not go back, and he would not go wrong.

He was willing to wait. He knew that the event was not waiting, and that fate was not the fool of chance. He knew that slavery had defenders, but no defense, and that they who attack the right must wound themselves.

He was neither tyrant nor slave. He neither knelt nor scorned.

With him, men were neither great nor small—they were right or wrong.

Through manners, clothes, titles, rags and race he saw the real—that which is. Beyond accident, policy, compromise and war he saw the end.

He was patient as Destiny, whose undecipherable hieroglyphs were so deeply graven on his sad and tragic face.

Nothing discloses real character like the use of power. It is easy for the weak to be gentle. Most people can bear adversity. But if you wish to know what a man really is, give him power. This is the supreme test. It is the glory of Lincoln that, having almost absolute power, he never abused it, except on the side of mercy.

Wealth could not purchase, power could not awe, this divine, this loving man.

He knew no fear except the fear of doing wrong. Hating slavery, pitying the master—seeking to conquer, not persons, but prejudices—he was the embodiment of the self-denial, the courage, the hope, and the nobility of a Nation.

He spoke not to inflame, not to upbraid, but to convince.

He raised his hands, not to strike, but in benediction.

He longed to pardon.

He loved to see the pearls of joy on the cheeks of a wife whose husband he had rescued from death.

Lincoln was the grandest figure of the fiercest civil war. He is the gentlest memory of our world.

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Synopsis of the Credo.

Of things unknown 'tis claimed we need,
With priest and church, a sacred creed,
To tell us how the world was made,
And why the walls of hell were laid;
How man was made, and how he fell—
Just how the snake made Eve rebel
And pluck the fruit all love so well;
To teach us what we must believe
About a devil and Adam and Eve;
To let us know, what no one knows,
Where after death the sinner goes;
And in the morn of eternity,
How 'twas decreed that a deity
Should come through some virginity,
And stand on earth and dwell with man,
A few to save, the rest to damn;
How came the God in nick of time
And proved his claim by many a sign:
Turned pure water to festal wine,
On two small fishes some thousands fed,
And cast out devils and raised the dead—
This king of the New Jerusalem,
This scion traced to old David's stem;
And how in sorrows the earth he trod,
This singular, this plural God—
One equal three, three equal one—
A Christian puzzle for Christians dumb!
How on a cross he suffered death,
And sacrificed his godly breath;
How rose from tomb and went somewhere
To sit and listen to Christian prayer;
How again will come with angel host,
This Father, Son, and Holy Ghost,
The elect to judge in heaven to dwell,
The reprobates with the devil in hell.

This is the creed the priest hath made,
Our mites to get, and make afraid;
We may not ask the why or wherefore:
"Thus saith the Lord," he shouts, and therefore
We must believe and chip the cash in,
Or suffer an eternal thrashing.
Of things unknown a creed is made
To fortify a priestly trade.
O shame on the priest who knows that we know
The lies that he tells he knows are not so!

L. G. REED.

A Card from R. B. Westbrook.

MR. EDITOR: I cannot reply to Mr. Samuel P. Putnam directly and preserve my self-respect, in view of the ungentlemanly epithets he applies to me. He has placed himself outside of the limits of honorable controversy. I am not "the foe of human liberty." I am not in favor of "brute force." I am not "with the tyrant." I am not guilty of "damnable orthodoxy." I am not "in favor of chains and slavery." I am not a "despot at heart." I am not the kind of *Liberal* that Mr. Samuel P. Putnam is. It would be easy to show the falsity of his so-called syllogistic conclusion, from a false premise, but while he shows such an absolute disregard for truth, I must leave him to his vulgar ravings. I wish him no harm. He is his own worst enemy.

R. B. WESTBROOK.

Legal Fours and Legal Days.

EDITOR TRUTH SEEKER: Mr. Putnam has well answered Dr. Westbrook on most points raised by the latter, and I imagine that the ex-president of the Secular Union will not find it an easy task to demonstrate to Freethinkers the alleged compatibility of Sabbath laws and "Liberalism." But there is one paragraph in the reverend gentleman's

article that calls for a few words from me. These are the lines:

If it be proper to number the *hours* of labor it is proper to number the *days* of labor. If we have the right to say that *eight* hours shall be a day's work, we have a right to say that *six* days shall constitute a week's work.

Let us make a little further use of the Westbrookian logic.

If it is proper to number the *hours* and the *days* of labor, it is proper to number the *years* of labor. If we have the right to say that *eight* hours shall be a day's work and that *six* days shall constitute a week's work, we have a right to say that *nine* years shall be devoted to labor and the tenth year to idleness.

Mr. Westbrook has assumed the legitimacy of one piece of indefensible meddlesomeness and then made this justify another. So reasoning, any man can make out a case for any tyrant and cause any usurpation to appear plausible and harmless.

If Mr. Westbrook chooses to work eight or ten or fifteen hours per day neither Mr. Putnam nor I, neither the state of Pennsylvania nor the United States government, have any warrant to interfere with him. If it is his pleasure to labor two or six or seven days each week neither of the persons or powers named has any business to punish him for his choice.

All this talk about a law-enforced day of *rest* is rot. It makes no difference to the person fined or imprisoned whether the theft of labor-fruits or the alienation of liberty is accomplished in the name of "religion" or "physiology." What idea of Liberalism can a man have who would fine or jail his neighbor for attending to his own affairs in a strictly non-invasive manner? Does Dr. Westbrook imagine that he is better qualified than Mr. Putnam to decide how many hours or days of work are beneficent to the latter?

E. C. WALKER.

Darwin on Christianity.

"I never gave up Christianity until I was forty years of age," said Charles Darwin to Dr. Ludwig Büchner and Edward B. Aveling, in 1881. And on further inquiry as to why he abandoned Christianity he said: "It is not supported by evidence."—A tract, by Edward Aveling, London, 1884.

Lectures and Meetings.

J. E. REMSBURG recently gave a lecture at Caddo, in the Choctaw Nation. In a review of the lecture, the Caddo Banner says: "The lecture at the court-house on the evening of the 8th inst., by the eminent J. E. Remsburg, on 'False Claims' of the church, was, perhaps, one of the most scholarly as well as masterly discourses ever delivered in Caddo on any subject. The lecturer proved himself a thorough scholar and investigator, a sound and logical reasoner, and an eloquent speaker—presenting his subject in such a manner that carried conviction to every unprejudiced mind present. The evidence produced in support of his position was so strong, so clear—his conclusions so just—that none could question the truth of what he advocated. He has the happy faculty of presenting his subject in such a pleasing and gentlemanly manner that none could become offended though they might differ with him. And while his object was to expose the false claims of the church, and while he was very severe in his strictures on the policy of the church as an organized body, yet there was not one word said that could possibly have offended the feelings of the most devout church-member."

J. E. REMSBURG's appointments, after leaving Washington, will be as follows:

Greensburg, Pa., Feb.	23	Vera Cruz, O., Mar.	4
Butler, Pa., " "	24	Bluffton, O., " "	5
Tarentum, Pa., " "	25	Muncio, O., " "	5
Pittsburg, Pa., " "	26	Daleville, O., " "	6
Tappan, O., " "	27	Noblesville, Ill., " "	7, 8
Connotton, O., " "	28	Redmon, Ill., " "	8
Cortlandt, O., Mar.	1	Coles, Ill., " "	9
Findlay, O., " "	2	Highland, Ill., " "	11, 12
Pleasant Lake, Ind.	3		

Mr. Remsburg will go from Illinois to Texas.

FRANKLIN STEINER will lecture in Chicago Sunday evening, March 25th; in Cincinnati April 2d, and would like engagements in the states of Iowa, Ohio, Indiana, and Illinois. His address in Des Moines, Ia.

THE Investigator Society of Detroit, Mich., meets every Sunday in Arcanum Hall, Hilsendegin Block, Monroe avenue. Mary Kleindienst, secretary.

THE Milwaukee Liberal Club meets every Sunday night at 7:30 o'clock at Severance's Hall, 421 Milwaukee street. A lecture by some one and discussion following.

INGERSOLL SECULAR SOCIETY meets at Paine Hall, Boston, Sundays, at 2:45 P.M.

Bound Volumes of The Truth Seeker.

We have a few bound volumes of THE TRUTH SEEKER for the year just closed (1892) which will be sent on receipt of \$4. We also have a few of previous years which can be sold for \$3. Readers desirous of keeping files as received weekly can obtain the File Binder for \$1.

Letters of Friends.

A Real Enemy to Superstition.

PUEBLO, COL., Jan. 31, 1893.

MR. EDITOR: Please send me a couple of Colonel Ingersoll's books on Blasphemy (cloth). Inclosed find the needful \$5. Send the books and keep the rest of the change. Yours in true faith,

N. C. CREEDE.

We Do Not Know.

KREBS, IND. TERR., Feb. 2, 1893.

MR. EDITOR: Please state in your next issue an answer to the following: Did Thomas Paine, Colonel Ingersoll, or any other noted Freethinker belong to the Freemasons or any other secret organization? L. BECKER.

An Infidel of the Deepest Dye.

RENO, NEV., Feb. 4, 1893.

MR. EDITOR: Please find inclosed \$6 for the works named. I live in a community in which there are a great many Liberals, but we are like all the people in the state of Nevada, no two of us ever acting in concert.

If we could have an organization of some sort we could do much good. I think we would have a membership of one hundred in a short time, but the people here are afraid to speak their thoughts. I am not only a Liberal but an Infidel without one redeeming feature. I have met people who were unbelievers, yet were shocked at being called Infidels.

According to Webster an Infidel is one who rejects the scriptures, so I do not see what is so odious about the name.

Let every unbeliever come out in his true colors, and not be ashamed to own his belief, and we will soon have unity in the ranks, so that when we go to the polls four years hence we can cast a solid vote for that grand Infidel, patriot, soldier, and statesman, Col. Robert G. Ingersoll.

A prominent lawyer in this place once said to me, "You are an Infidel because you are ashamed to acknowledge Christianity." I replied that I wished there were ten million more who were ashamed of Christianity, because the world would be better without it.

Still, I know it takes more courage to be an Infidel than it does to be a Christian.

I hope the good work will continue until our country is free from superstition.

A. F. DERRICK.

The Church Has Declared War On Liberty.

SILVERTON, COL., Jan. 23, 1893.

MR. EDITOR: Fanaticism and hypocrisy are gaining a victory which will cost them more than they can ever regain, by opening the eyes of every intelligent man to the wolf in the Christian lamb's hide. The World's Fair to be closed on Sunday by a power claiming not only to be man's best friend here, but to provide for him in a mythical hereafter, cash in advance!

And now these sanctified agents of Heavenly Real Estate (the New Jerusalem, the oldest known boom town) will thank their three Gods for what they have obtained, not through prayer and fasting, but through fraudulent petitions and threats to boycott.

St. Elliot F. Shepard, of the "one glass of whisky" fame, said that the arguments of the advocates of Sunday opening were not entitled to respect on account of their not being "blessed by religion." He meant that they were unanswerable by any narrow-minded bigot who is cursed by the superstitions of the past, dragged through the blood of innocence and intelligence, and that men of his stamp are the kind that history blushes to mention, as they are and always have been clogs on the wheels of progress.

On the other hand, Mayor Washburne made a speech that was a masterpiece of sound logic untainted by any narrow-minded bigotry, and was a credit not only to Chicago but to the whole country.

Prior to this great exposure of the church's power in this country, the Liberals saw little necessity of organizing, but now that they have been beaten by lack of organization as much as anything else, they should hesitate no longer. The church has declared war on Liberty. Let every

man accept it as a personal challenge, and fanaticism will more than regret its temporary victory. F. F.

Religion Can Teach Only Revenge and Savagery.

PARIS, TEX., Feb. 8, 1893.

MR. EDITOR: I never see any account in your paper of what is going on in this southern part of our Lord's vineyard. I thought I would give a hint of just one incident. On the 1st inst. a man in this city was run and caught, tied and staked, tortured and burnt. Burnt? Yes, burnt to death by his avengers for a very atrocious crime which he had committed. Among the ten thousand people present were priests, parsons, ministers, deacons, in fact, every disciple of Christ, all exultantly rejoicing, mocking, and reviling. Bad example for Christians in this high state of civilization. Now, there were a few Freethought men in one corner of this large concourse of people who did not believe in human torture, sacrifice, slavery, etc., and would have rather seen the poor, ignorant form of humanity turned over to the sheriff and dealt with according to the laws of the state.

A religion that claims for its author blood and tyranny and eternal damnation could not be expected to bring anything but such deplorable results. I believe a good Freethought lecture in this town would be of great benefit.

Those who love justice, truth, and liberty, and who have at the heart the elevation and happiness of the human race, should be free to expose the errors which surround them.

The more I read THE TRUTH SEEKER the better I like it. Mr. Heston's cartoons alone are well worth the subscription.

Yours for Freethought,

JACK SMITH.

God or Nature.

KENT, O., Jan. 29, 1893.

MR. EDITOR: While I am much interested in the articles on God and creation by Otto Wettstein and A. Augusta Chapman, yet neither reveals what I wish to know. They seem to differ in but one thing, and that is what name to give the author of creation. One calls it "God," the other "Nature," and it matters not which name we use, as both seem endowed with the same attributes. They agree that creation was not created, but is still "on the way" via evolution—which destroys the "infinity" of both God and Nature. The word "God" sounds no better to me than "Nature," unless it can be shown to have a higher and "superior" meaning, and if God is the author of nature, he certainly can be no better than nature, to cause or allow nature to smother her "happy smiles" with "frowns of sorrow." It matters not which of the twain spreads the carpet of green at our feet in springtime, for the same covers our bleaching bones with the hoary frosts of winter. Neither God nor Nature seems worthy of our adoration, for "under every blossom there is a lurking sting," and we can only reap the joys of the good and shun the sorrows of the bad. What I wish to know is, have they seen Jahveh or "Old Nick" in their intellectual travels? If so, which is the more to be feared? Must I become a devotee of God for the little good I see in his works, or worship Satan to avoid his wrath in the future? I do not care to follow the examples of most Christians, to worship God but serve the devil. A. D. SWAN.

Priests Rage Because They Are Spoiled Children.

VERA CRUZ, MO., Jan. 23, 1893.

MR. EDITOR: I am weak in finance and ability, but strong in disposition, hence I write to give the names of a few who I think will be liable to become subscribers to your fearless exponent of liberty and justice, THE TRUTH SEEKER. I hate shams, impositions, and injustices as dealt out by a set of tyrants known as priests and preachers who fly into a rage of condemnation (like a spoiled child who has always had its own way) every time they meet with anything that does not agree with their all-wise course or notions and fill their pockets with the filthy lucre so needful for the manufacture of idiots and persecutors. I think it is the duty of

every man, woman, or child who has sense enough to see the pious-covered infamies practiced under that sheep's coat of religion to do all that is possible to be done to expose it and down it and put a better and more universal mode of justice and decency in the place of it. I long to see the time when honest, deep-thinking men can express their thoughts without being condemned and abused by a set of superstitious, ranting idiots who have neither decency nor honor enough to own the truth if they were capable of seeing it.

When truth abounds philosophers rejoice. But when superstitious error holds the sway it is forced upon the world as a beacon-light of truth by designing men and its infamy made popular through the use of prejudice, brute force, or a majority vote from the credulous many who never think for themselves but follow the old bell-wether of their gang with fear and trembling and dare not move unless he sanctions it. The Old Mother Grundy of church bigotry is their law and gospel. S. B. DAVIS.

Mexicans Starved by Priests.

BISBEE, ARIZ., Jan. 18, 1893.

MR. EDITOR: In reply to your esteemed letter of the 31st ult., I would say that nothing would give me more pleasure than to be a constant member of your family; but as a true Liberal I have denied myself this pleasure for over five years, to gratify the wishes and happiness of one other, and during this five years I have added two to my family, and I am confident that we will, all four of us, come in THE TRUTH SEEKER circle in the future. And if you do not find it too monotonous to read, I will tell you of an incident that happened about two months ago. This, the town Bisbee, is, as you probably well know, a mining town on the frontier of Arizona, only about ten miles from the border of old Mexico. And here are a great number of Mexicans employed, and you will know that they are all Catholics. Prominent among them are the Irish, the leaders. And while the field is not great enough for a priest to come here and take up his residence, one made arrangement here last spring to build a church, by begging money for the same from everyone, and now he comes in here regularly from his residence in Tombstone, about the 10th of every month—that is, pay-day—and robs this people, that is, the Mexicans, out of their small earnings. And consequently they have to live in dug-outs, or wicky-ups made out of brush, and in great poverty; and the only thing they have in plenty is children, and they run about half naked. Well, it was on a cold day in the latter part of October. My little girl, Lillian, had been out on the road and had seen a small number of these unfortunate children plating through the mud barefooted, shivering with cold. She came in. I was sitting looking over a newspaper. She went over to her mamma, who was getting supper ready, and said, "Mamma, why did God make Mexicans?" Well, mamma, my dear, good wife, was baffled, and could not give a satisfactory answer, and I told my wife to be on the lookout for more questions like that after a while. N. ERICKSON.

Freethought and Religion in Rogers.

ROGERS, ARK., Dec. 26, 1892.

MR. EDITOR: The "Gem of the Ozarks" is eleven years old and has about two thousand inhabitants. Its being on the Ozark range, having pure soft water distributed by the water-works, the Electric springs near at hand, and the altitude giving a much cooler climate than the lowlands of the state, all conspire to make this a health resort, while our people are trying to make it a manufacturing and an educational center. There have always been a few Freethinkers in or near Rogers, and while they have met the usual opposition they have been treated as kindly as could be expected.

The Seventh Day Adventists held a camp-meeting here in 1889. Their neatly kept grounds, the order and system maintained, produced a favorable impression, while the boldness of their attack on Sunday as the Sabbath caused quite a stir. The camp-meeting was followed by a course of lectures by Rev. Mr. Henderson, who

did not neglect the Sabbath question. After he had gone the pulpits "rang with wrath divine."

In February, 1890, J. E. Remsburg lectured on the Sunday question. The Opera House was full, and the interest great. On his return trip from Texas Remsburg lectured on "The Fathers of Our Country." Here he met Rev. Mr. Akers and arrangements were made for a four nights' debate on the inspiration of the Bible. Mr. Akers was a man of more than average ability as a minister, yet because he admitted that there were seeming contradictions in the Bible that he could not understand or explain he lost his position as minister in charge of the Christian church at this place. Some of the members were very indignant.

W. F. Jamieson was here in 1891, but other matters were too pressing to get many out.

On May 24, 1892, the debate between Hall and Remsburg commenced. The Baptists were here in great force. The Opera House was crowded five days and five nights. Hall is a forcible speaker, keen and unscrupulous. He undertook to ride over Remsburg rough-shod. But his tactics did not work. Remsburg, calm and deliberate, stood by his guns and won the respect of the very elect. Good Christians came to the debate fully expecting a wrangle, or perhaps a fight, and when the meeting closed with good feeling prevailing they were disappointed. They hardly knew what to do. Some are very kind personally, but hire vagrants to give us "L" from "coward's castle." They announce large numbers of souls saved, occasionally. If these announcements are true our souls are all saved, or some have been saved several times.

The present outlook is favorable.

Rev. Mr. Penn, the evangelist, has been holding forth some two weeks, commencing about the 1st of December. His accessions were not large, and Christians seem to be ashamed of his methods. This indicates a great change. If Liberals would only come out square for their cause, the contest would be short. Will they do it? My opinion is, we will have it to do or be snowed under.

Respectfully, H. M. MCGAUGHEY.

A Future Life.

TOLEDO, O., Jan. 30, 1893.

MR. EDITOR: When we combat the Christian's theory of a future state, we are met with the question, "You take away our hope, but what have you to give us instead?" Those who have built up a belief on an eternity of existence are slow to give it up. Life is sweet, and many still cling to the hope of its continuance after they begin to doubt the truth of the Bible. They have so schooled their minds to accept superstition in place of reason that they prefer a theory that contains something of a supernatural or mysterious nature. When they are brought to know that the Bible is unreliable they are pleased if some opportunity is given to retain a belief in some kind of future existence. Spiritualism supplies that want, and to my mind that is the secret of the partial success that is for the time meeting with. Spiritualists are no doubt doing some good in opening the eyes of deluded Christians to a partial appreciation of the light of reason and common sense. From the dizzy heights of Christian fanaticism to the solid terra firma of Infidelity is a great tumble, and the distance holds many a skeptical person back. Spiritualism provides one of the stopping-places on the way where the seeker after truth can rest awhile and get familiar with the first lesson in mental freedom—that the Bible is not all true. When he has learned this lesson well, he will soon know that holy Bible is holy humbug. It is a pity that teachers of Spiritualism do not teach their doctrines for the good there is in them rather than for the money they can make out of it. I attended a Spiritualist meeting at Howard's Hall, St. Louis, Mo., last Sunday. The sermon was followed by "Tests by a Dr. Stanley." I understand Mr. Stanley has rooms in the city where he gives seances. "Calls up spirits from the vasty deep," as it were, and sells the information he gets from them for a consideration. His object in giving the tests at the meeting was to ad-

vertise himself, in fact, he announced from "de preach box," as he called the pulpit, the location of his rooms; that he would be in attendance every afternoon during the week to deliver messages from spirit-land to all applicants at the price of \$1 per message. In giving the tests he claimed to be controlled by the spirit of a squaw, and from the silly broken dialect he used, I caught the idea that he wished his audience to believe it was the squaw who talked to us through him. I have spent many years in the wilds of America, and am familiar with nearly every tribe of Indians. I know, as a race, they are ignorant and stupid. If Dr. Stanley's squaw was a fair average Indian in intelligence when in the flesh, and he represented her fairly to the audience last Sunday, then certainly her standard of intelligence has not been improved, and she has very materially retrograded in her language, since her departure from earth. Upon the whole the tests were the gauziest kind of nonsense, and ought not to have been permitted by the people who controlled the meeting. The greatest thing in man is mind, and so far as Spiritualism teaches that it is right to think with perfect freedom, so far it is entitled to the thanks and support of all who love liberty. Men like Dr. Stanley can only injure Spiritualism, and the great number of his kind who are clinging to it will soon prove its destruction. W. WINTER.

Lively Correspondence of a Christian and an Infidel.

GILLESPIEVILLE, O., Jan. 24, 1893.

MR. EDITOR: In your issue of January 7th, was an article from my feeble pen, and the outgrowth of it is, I have received some fifteen letters from as many different states, penned by just as many cranks. They mostly agree in calling me villain. Another name for gentleman, I suppose. I will insert the most loving letter here, and my answer follows. Here is the letter:

HORNELLVILLE, N. Y., Jan. 9, 1893.

JAS. P. CRYDER, Dear Sir: A friend handed me THE TRUTH SEEKER of January 7th, and I have read it through and have seen your article. I am a Christian, and try to aid in its promulgation, but I believe that missionary work should be done where the unbeliever is. I have singled you out from the names of the "wanderers" found in that sheet; because I think I understand your peculiarities; for I am, as you will see, a philosopher. My decision in your case is, that you are a nervous, impulsiv, misguided sinner.

In conclusion of your article you try to be funny, of course. I can see by your article that you are ambitious beyond your ability, and, consequently, have pity for you instead of *censure*. You see that I am your friend, and as such I want to instruct you in the true way to find *light*. I have done a great deal of good in missionary work in my days, and have saved a good many worse sinners than you; for they were responsible for their misdeeds. My advice to you, my erring friend, is, to "believe and be baptized and be saved," as the Bible tells you. Never attempt to argue the truth or falsity of the Bible with anyone; for that is dangerous ground for any believer, for, as the Bible says, God's ways are not man's ways, and the sensible man knows that he is not capable to reason on God's methods. If you will give him (God) a chance he will tell you the true way to *light*, and, my unfortunate friend, he tells no untruths. In conclusion I will tell you how God told me the way to my salvation, so you can see that I know what I am talking about. I married my first wife, a Baptist, and one part of the understanding with her was, I was to be one after we were married. She was human, and by her imprudence became mixed up in a serious church scandal, was the cause of a divorce, a good many indignities, and a black eye. I tried to retaliate on my wife, to do presumptuous things with the sisters, but God was with me, and I made a failure; got my mouth slapped by the sister, my eye blackened by her husband, and the other eye opened to the true *light* by God. I made peace with my wife, joined the true Methodist church, and since then I do not think a churchful of the most licentious clergymen could make my wife untruthful to the Ten Commandments.

A. BERTRAN.

P.S.—If I can do any further good, address on postal card and inclose stamp. No. 8 Elizabeth street, Hornellsville, N. Y.

"A nervous, impulsiv, misguided sinner." Nervous I am not. I do not know

what it means of myself. "I am fair, forty, and fat." Impulsiv I am in the cause of truth and justice. Misguided I was when I listened to the teachings of the "sky-pilots," but now I am guided in the ways of truth by the grand old TRUTH SEEKER.

"Try to be funny." Did it seem funny to you, Mr. B.? No? Then why think I tried to be funny? If I tried to be funny and was funny, where is the disgrace? If I was not funny you cannot accuse me of trying to be. I am a poor man, and cannot afford to correspond with cranks unless they furnish the stamps. He says, "You are ambitious." Brutus and Cassius said Cæsar was ambitious, and they were "honorable men," and so may my correspondent be; but I doubt it. A dog is known by his company, and this one got into bad company when he joined the Methodist church.

I am ambitious, and he knew by seeing my name in THE TRUTH SEEKER that I had the ambition to get into proper company. But that is not the top round in the ladder of my ambition.

"Your ambition is beyond your ability." Very probable. The top round in the ladder of my ambition is, to embowel the mythological tri-headed God my correspondent so ignorantly worships. Is this ambition beyond my ability? It may be, but I will add my stab to the many already inflicted by greater minds than mine.

He says, "I have pity for you instead of *censure*." I care not for his pity or his *censure*. Either is like the tree which bore it, as he is like the God he worships, and that God is a God without honor, without principle, a stranger to justice or mercy or truth, a tyrant, a fiend, and a double-dyed monster.

"I have done a great deal of good in my days." Self-praise, like scandal, is half a lie. "I have done a great deal of good." Doesn't that sound like the arrogance of the meek and lowly Moses, when he says (if the books ascribed to him were written by him, which of course they were not), "And Moses was the meekest man on all the face of the earth?" And, too, it breathes the air peculiar to the bigoted, assumptiv, arrogant Christian of the day. "I have done a great deal of good." Well, I would let some one else tell it.

"I have saved a great many sinners worse than you." Jesus said: "I am the door. He that entereth by another way is a thief and a robber."

"For they were more responsible." Is that true? Is it possible that one man is more responsible to his maker than another? If this be true, then, if both are lost and eternally damned, the one who is least responsible will receive the same unjust punishment the one of greater responsibility receives. This, then, is another example of the impartial justice and mercy of his infernal God.

"Believe, be baptized, and be saved, as the Bible teaches you." Be saved from what, pray? I have no apprehension whatever of being lost. Do you think, Mr. Macdonald, that he meant for me to believe so I might escape hell? Well, let me tell him and all others whom it may concern, I don't want to escape hell! Voltaire is there, is he not? And Volney, and Goethe, and Byron, and Shelley, and Paine, and Franklin, and Lincoln are all there, are they not? And Ingersoll, and Putnam, and Charlesworth, and Helen Gardner, and Miss Wixon, and Mrs. Besant, etc., will all be sure to go to hell, will they not? Well, then, I would not fail to get there for all the bauble of a heaven the God of Moses could offer.

And another thing, I am sure in such company as the above named, hell will be cooler than heaven, with such a batch of hypocrits, thieves, whoremongers, and blathering bitches as heaven will be filled with.

"God's ways are not man's ways." No, thanks be to evolution. In the slums of our great cities you cannot find a being so depraved as he. In the years ago he it was different. The creators of God made him in their own image, and thus they made him vile, ignorant, brutal, and in short, a monstrosity. Neither man, devil, or God, but a conglomeration of all, but that which is good. The old patriarch,

Abraham, was much like him. One of the most atrocious crimes conceivable old Abraham was in the act of perpetrating, to murder his own son, in cold blood and premeditation to take that life which in no manner had harmed him; and the great Jehovah reckoned it as righteousness. And the great Jehovah must have thought it a beautiful thing; for in a few years after we see him doing the very same act. He isn't about to do it, but he actually does the horrid deed. Crucifies his only begotten son, one whom he loved. I am glad he doesn't love me. Still the God of our day is better than he was a few hundred years ago. He is growing more civilized, more enlightened. He has taken to study the sciences, has learned a little in astronomy. He formerly thought the sun flew around the earth in twenty-four hours, and he thought the sun, moon, and stars were all made for the benefit of this little planet. He thought the earth was flat, and burnt Galileo at the stake for disputing with him upon the subject. He thought everything was created for the benefit of this world, and this world and all that pertaineth thereto was made for none other than the holy Jew. But our advanced ideas have caused the scales to fall from his eyes in part, and he sees, if he wishes to remain sovereign of the universe, that he will have to be a better behaved God in the future than he has been in the past.

"If you will let God alone, he will tell you the true way to light." If he did I would not believe him, for, you know, a liar cannot be believed although he speak the truth. Look through his holy (?) word and there you will find he is a falsifier and a perjurer. He did not keep his word; he broke his contracts, violated his covenant, and when he swore to do a thing he failed to perform it.

In order to get his wife my correspondent was to join the Baptist church. I may not be responsible, as he says, but I have never seen that woman yet whom I would sacrifice my birthright (my reason) to get. I am a married man, but I entered the marriage bond with reason untrammelled. I hold myself free to express my convictions, as my wife is free to express hers. We are both Liberals, but not of the same degree. She worships at the shrine of Voltaire, while I bow to Paine.

Again he says his wife was human. Well, I have never doubted it, I am sure. Who ever accused him of lying with a beast? She became too intimate with the minister. I don't doubt it in the least. What could be more natural? It is of every-day occurrence. And this he advances to prove his wife was human. Why, bless his pusillanimous soul, I don't care whether she was human or not, or whether he had any wife. "Get thee behind me Satan, thou art an offense unto me."

Then it seemed he tried his hand at the game the preacher played, got his mouth slapped (good), his eye blacked (better), and the other eye opened (best) to the light.

And when he had his eye opened, what did he do? He gave one blink, batted it shut again, and went it blind as before. Left the Baptist church and joined the Methodist. "Jumped from the frying-pan into the fire." "A devilish change indeed," as Burns says. "I don't believe a church full of the most licentious clergymen could make my wife untrue to the Ten Commandments." If the clergy could not make her untrue to them nothing else in heaven or earth could. But if she is true to them she is more than human, more than God. The Christian's God did not keep the Commandments. He said in his word, "Thou shalt not lie," yet he did, and he taught his followers to do the same. He sent Moses to Pharaoh with a lie in his mouth, and he also sent lying spirits to his prophets. "Thou shalt not kill," yet he killed, and commanded his chosen people to murder. "Thou shalt not covet thy neighbor's wife," yet David, a man after God's own heart, coveted Uriah's wife, and murdered Uriah to cover his tracks. "Thou shalt not commit adultery," yet his mighty ebony wing overshadowed a betrothed damsel, and she became with child. "Thou shalt not steal," yet he taught the Jews to borrow

with no intention of returning that which was borrowed.

There was not a single command which he kept unless it was this: "Thou shalt have no other God besides me." "Thou shalt bow down to no graven images." But we have no evidence that he did not bow down to Baal. It is likely he did. If he did it made him no better and it is certain it could have made him no worse, for a bad egg is hard to addle.

In conclusion, let me say, if A. B., or anyone else in Christendom, wishes to criticize this article, let him send his criticism to the Editor of THE TRUTH SEEKER, and if he deems it worthy a reply, and he wishes one from my pen, he will forward the criticism to me and I will gladly respond at my earliest convenience.

Since writing the above I have received another letter from Jesus alive, acknowledging the authorship of the former letter. In his first letter he used a Bible name, in the last he used a Shakspearean name. In his last he called me a villain, a coward, and a disgrace to humanity. And my pen is too dull to tell how mean I did feel. I didn't feel quite as mean as a Christian, but very near it. And you will never know how scared I was. I am "scared" of that "feller," for "he is wondrous brave." I remain,

Yours to defend the truth,

JAMES POE CRYDER.

Encounters With the Enemy.

ADRIAN, MICH., Jan. 25, 1893.

MR. EDITOR: THE TRUTH SEEKER still holds its reputation as the best free-thought paper published in the whole world. At least, that is my opinion.

I am still having plenty of amusement with the clergy of our city. Last April the Episcopalian minister preached an Easter sermon on the resurrection of Jesus, in which he made the statement that it was a great consolation to every believing Christian that God in his infinit goodness had condescended to give such an abundance of historical proof in support of this, the chief cornerstone of the Christian's faith and hope—proof that no skeptic or unbeliever could evade or set aside. After reading his sermon, which was published in one of our daily papers, I wrote to the reverend rector, C. H. Channer, and requested him to be kind enough to furnish me with the historical proof of the resurrection of Jesus, as I had never been able to find anything of the kind outside of the New Testament. In a few days the Rev. Mr. Channer called at my house to talk the matter over. He came fully prepared to floor me on the spot, for he brought with him his bishop from Detroit, Davies. They came armed with abundance of proof, as they supposed, to prove that I was wrong. And what was my surprise, when they presented their so-called proof, to find it nothing but the forged passage in Josephus. I soon disposed of that, as well as all the other proofs they presented. I think they left a little wiser than when they came. I gave each of them a copy of Bierbower's "Was Christ Crucified?" with an earnest request to read it and report. No report yet.

The churches of our city are at the present time holding a union revival meeting, and the writer of this received a very polite invitation to attend. I accepted the invitation for one meeting, and went to hear Rev. Mr. Wilson Whitney, of the First Baptist church. The reverend took his text from Rom. xviii, 1: "Let every soul be subject to the higher powers." His sermon was a plea for God in the Constitution, a Christian nation, God in government. I answered his sermon, and showed from the Bible how God had governed his own chosen people when he was their supreme ruler and king—that he frequently sold his chosen people into slavery to the heathen tribes, and destroyed them by the hundreds of thousands, for the awful crime of preferring other gods to him; that he often repented of choosing them for his pets. I showed that God made a miserable failure in governing his own people—and was it at all likely that he would be any more successful in ruling this great American nation? The reverend gentleman, as strange as it may seem, answered this communication, and I wrote a long reply to this squib. But he has not responded, nor do I believe he will.

Yours fraternally, P. B. REASONER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Dare To Be True.

BY SUSAN H. WIXON.

Dare to be true, whatever your station.
No matter what your name or your nation.
Undaunted and fearless, and every thought
Your earnest conviction, honestly wrought.

Dare to be true, though the fierce scorners rail,
And your brave conduct revile and assail;
Let the scoffers scoff, and the haters hate,
Be steadfast and firm, whatever your fate.

Dare to be true—all unshackled and free,
Unfettered and bold on land and on sea;
Determined ne'er to let blinding error
Inspire with dread, or fill you with terror.

Dare to be true, wheresoever you are,
Though the curse comes bitter, near and afar;
Though fair-weather friends are far away fled,
And unthinking mortals would you were dead.

Dare to be true, and mark strictly your way
By the truth's steady light, day after day;
Safely 'twill lead you all dark dangers past,
And happiness here on earth 'twill forecast.

Dare to be true, though public opinion
Would make you a cringing, slavish minion;
Would, as it rattles its numberless seals,
Crush out your life with its juggernaut wheels.

Dare to be true! Let no blinding passion
Lead you astray, or give you occasion
To blush for yourself, or weep bitter tears
Because of a stain on your ripening years.

Dare to be true! Never let clanking chain
Hold you its victim for greed or for gain;
For Freedom and Right your banner unfurl,
All forms of oppression away to hurl.

Dare to be true! In this great world of ours,
Where deceit and falsehood mark many hours;
Where thousands of cowards constantly rise,
The true, honest soul is the one that we prize.

Dare to be true, both in word and in deed,
Let love for humanity be your creed!
Be true to yourself, whether young or old,
For the wealth of truth is better than gold.

Dare to be true, and forever obey
The spirit within that leads not astray;
To nobody bow for praise or for pelf,
But, aim to be always *King of Yourself*.

—Apples of Gold.

A Convention of Young Freethinkers.

DEAR MISS WIXON AND READERS OF THE CORNER: A few leisure moments afford me the blessed opportunity of chatting with you all once more. I see that many new faces are constantly entering the galaxy of our Corner. We welcome you all, and Miss Wixon is, no doubt, proud of her noble young army of Freethinkers. I am proud of you all, and oh, how I wish we could meet some day and have a glorious time! We could call the occasion "the convention of young Freethinkers." We could select Colonel Ingersoll, Miss Wixon, and others who are the friends of the young, to speak for us; and it would be a good idea for all the young Freethinkers to prepare a declamation, an essay, a song, or a short address, and assist in making an interesting program. Why cannot we have a convention? Such an affair would, if properly managed, be a credit to the cause of Freethought.

THE TRUTH SEEKER, it seems to me, could not be improved upon; it is a perfect specimen of journalism. I enjoy reading Mr. Putnam's "News and Notes," they are so interesting, and are couched in such vivid and flowery language. I like his style. There is so much sentiment in his writings, and he is so eloquent. I consider his "Glory of Infidelity" one of the grandest Freethought discourses ever uttered, and one never tires of reading his "Religious Experience;" it is interesting from the first page to the last. Mr. Charlesworth's letters are also interesting, and I am glad that he is having such good success in the lecture field. He is an able and courageous young man, and he deserves the support of the Freethinkers of this country. All honor to him.

The Rev. Dr. Talmage in a recent sermon says: "Do you know the name of the biggest giant that you can possibly meet—and you will meet him? He is not eleven feet high, but one hundred feet high. His head is as long as the continent. His name is Doubt. His common food is Infidel looks and skeptical lectures, and ministers who do not know whether the Bible is inspired at all or in-

spired in spots, and Christians who are more Infidel than Christian. You will never reach the Promised Land unless you slay that giant. Kill Doubt or Doubt will kill you. How to overcome this giant? Pray for faith, go with people who have faith, read everything that encourages faith, avoid as you would ship fever and small-pox the people who lack faith."

This reverend gentleman uttered the truth when he made the above statement. Infidel books are the food of Doubt in one sense; for no one can read such Infidel books as those of Paine, Voltaire, Bennett, Ingersoll, Seaver, Saladin, and many others without experiencing a doubt as to the divinity and inspiration of the Christian religion. Skeptical lectures bear the same results. Probably many who listened to Colonel Ingersoll on "Myth and Miracle," at Cincinnati recently, went away impressed with the great orator's logical dissertation and with a doubt in their minds as to the truth of the religion of "myth and miracle." This being so, they are now, in all probability, investigating the matter, and paving the way to an ultimate rejection of the dogmas of Christianity. Thus it will be seen, Infidel books and skeptical lectures lead to doubt, doubt leads to investigation, and investigation leads to knowledge. Mr. Talmage speaks of "ministers who do not know whether the Bible is inspired at all, or inspired in spots," when at the same time he is one of these ministers himself, for one minister knows no more about the inspiration of the Bible than another.

My letter is getting rather lengthy, so I will close with best wishes to you all.

Always your friend,

Oak Mills, Kan. GEO. E. REMSBURG.

[The above was received some time ago, but was mislaid, and has just come to light.—ED. C. C.]

Correspondence.

ROCKVILLE, IDA., Jan. 23, 1893.

MISS S. H. WIXON: This is the second time I ever wrote to the Corner, so I thought I would drop you a few lines. I have been writing to Edwin Friend. I would like some of the little boys of the Corner to write to me. I am twelve years old. I had a book and three cards for Christmas. I live on a farm in a low valley about ten miles from the nearest post-office. My father is very lame in the back. I cannot think of much to write, so I will close for this time.

From your Liberal friend,

CHARLES CALVIN CARLTON.

MILWAUKEE, WIS., Jan. 30, 1893.

MISS WIXON: This is my first letter to the Corner. Although I am but twelve years old I am a firm believer in Freethought. Grandpa Bushnell has taken THE TRUTH SEEKER for a great many years. He presented me with a year's subscription of the same for my birthday, which was very acceptable. I have neither brother nor sister, but have a pleasant home and a great many pleasant associates. Trusting I may be as honorable, honest, and upright as my Liberal grandpa, I remain,

A friend of the Freethinkers,

COLIE INGLIS.

ROCKVILLE, IDA., Jan. 23, 1893.

DEAR MISS WIXON: I have written to the Corner before, but I like to read the Corner. My father takes THE TRUTH SEEKER. I would like for the boys and girls to write to me. I got a doll and three cards for Christmas, and my mother and father had a cup and saucer. We have "The Story Hour," and it is a very nice book. I am ten years old. The snow is not very deep here; it is very deep there? I have a brother William, a brother Charles, and a brother Oliver, a sister Laura, and another brother, Robert Ingersoll Carlton. I write to a boy, and his name is Edwin Friend, and I like to write to him. Excuse bad writing and mistakes for this time. I will close, hoping to see my letter in the Corner.

From your Freethinker friend,

ROSE ALICE CARLTON.

ROCKVILLE, IDA., Jan. 23, 1893.

DEAR MISS WIXON: I thought I would write to the Corner for the second time. I am writing to two girls, one of them is Alice Moss and the other is Elsie Seidel. There are not many Freethinkers around here. They have been having prayer-meeting here all winter except lately. I am almost fourteen years old. My father has taken THE TRUTH SEEKER for a long time. We have "The Story Hour," and the Bible Picture Book, and the "Pictorial Text-Book." My smallest brother's name is Robert Ingersoll Carlton, and we think a great deal of him.

I would like for some of the girls and boys to write to me. Please excuse mistakes. If this letter escapes the wastebasket I will try and write again.

From your Liberal friend,

LAURA CARLTON.

DRESDEN, IND., Feb. 1, 1893.

MISS WIXON, Dear Friend: This is my first attempt to write a letter to the Corner although my father has taken THE TRUTH SEEKER ever since I can remember. I like to read the paper, and always turn to the Corner first. There are several Freethinkers around here, but some are afraid to say so. The Methodists are talking of commencing church here soon, but I think it of no use, for they have now all the converts they can take care of. I will never join any church and be tied down to their superstitious beliefs.

I go to school and am having a good time. I have a good teacher. We have just finished our examination. I think I made a good grade in most of the branches. Our teacher does not read the Bible or pray in school. I go to church and Sunday-school, but do not believe anything in them. I will close for fear of the wastebasket.

Your Freethinker friend,

LAURA ASHCRAFT.

NEW YORK, Jan. 17, 1893.

MISS WIXON: In the *Humanitarian* for this month, edited by Mrs. Victoria Woodhull-Martin, Mrs. Zula Maud Woodhull, and Miss Carrie Miles, appears an article under the title of "The Women of China," which is very interesting. In China women are treated worse than slaves. To give you an idea allow me to quote the following:

"If a child strikes his father and that father does not kill him on the spot, then the authorities will take that child and not only consign it to ignominious death, but to slow and awful torture. But if a boy should strike his mother the father would look on with a sort of pride."

"There is a missionary founding asylum in Canton, China, with not a boy baby in it."

"In Foochow there is to be seen this sign on the banks of the river: 'Do not drown female infants here.'"

All those who murder females, abuse their mothers, wives, sisters, and daughters, are nothing else but whitewashed Chinese or Africans, no matter their present nationality or religion. They are all brothers of Moses, sons of the celestial dragon—in one word, they are celestials.

The New York *Herald* of this morning in giving an account of the trial yesterday of captains and inspectors of the police department of this city says that Inspector Williams asked Superintendent Byrnes, "Can gambling be suppressed in New York?" "No," replied Mr. Byrnes with emphasis. "It can be regulated, but never suppressed." I will close with this remark: When females govern this country, as they will, gamblers, drunkards, etc., will hear another story.

JOSEPH FELIX GONZALEZ.



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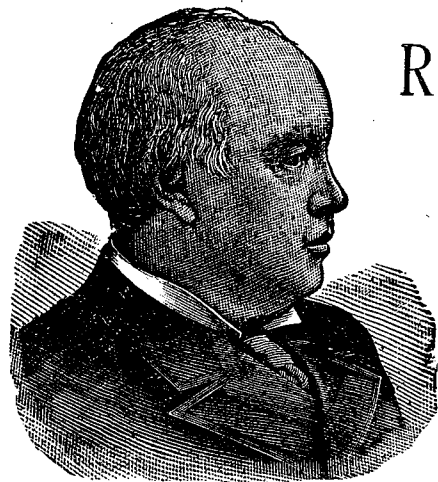
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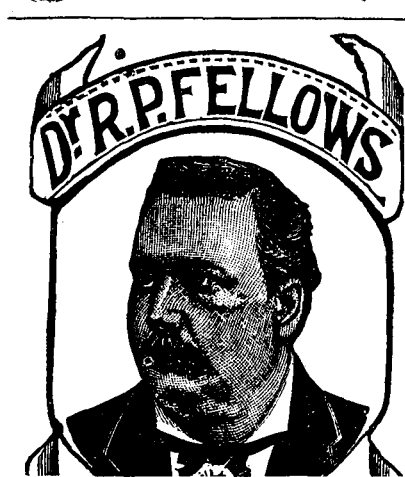
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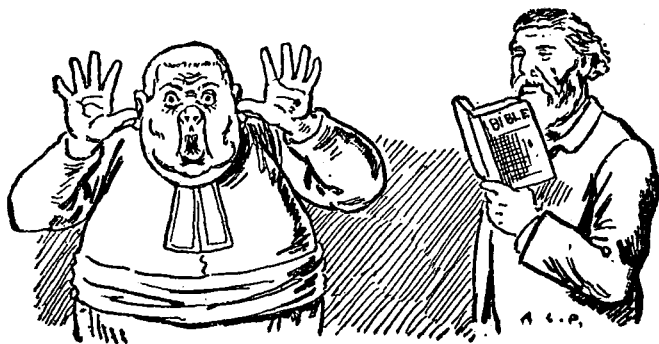
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News of the Week.

SEVEN new planets, all small, were dis-
covered during January.

YALE students are agitating against
compulsory attendance at chapel.

AGENT GARDNER of Parkhurst's society
has received a sentence of two years.

ADMIRERS of Walt Whitman are trying
to raise money to purchase and preserve
his humble home at Camden, N. J.

At Topeka, Kan., Populists and Repub-
licans are contesting possession of the
chamber of representatives. Fighting has
been done bordering on civil war. The
governor has called out the state militia.

Our government has prepared the text
of a treaty to be submitted to Hawaii, by
which we acquire full dominion of that
territory, paying the ex-queen \$20,000 a
year. President Harrison has recom-
mended its immediate ratification.

At San Francisco Collector of the Ports
Quinn is preparing to collect and deport
to China twenty thousand Chinese on May
5th. The Geary Exclusion act provides
that at that time all Chinese who have not
registered and been photographed shall
be shipped back. Few have done so.

A LARGE pilgrimage of Catholics has
left England for the Vatican. The chief
motif is to protest against what is called
"the iniquitous spoliation of the Holy
See," and "to promote by every lawful
means the restoration of the Holy Father
to his legitimate rights as sovereign of the
States of the Church."

CLEVELAND has so far announced his
cabinet appointments thus: secretary of
state, Walter Q. Gresham, of Illinois;
treasurer, John G. Carlisle, of Kentucky;
postmaster-general, Wilson S. Bissell, of
Buffalo; secretary of war, Daniel S.
Lamont, of New York; secretary of the
interior, Hoke Smith, of Georgia; secre-
tary of agriculture, J. Sterling Morton,
of Nebraska. The posts of attorney-
general and secretary of the navy remain
to be filled.

ST. TERESA, or Teresa Wires, the living
patron-saint of the Yaqui Indians, who
was banished from her mountain home in
New Mexico several months ago by order
of government authorities, the charge
against her being that she was working up
a spirit of warfare among the Indians, is
making her home at Nogales, Ariz.,
just across the Mexican line. She con-
tinues to perform many so-called miracu-
lous cures by simply laying on her hands,
and thousands of ignorant Mexicans and
Indians have visited her since she was
exiled.

THE Zion Methodist church at Wilkes-
barre, Pa., is being crowded with cripples
and invalids seeking the miraculous cures
of "the Healing Evangelist," Rev. P.
Warnon. Among his reported cures are
large numbers of cases of rheumatism,
neuralgia, asthma, heart disease, paraly-
sis, deafness, and so on. One account
reads: "The four-year-old child of J.
Barney had distorted legs. They had
been immovable from birth. The child
was held up in view of the audience and
the healer only drew his hands once down
the limbs and they became perfectly
straight."

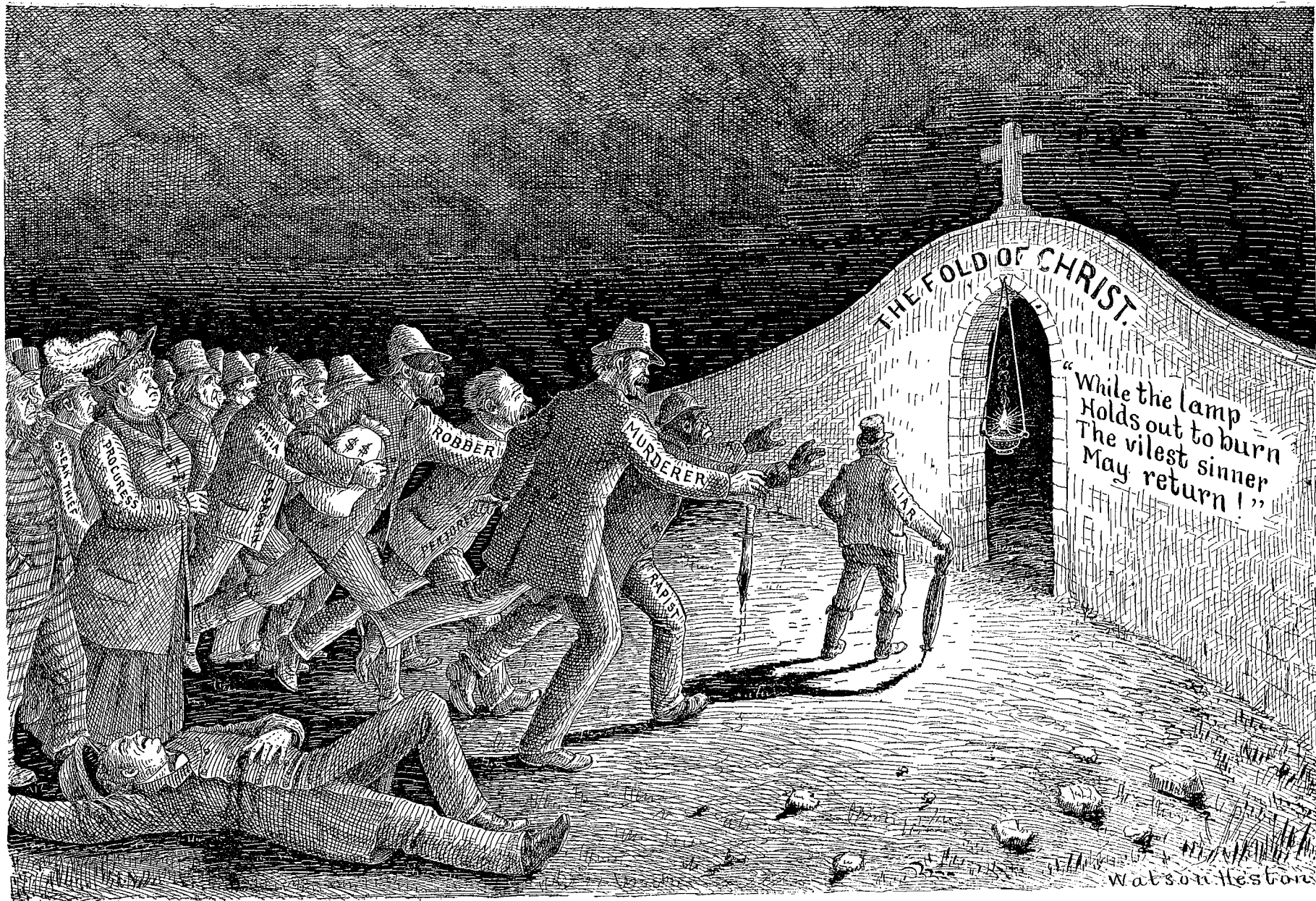
THE National Divorce Reform League,
a society composed mostly of New Eng-
landers, reports that eight states have ap-
pointed commissions to secure uniform
divorce laws. If it fails to secure its ends
through the states it will endeavor to have
the federal Constitution amended so as to
give Congress power to regulate the matter
for the whole Union. However, a pro-
posed constitutional amendment to that
effect has been adversely reported by a de-
cided majority of the judiciary committee
of the House of Representatives, on the
sound ground that it was in violation of
the essential principles of our federal sys-
tem. The Divorce Reform League dis-
avows responsibility for its introduction as
premature.

PRINTED slips containing suggestions for
legislation on the school question and
apparently expressing the views held by
Archbishop Ireland on that subject, are
being received through the mail by clergy-
men, educators, and prominent laymen of
every denomination in New York city. It
is said that these slips are being quietly
circulated throughout the whole country.
Following is a copy of one of them re-
ceived in this city: "1. The city and state
might affiliate parochial schools to the
public schools, the secular education
being under the state or city superintend-
ent. 2. The parochial school buildings
might be rented at a nominal price to the
state. 3. The teachers could be Catholic,
holding their certificates from the public
commissioners, who would have the right
to examine both teachers and pupils at any
time."

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A Journal of Freethought and Reform.

Vol. 20. No. 9. {PUBLISHED WEEKLY.} New York, Saturday, March 4, 1893. {28 LAFAYETTE PL.} \$3.00 Per Year.



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Francois Broussais, Giordano Bruno, Henry
Thomas Buckle, Lord Byron, Richard Carlisle,
William Kingdon Clifford, Anacharsis Clootz, An-
thony Collins, Auguste Comte, Condorcet, Robert
Cooper, D'Alembert, Danton, Charles Darwin,
Erasmus Darwin, Delambre, Denis Diderot,
Etienne Dolet, George Eliot, Frederick the Great,
Gambetta, Garibaldi, Isaac Gendre, Gibbon,
Godwin, Goethe, Grote, Helvetius, Henry Heth-
erington, Hobbes, Austin Holyoake, Victor Hugo,
Hume, Littré, Harriet Martineau, Jean Meslier,
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Canada As a Member of Our Union.

The determination of the Quebec paper, the *Canada Revue*, to appeal to the courts for redress of the grievance which it suffers by the archbishop's ban, is breeding much excitement. The ire of the supporters of the archbishop, we learn from the correspondent of the *New York Post*, is great, and all sorts of pains and penalties are threatened against the *Revue*, but the proprietors of the journal remain firm. One of the bitterest attacks comes from the *Courrier du Canada*, which says that by their threat to take a mandamus against the archbishop, the publishers of the interdicted journal show themselves to be rebels and traitors, for such is any Catholic who asks civil authorities to interfere in the doctrinal or disciplinary direction of the church. A Catholic is a man who submits himself to the authority of the Catholic church. If a dignitary of a church does an injustice to anyone, the offended one has a right to appeal until the supreme tribunal of the pope is reached. But if, instead of following this course, he asks the intervention of a lay authority, he becomes a rebel and commits the enormous crime of a traitor who opens to a stranger the gates of his country. The article then goes on to say that if a Catholic chooses to obey the order of his bishop forbidding him to read an impious journal, there is no court, no mandamus, no monarch, no despot in the world that can force him to read it. Such an order on the part of the bishop belongs to the spiritual and religious domain, and no human power can interfere with it. After congratulating the archbishop upon his conduct, the article adds:

"We can declare to him that he has the support of the whole Catholic church. Yes, we stand there behind the bishop, whose hands it is sought to tie up, ready to defend the sacred power of the one who has been inducted with the crozier and miter to look after the safety of the flock and prevent them drinking from poisonous waters. Let the people of the *Canada Revue* take out their mandamus, let them drag their archbishop before the courts, let them try and find a judge able to tell a bishop that he has no jurisdiction over readings that are dangerous for the Christian soul, let them exhaust proceedings and vexations. It may be well for Catholics to know what will be the result of all this. If by any possibility the archbishop of Montreal should suffer the insult of a mandamus from a judge having no doctrinal mission and no spiritual authority, the people would then see that a bishop, where the soul and conscience of his people are at stake, stoops but before the divine mandamus of the one who will judge all terrestrial powers, and from whom

he holds his episcopal mission. Again we repeat that there is no human power that can force the archbishop of Montreal to take away his ban."

Now, the land where such sentiments as the above are popular is, observers predict, soon to become part of our United States. How this annexation will affect the extraordinary privileges which the Catholic church enjoys in the province of Quebec, is exciting interest in many quarters. Some fancy that a change would be necessary. But this is not so. Among the clearest expositions of the matter is that of the *New York Sun*, the language of which we shall here adopt. The status of the Catholic church need not, as a matter of constitutional law, be altered in the least. Our federal government is prohibited by our federal Constitution from making any law for the establishment of religion; but there is nothing to prevent any of our states from establishing a particular church within its own territory. If the state constitution forbids such a law, the people who made that constitution can alter it. The Church of England was established in Virginia at the outbreak of the Revolutionary war, and, if the people of Virginia had desired its continuance, that church might have remained established to this day. The federal government could no more interfere with the collection of tithes under a state law than it could with entailed estates, which, by the way, existed in New York for some years after the entrance of the state into the Union. The same thing may be said with regard to the application of a part of the state revenue in Quebec to the maintenance of Catholic schools. That is something with which the federal government has absolutely nothing to do; it lies solely within the competence of the people of Quebec, speaking through their state constitution and state legislature. Some express the opinion that the ecclesiastical taxes now collectible by law would be voluntarily abolished by the people of Quebec before they entered the Union. Such a course is unlikely. But, at all events, the abolition of the ecclesiastical taxes now leviable in Quebec under the provincial constitution is a matter which our federal government could not touch.

It will be decidedly unsatisfactory to have in our Union such states as Quebec will make.

Besides the ill example of states with an established church, there will be the further baneful thing of an increase to the Catholic vote.

This nation of ours will be called upon within the next hundred years to solve questions of government of import indeed deep. May fate grant that the requisit wisdom and sanity be not wanting in the hours when they are needed.

Marriage Marred by Religion.

Maurice Francis Egan, a writer of distinction in the Catholic papers, has just contributed to one of those journals an article on mixed marriages, or marriages of persons who differ in religion. This article throws strong light on that of which all of us are already aware to our pain and shame, the operation of religion in breeding discord and grief in wedded life. Mr. Egan says:

"Congeniality of taste, community of interests, equal cultivation, deep affection, will not atone for the lack of union in the one greatest thing—religion."

These precious fitnesses, these choice and sweet harmonies of spirit—community of taste, accordance of culture, heart affection—are to be defeated, cast away, and wasted, and place opened instead to jarring difference and dislike, simply because the poor young two have chanced to grow up under unlike systems of fraud and imposition

whose sole use and cause of being is to fatten liars and rogues.

"The more a Catholic and husband believes and the more he loves the sadder becomes the essential difference between his wife and him."

True, alas! When there are anyway many questions of real pith and significance over which there must necessarily be some dissent and uncongeniality, how infamous to add an unneeded and fictitious one.

"In Germany, in Bavaria, for instance, in Ireland, in Tipperary, for instance, marriages are made on the basis of religion. A young man does not dream of 'paying attention' to a young woman not of his religion."

The circle of opportunities for choosing a life-mate would in most cases be narrower than could be wished even were there no religious limitations. It is deplorable that this none too wide range should be halved, at least, perhaps quartered, by false and imbecil distinctions over nothing.

Mr. Egan goes on to repeat that the state which results from "so many mixed marriages" is "wretched unhappiness." Wretched unhappiness—naught else indeed is seen springing from religion in every respect.

The writer urges that the number of these marriages "must be reduced."

"The young people must be drawn into those social circles where the danger of making marriage engagements with others of a different belief can be avoided. Intelligent parents must shake off their love of comfort, their habit of letting the young people alone, and begin to think seriously of the future of their children. The young must be saved from themselves, and this can only be done by the experience and prudence of their elders used with intelligence."

Thus Catholics and Protestants, already so separated in intercourse that rarely can either party compare its ideas with those of the other, and perchance catch a gleam of light on their validity, must be yet more sedulously kept apart.

The writer concludes with the reiteration that as to preventing the young from making these marriages,

"The fathers and mothers, whom God holds primarily responsible for their children, can if they will."

The person who holds parents responsible for their children is not God, but the priest. There is no God, there is only the priest. The word "God" means "priest." Thus the priest, the swilled and insolent priest, holds parents responsible that, to perpetuate the race of victims and burden-bearers of his fraudulence and preying, they shall tear apart matched and thrilling hearts, trample the sweetest springing flowers of the breast, and set in affection's blessed place cold, sour, and sick distaste. Damned, damned religion!

A Freethought Poet's View of the World.

The late discussion in England over the choice by the government of a poet-laureate, occasioned some persons on this side the wave to propose the establishment of a laureateship here. But to them it was replied that we have no poet worthy—that we have had only one poet of genius, and that was Edgar Allen Poe. Now, Poe, we take delight in informing such of our readers as are not already aware of the fact, was a thorough and outspoken Infidel. Verily the pleasures and prides of us Freethinkers are many; to whatever department of human affairs we happen to turn, we find the greatest men therein to be those of our party.

Mayhap some of our readers of a meditative and philosophizing turn would be pleased to survey a view of the universe entertained by this Freethinking poet. This view, which constitutes one of his most admired poems, runs thus;

"Lo! 'tis a gala night

Within the lonesome latter years!
An angel throng, bewinged, bedight
In veils, and drowned in tears,
Sit in a theater, to see
A play of hopes and fears,
While the orchestra breathes fitfully
The music of the spheres.

"Mimes, in the form of God on high,
Mutter and mumble low,
And hither and thither fly;
Mere puppets they, who come and go
At bidding of vast formless things
That shift the scenery to and fro,
Flapping from out their condor wings
Invisible Wo!

"That motley drama!—oh, be sure
It shall not be forgot!
With its Phantom chased forevermore,
By a crowd that seize it not,
Through a circle that ever returneth in
To the self-same spot;
And much of Madness, and more of Sin
And horror, the soul of the plot!

"But see, amid the mimic rout
A crawling shape intrude!
A blood-red thing that writhes from out
The scenic solitude!
It writhes!—it writhes!—with mortal pangs
The mimes become its food,
And the seraphs sob at vermin fangs
In human gore imbrued.

"Out—out are the lights—out all!
And over each quivering form
The curtain, a funeral pall,
Comes down with the rush of a storm—
And the angels, all pallid and wan,
Uprising, unveiling, affirm
That the play is the tragedy, 'Man,'
And its hero, the conqueror Worm."

The "angel throng" who figure as spectators of this drama of man on the stage of the universe, we are to suppose introduced by the poet solely to fill out the scene and embellish the conception. Poe did not believe in the actual existence of the supernatural races of the Bible.

"The orchestra breathes fitfully
The music of the spheres."

This is a sublime circumstance. It is true that our life-drama is played to the rhythm of the spheres. Our play of existence is cadenced, not, as was once supposed, by the mental motions of a trivial and earth treading deity, but to the roll and pulse of orbs multitudinous, mighty, and magnificent.

"Mimes, in the form of God on high."

That the mimes, or actors, in this play of human existence, are not cast in the form of any God on high, our writer well knew. But he was fain to avail himself of every suggestion which he thought added a poetical interest.

To be told that we

"Mutter and mumble low"

is not very gratifying to our pride, but it is to be feared that our speech is too aptly described thus. Occasionally, to be sure, from some one of us such as we term a "great man," a "genius," an "eminent scientist," there is for a moment heard what may be called a distinct utterance, a tone clear and ringing. But to a being from another and a higher sphere, to a perfectly wise man, the great human hum we sorrowfully admit would seem but muttering and mumbling—perhaps not so much, perhaps only bedlamite maundering and gibbering. However, we are learning to speak better every day.

And mankind

"Hither and thither fly;
Mere puppets they, who come and go
At bidding of vast formless things
That shift the scenery to and fro."

That the scenery of our life is shifted to and fro by "vast formless things" is the modern view which is superseding the old notion that it is shifted by persons, not things, these persons being so far from formless that they possess perfectly defined forms, of the same figure as the human. "Vast formless things" is an expression for the natural forces of the universe that is very apt. That they are "vast" needs not discussion. That they are "formless" is, unfortunately, true to a great extent. Unfortunately, we say, because their formlessness largely prevents man's manipulation of them.

They are often so formless, so vague and fugitive, that we cannot with any satisfactory certainty estimate, foreknow, and deal with them. Some, to be sure, have been cast into neat, exact, and wieldable shapes—mathematics for instance. And the whole body of the sciences, constantly being added to, is a noble and hope-giving congeries of forms, exact and gageable, crystallized through long ages of endeavor. But alas, too much remains shapeless and undigested yet.

Next we come to the sentiment that these forces which urge onward our lives do so through passages of bitterness and sorrow. They are represented as

"Flapping from out their condor wings
Invisible Wo!"

And the Phantom of Happiness though chased forevermore is seized not. Indeed, the whole drama of life is composed but of

"Much of Madness, and more of Sin,
And horror, the soul of the plot."

The gloom of this view belongs solely to the temperament of this particular poet, who was by nature cursed with a desponding and somber spirit. It does not, by any means, belong to the modern and scientific view of the world. This scientific view is one of serenity and hope. Mr. Samuel P. Putnam, to be sure, in his latest poem, on the death of a friend, has some lines, of which Poe's expressions put us in mind, which are equally mournsome. For instance,

"I only see the darkness,
And the force which will not spare"

But we shall pay little attention to this unpretty little piece of despondency, for elsewhere, even in the same poem, our friend nullifies it by views of quite the opposite character. In this one passage he gives himself over to the contemplation of the glooms and severities of human experience; but in all the rest of his writings he abounds in cheery considerations of the joys of life—being, to tell the truth, one of these joys, and that not the least, himself.

Next in the poem "a crawling shape" intrudes—the hateful worm of death. What shall be said to this? A good thing to be said to it, we fancy, is that the worm is being delayed in his appearance later and later with each generation. That is, science is steadily lengthening the average term of human life. So we may look forward with pleasing anticipation to the time when the appearance of his wormship on the scene will be very late indeed.

So much for a poet whose language on some great themes of the universe is strangely impressiv, but who should have been a bit ashamed of himself for losing heart.

Some Handsome Premiums.

To induce new subscriptions and prompt renewals on the part of our friends we make the following handsome premium offers:

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "Paine's Great Works Complete" (3.00). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "The World's Sages, Thinkers, and Reformers" (\$3.00). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and a cloth-bound copy of "Bible Myths" (\$2.50).

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated" in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated" in board covers (\$1).

This is a splendid opportunity to obtain books which every Liberal desires to have at an exceedingly low price. Old and new subscribers can avail

themselves of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

Donations.

We have received the following sums to help us in our work: Andrew Sward, \$1; James Thompson, 50 cents; O. F. Thornton, \$2; Henry Dannenbrink, \$1. Also \$1 from a friend who says: "Don't publish this letter, for the president of the corporation with which I am connected is a Y.M.C.A. old man." This prohibition, however, is a strong plea for a wider dissemination of THE TRUTH SEEKER and Freethought books, until mental liberty shall prevail, and no one be afraid of losing the means of sustaining life because of the free and frank expression of his opinion.

A Catholic paper, treating upon the British missionaries in Africa and India, strikes out, strange to say, a little bit of truth—"Some of those British agents with the Bible in their hands have been more solicitous about the land of the heathen than about his soul."

Three-quarters of a million of people visited the Metropolitan Museum of Art last year, of whom one-third made Sunday their calling-day. That is very encouraging to those who began the Sunday-opening agitation, and is a sufficient reward for their labors.

Within a week or two we shall print an examination into "The True Genesis of Christianity," by Thaddeus B. Wakeman. Some recent and some older books serve as a text of Mr. Wakeman's to expose the emptiness of Christianity's pretensions and at the same time expound his philosophy of the "Higher Integration."

After consulting the Japanese government and obtaining its consent, the Vatican has now established in Japan an ecclesiastical hierarchy with territorial titles derived from that country. As fast as the wretched pest of Catholicism is abated in one country it mounts and waxes in another. When wretched man will obtain final relief from the hateful curse, it passes human foresight to tell.

The opposition of the clergy to the great scientific doctrine of evolution finds vent in daily utterances, of which take this sample deliverance at a Methodist council: "To a plain man it is not enough to say that evolution is not proved. Even if proved, it is only shown to affect certain departments of nature. Only extreme men carry it into psychology and ethics; the outlines of orthodox faith are therefore safe and sound."

A European Catholic writer says: "I venture without fear of being mistaken the assertion that the pope has derived from the United States if not a good share of the democratic inspirations which he has been sending out over the world from the Vatican, at least a solid encouragement for them." The church has of course derived the whole of such rational and civilized sentiments as it exhibits from secular sources without.

In France the warfare of Radicals against the Association de Notre Dame de Lusine, in the department du Nord, is still being waged. This association is composed of a number of large manufacturers who have demanded of their employees that they all observe the Roman Catholic ceremonial. Members of the parliament have declared the action illegal as being an attack on religious liberty, and demanded the dissolution of the association.

In some districts of England and Wales there continually occur outbreaks of popular indignation against the oppression of the Church of England. This church, being established by the state, enforces by civil law the payment of tithes. These taxes are frequently refused, and upon distraint by the authorities to collect them mob-violence ensues. The vicar is not unoften mocked and burnt in effigy, or threatened with personal injury. The income of this despotic church, wrung from the needy and laborious by brute force, is \$1,000,000 a week. Abomination!

The honesty which the Christian religion is capable of producing when given full control, is illustrated in a communication from Holy Russia: "From all sides comes the same tale of inhuman villanies, of adulteration and rapacity. Seed-corn sent from the Caucasus to a certain district was delivered ground, and mixed with forty per cent of gypsum. The 'special' bread made by a St. Petersburg firm was refused by hungry dogs, and stank even when fresh."

Next week we shall print Otto Wettstein's rejoinder to Miss Chapman. It is perhaps a little ungallant that Mr. Wettstein should so worst a lady, and she must attribute it to the logical weakness of her cause, which is, so far as reason can see, absolutely without facts to sustain it. But Miss Chapman is a brilliant and versatile champion and can give the average male minister several points on how to argue. It is a pity that she cannot get hold of the right end of the matter, but we hope that light will break upon her one of these days.

Mrs. Tel Sono, a Japanese convert to Christianity, considers that the way to spread that religion is to build for the girls of the nobility a great school. If one of the higher rank, she says, should become a Christian, so great is the force of example there the conversion would be imitated by hundreds in the lower classes. The fact is that this is the way in which about all of the nations of Christendom have attained their present belief. Cunning ecclesiastics applied themselves to the conversion of the great, whose force and fashion then made a ready conquest of the rest.

The Catholics have a great university and headquarters at Washington, the Methodists are taking up collections to build one, and the Baptists are talking of following suit. Now President King of the Washington Hebrew Congregation says that he "would like to see the Jews of the United States raise a worthy religious edifice in the nation's capital." The headquarters of powerful organizations would better be anywhere than in the capital city of a nation. George Washington counseled the selection of Washington as the capital, in preference to a greater city, on the consideration that particular bodies or interests could there less readily master the national legislature and wield it to their own ends.

Our readers may be entertained, in passing, by the following excerpt from a history of the use of anesthetics: "One objection offered to the use of anesthetics was that man was born to suffer, that pain was a part of the curse of Adam, and that the annulment of pain was sinful and opposed to the divine decree. In answer to this, Dr. Simpson showed that the first operation performed on man was the excision of a rib from Adam, out of which to make man, and that before beginning to operate God himself cast the man into a deep sleep. We can laugh now at the objection and the argument; but fifty years ago it was on such objections and arguments that hung the question of the continuation or cessation of the conquest of pain."

Elbridge T. Gerry, of New York city, president of the Society for the Prevention of Cruelty to Children, a few days ago stigmatized the morality of the dramatic profession in language which has called forth much indignation. He is, too, pushing with unusual strenuousness his work of excluding child actors and actresses from the stage. Colonel Ingersoll has expressed himself on the matter to a reporter thus: "At the bottom of the Gerry society's objection to the singing and dancing of children you will find the Puritan idea that those who enjoy themselves in this world will be damned in the next. When I think of the thousands of children engaged in all kinds of work, half fed and half clothed, it seems to me the very extreme of absurdity that these children shall not be allowed to drop their burdens, to wipe away their tears, and celebrate their deliverance with dance and song."

A special correspondent of a leading English paper recently made a tour of the famine-stricken districts of Russia. His revelations throw light

upon the causes of the awful sufferings with which the Russian people are being afflicted. "Everywhere," he says, "were marks of the most reckless extravagance. Immense forests have been wantonly cut, rivers neglected, and the climate ruined. The land is exhausted and the agricultural system is a hopeless failure." The investigations of this gentleman show that what the superstitious Russians have regarded as a visitation from God is but the natural consequence of man's ignorance and misdevotion. It is evident that no mere system of relief, however widespread and generous, can meet the situation. What is wanted is Freethought and education.

The European edition of the *Herald* notes that Naples and Rome owe their reputation of unhealthfulness to a state of things which no longer exists. Until a few years ago Naples drew all its waters from wells, and typhoid fever was virtually epidemic in the city. Since the introduction of the Serino water and the closing of the wells the disease has almost disappeared. In Rome before it became the capital the drainage was bad, and in spite of the numerous aqueducts a large number of wells were in use. The Italian government has thoroughly drained the city, and when the cholera last appeared in Italy the government closed the wells, which still remain closed. The result has been to reduce the deaths from typhoid fever to less than three per week in a population of four hundred and fifteen thousand. Our object in reproducing these facts is to add that the period during which these Italian cities lapsed into their unsanitary condition was that of papal rule, and the present era of their redemption is that of Freethought.

On the utterances of William II. of Germany the New York *Herald* remarks: "The emperor labors under the delusion that the almighty is his personal champion, and that the almighty doesn't care a farthing for the vast populace whom William rules by the accident of birth. The people, on the other hand, have an impression that the almighty has wearied of the empty pomp and ceremony of earthly kings and has handed over to the multitude the responsibility of social development." This latter opinion is ours, and we believe further that "the almighty has wearied of" pretty much all other earthly things as well. In these lonesome latter days we search and search for his earmark upon some piece of work. We really cannot remember when we have seen his finger in a pie. Yes, there has been "handed over to the multitude the responsibility of social development" and everything else. The "almighty" does nothing; the people must do all.

With Our Congressmen.

News and Notes.

The Freethought Exchange has been organized at Washington city. I lectured before it on Sunday, February 19th. I am in hopes that by means of this exchange the large Freethought element of the capital can be gathered together for practical effort. In my address on "The American Republic—Its Principles and Its Perils," I outlined the methods of action by which the Freethought Exchange might arouse Liberals to harmonious activity. Especially is the necessity of this now emphasized by the present religious legislation of Congress concerning the World's Fair.

J. E. Remsburg added greatly to the interest of our movement by his lecture on Tuesday evening on "False Claims." It was an inclement night, but the hall was full, and the discourse was received with warm approval. The matter was presented in a light undoubtedly new to many present, but the logic of the speaker won the entire audience to his radical positions. This lecture will be a splendid impulse to further work at Washington.

I had the pleasure of spending the whole of Wednesday with Remsburg, and it was a delightful recuperation after laboring in the somewhat arid fields of Congressional volubility and uncertain promise. It happened that we had camped during the late war on the same ground, and together with Hyland C. Kirk, who was also in my regiment and with whom I used to talk theology while eating hard-

tack, we went against the blustering winds to Fort Ethan Allen, and took a view of the place where thirty years ago we had tramped and stood guard, and looked forth in the moonlight upon the straggling city, the broad river, the chain bridge, and faintly luminous in the distance the vast dome of the Capitol. The vague sweet hopes of youth and patriotism were then throbbing in our bosoms, and in spite of the difficulties and dangers of our position the world seemed grand and beautiful. We have learned much since then. We are wiser to-day. We know the world. We don't have to eat hard-tack any more, or clean our musket, or pace the midnight beat, or drill in the hot sun, or march against the storm, but I do not think we are any happier than in those days of brilliant youth, when dreams were plentiful and martial music stirred our pulses; when an ineffable glory filled the spacious air and we tramped onward with reckless spirit. To stand upon the old parade ground with old comrades and think of the thirty years that have passed, be compelled to admit that we are growing old and that we have not quite so much faith as we had then, was a somewhat sad and strange experience, but life rolls on and the battle is not ended. The conflict is far greater, far more terrible, far more sublime, than we ever thought it to be in those days of sunny and stormful youth.

We visited the Capitol, etc. Remsburg struck Simpson, the famous Kansas representative, not a large man by any means, rather small and wiry, but intelligent and with a shrewd look for the main chance. He thinks that Congress will yet repeal the Sunday-closing clause. He is in favor of Sunday opening and states that a majority of the representatives are in favor of it also; that a great change has been wrought by the agitation of the matter. All this is true, but how the matter is to be brought before Congress I cannot see. The committee will not report. Perhaps by skilful manipulation of parliamentary rules the question may yet be brought before the House and decisive action taken. One week more will define the attitude of Congress.

The churches will not accept the Houk compromise bill. The Pennsylvania Sabbath Association meeting at Harrisburg in the House of Representatives thunders its disapproval. This same association was addressed by the governor of the state, Governor Pattison, who was president of the convention. He declared the old law was as broad and liberal as if it had been written within the hour. Not a line or sentence expressed narrowness or bigotry.

He said the people who favored the Sabbath of the founders of the republic were willing that the law should be posted at the heads of newspapers as an evidence of the virtue, patriotism, wisdom, and morality of the men who framed it. The act of 1794, he said, gives all the liberty and opportunity.

It will thus be seen that the churches of this country—backed up by politicians, by governors, Congressmen, the judges of the court—are determined to maintain the infamous legislation of a hundred years ago.

The Chicago *Times* urges the commissioners to give back the money and open the gates on Sunday. The New York *World* says, "Open the gates anyway." One thing is sure, if the gates are closed, there will be a tremendous agitation in Chicago, and it will increase from Sunday to Sunday. We say to Liberals, keep up the agitation. Don't for a moment think that the battle is ended. Who is the revolutionary party in this matter? Congress. It has absolutely defied law and Constitution. Why, then, should we be bound by its action, when its action is treason?

I am sorry that Dr. Westbrook has allowed himself to fall into personalities. I have treated him with the utmost courtesy. I have not called names. I have stuck to the argument; Dr. Westbrook has not. He has not answered me on any point. He says he is not in favor of "brute force." I say he is, for the act of Congress to close the World's Fair on Sunday is an expression of brute force. He is in favor of this legislation, which is "damnable orthodoxy," which is "chains and slavery." If Dr. Westbrook upholds this act of Congress, he upholds and defends everything that is in this act; and therefore I hold him responsible and will hold him responsible at the bar of public opinion for all the wrong, oppression, and meanness that is in this act. Not until he repudiates this act can he redeem himself. I condemn him only by his own argument. I have not attacked his character as a man. I have only attacked the logic of his position. I consider the discussion to be all-important. We must thoroughly understand the situation. That is my sole reason for engaging in the controversy.

SAMUEL P. PUTNAM.

Science and Progress.

A Prudent Adjective.

A religious weekly denounces the recent *Auto-da-fé* at Paris, Tex., as an "outrage unparalleled and unapproached by the horrors of the pagan dark ages." The word "pagan" redeems the absurdity of the proposition. During the *Christian* dark ages some 3,500,000 worse outrages were perpetrated under the auspices of our Holy Mother Church.

Degrees of Danger.

In the Padernal range of Rio Arriba county, New Mexico, a slumbering volcano has resumed activity, and the eruptions of flaming cinders are accompanied by frequent earthquake shocks. The apprehensions on the score of the latter phenomena are, however, allayed by the report that the orthodox natives are marching in procession and shouting hymns of penance. Our Mexican neighbors divide earthquakes into three classes, calling for three different methods of salvation. *Temblores* (mere tremors) can be remedied by means of religious ceremonies. *Golpes* (more violent shocks) are apt to lead to an appeal for government assistance. *Terremotos*, or earthquake proper, call for self-help, and the natives at once remove their wives and children to a place of safety.

A Superlative Compliment.

The most flattering tribute to the memory of Voltaire was, after all, paid by a priest, the Jesuit Du Jardin, who summed up his diatribe with the remark that "the individual activity of that monster has done more injury to the interests of the Church than the attacks of all the Protestant sects, combined with those of the Turk and the Devil."

Progress of Tolerance.

In spite of an avalanche of orthodox petitions Premier Sagasta, of Spain, has refused to suppress the Madrid Protestant church, and merely enjoins its trustees to avoid superfluous advertisements of its existence. And in spite of ecclesiastic bluster Spanish Freethought journals continue to multiply. Don Moreno Acosta, of Barcelona (the Spanish Chicago), announces a new magazine, *La Piqueta del Libre Pensamiento* (The Vanguard of Free-thought, as we might translate it), a fearless, radical little monthly, that is sold openly in every larger town of the peninsula. Imagine the fate of the writers and printers two hundred years ago!

Pork-fed Prophets.

The state of Illinois can claim to lead the world in the production, not only of pork and corn, but of millennium prophets. George Schweinfurth, the idol of the Rockford Angel Association, still maintains his divine mission and keeps up his "Heavenly Hog Harem," as Brick Pomeroy describes his angel-roost. Dr. Cyrus Teed ("Koresch") continues to favor his converts with revelations, but must yield the palm of modesty to Harold Brodrick, the Chicago Messiah, who has just published a new testament, "dedicated to my dear father, the Lord, by his son, Harold, the Christ." Messrs. Baird & Lee have issued that latest version of Illinois scriptures, which in platitudes is perhaps rivaled by Salvation Army pamphlets or the Book of Mormon, but in absolute nonsense certainly only by the Revelation of St. John, "Apocalyptic Jack," as a German humorist calls him. In the exordium of his gospel Mr. Brodrick warns unbelievers against the danger of ridiculing his pretensions and repeatedly clinches his argument with the remark that "the Lord told me so in Bury street."

Signs of the Times.

Louis Kossuth remarks that "great revolutions are not nearly so apt to break out under wicked intelligent as under weak and foolish rulers"—a truth certainly confirmed often enough to dismay the present sovereigns of Europe with "fears of change." The present incumbent of the Prussian throne is intellectually the least favored of all the successors of the Great Elector. Queen Victoria is fast becoming a female George III., and the emperor Francis Joseph a male Maria Theresa, with her home inquisitions and literary blue laws. Spain is getting restive under her cowl-and-petticoat yoke, and a correspondent of the *Contemporary Review* informs his readers that the present czar is quizzed by his own relatives, and that in his crown-prince days his countrymen used to nickname him "the young steer," and now call him the "steer," with or without qualifying adjectives.

Battle Creek.

The county-seat of Calhoun county, Mich., is for its size about the most prosperous town of the prosperous Northwest. With a population of not quite fifteen thousand inhabitants it supports four-

teen newspapers, sixteen hotels, flourishing machine factories, printing-press factories, furniture works, flour mills, knitting-mills, rolling-mills, and the largest sanitarium west of Cleveland, O. Drunkenness is rare, mendicancy almost unknown; yet a stranger visiting the town on a Sunday might come to suspect the correctness of his almanac. The shops are kept wide open, hucksters peddle their wares from house to house, and the big factories resound with the boom of steam-engines. Battle Creek is a stronghold of the Seventh Day Adventists, and after tentative attempts at their suppression their neighbors have wisely concluded to let them alone, or even to encourage their enterprise on the day which neither nature nor science can be said to distinguish from any other day of the week.

Gleams of Daylight.

The Freethinker Vanini (burnt at the stake A.D. 1619) had a trick of propagating his views by stating the theories of pagan philosophers as plausibly as possible and then pretending to refute them by quoting the idiotic objections of his Christian contemporaries. In a similar way gleams of light begin to penetrate the darkness of holy Russia, and the secret skeptics of the St. Petersburg press are groaning about the impiety of the late editor Katkoff of the *Moscow Gazette*, who, in a private letter, remarks that "the evidence against the historical truth of the New Testament is such that no inquirer of common intellectual honesty can resist it any longer."

Celestial Bombshells.

The *Morning News*, of Dallas, Tex., describes a thunder-storm which visited the neighborhood of Gray Hill a few weeks ago, and which seems to break the record of the American hail chronicle. Some of the ice chunks picked up in the open fields weighed four pounds, and varied in size from four to seven inches. The correspondent of the *News* adds that some of these aerial bombs were hollow, and contained particles of black dirt, a circumstance not easy to explain, unless the heavens are weeping tears of soot at the anti-Sabbatarian tendency of the Texas press.

A Complication of Horrors.

Ex-queen Natalie of Servia threatens to publish her memoirs, and as the Danube, too, is about to overflow its banks, the wretched little kingdom is thus menaced with the compound calamity of a water and mud deluge.

Industrial Coliseums.

The gun foundry of Essen covers an area of twenty-two acres, and the woolen mills of Saltaire, England, contain brick enough to build three ordinary villages. Some of the St. Paul grain elevators can store the produce of a good-sized county, and in Glasgow, Scotland, there is a factory chimney four hundred and sixty-eight feet high and another four hundred and fifty-five—both considerably exceeding the height of St. Paul's cathedral. Certainly an encouraging change since the times when the best architects limited their enterprise to the construction of heaven-kissing church-steeple, and hell-approaching dungeons for the confinement of heretics.

Rejected Compromise.

The "Happiness in Hell" article of the *Nineteenth Century* is denounced by our orthodox friends in a way suggesting the probability that they would renounce their pet winter resort altogether, rather than consent to impair its usefulness as a bugbear institution.

Outbidding Jehovah.

Baron Hirsch is trying to provide homes for millions of refugees, and is sending his agents to Mexico and the Argentine Republic; also to Algiers and Queensland, without renouncing the hope of finding a suitable site for a colony somewhere in the southern highlands of the United States. As for his protégés, they are willing to go almost anywhere, even back to Russia, rather than to the "Promised Land" of their Jehovah-ridden forefathers.

F. L. OSWALD.

The World Growing Better as Religion Declines.

From the *New York Sun*.

Mere existence is sufficient reason for thankfulness on the part of the generation which is on earth at this period of its history. Never before was the pursuit of knowledge so swift as now, and never before was the chase so well directed to the goal. The remaining years of this century are few, but measured by their accomplishment in politics, society, and science, they are likely to be of more value and more interest than whole centuries which have already passed.

This is a wonderfully interesting, a peculiarly exhilarating time in which we are so fortunate as to live. The world is more beautiful than ever before and a better place to dwell in. Let us, then, sound the notes of rejoicing and pour forth the songs of thanksgiving!

Communications.

What I Know About God.

There has been quite a little discussion going on recently in THE TRUTH SEEKER in regard to the existence of a God. I do not propose to take any hand in this discussion, but propose to show the kind of God the Christians worship.

They say that their God is possessed of all power, all knowledge, is unchangeable, everywhere present, forbearing, tender, forgiving, has a care for his children which no earthly parent can manifest, "and his mercy endureth forever."

We read that God performed his great creative act in six days and rested on the seventh.

Now, it is to be supposed that when he began his work he was fresh and vigorous and tore away like a young stallion when his bridle-teeth begin to start. He worked six days and got worn down and tired and took a day to rest. He couldn't rest unless he was tired.

Could God pass from this vigorous, forceful, energetic condition, and then rest and be restored to his former vigorous condition, without changing? Impossible.

Tally one—God is not unchangeable. Didn't God make man, and after due deliberation pronounce him a good job, and afterward repent of making him? Tally two—God either lacked the power to fashion a man to suit him, or else he had not the foresight to see how he would turn out. After he had found out his great mistake, and repented, did he not keep right on bringing men into existence, when he knew, with the exception of one old bummer and his family, he was going to drown the whole God-forsaken batch, good, bad, and indifferent, tagrag and bobtail? Does this act show forth his mercy, tenderness, and forbearance? Does it not show indignity? Why should he bring all the animals into existence when he knew that he would drown them all in a flood? Why should he show a preference for the few animals which Noah selected for his caravan and drown all the rest? Did they run riot and displease God, and bring down his wrath? Doesn't this show that he either got muddled or fuddled?

Doesn't God know all about the tyrannical acts of the czar of Russia—about the inhuman treatment of the Jews? Doesn't he know that women are outraged and starving children crying for bread? Doesn't he know about the suffering up in the mining prisons of Siberia, when the cruel lash takes the last remaining spark of manhood and independence out of the subject, and leaves him a mental and physical wreck? He witnesses the cruel torture of the knout; sees the condemned victim writhing in agony, and does not lift his almighty finger to prevent it. These great wrongs cannot escape his knowledge, he must have the power to prevent them and does not do it. We would curse and execrate a man who would act in that way. Get down on your marrowbones, O ye slabbering Christians, and turn yourselves into savages by worshiping such an irrational, savage God.

Ever since I was a boy no sermon has been considered complete without a fling at Infidel France. In point of humanity France stands as far above the Christian nation of Russia as the heavens are above the solid earth.

It is supposed by Christians that God stood at the elbow of Watts and other great hymn-writers and gave them a touch of inspiration when they composed their sacred songs. These hymns proclaim the glory of God and play a conspicuous part at protracted meetings, and Christians aver that Watts and the other hymn-writers are in heaven, while Burns and Byron dishonored God by their irreverent writings and therefore must be in hell. But their writings are found in every respectable library, while not a hymn-book is found in one library out of a hundred, even of Christians. "Holy Willie's Prayer," "Tam O'Shanter," and "Don Juan" are read by thousands in spite of hell and the fear of God. Doesn't it beat all how God's holy lickspittles are overlooked and neglected, while these hell-deserving sinners are courted and honored? It shows that in spite of the protecting care of the Christian's imaginary Joss, wit and genius will triumph over superstition and holy slush. It shows that pious fools are not favored on earth if they are in heaven. It shows that sensible people find most pleasure in what Christians consider the service of the devil. In my opinion he is a great deal the best fellow—the cutest, anyway.

God was present when the iron collar, the thumb-screw, the rack, the iron boot, and all the other instruments of Christian torture, were invented, and knew the groans and agonies they would produce, and let the hellish work go on without interference

or sign of disfavor. "And his mercy endureth forever." He was present when human beings had their hearts cut out, their tongues torn from their throats, their ears cropped, their noses slit, and their joints pulled apart in pulleys. He saw the innocent flayed alive, hanged, crushed, skinned, roasted, boiled, and suffer every measure of torture which Christian cruelty could inflict. He had the power to stop their infernal torture. Why did he not do it? If he could not he is not omnipotent; if he would not he is a savage. Women have been whipped, witches hanged, fires have raged, epidemics have laid thousands low, men have butchered each other by millions, famines have laid whole countries desolate, storms have raged, and drouths and floods have done their destructive work. Is God the author of all things? Then to whom shall we attribute these destructive agencies? Must it not be admitted that God is the author of all evil as well as the author of all good?

God moves in a mysterious way,
Just how no one can tell;
He sometimes makes a grand display
And sometimes raises hell.

Christians claim that God answers prayer. Can he do a thing in answer to prayer which he would not have done, without changing? Mountebank Moody claims that he saved the Spree by prayer. If this is so, these great steamship lines would pay him fabulous prices to persuade God not to send storms to endanger their vessels. It would be the cheapest insurance in the world. I should think it would be a good scheme for God to take in Moody as a partner and give him entire charge of the storm department. Moody could give his entire attention to saving vessels, and God would have more time to devote to protracted meetings and wayward ministers and religious services in schools and heresy trials, and more time to turn the faucet, as represented by Heston (see THE TRUTH SEEKER of February 4th), at the World's Fair, when the gates are closed on Sunday. I think this would be a grand scheme for both God and Moody. The style of the firm would be "Father, Son, Holy Ghost, Moody & Co."

God has talked with a great many men and instructed others how to write for his old scrap-book. He has filled others with the Holy Ghost, but not one of these has ever told us how God looks. Jacob met him in a wrestling match, and through foul play, got his leg broken, not being on his guard, and believing that a champion of his reputation would observe the rules and not take undue advantage. Jacob must have been a man of good staying qualities, for he wrestled all night, and might have won the match if God had not "touched the inside of his thigh." Jacob tells all about this great match, and says he saw him face to face, and yet gives us no clew to his appearance. Moses saw him on one occasion, and although he had the peculiar gift of writing an account of his own death and burial, gives us no account of his great posterior proportions. I have talked with a great many who claimed to know all about God, but when I have asked them to give a description of him it has proved a flat failure. And with candor it must be said, that to the genius of Heston is due the credit of giving the most accurate delineation of God which has ever been attempted. Sometimes he represents God entire—head, heels, and stomach—then only his head and a horn. I never saw him take a "horn," yet I know that he has a taste for the "critter," and often gets gloriously fuddled, or else he would not do a thing and pronounce it all right, and then get mad and swear in his wrath, and destroy what he pronounced in his sober moments very good. I tell you God has queer streaks. It may be owing to birthmarks, but anyway I never could get the hang of him. How can anyone account for his bringing a human being into existence when he knows that he can live but a little while and will be buffeted and abused by brainless Christians, and then die and be compelled to report at the headquarters of old Splitfoot, where the worm dieth not and the smoke of his torment ascendeth up forever and ever?

O ye Christian nincompoops, is that the best your God can do?

The most charitable view is suggested by Heston's cartoon where he is represented as turning the faucet to the barrel in the clouds to supply the guzzling saints below. Occasionally he takes a "smile" himself, and when his head begins to swell a job doesn't look to him just as it did when he commenced it.

He advises his chosen ones to take a little for the "stomach's sake," and he would not be unlikely to do what he advised others to do. And, having what Shakspeare calls an "unbounded stomach," it takes an "old sniffer" to settle it. And during such times he doubtless got into bad company and

made a little too free with old Dave and Josh and men of that ilk. And I think it must have been when one of these spells was on that he got into a rage and "swore in his wrath," and ordered women to be ripped up alive and little children to be killed, and raised "l" generally.

O thou almighty God, high and lifted up! I have a question for you, and you need not be afraid to give a square answer, for it will not be spread all over the neighborhood: Did you write all the nauseous, disgusting, filthy stuff found in Genesis, Leviticus, Numbers, and elsewhere through your old scrap-book? If so, hadn't you been taking a little too much for your stomach's sake?

It may be that he had been taking an old "stomach-settler" and Moody took him just in the nick of time when he saved the Spree. Now this may seem blasphemous to some, but it is all right if taken in a "spiritual" sense, as much of the old scrap-book is. To be serious, I will bet Moody a village lot in the New Jerusalem that he may pray to God when at his best, and I will make an image out of wood and daub it over with yellow clay and get just as many favors from the image as Moody can from his God.

Now, if Moody cannot succeed in forming a combine with the old woman—"ripper" and child—"killer" he ought to unite with Sam Jones and Talmage and form a sort of holy trinity. The three combined would form a spiritual battery that would make the throne of God tremble. They could hypnotize God and obtain any desired favor. If the services of the combine could be secured at the World's Fair at Chicago neither the cholera nor any other calamity would come within gunshot. Why, such a spiritual battery could handle a storm with the utmost nonchalance. It could stop chain lightning or an earthquake under full head and snuff out a volcano as an old woman would a candle.

Now, this man Talmage is a man of ponderous corporosity. He knows more about God and his old scrap-book than any other man living. God is perfect, and whatever he does must be perfect—and he made Mr. Talmage. He doesn't believe the Bible in "spots" and "streaks." He knows that every line and syllable in the old scrap-book was written by the finger of the almighty.

Now, Mr. Talmage, will you please tell us how many books God has written? The Christians have a book which they know was written by God, the Mormons have one, the Mohammedans one, the Persians, the Hindoos, and you and your God know how many more. Did God write all of these books? If he did not, then some man or men must have written them to deceive the people. Mr. Talmage, will you give us a rule so that we can tell the God-written from the man-written?

If God wrote the old scrap-book, wasn't he engaged in rather scurvy business? If God is the author of such stuff as is found scattered through the Bible, then everyone has a license to use the foulest language which he can force through his lips, and should be commended for getting a sniff at Comstock's bag of Fijii curiosities. What would you think, Mr. Talmage, of a part of Genesis and Leviticus and Solomon's Song as literature for boys and girls? What would you think of making liberal quotations from those and other books of the holy "what-is-it" and having them put in pamphlet form to lie around loose in the common schools? Don't you think it would give the young exalted ideas of the great heavenly mogul?

He plants his footsteps on the sea
And rides upon the storm.

Now, Mr. Talmage, did you ever see his footsteps? Did you ever see him ride the storm? Just give us the size of his footsteps and we can calculate his proportions. Did he have a saddle when he rode the storm, or did he ride bareback? Did he wear spurs? Since you are on such intimate terms with the great monarch of the skies, would it not be a grand scheme for you to put him on exhibition at the World's Fair and have him ride the storm booted and spurred before the assembled multitude? Wouldn't it be a grand spectacle to see him walk up and down the lake? Heston would be there and give us a picture from real life.

And then would it not be well to have him perform a few miracles? Not of turning water into wine, or rods into serpents, or of making the lame walk or the blind see; there is too much of the thimblery about such performances. But have him call the dead from their graves. I presume their old friends would be glad to see them. I would not have him turn all the water of Lake Michigan into blood; but just let him try his hand on a mile square out in front of the Exposition. Such an exhibition would attract visitors from every quarter of the globe, and help to make up the loss which will be sustained by closing the gates on Sundays. After such a demonstration there

wouldn't be an Atheist on the ground. "Every knee would bow and every tongue confess," and your fame, Mr. Talmage, would be heralded to the utmost corners of the earth.

Bring us nearer to this God, Mr. Talmage, that we may study him more closely. There is too much that we do not understand. You say he is a God of mercy, possessed of all knowledge and power. And yet he created the animals and knew that a part of them would be the natural food of another part, and that the most savage and ferocious would claw and tear the most innocent and helpless. If he had all knowledge and power, where is the mercy? If God did these things, the "claw" and "tear" must have been in him. He plows up the solid crust of the earth with an earthquake and thousands perish. Does not this look like bringing human beings into existence only to destroy them? Where is his mercy?

I had just finished this paragraph when an evening paper was brought in giving an account of an earthquake in one of the Mediterranean islands, which shattered the buildings and killed and wounded hundreds of people. What did he do that for? If he is fond of earthquakes why did he not get up one in mid-ocean, where it would not endanger human life? The general effect would have been far grander. I should think he would have been as much pleased with the splashing water as with the shattered buildings and the groans of the wounded and dying. Perhaps he had been taking a "little" for his stomach's sake.

He touches a slow match to a volcano, and gets a safe distance away, and then lets it belch forth and bury cities out of sight under the lava. Such an act of perfidy would condemn any human being to everlasting infamy. He sends terrific storms, and knows that vessels will go to the bottom freighted with human beings. Yet he gives them no warning before they start on their voyage, neither will he lessen the fury of the storm. Does he possess all knowledge—does he possess all power? Then get down on all fours like spaniels and bark and howl to this celestial savage, who does not do as well as he knows or as well as he can. "And he drove the inhabitants out of the valley, but could not drive them out of the mountain because they had chariots of iron." Where is his almighty power? Cut another notch in the tally-stick. "And it repented him that he had made man." Should a being possessed of all knowledge do a job in such a bungling way that he would repent of doing it? Don't forget to tally.

Why bring such a monster as Probst into existence, knowing that he would murder a whole family, including helpless children? He lived but a little while, was a curse to his kind, and dropped into an eternal hell, where the worm dieth not and the fire is not quenched. Put almighty power into the hands of a being who makes such blundering calculations and who could tell what would come next? Who would trust a man who is just as apt to sink the boat as to land you safe on shore?

Think of the condition of the human family. Up to the time of Christ all the countless millions were created for no other purpose than to keep up the fires in hell. And Christ has not made our prospect much brighter; for, according to the creed, the multitude are to be damned, the few only saved.

Broad is the road that leads to death,
And thousands flock together there,
While wisdom shows a narrow path
With here and there a traveler.

If there is no way on earth or among men whereby the human family can be saved, then nineteen-twentieths of the race were brought into existence only to be damned, for there is that portion who never did and never will hear of a savior.

Christians claim that whichever way we turn our eyes we see the work of a designing hand. But does not the plan of bringing a great proportion of the race into existence only to send them to hell show that the designer is on a level with the most brutal savage? I have no use for such a God.

Assuming that the workings of nature are but the designs of God, is there not about as much reason to blame as to praise? If we praise God for an abundant harvest, should we not with as much reason blame him when he sends the drouth, the flood, and the famine?

Is it not plain that if there is a being who has all-power and who presides over the affairs of this world, he must be pleased with what we suffer, or he would order things in such a way that we would not suffer?

Some day it will be made known that there is no power on high who is affected by what we suffer, who sees our troubles or sympathizes with us in any way. That supposed power is deaf to our cries, blind to our condition, dumb to our entreaties. The race is a blind chance. Man is a

creature of circumstances governed by the conditions of birth, environment, and other influences beyond his control. There is no imaginary hell to punish a man for what he cannot help, no imaginary heaven to reward him for what he is compelled to do. To us there was no existence before this life commenced. There will be no existence after this life ceases. God's angels and devils are creatures of the human imagination and their supposed attributes are but the reflection of the love, fear, hatred, and revenge of the mind of man. The supernatural will pass away, the natural will be left.

JOHN PECK.

Naples, N. Y.

The Cause in Washington.

The following extract from a synopsis of the farewell sermon of Evangelist Brown, of the Baptist church, gives evidence of the spirit that actuates the clergy. The remarks of Brown were heartily indorsed by the ministers of the Ministerial Alliance:

The address of the afternoon was made by Evangelist Brown on the subject "The Home, the School, Temperance, and Good Government."

The saloon is a school for the prison and the brothel. It is a hot-bed of the gambling-den, and leads on to defalcation and forgery. It is the source of irreligion and infidelity.

The home must be protected, the public schools must be protected. I say to Romanism, "Hands off the public schools!" I say to Infidelity, "Hands off the public schools!" The leaders of the Infidel Club of this city have been terrorizing the schoolteachers who have been singing Christian hymns in their schools. A man who would do this in the South would not be permitted to remain in the community.

What are the facts? A large number of the members of the Washington Secular Union are total abstainers. A majority of the members of the Tacoma Secular Union are earnest temperance workers.

No genuine Infidel can possibly be a drunkard, for the one great principle of Liberalism is justice; the first lesson, "Make heaven for yourself, for your loved ones, by promoting the happiness of all around you." The drunkard makes a hell for himself, a hell for his home; instead of promoting the happiness all around him he destroys it. The assertion that Infidelity promotes intemperance is a foul calumny, scarce justified by Rom. iii, 7, but worthy of the clergy who, until Infidels raised agitation by advocating abstinence, indulged in a drunken orgie at every ordination and convocation, in obedience to the teaching of God's holy word (Prov. xxxi).

The statistics of the state prison prove that the Sunday-school is far ahead of the saloon in supplying criminals, even according to the public declarations of Dr. Buckley, editor of the *Christian Advocate*, the great Methodist organ.

The avowed Christians who were regular attendants at Sunday-school in their youth fill our prisons and penitentiaries, while Infidelity is without a representative.

There have been a few instances of some Bible-kickers, graduates of Sunday-school and church, who, disgusted on account of real or fancied injury, denounce Christianity, but have never evolved from its teachings far enough to make application, much less to be admitted, as members of any Secular Union, having landed in state prison; but cases even of such mis-called Infidels are few and far between.

RELIGIOUS EXERCISES IN PUBLIC SCHOOLS.

Protestants generally, and none more fiercely than Brown and the members of the Ministerial Alliance, would denounce the using of the Douay or Roman Catholic Bible in our public schools. To offer prayers to the Virgin Mary or to sing parts of high mass would render them frantic in efforts to suppress what they would denounce as gross outrages. They do not realize that the use of the Protestant Bible, prayers, and revival hymns is just as objectionable, just as outrageous to the Catholic, Jew, and Liberal, and that they owe to the efforts of the Washington Secular Union protection from objectionable religious exercises and instruction in our public schools, and they now show their gratitude by desiring to drive us out of the community, together with all who are not as bigoted and fanatical as themselves.

CHARLESWORTH BRADEN DISCUSSION.

The shameless duplicity and lack of honor of the best educated of the Seattle clergy were exemplified at the Charlesworth Braden discussion. The Ministerial Alliance made the arrangements—that is, they appointed a committee to act for Braden and decide conditions of the debate. On the last night, witnessing the utter and complete defeat of Braden and the disgust of the audience, including even the Campbellites, up serenely bobs Rev. Mr.

George, president of the Seattle Ministerial Alliance, and announces that the Ministerial Alliance never had indorsed Braden; that Braden was simply and only the representative of the Campbellite church.

They repudiated Braden because of his defeat, but how they would have insisted on a full share of the honor and glory had Braden met success instead of utter and overwhelming defeat.

The Christians could hardly reconcile the public repudiation of Braden, after the Alliance had appointed a committee to arrange debate; and so Rev. Mr. George had to publish in the *Post-Intelligencer* an equivocation attempting justification of his course, in which, although one of the most bitter haters of Roman Catholics, he lauds the silly sophisms and slush of Father Lambert, and gives a Roman Catholic publisher's address and recommends purchase of the Roman Catholic priest Lambert's attempted defense of Christianity—a tacit confession that all Protestant ministers' efforts in that direction had proved utter failures; and to-day the Ministerial Alliance sneak behind the skirts of a Catholic priest's frock as their only refuge and defense from the assaults of the boy-Infidel, Charlesworth.

SUNDAY LAWS.

The Olympic Theater continues to be well patronized every Sunday evening, and our prosecuting attorney Snell asks the Ministerial Alliance and the city council, "Why is it unlawful to have vocalists and musicians exercise their art in one building, and right, praiseworthy, and lawful in another? Why should it be made a crime for one man to draw on his imagination and by impassioned declamation appeal to the emotions of the audience in one building, and yet be a virtue if done in another building?"

TACOMA SECULAR UNION—PAINE CELEBRATION.

The most severe snowstorm that perhaps ever raged in the Sound country was at its worst on Sunday afternoon and evening, January 29th. Most of the churches shut their doors. The snow was two to three feet deep, street-cars were blocked, and even the cable-cars unable to run, while the snow fell and was whirled around in the chilling wind that pierced to the very marrow. Yet over one hundred ladies and gentlemen assembled at Germania Hall and greatly enjoyed the "Paine celebration." The dramatic class of the Tacoma Secular Union made its *debut* and achieved grand success. The lecture of Mrs. F. C. Reynolds on "The Services of Thomas Paine in Behalf of Liberty" was listened to with absorbing interest, and punctuated with enthusiastic applause. A general desire is expressed for a repetition of the entire entertainment.

EXEMPTION OF CHURCH PROPERTY FROM TAXATION.

I have a reliable party watching legislative action at Olympia. I paid one visit to the capital, and shall go there as soon as our petition is presented.

I have distributed two thousand petitions throughout the state, leaving out all but constitutional objections, so that all Christians who favor justice can freely sign it. I have had five thousand letters to Senators and representatives printed, urging them to use their influence and vote to secure amendment and repeal of all exemption of church property from taxation.

The work of filling out 5,000 letters and mailing them to all parts of the state is very heavy, but I have labored night and day, and now, if all Liberals will do the little "all they can to help," our success is certain.

C. B. REYNOLDS,

Sec. Washington Secular Union.

Tacoma, Wash.

The Freethought Federation of America.

[Headquarters, 345 West Randolph street, Chicago, Ill. S. P. Putnam, president; John R. Charlesworth, secretary; George L. Robertson, treasurer.]

THE DEBATE WITH BRADEN.

Owing to the somewhat severe and unprecedented snowstorms we have experienced during the past two weeks on this Pacific coast the trains have all been delayed and the Eastern mails have been a few days late. This has prevented me from getting my mail matter as regularly as usual. So friends will please excuse the seeming neglect occasioned by my long delay in answering their correspondence.

I am overjoyed to state that the much talked-of interest manifested by the Freethinkers in the Federation has not relaxed, nor even decreased, in its ardor; but on the contrary, their enthusiasm is still increasing rapidly and perceptibly, and we feel more confident than ever of the great success that will follow our footsteps in the work of the Federation.

Upon my arrival at Barlow, Ore., I found two large packages of letters awaiting me. Among them were letters from friends who were interested

in our work and had made application for further instructions concerning our principles and objects. Others contained lists of names for membership, which are causing our roll of members to increase beyond our most sanguine expectations. Others again had large World's Fair petitions inclosed, which have been forwarded to the place where they are needed and likely to do the most good. And again, others of our friends had inclosed a little of the "sinews of war," by which we are alone enabled to keep up our fight against bigotry. Among those who have so generously contributed to our funds are: R. Butterfield, Sacramento, Cal., \$5; G. A. Cooper, Nevada City, Cal., \$3.50; J. Josephs, Pittsburgh, Pa., \$1; L. L. Babbit, Bushnell, Ill., \$1. Total, \$10.50. We can assure our friends, who have nobly helped us in this movement, that the money given shall be spent in useful work—in the distribution of Freethought literature. We have \$100 worth printed for the use of the Federation, and anyone desiring copies of our constitution with blank attached for signatures and other leaflets for free distribution may have the same by applying to me.

The fourth night of my debate opened as usual, but differing from the others inasmuch as I was in the affirmative now, being on the second proposition. I commenced this side of the debate with a criticism and an investigation of the evidences afforded us for the belief in the existence of God. Instead of dealing with my arguments he commenced to read a prepared essay which had no bearing upon the subject at all. He utterly refused to discuss them, telling the audience that "it was his intention to entirely ignore my arguments"—an admission which showed his utter inability to grapple with the proposition we were discussing. He resorted again to the flagrant abuse and conducted himself in such a manner as to receive the sneers and contempt of his audience. He quibbled and squirmed to extricate himself from his unfortunate predicament, but he was on a quagmire and every step taken put him deeper into the "Slough of Despond." He has been well described as a veritable "mud-slinger," and his capacity in that relation is unequaled by any other individual upon the surface of the globe.

He gnashed and ground his teeth with rage and pouted his lips with anger and disdain.

The fifth night was a repetition of the fourth, and his language was too filthy to be described. Its very nauseousness must be its own protection, for few people of decent feelings would like to disturb so foul and so prurient a pool. I hurled back his slanderous abuse at him, which was the means of completely bringing him into submission. On the closing night he uttered the most flagrant falsehoods and base equivocations, which he calls "debating." He then read the copy of a letter challenging me to repeat the debate, which he had given to me a day or so previously, and which I still have in my possession, and give here below:

SEATTLE, WASH., Feb. 1, 1893.

J. R. CHARLESWORTH: Your adherents are already boasting, in Seattle and Tacoma, of the great victory that you are achieving. Such boasts are being sent abroad. To expose the insincerity of such boasting, and to forever end them, and all such false statements as you and the Tacoma Infidels made yesterday to Mr. Dunlap, I hereby challenge you to repeat this debate (in which you are achieving such a victory) in Tacoma, on precisely the same terms as we are now debating in Seattle. That the Ministerial Association in Tacoma do precisely what the Ministerial Association in Seattle did. That you accept it as you did similar action of the Ministerial Association in Seattle. This challenge ends all such boasting and all such false statements as were made to Mr. Dunlap. If you do not accept, in writing, this challenge before the close of the service on Saturday night, February 4th, I will read this communication to the audience and expose your back-out and the back-out of the Tacoma Infidels.

Yours,

CLARK BRADEN.

This letter is sufficient in itself to show the way in which the debate terminated, and which side got the better of it. Observe, that in his ungentlemanly manner he did not even display the common courtesy of addressing me as "Dear Sir," and at this time we were debating together upon the platform. It is needless for me to say that I ignored his "challenge" until he read the above letter to the audience; when I read the following letter to show who wanted to back out of the debate after the first night:

SEATTLE, WASH., Jan. 31, 1893.

J. R. CHARLESWORTH, *Dear Sir*: You will remember that we pledged ourselves to assume the financial responsibility of the debate. Pay the loss if a failure, take the profits if a success.

You may have one hundred dollars to waste as your share of the two hundred dollars it will take to run the debate. I have not.

I propose to accept the inevitable. Adjourn the debate until we are sure of a fair chance to be heard.

If there are men in Seattle who would be so foolish as to pay twenty-five dollars per night for the Armory in such weather as this, I will not be so foolish to stand, shivering

in an overcoat, to talk to them, shivering so they cannot hear.

We will not have one hundred out if we attempt to speak to-night. We cannot get an audience together to-night, nor this week. I propose to use common sense. Accept the inevitable. Adjourn until one can figure right and have a chance to succeed. Let us adjourn until the committees can assure us that we have a chance to do something.

1. The weather must be such that people will attend. I will wait until such is the case.

2. The committees attend to their business, and advertise properly. That has not been done.

3. The Armory secured for one week, without interruption.

When this is done, I am ready to go on. But will not before it is done.

I insist that it be done, thoroughly done. And I insist that the debate be resumed—when it is done—without failure.

I want no failure in the debate arrangements. No failure to have the debate.

No failure when it is held in anything connected with it.

Yours, CLARK BRADEN.

I declined to accept his challenge, saying that "I only debated with gentlemen," and I proceeded to read a letter sent to R. J. Wilson, of Seattle, by G. H. Walser, of Liberal, Mo.

As soon as I had mentioned the name of G. H. Walser, this "reverend" gentleman was instantly upon his feet with an objection, saying that the letter was a personal attack, and asked the chairman to rule it out of the debate. He knew what kind of a story it was going to tell. A "guilty conscience requireth no accusing" and his heart trembled before the exposure that was to follow. The chairman, however, ruled it out of the debate, and I was compelled to submit to his ruling, but I announced to my audience that I would read it aloud to them at my lecture the following night. The promise was kept, and I read it, whereat a murmur could be distinctly heard passing through the audience.

The letter spoke of Braden's extradition from Nebraska to Missouri, of his arrest by the sheriff, and his subsequent answer in a criminal court to a charge of felony. This letter tamed the rascal. He almost begged of me to be merciful with him, and asked me not to make the contents of that letter public. The best answer to give him was, "Do unto others as ye would have them do unto you." Here was a man who had defamed the memory of every Freethinker he could name, living and dead, and now that he was caught like a rat in a trap, he implored that I should show him mercy. The best mercy that I would show him would be to drive him off the earth. The man is not a debater, he can not even give a fair lecture; all his utterances are read from manuscript, and that is filthy enough, but when he leaves that he becomes worse. At the conclusion of the debate the audience congratulated me upon the success that had been achieved, while the representative of the Ministerial Alliance of Seattle was completely ignored.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

Liberal Societies.

Prof. Felix Adler resumed his lecturing in Chickering Hall last Sunday, his subject being "Shall the World's Fair be Opened on Sunday?" The lecture was begun by telling an incident illustrating the questionable methods employed by those who are working to keep the Fair closed on Sunday. In order to understand the question thoroughly, the professor said, it was necessary to know something of the history of the observance of the Sabbath. The custom arose in Chaldea; it was borrowed by the Hebrews, who have transmitted it to the Christians. The Chaldeans were great astronomers, and while they worshiped both the sun and moon they paid especial attention to the latter. It was in accordance with this respect for the moon that it was decreed that the seventh, the fourteenth, the twenty-first, and the twenty-eighth days of the month should be set aside for moon-worship. No work was done on those days from the fear that the moon-god might become angered at man's thus displaying his powers and independence. From the inscriptions we learn that no flesh could be cooked on that day, no medicines administered, and no festive garments worn. "It is the Chaldean element that must be eliminated from the Sabbath, leaving us the American Sabbath, the day of rest and recreation." That there should be one day of rest, the professor said, is an absolute necessity. The directors of the World's Fair have promised that the men who work on Sunday will get a day off during the week. Professor Adler then dwelt on the necessity of opening the Fair on Sunday, and the benefits that would accrue to the people at large. He also spoke of the good that might be accomplished by influential men organizing societies to help reduce the expenses of workingmen who wished to visit the Fair.

Next Sunday Professor Adler will lecture on "Is

it true that Virtue is its own reward, and Evil doing its own punishment?"

The meeting-rooms of the Newark Liberal League were well filled last Sunday to listen to an admirable lecture on "Liberty and Morality" by W. S. Bell. Mr. Henry Bird presided as usual. In opening the lecturer said:

"Every human heart loves liberty. With it life may become a joy; but without it life is one prolonged sorrow. We all sigh for liberty. We all struggle for it; it is the thing that the poor and oppressed of all nations pray for. The downtrodden of every country have lightened their burdens by trusting to a coming day of deliverance. The captive and prisoner have soothed their pains by fondly dreaming of liberty. No degradation and oppression have been so great as to extinguish the hope of the human heart. How greatly mankind has been crushed! Slavery of some sort seems always to have been the lot of mankind. A few have always lived off the many. The few who managed to become chiefs or kings got rich. The multitude became toilers and slaves and lived in poverty and wretchedness. The king claimed them bodily as his subjects and as soldiers—to work for him and to go to battle for him whensoever he willed. The priest claimed them as his mental slaves. The poor votary must often visit the sacred temple. He must pray often and sing praises often to the gods for making him a poor miserable being, and must combine songs and praises, lest they should visit him in wrath. He must pay tithes of all he possesses. We can hardly imagine the wretchedness of the slaves in the earlier stages of human existence. If it had not been that the poor wretches knew so little about real happiness, they could not have endured their misery. But the primitiveness or undeveloped character of human nature and its environments produced a stolid and rude people. Their feelings were not keen. They knew nothing about any other conditions than those they were in. It is true they saw the king and priest live in superior conditions, but then they were divine agents—the chosen ones of God. They were divinely commissioned. Thus the poor people have always toiled and slaved for church and state. At times they have protested—have resisted taxation and imposed beliefs, but king and priest have compromised, usually in mere words, while the burdens would remain nearly the same.

The lecturer then spoke on morality. He said that "man's guide—his moral standard, was the consequences of his actions." Among those who spoke after the lecturer were Mr. Parker, Mrs. Smith, Mr. Brill, and Mr. Sexton.

Next Sunday, T. B. Wakeman will lecture on "What the World Owes to Charles Darwin."

A young man's debating club has been started in Newark. Most of the members are Freethinkers, and the subjects debated will always be those likely to interest Freethinkers. At the next meeting, held Saturday evening, March 11th, Mr. Henry will lead the discussion, the subject being "Flowers and their Origin."

Resolutions.

WHEREAS, The Constitution of the United States and the constitution of the state of Minnesota expressly forbid any enactment tending to favor any religion in preference to another, and

WHEREAS, The first day of the week has been set aside by certain religious denominations as their Sabbath day, be it therefore

Resolved, That the members of the Crookston Freethought League believe any and all enactments tending to enforce said Sabbath day are favoring the establishment of religion, and therefore are in violation of said constitutions which we consider the fundamental law of the state and nation, and therefore most emphatically protest against any such legislation either state or national, and be it further

Resolved, That we consider the act of Congress of last year closing the World's Columbian Exposition on Sunday as unconstitutional and condemn the same as a usurpation of the rights of a free and confiding people, and further be it

Resolved, That we look upon the action of the World's Fair committee in not allowing the question of "Sunday opening" to be argued from a constitutional standpoint as despotic and arbitrary, and unworthy the representatives of the American people.

Unanimously adopted by the Crookston Freethought League of Crookston, Minn., Feb. 18, 1898.

OLE E. HAGEN, Secretary.

ELIAS STEENERSON, President.

Minor Mentions.

The revival season is upon us and many backsliders will be stricken down with annuals again.

If the great apostle Paul had married some nice girl who loved him he would not have been half such a crank about women.

The reason why angels do not appear to apostles and ministers nowadays is on account of the chances they would have to take of being wronged.

Never wait for God to do anything for you if you are in a hurry to have it done. It is surer, safer, cheaper, and much more satisfactory all round to do it yourself.

ONE of the things on which they [Jesuits] most prided themselves, was introducing themselves into the houses of the great in their last illness, as ambassadors of God, to open to them the gates of heaven without their previously passing through purgatory. Under Louis XIV. it was considered as having a bad aspect, it was unfashionable and discreditable, to die without having passed through the hands of a Jesuit; and the wretch, immediately after the fatal scene had closed, would go and boast to his devotees that he had just been converting a duke and peer, who, without his protection, would have been inevitably damned. The dying man might say: "By what right, you college excrement, do you intrude yourself on me in my dying moments? Was I ever seen to go to your cells when any of you had the gangrene or fistula, and were about to return your gross and unwieldy bodies to the earth? Has God granted your soul any rights over mine? Do I require a preceptor at the age of seventy? Do you carry the keys of paradise at your girdle? You dare to call yourself an ambassador of God: show me your patent. And if you have none, let me die in peace. No Benedictine, Chartreux, or Premonstrant comes to disturb my dying moments; they have no wish to erect a trophy to their pride upon the bed of our last agony; they remain peacefully in their cells; do you rest quietly in yours; there can be nothing in common between you and me." A comic circumstance occurred on a truly mournful occasion, when an English Jesuit, of the name of Routh, eagerly strove to possess himself of the last hour of the great Montesquieu. "He came," he said, "to bring back that virtuous soul to religion;" as if Montesquieu had not known what religion is better than a Routh; as if it had been the will of God that Montesquieu should think like a Routh! He was driven out of the chamber, and went all over Paris exclaiming, "I have converted that celebrated man; I prevailed upon him to throw his 'Persian Letters' and his 'Spirit of Laws' into the fire." Care was taken to print the narrative of the conversion of President Montesquieu by the reverend father Routh, in the libel entitled "The Anti-Philosophic Dictionary."* — *Voltaire*.

*We have already observed, that no one ventured to drive him away; he attended at the instant of the death of Montesquieu to steal his papers: in this he was prevented; but he took his revenge on the wine, and was at length carried away dead drunk to his convent.—*French Ed.*

Lectures and Meetings.

JOHN R. CHARLESWORTH'S lecture appointments are:

Selma, Cal. Mar. 1-3	Tucson, Ariz. Mar. 23-26
Tulare, " " 4, 5	Trinidad, Col. " 30, 31
Fresno, " " 6, 7	" " April 1, 2
El Monte, " " 9	Canon City, " " 5, 6
Savannah, " " 10, 11	Denver, " " 8, 9
Santa Ana, " " 12	Boulder, " " 10-12
Orange, " " 13, 14	Ellsworth, Kan. " 18-20
Escondido, " " 15-19	

MR. FRANKLIN STEINER will start on a lecture trip East the middle of March. His appointments, so far as settled upon, are:

Des Moines, Ia. Mar. 5	Chicago, Ill. Mar. 26
Pella, " " 12	Springfield, " " 27
Marcus, " " 15-18	Lynchfield, " " 28, 29
Clinton, " " 20-22	Cincinnati, O. April 2

He is open for engagements on his return, in Michigan, Illinois, Indiana, and Iowa.

S. P. PUTNAM'S lecture appointments:

Savannah, Ga. Mar. 1, 2	Ft. Fairfield, Me. Mar. 24, 31
Jacksonville, Fla. " 4, 5	Montreal, April 2, 9
Indian River, " " 7, 13	Boston, " " 16
Ocala, " " 18, 19	Cincinnati, Ill. " 23

At the Newark Liberal League, 177 Halsey street, corner of Market, Sunday afternoon, March 5th, at 3 o'clock, Thaddeus B. Wakeman, of New York, will lecture on "What the World Owes to Charles Darwin."

PROF. W. S. BELL'S address is 312 State street, Chicago, Ill., in care of Wilson's bookstore. He will answer calls to lecture, and take the names of subscribers to THE TRUTH SEEKER.

Letters of Friends.

A Friend Interested, Studious, and Helpful.

MERIDEN, CONN., Jan. 29, 1893.

MR. EDITOR: I received your books OK. They are just the thing for people to read that uses a little common sense. I am a believer in Spiritualism, but no Spiritualist because I do not think I am good or perfect enough, but I am trying to do the best I can.

Well, I have said enough, so I will send for three more books. I did not notice them when I sent before or I should have sent in that order. EDWARD M. RADER.

Christians Who Read This Book Will Leave Their Courses.

ANTRIM, N. H., Jan. 29, 1893.

MR. EDITOR: I have received the Bible Picture Book all right, and it is just what the good Christians should have and read. Then, if there was one particle of shame in them they would turn their attention to something different from what they all practice. For, as one of their tribe said, when he was arraigned before a court for bad conduct with the women of his church, they all do it more or less; and he told the truth and shamed the devil for having one of his children tell the truth about the gang. I distribute all of my papers around, and show the fine passages of their blessed book to them whenever I get a chance. But they do not like to take the same medicine that they want other people to swallow.

Respectfully yours, H. B. RALEIGH.

Matter Did Not Exhibit Mind.

CLARKSVILLE, IA., Feb. 9, 1893.

MR. EDITOR: I desire to thank you and others, including Mr. Anderson, for the many excellent articles on the subject of evolution, and desire to say a few words in reply to Mr. Anderson's letter in THE TRUTH SEEKER of February 4th. In his former letter of inquiry he is not satisfied because in some particulars there remains to be given a solution that has not been reached. What of that? Does it invalidate the overwhelming mass of testimony to the truth of evolution? What a sweeping declaration Mr. Anderson makes when declaring "that what you have written does not in any degree whatever tend to disprove the existence of an intelligence coeval with matter;" and proceeds, "It seems absurd to think of an unintelligent ocean of matter moving from cycle to cycle and all of this without thought." But does Mr. Anderson show its opposite? Does he show in what manner it is demonstrated that matter in its primary condition evinces intelligence or thought? It is true it yields obedience to mechanical and chemical law, but so far as we know or can apprehend thought, it results from highly organized matter as exhibited on this earth and nowhere else. Thought is an effect and found only in connection with living things. To be told that gravity or mechanics or chemistry is thought in my opinion is absurd. No one will dispute with Mr. Anderson or Raymond that evolution can be set forth with or without affirming or denying divine agency, but the whole implication of evolution forbids and denies any such agency. Certainly Mr. Darwin did not call in the aid of a divine agency or thought, but rather says that life, such as it is and has been, is the result of conditions. "That evolution surely does not controvert the idea of a superintending intelligence." Mr. Anderson ought to have the benefit of his opinion. But the fact is, when one undertakes to account for the way things act in the universe by investing them with intelligent power superior to and distinct from things acted on he is transcending all knowledge and trampling on all deductions of science. Concluding, Mr. Anderson says, "He does not like dynamic." Why not?—perhaps for the same reason the devil is said not to like holy water.

With very much respect I remain,

E. FOWLE.

It Is Time to Rise.

MUKILTEO, WASH., Jan. 15, 1893.

MR. EDITOR: I believe the cause for

which you are working has no superlative. Surely, what could be more worthy than an act to promote liberty, and further the idea of progression and civilization?

I take pleasure in expressing my sympathy for you, especially in your efforts to have the World's Fair open on Sunday.

Now that the government has usurped its power, violated the Constitution, and dictated to the people of Illinois how they shall spend their Sundays, as shown by their decision regulating the closing of the World's Fair on Sunday; and all this in the face of the best wishes of the enlightened people of the whole country, it follows that it is the duty of every person who loves liberty and country to rise up and protest against such indignities perpetrated against their freedom at the hands of our government officials who are so timid as to allow themselves to be controlled by bigots who revel in superstition, and who take delight and find comfort in following in the footsteps of their barbarian ancestors.

We would further say that a man could do the laboring man, who has no other day than Sunday for study and recreation, no greater injury than to use his vote or influence in such a manner as would deprive him of the benefits to be derived from this wonderful entertainment and series of grand object-lessons afforded by the World's Fair.

For my part I am doing all in my power to help you along in your task, having sent Mr. Putnam a small sum of money, and now am getting subscribers to a petition to Congress praying that the World's Fair shall be opened on Sunday. Our town is but a small place, but I have succeeded in getting the names of almost everyone whom I have asked, including even many church-members.

You will please find inclosed money order for \$4, for which please renew my subscription to THE TRUTH SEEKER, and also send me a copy of the "Free-thinkers' Pictorial Text-Book" in boards. I also wish my name enrolled as a member of the "Freethought Federation of America," for it is through this that I expect grand results. Hoping that success will crown our efforts, I am,

Yours for truth, PETER GRAVELLE.

Some Deep-delving Theories.

MINNEAPOLIS, MINN., Feb. 8, 1893.

MR. EDITOR: In your essays on astronomy and design, you seem to base your argument on the time it has taken for our globe to arrive at its present condition upon the assumption that at first it was in a red-hot molten condition, and that it required millions of years to cool it and form a crust before it became in a fit condition for life. At which time most certainly there could be no life upon it. The assumption is a myth to begin with. All that can be said on the subject must be speculation, and no positive knowledge can be obtained by such method of argument.

The Darwinian theory of the origin of species is of the same method of reasoning, requiring untold ages of time to accomplish the feat of changing one species to that of another, with no beginning for primal life, nor no ending of time for its accomplishment.

Why not abandon all theoretical methods of reasoning, since the facts show that no positive knowledge or proof on any subject whatever can be obtained by it, that will be satisfactory to all, and adopt Newton's method by taking some actual phenomena of nature, which she has actually produced, and manifested the operation to our senses, as her ways are uniform and abiding, and the way she produces one thing must be the way she produces all things?

All things are alive when in their native condition. By induction primal matter must be alive, and is composed of only a very few substances in masses, being indestructible and of definite character. Nature, by the law of generation in combining them, shows that they are of the nature of characters, and that in combining, it is only synthesizing subjects the same as the printer does from masses of characters of type, which principle is obtained from nature.

We call the combining process growing. We know that all things on the earth grow

when they are alive, and are the product of only a few characters, called elements. Nature's laws being universal, why not all things in nature grow, and a product of a very few primal characters? Which, from their nature, character, and power, and being alive and definite, constitute them cause, law, and all the power there is in the universe to run it, and the entire individual machinery belonging to it.

The behavior of our elements suggests to chemistry that themselves are compounds, even when they are deprived of such material as life, electricity, magnetism, temperature, etc., which are always known to exist in them when in a living organism (machine), and they always display their nature, their character, energy, force, motion, and sufficient power to run all machines known—each machine generating and controlling its own power in the general economy of the whole down to the crystal, the cell, and atom.

In all the elements, both primal and those belonging to our globe and its products, as there is nothing else in the universe, no one, to my knowledge, has ever claimed that of or in themselves there was any intelligence or knowledge to be discovered except in the products of the animal kingdom, which are synthesized subjects a long way off from original characters. In combining our elements, chemistry informs us that they are always constant and consistent in their likes and hates, thus showing their nature and character. The product of their combination is a sequence of their combination. Things have got to be what they are, and there is no help for it. Fate is stamped upon all things. No design in nature is possible, for the reason that the elements of nature alone are the cause and the law governing the universe and all things in it, and they in their native condition are insensate. Believe me,

Yours, etc., GEO. DAVIS.

What Spirits Actually Do.

CAMP ALAMO, LOWER CALIFORNIA, MEX., Jan. 13, 1893.

MR. EDITOR: I read in the next to the last issue the article by Mr. C. Severance on Spiritualism. I discover in the long array of misrepresentations one patent truth, and that is, that the truth is not injured by opposition.

One would be led to think from his representations of Spiritualism that a spirit never had been known to announce his or her departure from the body to friends previous to the news reaching the friends by mail or telegram. Now, there is a medium within arm's-length of me this moment who, while on a prospecting trip in Arizona, was informed by his spirit-mother of her demise in Ohio. He had had no correspondence with any of the family for a long time, and was not expecting the event, hence he could not have improvised it in his mind. The intelligence came with such force that he gave up prospecting and proceeded at once to Prescott, where he was told there was a letter awaiting him from one of the family, and that report corresponded in date with the spirit message.

When I resided in Riverside, Cal., I was personally acquainted with a Mrs. Caleph, who was informed of the demise of her mother by the freed spirit at the same hour that it occurred in Minnesota, as she was informed later on by telegram.

I also knew a Mr. Heap, of San Bernardino, who was informed of the departure from earth-life of his father in England—what day a letter would arrive giving the news and all the particulars concerning his father's death. One item which no one would be very likely to conjure up in his mind was that the other heirs to the estate would manage to get in possession of all of the estate and prevent him from getting any of it. All the facts narrated by the spirit-father were found true to the letter, unwelcome as they were.

These three persons I am well acquainted with, and their veracity is at par with all who know them.

Besides, anyone who reads the Spiritualist papers can see recorded every week instances where spirits relate all sorts of facts known to no one on earth at the time.

Mr. Severance's article shows conclusively all the way through that he is not familiar

with spirit manifestations of any phase.

He calls spirit phenomena supernatural. Now, I will give a handsome reward to any one of unquestionable veracity who ever heard a veteran Spiritualist speak of the phenomena as supernatural.

It is amusing and disgusting to see those who never attended a séance in their lives attempt to inform the public how spirit phenomena are produced, assume to know all about it, and those who have witnessed phenomena hundreds of times, although they number millions of the best minds, are wholly incapable of judging what they see and hear.

It is the privilege of all who wish, to judge at long range and misrepresent even to the degree of being ridiculous; but we would think there is more wisdom in first investigating a subject before attempting to instruct the world at large on it.

As ever, for truth,

N. A. PICKENS, M.D.

No God Cares for Man.

BELVIDERE, ILL., Feb. 6, 1893.

MR. EDITOR: It is well sometimes for a man to try to comprehend, or at least to make some feeble attempt to grasp, some idea about the immensity of space if for no other purpose than to teach him humility, his utter insignificance, and to disabuse his mind of that conceited notion that nature or any higher power ever bends to his self-esteem, his wishes, or his whims, or takes the least notice of him or his affairs whatever. For the purpose of knocking every particle of superfluous self-importance out of each of us let us consider some of the truths of astronomy. We are told by investigators of that science that the star called Sirius is that much larger than this earth that if its inhabitants (if there are any) are as large in proportion to that star as we are to this earth, this earth would only be to them about the size of a common apple; that if this earth was to fall on that star at the feet of one of its inhabitants he might look around in surprise and wonder who threw that stone at him. If he picked it up he might remark how cold it felt at each end and how damp it was on two of its sides; by putting on his spectacles he might notice a little roughness on the skin where the Rocky mountains and Alps are located; with his thumb he would unconsciously wipe out of existence the cities of Chicago, New York, and London. By means of these comparisons we get some notion of the utter insignificance of our planet when compared with countless millions of others that are floating in the immeasurable immensity of space.

To go further, let us try to catch a faint idea of the supposed creator of all the starry host. We have oftentimes been informed that he is omnipresent—that is, his person is boundless—in other words, he fills all space, but as it is impossible to comprehend all space we will only try to imagine his size to be that large that his eye alone is so vast that by placing to it a microscope of a million times greater power than any we possess and looking through it he could but barely discern this mighty Sirius. And yet infinite space is so vast that a million such deities might wander about it forever and never meet each other.

Now, if we were to look into a large room which had been thoroughly cleansed and from which every article of furniture had been removed we would feel justified in saying that there was nothing in it. In like manner it would seem that this great deity (to whom in size the greatest star would be but an invisible speck) would also be justified in saying that there was nothing in existence. To him moving through space with not a star visible to the eye it would still appear necessary to say, "Let there be light." Indeed, it would seem to the eye of deity in looking over the boundless fields of space that no natural law or even nature itself could be in existence. For where could a finger be put on such things as light, heat, force, or the laws of attraction, or in fact any possible law of nature? By reflecting on this subject of unfathomable space, and the immensity of the omnipotent being that is supposed to fill it, our minds irresistibly revolt at the thought and we find it impossible to divest ourselves of the impres-

sion that there has been a great mistake made about it. How can an intelligent being of such magnitude exist? And if he did, how could he possibly take any notice of man when it seems impossible that he could take any cognizance of even such mighty orbs as Sirius? If such a being exists, what mammoth gall and impertinence a man must be possessed of who claims to know anything about him. And yet there are such men. Their most ridiculous pretense we can only attribute to egotism, ignorance, knavery. It may be asked, what profit is it for us to thus endeavor to grasp at that which is impossible for us to comprehend? Simply for the reason that we are constantly advised to seek and know this infinit being. By making the attempt we learn the uselessness of the advice. And also to show us that by grasping at a God so large as to be useless we lose our grip of some smaller ones that might have been of more utility. Oh, yes! a lesson we can learn by thus allowing our minds to dwell on this great subject of infinit space and the assertion of an infinit God. By balancing the *pros* and *cons* we are compelled to cry, "Oh, this great God is far too big for us; a smaller one would suit our wants and wishes better. Then, O ye clergymen! do tell, have ye a smaller God to give us?"

Hoping that some useful, loving one will soon be found, I remain,

Yours, a truth seeker,

ROBERT SWAIT.

Judicial Decisions Usurping Our Rights.

VAN BUREN, ARK, Feb. 15, 1893.

MR. EDITOR: How plain it is that the decision delivered Feb. 29, 1892, of the United States Supreme Court, making this a religious nation, has ignored the plain words of the Constitution and the maxims of the patriotic framers of the Constitution and our republican form of government.

Before the late war such men as Dallas, Taney, Wright, Clay, Cass, Webster, and a host of others thought the Constitution should be in the reach of every freeman; that it ought to be a text-book in our schools and colleges, and be found in the cabins of the poor as well as in the mansions of the rich; and upon this depended the safety and perpetuity of our freedom; and to this end the Senate of the United States had printed tens of thousands of copies of the Constitution for free delivery, edited and prepared by W. Hickey.

I have the sixth edition before me, and after the dedication of the people, the Congress, the president, and the Supreme Court of the United States, I find these words: "The Constitution in its words is plain and intelligible and is meant for the homebred, unsophisticated understanding of our fellow-citizens. The people alone are the absolute owners and movers of such sovereignty as human beings can claim to exercise—subject to the eternal and unchangeable rules of justice, of truth, and good faith." The moral law is out of its reach, sovereignty cannot violate that and be more justified than the humblest individual. And Thomas Jefferson, at his second inaugural address, said: "In matters of religion I have considered that its free exercise is placed by the Constitution independent of the powers of the general government." This is what the court ought to have said, "That Congress could not prohibit the free exercise of religion." But they went back to the commission of Ferdinand and Isabella, taking us back to the times of the horrid Inquisition, and the bigoted and intolerant colonial times, when they burnt witches and hanged Quakers. By this they have tried to make the Constitution sophistical, and stultified it, taking it out of the range of their fellow-citizens. For all of which I fully believe they should be impeached; and in former times I believe they would have been. The president-elect ought to recommend it in his inaugural.

HENRY SHIBLEY.

Spiritualism Again.

LOS ANGELES, CAL., Feb. 15, 1893.

MR. EDITOR: In touching the subject of Spiritualism again, I would say to A. H. Frank that I did not use the words he

quotes to my credit—that I was a Spiritualist only from having been reared by Spiritualist parents. My mind was influenced by them and their positive convictions, the same as it would have been against Spiritualism had they been somatists and used their influence in that direction; but the varied phenomena, of which I have seen much, led me to believe in Spiritualism until reason, observation, and experience forced me to disbelieve that said phenomena were produced by the spirits of dead mortals. I distinctly said I had had years of experience with spirit mediums, and yet A. H. Frank says, "not having investigated the evidences of Spiritualism, my belief had no foundation to rest on." I have seen many of the best and most noted mediums between Boston and San Francisco, and never failed when floating around the country, to attend a Spiritualist séance or have a private interview with some medium, when I had a dollar in my pocket. I have seen all the phenomena Mr. Frank refers to, and once had the privilege of embracing the fair but firm form of a "materialized" female spirit, whose breath from the other shore indicated garlies for supper, or a bad case of indigestion. No, I have not risen to deny the existence of phenomena, but to state a disbelief in the causes claimed for the effects; for I hold that the free expression of individual opinion is the equal right of the doubter as well as the believer. The immortality of the soul—that is, the vital force that animates the body, has ever been an open question, and is such to-day; for all men are not Spiritualists, nor believers through faith in the continuity of consciousness. When the whole world is convinced one way or the other, then doubt and discussion will cease, and not before.

It is a favorite style of discussion with Spiritualists to bring in the weight of great names, and Hare, Crookes, Wallace, Zöllner, etc., have been utilized so often for that purpose they have become what is termed in vulgar parlance, chestnuts. All great men—great only in comparison—have their weaknesses, and the belief in Spiritualism may be theirs for aught I know to the contrary. However, if the names of great men are arguments the other side might introduce a few, like Bradlaugh, Büchner, Huxley, Ingersoll, etc. But the question would not then be settled, so great names should not come between the conflict of facts, which must ultimately reveal the living truth. I much doubt whether the time will ever come when a dying man will depart any different than did Voltaire, by "a leap in the dark;" for absolute knowledge of another world and another life has never been demonstrated; and faith plays an important part even in Spiritualism. All the Spiritualists I ever knew were continually running after tests, and presumably to bolster up their belief; for convictions seem to weaken in many cases, as a Methodist backslides when he gets out of the influences that roused his emotional insanity and made of him a convert. Spiritualists do not see spirits nor a spirit world, consequently they believe in them and it, through faith, engendered by phenomena that work upon the five senses. What a "spirit" is composed of or a spirit world, no Spiritualist can tell, though they talk learnedly of "sublimated matter" that is indestructible, being a different kind, if so, than the matter that composes our physical bodies. Then back of this sublimated matter is something else, they tell us, and that is the "soul," which animates the spirit body and is utterly invisible in the spirit world, as it was when occupying a body of flesh and blood in this one. Asked to define the composition of the soul, and they wisely declare it to be a "principle," and there they stop and leave us with a word that conveys no meaning to the senses, for back of "sublimated matter" even the imagination cannot go without running into nothing, and nothing is a very poor composition for a soul that thinks, moves, and inherits consciousness. "Gross and tangible matter" is a term much used by the spiritual-minded, and many of these people with lofty conceptions of a soul and its destiny really profess to despise the body that nature has here given them and

think eternal, unalloyed happiness will eventually be attained by passing into a spiritual body that shall constantly become more and more eternal, until somewhere out in the limits of space, far, far from this ball of earth, their little cup of joy will bubble over, and what there is left of them will go on "progressing" until the end of time and a while after. This is Spiritualism, and it is proved by "phenomena that cannot be explained on any other basis than that of spirit communion," we are told.

Well, I once believed this nonsense of life eternal, of consciousness everlasting in an ethereal body like unto, in shape, the one I now feed and clothe; but reason has rejected it as too improbable for belief, and now I not only think, but expect, that consciousness will expire with the body that made its existence possible.

It is said that one can be too skeptical as well as too credulous, but credulity has always led the human race into error, and has ever predominated over skepticism. Spiritualism opens up a fine field for credulity, and Spiritualists are, as a rule, just as credulous as a Catholic devotee, each swallowing about the same amount of nonsense, only of different kinds. Catholics believe in devils, and Spiritualists in obsessing spirits, and I once knew a very intelligent woman, on subjects pertaining to this world, who used to burn coffee to drive out from the house "dark spirits." And she would use language more violent than complimentary when holding audible but one-sided conversation with them, as she often did. Her nervous system was in a disordered state from excesses not spiritual, and it required little to bring on hysteric conditions, when dark spirits were considered the cause. The nervous system is, as everybody knows, a most delicate and complicated affair, and I do not believe that a single case of so-called obsession ever occurred to a person whose nervous system was in every way sound and healthy. Some of the worst physical wrecks I have ever met were spirit mediums, and when hysterics and epileptic fits are considered desirable I should say mediumship would be.

P. B. Randolph, the noted author and erratic genius whose name was once most prominent in the movement of Spiritualism, left these words on record when his mind was in the zenith of its power, and long before he ended his own existence: "I turn with loathing and horror from the bare recollection, even, of my mediumship."

Whatever mediumship is, one thing is certain, the mind is seldom in a normal or healthy condition, and to follow that vocation is to be unfitted for any other. Erratic, discordant, inharmonious, and unsettled is the state of mind that attends mediumship, and if "mediumship as a revelative power is worthless," as Randolph declared, it is hardly worth the penalty to be a medium. Mr. Frank asks, "How are plants, minerals, birds, and small animals brought long distances and into a closed room?" I do not know. But for a hazardous guess should say, in your mind—same as Noah brought the animals for the ark. But I will call up P. B. Randolph, who was once a medium. His written words are these: "Jugglery has been so systematized in these days that not more than one so-called physical manifestation in fifty is to be relied on for what they purport to be." Moral: Do not believe too readily or too much.

While ready to admit that phenomena are produced and do occur that I cannot explain, some one else may later on, so I see no necessity to pronounce judgment at once by saying, "Spirits do it." It is said that "by the aid of concave mirrors a figure can be projected upon the air so perfectly that one would swear it was a real person standing there and not an image." Moral No. 2: Do not swear too soon.

I will now ask Mr. Frank a question. On July 14, 1884, a young lady was hypnotized in Paris and told: "On Jan. 1, 1885, at 10 A.M., you will see me. I shall come to wish you a Happy New Year. After that is done I shall immediately disappear." On New Year's day these two persons were separated by many miles

and no other person knew anything of this hypnotic arrangement; still she told several persons that this party knocked at her door that day, came into the room, wished her a Happy New Year, and to her surprise disappeared. Query: Was she the victim of an illusion of the senses or did she see what Spiritualists would call a ghost?

When a boy I had the cold chills of fear run over me many times from reading Robert Dale Owen's "Footfalls on the Boundary of Another World," but to-day I believe those terrifying tales, when true, to have been founded on illusions of the senses, produced in what manner I do not know; and all the ghosts that ever haunted the imagination of mortal man I believe to have been the product of his own disordered or hypnotized brain. Unconscious hypnotism, at a distance from the operator, without previous agreement, is an established fact, and when we consider the multiplicity of forces at work of which we know little and understand less, it is not necessary to create an imaginary world peopled with spooks to account for the mysterious or the seemingly marvelous. To place a spirit, unseen and invisible, back of that not clearly understood is genuine nonsense, and credulity should be restrained by those who recognize the value of reason.

Mr. Frank tells us Edison is a medium, and somebody has discovered that Shakspeare was; but it is generally understood that Edison is a Theosophist—whatever that is—and the report of his mediumship needs confirmation. Many Spiritualists seem to consider all men as mentally equal, and where a man towers above his fellows in art, science, or literature, he is a "medium" every time. Ingersoll has been included with "our brother Jesus" among the mediums and I learn that he could never write and speak as he does if not aided by the "invisibles." He is to be congratulated on such able assistance. I have a friend born with the gift of oratory the same as I was born with the faculty of sawing wood, and he recently delivered such a torrent of eloquence in an address prepared for the occasion that a good sister who believes in the "invisibles" rushed up and congratulated him, saying: "You needn't deny it any more. I saw 'em all around you!"

It is an easy matter to claim that Professor Morse had spirit help in the invention of telegraphy, but a little proof is always satisfactory in such cases.

I am ready to believe all inventions and scientific discoveries are due to "spirits" when the existence of spirits is established, and men with no taste or talents for science or inventions are the ones who make the discoveries. Every genius in art, science, or literature has been a product of nature, and spirits have had about as much to do with them as they have in finding Charley Ross or saving the supposed dead from premature burials.

Randolph said that "the agency of the higher class of spirits ceased with the demonstration of human existence beyond the grave, and whatever of lying and boasting followed or follows thereafter, must be set down to the private account either of spiritual or vainglorious or half-demented mediums." I dislike to expose contradictions from a spiritual source, but it seems necessary when too much credit is bestowed on spirits. By the way, spirits, mediums, Spiritualists, and all who *know*, are still disputing among themselves as to the existence of animals in the spirit world; and latest reports showed that they stood just where they did twenty years ago; some affirming with force and fervor that they do, and some asserting with vigor and vehemence that they do not, but are annihilated at death, as God tells us through Solomon.

When they have settled this important question among themselves, I hope they will make renewed and successful efforts to convince the world that the spirit of man goeth upward and liveth forever. Meanwhile, as I wait for the evidence, I must continue to believe that when the vital force which animates our bodies of flesh and blood is extinct, mental activity will cease forever, and consciousness depart as mysteriously as it came.

C. SEVERANCE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Flowers in Winter.

O pinks and roses fair and gay,
How bright you smile this winter day!
Violets too, of azure hue,
Look up, as if they almost knew
Their fragrance sweet would cheer and grace
The very lowliest dwelling-place.

O daisies modest as the spring,
What good and gracious thoughts you bring!
And hyacinths and lily-bells,
You breathe of springtime's grassy dells,
When soft and warm the sun will shine
And lift to life the flower and vine.

Nestled within your bed of green,
So beautiful in lustrous sheen,
O flowers with palpitating life,
With joys complete and blessings rife,
You chase all cares and griefs away
And winter clothe with charms of May.

Still bud and bloom, O flowers bright,
Like thoughts of infants, pure and white!
In hearts and homes both far and near
Leave thy glad brightness and good cheer;
Thy thousand tongues with word and smile
Shall many weary hours beguile.

SUSAN H. WIXON.

What Is Patriotism?

Very few of us are willing to agree with the Frenchman who said, "Patriotism is the last refuge of a scoundrel," but it is beginning to dawn upon us that the term is far too often misapplied. So often now we hear men who gave their services to their country in the war branded as unpatriotic by men who stayed at home. Why? Because the critic oversteps the boundary of common sense and refuses to recognize the difference between patriotism and fanaticism.

If that sort of patriotism had existed among our forefathers in 1776 monarchical government could not have been surpassed and republican government must never have been given life by the Anglo-Saxons of America. Patriotism is the noblest of man's social attributes, but this is not patriotism but rank prejudice, and is at least un-American. Where we find that inestimable quality degraded to the common level of unauthorized exaggeration and petty prejudice we feel obliged to protest against such wanton use and abuse of the term.

England has better ships than we; France grander and nobler works of art, but is it unpatriotic to recognize the superiority of any country in any manner over ourselves? We protest we are freer than any other country, but Pinkerton hirelings are still maintained; equal in culture and in refinement, but our internal troubles contradict and dispute the statement.

If Americans are so loyal to their religion and country as to refuse opening the World's Fair on Sunday, why should they not maintain the rights of each and every citizen? We look back with horror on the bloody deeds of the Dark Ages, but what can be said in honor of a country that permitted a negro citizen unprotected, untried, and unconvicted to be burnt—all this in liberal, civilized America? Can any term too strongly attack such acts in a Christian land?

Before we pose as a grand success in the republican form of government and thereby render ourselves the laughing-stock of monarchical Europe, let us render ourselves safe from the critic. Let us make a repetition of such affairs as the Homestead riot, the New Orleans lynching, and the recent disgusting atrocity in Paris, Tex., impossible. National pride must not descend to the level of local infatuation!

Let every man honor the flag that has given him life and liberty, home and happiness. Let him ever feel grateful to the men who made, defended, and increased his country. Let him stand ready to shoulder his musket, draw his sword, or freely lay his best services on the altar of his country's need. Such a man as this is a patriot deserving of all praise, a worthy exponent of the grandest sort of patriotism.

Let us think deeply, do much for the bettering of our country, and say little. Let us not condemn every man who knows a little more than we, be he American or foreigner, as an infidel and traitor, irreverent and unpatriotic. Much must be done, and very soon, to restore our country to its old standing as "the land of the free."

Finally, giving our best to our country and to the world, each doing his or her share, none shirking, traitors shall cease to exist. When we have given our best services let us leave it to posterity to define Patriotism.

In concluding such an article it may be well to add that this composition was drawn forth by a hotly discussed question on the merits and superiority of America and Americanisms over the rest of the world, and the writer has tried to answer the contending points.

F. S.

Legend—Continued.

"Oh, what a fearful winter," said Ravy, as he came in with \$2 for the children. Seth caressed, and held him close to the small fire. "Frosty nights shall never find you in the tree again; but when the sweetbrier blooms, 'whose scent could wake the dead,' we will inhale her breath there, early in the morning, while the balmy breeze bathes our heated brows."

I hear a great deal about charity. The beloved mayor and the public are disposed to be kind and generous, but the deathly clutch of the church keeps me hungry and emaciated. They even say that Ravy is a member of the high church, and that I must go there for flour, and not "cast a slur" on so holy a congregation. I went humbly to the elect for provisions, and they drove me back to Ravy.

"Roast and eat the little fiend," they said, "I prefer him, even if he is a devil, to the one who made him. What influence had the clergy to help the freezing and starving poor, until the mayor aroused pity and piety enough (or something better) to prevent a famine? Christian intrigue reveals the working and wreathing of vipers which cluster around the pedestal of the statue of Mammon—the god of this world—whose Christian piety is the poisonous breath which exhales from the den of the cockatrice.

These Mammon-worshippers, wrapped in fur, meet you as you freeze along the street, refusing the well-known, industrious poor a little money. Oh, God, are such beings saints, future angels, or are they hyenas, crocodiles, hypocrites? Gold and jewels nestle in the partly finished world; the moral of saints are loathsome in decay, instead of unfolding slowly a great and lovely principle. "Orthodox angels, come not near us," said Seth. They say we are apes, great in feeling, but without mental exercise; they can do anything but stoop, as Felix in "Faust" might have said or intimated. Kelso tells us to follow nature, which would cause our hearts to be very hard and depraved sometimes. "Oh, have mercy," said the archbishop, coming in; "shall I help you from my little store?" "Have mercy yourself," Seth answered. "The clergy are dying of fatigue. Do you care? Your great machine is beautiful. Does that comfort the fainting heart? One jewel from the zone of a madonna would support a poor family for a winter."

"And now," added Seth, "to shut the gates of the Fair, a fierce bomb is thrown among us by religion. New heavens and hells are constructed, so that holiness can live like the angels. Swedenborg remarks that God gives them their board and lodging gratis, surrounded with stained glass and things.

"God and his universe have not done much more than a gorilla village, where the one that snatches the most plunder is the greatest man.

"Even the savage who builds the finest hut expects, of course, to share it with his neighbors." Said Seth: "If it was not for Mammon I should receive enough for my work to buy me an overcoat.

"I have lived purely on the edge of another sphere, nature or no nature. I do not think self-indulgence brings happiness. A stern duty always carries a fragrant sense of beauty in its breast. Death is the highest point of life. Are you dying?"

Borrow Montaigne's pillow of flowers. Its name is not 'fear.' Your life has been holy." Seth raised his lustrous eyes; his marble brow became paler. "O death where is thy sting, O grave where is thy victory? Christ cannot improve and save us. We must do it ourselves."

Lexington, Ky.

ALHAZA.

Chats With Correspondents.

J. B. M.—Keep to the right as the law directs. That is sufficient.

WM. L. P.—"Cliff Dwellers" received. It is very interesting, and will soon appear. Thanks.

EDNA H.—You have the true poetic gift. Your poem will appear soon. The sentiment is fine.

U. J.—"The Queen" is good, but you can do better than that. No time to write, am always in a hurry.

G. J. R.—All you send to the Corner is good. The interesting bit of history will appear soon. Many thanks for your kindness.

JOHNNY B.—Try to live so that you would not be ashamed for anyone to see all your motives as well as acts, and do as nearly right as possible.

SALLY G.—You ask if he can be a true friend who pictures your faults in company, thus holding you up to ridicule. We should not so regard one. Have little to do with such a person.

GERALDINE AND PORTIA B.—Thank you for the beautiful dolly. It is lovely, and we shall always remember the dear little fingers that embroidered it so finely. The drawn work is done elegantly.

E. DOS S.—Thanks for Port-of-Spain Gazette, in which we note your embarkation in business. We wish you great success and prosperity, and hope you will continue to remember our Corner, where you are always welcome.

MARY A. L.—You should try to control such an unfortunate temper, not have it control you. Next time you get so angry as to "kick the table over," run and look at the reflection of yourself in the mirror, and see what you think of the representation.

Correspondence.

PAULINA, ORE., Jan. 30, 1893.

DEAR MISS WIXON: I thought I would write to the Corner. I am a boy eleven years old. My father takes THE TRUTH SEEKER and I like to read the Corner. I live on a farm, and go to school in the summer. We have a good teacher and like him very much. I guess I will close, wishing good luck to THE TRUTH SEEKER.

Yours truly, OTTO HARDISTY.

SELLWOOD, ORE., Feb. 1, 1893.

DEAR MISS WIXON: I thought that as it was near recess, and as I had my work done, I would write to you. This is my first letter to the Children's Corner. My father takes THE TRUTH SEEKER, and I like to read the Corner. My name is Roy Yount, and I am eleven years old. I have a little brother whose name is Frankie Yount. I will close, hoping to see this in print. I remain, Your friend,

ROY YOUNT.

[A very good letter for the first, and may it not be the last from our new friend.—Ed. C. C.]

SAN JACINTO, CAL., Feb. 2, 1893.

DEAR MISS WIXON: This is my first letter to the Children's Corner. It is a pleasure to me to read the letters of this Corner. We have been taking THE TRUTH SEEKER for about three years. It has been raining here for the last three days; but is quite pleasant to-day. The snow in the mountains is very beautiful. We live about thirty miles from Strawberry valley, which is a large summer resort. This valley is about six thousand feet above sea level, among the pine trees of the San Jacinto mountains. We have a Dunkard church here. I go almost every Sunday; but not for religion. I would like for some of the Liberal readers of this Corner to correspond with me. If this letter escapes the wastebasket, I will write again.

Your Liberal friend,

HATTIE L. CLARK.

CAPMUS, KAN., Feb. 8, 1893.

MISS SUSAN H. WIXON, Dear Madam: I will now make my first effort to write to you and the Cornerites. My father has taken THE TRUTH SEEKER ever since I can remember, and I am eighteen years of age. We also have the "Pictorial Text-Book," the Bible Pictures, and pamphlets, the works of Liberalism, too numerous to mention. Well, I am going to school this winter. Our teacher's name is Cora Rice.

She does not belong to the church, but the family she boards with is very pious, and she dare not express her opinion. I lent her a lecture by Helen H. Gardner, entitled "Pulpit, Pew, and Cradle." She saw there were many good points about it. Religion has a lot much of a grasp in this locality in which I live. Well, as this is the first time I have written to the Corner I will write no more for the present.

Yours for truth and liberty,
Geo. C. Smith.

REVERE, MASS., Feb. 6, 1893.

DEAR MISS WIXON: I heard something yesterday that I thought would interest the readers of the Children's Corner.

One of my Catholic playmates told me she was going to have the priest bless her throat to prevent its being sore (and she was going to buy a five-cent package of cough drops to make the blessing more effectual).

Since I wrote to the Corner I have had a double promotion. I study arithmetic, reading, writing, geography, drawing, history, and physiology. I do not like physiology very well.

I received twenty-seven Christmas presents; among them were a large doll, two boxes of stationery, a pink feather fan, two nice books, and a bottle of perfumery.

I am glad you returned from Europe safely. I enjoyed your letters very much.

Mamma and I would like to have you come to Revere some time. It only takes forty minutes, when the cars are on time.

My schoolteacher is a Liberal, and another in the same building is a Catholic. One of my school friends asked me where my teacher went to church, and I told her she did not go anywhere. She said, "Why, it seems so funny not to go to church." She had been brought up to go regularly. Good-bye.

MABEL F. WASHBURN.

[We are always pleased to get a letter from Mabel, the sensible little daughter of the editor of the Boston Investigator, and hope she will write often to the Corner.—Ed. C. C.]

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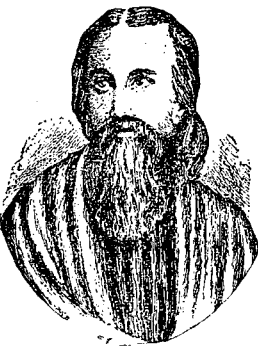
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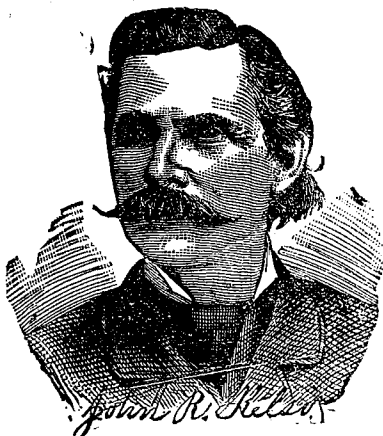
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News of the Week.

MRS. WM. WILBUR, of Rowan, Ia., has been driven insane by a description of hell in a sermon.

THE archbishops and bishops of Brazil have issued a joint letter, emphatic in its tone, in favor of the restoration of the temporal sovereignty of the Holy See.

In opposition to the attempt of Premier Wekerle of Hungary to pass a bill making civil marriage sufficient in law, the bishops have issued manifestoes denouncing the proposed law as contrary to the law of God.

THE choice of Judge Gresham as secretary of state has received the approval both of Democrats and of Republicans. Gresham has ever been a terror to dishonest railroad manipulators. He has been dubbed "the defender of the people." He brooks no dishonesty in politics. He is a Freethinker, and the personal friend of Colonel Ingersoll.

THE passing by the Senate of a bill allowing Russia to extradite political offenders from the United States is exciting censure. John Swinton, for instance, says that the extradition treaty is "the most rascally and abominable ever drawn." It would establish a czar in America, and consign to prison many noble patriots, enemies of despotism.

THE Methodists on applying for space at the Fair learned that they could have but 400 square feet, while the Catholics had been assigned 20,000. The Methodists claim that their application was in before that of the Catholics. They are indignant, and say they probably will not exhibit. They add: "The 20,000 square feet does not represent all the space given to the Catholics. That is for their educational exhibit only. They have space for other shows."

POSTMASTER-GENERAL WANAMAKER made a trial of the pneumatic tube for the transit of mail on the 17th ult. The first object transmitted was a Bible, wrapped in an American flag, with the message: "First use of the first pneumatic postal tube in the United States is to send through it a copy of the holy scripture, the greatest message ever given to the world. Covering the Bible is the American flag, the emblem of Freedom of sixty-five million happy people."

THE latest proclamation of the Holy Congregation of the Propaganda at Rome to the clergy of the United States opens: "The supreme pontiff has many reasons of sadness on account of the distresses which the innumerable endeavors of wicked men are trying to bring upon Christianity, especially in Europe. On the other hand, it is a great consolation to him to see the increase of Catholicism, with God's aid, elsewhere in the world. This is especially true of the great republic, for where, scarcely a century ago, there was hardly a vestige of Catholicity, we see now everywhere the church flourishing."

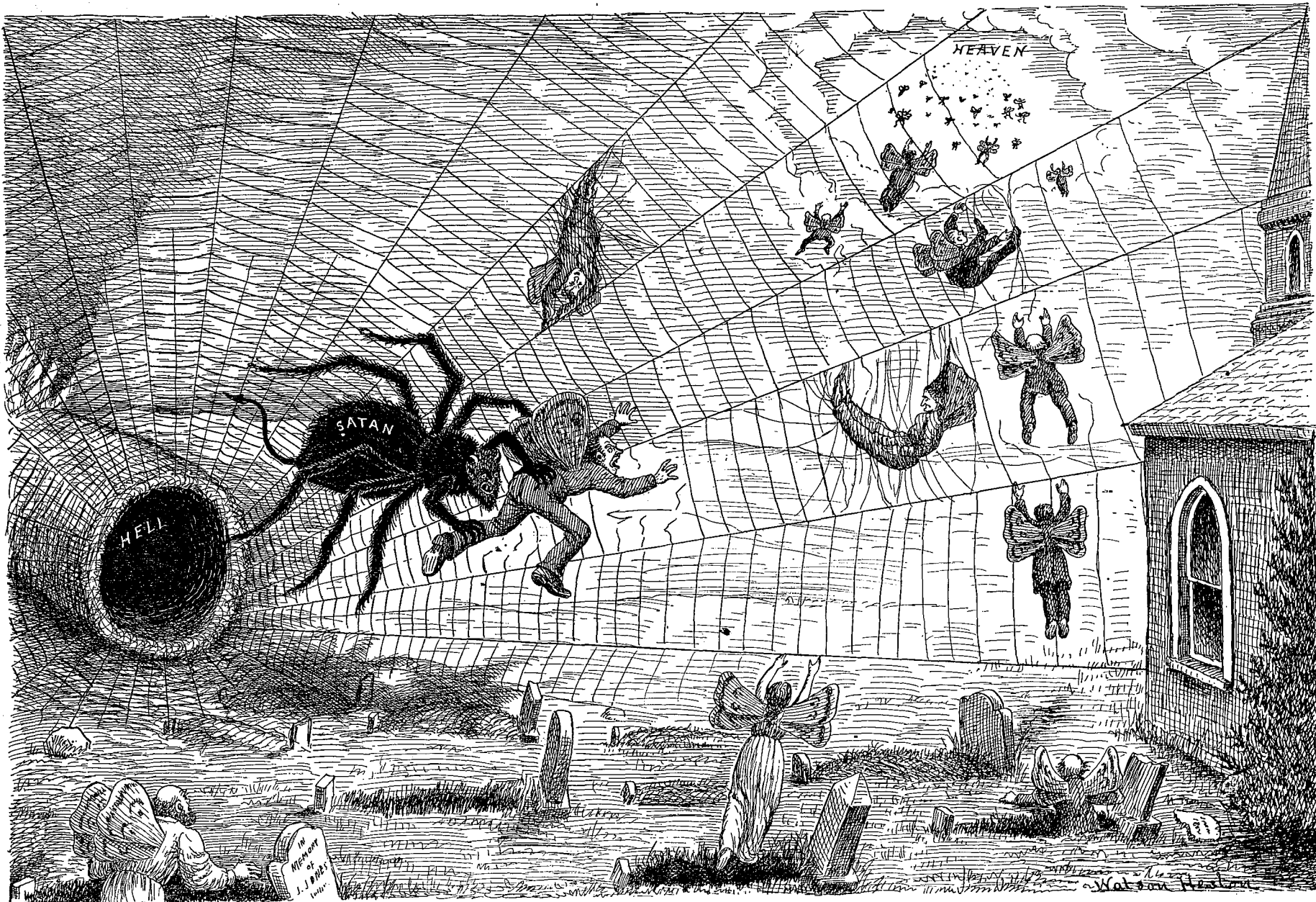
THE annexation of Hawaii is being discussed for and against. The objectors say that it could not be received into the Union as a self-governing state, equal to the other states, but as "a far-away dependency, would have to be ruled by a consul—a strange and dangerous anomaly in our political system, an inexhaustible source of tyranny, profligacy, and corruption, the beginning of radical changes in our free institutions." Again, urge these opposers: "We are told that the Hawaiian islands would be a splendid station for our navy, and give it great facilities in those important waters. Granted. But is it not worth while to consider that if we get such outlying posts for our navy we must build a navy large enough to protect the outlying posts, and that, while we are unassailably strong in our continental home, every far-away possession will be a vulnerable point, an element of weakness?"

AN interesting question recently came up before Justice Dykeman in the supreme court at White Plains, N. Y. Rev. Mr. Daniel S. Toy has been requested by authorities to give some evidence in an important suit. When the minister refused Lawyer A. N. Mayer made an application before Justice Dykeman to compel Mr. Toy to testify. The motion was opposed by Lawyer D. H. Hunt, who said Mr. Toy would not testify because the evidence he had was in the form of a confession and was protected by Matt. xviii, 15, which has been adopted by the Baptist church as a rule of discipline. Judge Dykeman denied the motion of Lawyer Mayer, under section 833 of the code of civil procedure, which says: "A clergyman or other minister of religion shall not be compelled to disclose a confession made to him in his professional character, in the course of discipline enjoined by the rules of practice of the religious body to which he belongs."

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The True Ground of Right and Wrong.

Among the tasks on which science is entering, one of the most vital is that of showing to the people the true ground of morality. It must make clear to the whole of the race, as it has already to some, the true cause why we call certain acts right and others wrong—must distinctly point out the reason for doing right, the source of the feeling of *ought*.

The attempts to do this that have been made by Christians will all be found on examination to be futile. The elucidations essayed by theological writers are on analysis seen to be but random collections of words to which no definite meaning can be attached. The late encyclicals of the pope on the labor question, so lauded as blessed and illuminating deliverances of divine wisdom, are but instances of this sort.

The object of this article is to introduce a short piece of reasoning from our great luminary Herbert Spencer in which he shows that the relations of right and wrong rest not on any of the misty supports which unscientific writers have alleged, but on natural connections of cause and effect. Conduct, he says, is good or bad according as its aggregate results, to self or others, or both, are pleasurable or painful. He dissects, and shows the falsity of, the old notions that wrong is perceived to be wrong by divine revelation, or legal enactment, or inborn intuition.

In exploding the first, the notion of supernatural determination of morals, he chooses as a typical case for his opposition the affirmation of Jonathan Dymond, a Quaker, in his "Principles of Morality:" "The authority of the deity [is] the sole ground of duty, and his communicated will the only ultimate standard of right and wrong."

Coming to the second of the above doctrines which he sets himself to overthrow, to the effect that moral distinctions depend on legal enactment, Mr. Spencer precludes: "Following Plato and Aristotle, who make state enactments the sources of right and wrong, and following Hobbes, who holds that there can be neither justice nor injustice till a regularly constituted coercive power exists to issue and enforce commands, not a few modern thinkers hold that there is no other origin for good and bad in conduct than law." The illustriousness of Hobbes, as a modern writer who, though erring on this one point, on the whole possesses very

great force and value, makes it worth while to give his position in his own words:

"Where no covenant hath preceded, there hath no right been transferred, and every man has right to do everything; and consequently no action can be unjust. But when a covenant is made, then to break it is *unjust*; and the definition of *INJUSTICE* is no other than *the not performance of covenant*. And whatsoever is not unjust is *just*. . . . Therefore, before the names of just and unjust can have place, there must be some coercive power to compel men equally to the performance of their covenants, by the terror of some punishment greater than the benefit they expect by the breach of their covenant" (Leviathan xv).

These two views, along with that of the intuitionists, are satisfyingly shown to be fallacious. The latter part of the reasoning against these views, which moreover introduces what Mr. Spencer considers the true conception, we will present in the original language: "If, by tying its main artery, we stop most of the blood going to a limb, then, for as long as the limb performs its function, those parts which are called into play must be wasted faster than they are repaired; whence eventual disablement. The relation between due receipt of nutritive matters through its arteries and due discharge of its duties by the limb is a part of the physical order. If, instead of cutting off the supply to a particular limb, we bleed the patient largely, so draining away the materials needed for repairing not one limb but all limbs, and not limbs only but viscera, there results both a muscular debility and enfeeblement of the vital functions. Here, again, cause and effect are necessarily related. The mischief that results from great depletion results apart from any divine command, or political enactment, or moral intuition. Now advance a step. Suppose the man to be prevented from taking in enough of the solid and liquid food containing those substances continually abstracted from his blood in repairing his tissues: suppose he has cancer of the esophagus and cannot swallow—what happens? By this indirect depletion, as by direct depletion, he is inevitably made incapable of performing the actions of one in health. In this case, as in the other cases, the connection between cause and effect is one that cannot be established or altered by any authority external to the phenomena themselves. Again, let us say that instead of being stopped after passing his mouth, that which he would swallow is stopped before reaching his mouth; so that day after day he is required to waste his tissues in getting food, and day after day the food he has got to meet this waste he is forcibly prevented from eating. As before, the progress toward death by starvation is inevitable—the connection between acts and effects is independent of any alleged theological or political authority. And similarly if, being forced by the whip to labor, no adequate return in food is supplied to him, there are equally certain evils, equally independent of sacred or secular enactment. Pass now to those actions more commonly thought of as the occasions for rules of conduct. Let us assume the man to be continually robbed of that which was given him in exchange for his labor, and by which he was to make up for nerve-muscular expenditure and renew his powers. No less than before is the connection between conduct and consequence rooted in the constitution of things; unchangeable by state-made law, and not needing establishment by empirical generalization. If the action by which the man is affected is a stage further away from the results, or produces results of a less decisive kind, still we see the same basis for morality in the physical order. Imagine that payment for his services is made partly in bad coin, or that it is delayed beyond the date

agreed upon, or that what he buys to eat is adulterated with innutritive matter. Manifestly, by any of these deeds which we condemn as unjust, and which are punished by law, there is, as before, an interference with the normal adjustment of physiological repair to physiological waste. Nor is it otherwise when we pass to kinds of conduct still more remotely operative. If he is hindered from enforcing his claim, if a bribed judge gives a verdict contrary to evidence, or if a witness swears falsely, have not these deeds, though they affect him more indirectly, the same original cause for their wrongness? Even with actions which work diffused and indefinite mischiefs it is the same. Suppose that the man, instead of being dealt with fraudulently, is calumniated. There is, as before, a hindrance to the carrying on of life-sustaining activities, for the loss of character detrimentally affects his business. Nor is this all. The mental depression caused partially incapacitates him for energetic activity, and perhaps brings on ill-health. So that maliciously or carelessly propagating false statements tends both to diminish his life and to diminish his ability to maintain life. Hence its flagitiousness. Moreover, if we trace to their ultimate ramifications the effects wrought by any of these acts which morality called intuitively reprobates; if we ask what results, not to the individual himself only, but also to his belongings; if we observe how impoverishment hinders the rearing of his children, by entailing underfeeding or inadequate clothing, resulting perhaps in the death of some and the constitutional injury of others—we see that, by the necessary connections of things, these acts, besides tending primarily to lower the life of the individual aggressed upon, tend, secondarily, to lower the lives of all his family, and, thirdly, to lower the life of society at large, which is damaged by whatever damages its units."

Here in the last few lines we have been led to a point slightly different from the main theme, viz., the *interdependence* of society—the truth that what injures one injures all. If Leo XIII. had said in his encyclicals that we must see to it that the workman gets his due, not because of any of the folderol considerations which he did assign, but because the worker if underpaid will remain ignorant and unhealthy, and by his misvoting and contagions injure us—if he had said this his deliverance would have possessed some worth.

The above is but a glimpse of the whole great question of morality. We hope in future issues to do more in exposition of this important subject.

Mohammedanism vs. Christianity.

An attempt to plant Mohammedanism in this country is being made. Mr. Alexander Russell Webb, formerly United States consul at Manila, has embraced that religion, and returned to New York to "establish a Mohammedan paper, to publish books that will educate Americans into a knowledge of Islam as it is, and to organize circles for the study of the Koran and of Islam in general."

In the lands where this religion of Islam, or Mohammedanism, prevails, polygamy is practiced. On this institution Mr. Webb makes some remarks worthy of weighing:

"Polygamy is the idea uppermost in the minds of Americans when Mohammedanism is mentioned. Our American idea of polygamy is got from the Mormons. We think that it means for a man to marry as many wives as he pleases, and that naturally fills us with disgust.

"You must remember, in the first place, that Mohammed found the Arabs marrying as many wives as they chose. He cut down the number so that they could marry one, two, three, or four wives, according to cir-

cumstances. I am not foolish enough to suppose that polygamy could be engrafted upon our system of civilization. But you must know that prostitution does not exist in purely Mohammedan countries. In India, where the English are, the Christian English government sets aside on its official Indian budget each year a certain sum for providing prostitutes for the army. I did not believe this when I first heard it, but I looked into it and found that it was true.

"The harem is not an institution created by Mohammed, nor is the custom of keeping the women in seclusion a part of his system. He taught that women should dress modestly, and this precept has been carried to the extreme through the adopting of an Indian custom. In an Oriental city I lectured before about fifty Mohammedan women. They were separated from me by a screen and I could not see them. I lectured upon the customs of English and American society about women. They could all speak and understand English. As I heard afterward, they were terrified and scandalized by what I told them about the way our women went about the streets. The Mohammedan women are well content, and regard their Western sisters with fully as much pity and horror as their Western sisters have for them. And furthermore, I know that their rights are as well protected as are the rights of our women."

The above is very suggestive. Our system of sexual regulation is thought by many of us the most perfect thing in the world. To these persons of local prejudice and narrow knowledge nothing could be more beneficial than such criticism from distant viewpoints.

This missionary goes on to attack next the intemperance which prevails in lands influenced by the Christian religion. Christianity does not forbid or even discourage the use of intoxicating liquors; indeed, it commends it. But Mohammedanism forbids the practice. African tribes converted to Christianity soon are weltering in alcoholic besottedness, while those who instead are under Mohammedanism remain or become abstinent and prosperous.

This apostle to us poor Christian heathen next points to the significant fact that there are no priests as such in Islam. The iman who leads the prayers may be a butcher or baker or tailor. There is no class of priests, and therefore there is no inducement for a man to cling to error. The Christian minister educates himself at great expense. His occupation becomes a means of livelihood, his only means of livelihood, in fact. A Christian minister in St. Louis said to Mr. Webb once: "I do not believe a great many things. But what am I to do? I am fifty-five years old. I can not cast myself adrift. I must go on preaching, for if I quit, I starve."

Among the reasons why Christians should take up Islam are:

"Because it makes every man individually responsible for every act he commits and every thought he thinks, and does not encourage him to sin by teaching him a vicarious atonement. Because it is elevating and refining in its tendencies, and develops the higher, nobler elements of humanity when it is faithfully, wisely, and intelligently followed."

The essentials of Islam Mr. Webb sums up as the unity of God, the inspiration of the Prophet, cleanliness, prayer, fasting, fraternity, alms-giving, and pilgrimage.

The Mohammedan tenet of the unity of God Mr. Webb opposes to the Christian doctrine of the trinity, which he considers as the doctrine of three gods.

The religion of Mohammed secures cleanliness in the following way:

"The Mohammedan must pray five times a day, at sunrise, at noon, between four and five o'clock, just at sunset, and at bedtime. He must pray at each of these times, and in this way he is at least five times during the day reminded of his religion. Each time he prays he must make his ablutions, and thus the virtue of cleanliness goes hand in hand with prayer."

A merit of Islam is laid before us thus:

"The great central idea of Islam is brotherhood. All men stand upon a level. The rich merchant, the nobleman, the beggar are brothers. Mohammed taught and practiced this most earnestly. And I have never known of a Moslem being inhuman or cruel to a brother Moslem."

We commend to the attention of Christians, with their judgments perverted by their one-sided education, the following truth:

"They say that Islam is the religion of the sword. This is a strange reproach for Christianity to bring to

Islam. What religion has as bloody a record as Christianity? When Omar and his army entered Jerusalem in the religious war not a drop of blood was shed. When the Crusaders entered it seventy thousand men, women, and children were put to the sword. Even in their bloodiest wars the Mohammedans spared the old men and the women and children."

Our Moslem proselyter well continues:

"Think, in the eighth century Moslem Spain was the home of the arts and sciences, the highest type of civilization in the world, while Christian Europe was plunged in ignorance and in blood and was overrun with monks who thought it a sin to be clean."

An important point is the following, made on the scriptures of the rival faiths:

"Read the Bible, then read the Koran. And if any fair-minded man does not say that the Koran is the better book, I'll eat it."

"The Old Testament is in every Christian household. I have two little girls. With God's help I shall see that they never read it. For it is the most obscene book I know of. It contains things that are utterly filthy. There is not a line in the Koran that anyone could object to, that could not be read anywhere or by anybody."

The morality connected with these two religions is further touched on:

"Islam in its highest form is the broadest, freest, most satisfying formulation of ethical truth known in this world."

"It has been said that if you strip Christianity of its three errors, the immaculate conception, the vicarious atonement, and the trinity, you have Islam. The moral teachings of all systems, of Islam, of Buddhism, of Christianity, are the same. All the great inspired teachers taught the same ethical code."

Here, however, is a certain error, or exaggeration. It is not true that religious founders have taught the same morals. Their ethical systems have been alike only to a certain degree. The rules of conduct to which it is necessary that men conform in order to exist in society, of course are nearly the same in all lands, and in so far as founders of religions took these up the various religions embody similar moral injunctions; but these founders often failed to select the right conceptions on morals from those which they found about them, and often added erring and pernicious notions of their own, and often coupled with their moral teachings supernatural doctrines whose effect was to vitiate and defeat the former. The codes are not the same.

We hope that our Antichristian friend Muhammad Alexander Russell Webb—the "Muhammed" was prefixed to his name on his entering Islam—will have huge luck, not in establishing his religion, but in lacerating, dilapidating, deracinating, and otherwise making away with the doctrines and usages of Christianity.

Government Hand-in-Hand With Religion.

It was arranged that as a part of the ceremonies of the presidential inauguration at Washington the marine band should give a concert on Sunday, the 5th, in the pension building. At this the preachers of that city sent to the Senate a protest against this rival entertainment on the day of which they have been allowed a monopoly. They declared that the rendering of music by a national band in a national building on Sunday would be "a national sin." One feature of the protest we find commented on by a popular daily in these words:

"Those Washington clergymen who are aghast at the sinfulness of permitting the marine band to give a concert next Sunday seem strangely deficient in the sense of humor. For their mouthpiece, chosen to utter their protest against the 'national sin' of music on Sunday, they selected Matthew Stanley Quay, a notorious political corruptionist and a man who a few years ago embezzled nearly half a million dollars from the treasury of this state, and by virtue of the statutes of limitation has escaped the punishment which might have brought repentance for his 'sin.'"

Upon the presentation of the protest, the men who govern our nation at once began scurrying about to purchase the favor of the religionists. The president-elect sent the following telegram:

"LAKEWOOD, N. J., March 1, 1893.

"TO THE SECRETARY OF THE INTERIOR: I am strongly opposed to the use of the pension building for a Sunday concert on the 5th inst., and object to regarding such a thing as a feature of inauguration."

"GROVER CLEVELAND."

Secretary Noble immediately sent the following reply to Mr. Cleveland:

"WASHINGTON, March 1, 1893.

"HON. GROVER CLEVELAND, Lakewood, N. J.: Your telegram received. Orders were issued already forbidding the use of the pension building on Sunday, and I am gratified that this action is in accordance with your wishes."

JOHN W. NOBLE, Secretary."

Before the telegram from Mr. Cleveland had been received Secretary Noble had forwarded the following communication to the chairman of the inaugural committee:

"DEPARTMENT OF THE INTERIOR,
"WASHINGTON, D. C., March 1, 1893."

"COL. JAMES G. BERRETT, Chairman Inaugural Committee, Sir: My attention has been called to the fact that it is the purpose of the inaugural committee to open the pension building on Sunday, the 5th inst., for one or more musical entertainments at which a charge for admission will be made. I have to inform you that, in granting the use of this building for the inauguration ball, it was not contemplated that the building should be open to the public on Sunday, and as there will be opportunity on the subsequent day, during which the building is at the disposal of the committee, to give the concerts referred to, the use of the pension building on Sunday for that purpose will not be permitted. Very respectfully,

"JOHN W. NOBLE, Secretary."

The correspondence upon the subject concluded with the following additional note to Mr. Berrett:

"DEPARTMENT OF THE INTERIOR,
"WASHINGTON, March 1, 1893."

"COL. JAMES G. BERRETT, Chairman Inaugural Committee, Sir: Since my letter to you of this date, relative to the use of the pension-office building for a musical entertainment on Sunday next, I have received a telegram from Mr. Cleveland of which I inclose you a copy, expressing his strong opposition to the use of the building for a Sunday concert, and objecting to such concert as a feature of the inauguration. I also inclose for your information a copy of my reply thereto. Very respectfully,

"JOHN W. NOBLE, Secretary."

This action of the preachers is an impertinent interference with the rights of those who wish to make music or to listen to it. In its influence music is refining and uplifting. There is no more possibility of "sin" in listening to it on Sunday than on any other day; no more harm in enjoying it, as the New York World aptly puts it, than in rejoicing in the sunlight or the songs of Sabbath-ignoring birds.

Shakspere.

Colonel Ingersoll lectures at the Broadway Theater, 41st street and Broadway, this city, next Sunday evening, March 12th, on Shakspere. People who haven't heard this lecture are but slightly acquainted with the immortal William. It is calculated to pain friend Burr somewhat, but that must be forgiven, considering the opportunity such a subject gives such an orator. Tickets should be purchased early to get the better of the speculators.

The World's Fair From a Freethinker's Standpoint.

In May we shall begin the publication of a series of letters which will be of great interest and beauty. Samuel P. Putnam will write them from Chicago, and they will be about the World's great Fair, which opens in that lively and booming town on May 1st. Mr. Putnam's description—as everyone who knows him knows—will not be the commonplace matter of the geniusless boiler-plate correspondent, but the impressions made upon a cosmopolitan poet by the aggregation of samples of the world's progress in mechanics, art, literature, knowledge. The letters will undoubtedly be big and broad, wide and deep—a picture and a panorama, a history of human advance from "that man in the dug-out" to the racial subjugation of the forces of nature—so far as these forces are subdued. The letters will be essentially a Freethinker's view of the Fair, what it shows, and what it foreshadows, and we venture to say that among the hundreds of correspondents at the Fair, and the thousands of letters to be written by them, there will be none like the writer of the Freethought views and his descriptions. Readers of his "News and Notes" will agree with us in this estimate, we know.

We shall be obliged to our friends if they will

call the attention of their friends to this announcement and suggest to them that a six months' subscription will insure them the receipt of these letters, which will alone be worth many times the cost of the paper.

Some Handsome Premiums.

To induce new subscriptions and prompt renewals on the part of our friends we make the following handsome premium offers:

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "Paine's Great Works Complete" (3.00). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "The World's Sages, Thinkers, and Reformers" (\$3.00). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated" in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated" in board covers (\$1).

This is a splendid opportunity to obtain books which every Liberal desires to have at an exceedingly low price. Old and new subscribers can avail themselves of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

Having apparently succeeded in getting Congress to cripple the World's Fair at Chicago by requiring it to be closed on Sunday, the ultra-puritans have now begun a crusade against "the nude in art." They would like to put a basque on the Venus de Milo and drape the nether limbs of the Apollo Belvedere in trousers. They want nothing shown in the art galleries which presents the human form outside of the dreary bags made by the tailor or the dressmaker. In every age the "respectable" have, says Colonel Ingersoll, "been opposed to the works of real genius. If what are known as the best people could have had their way, if the pulpit had been consulted—the provincial moralists—the works of Shakespeare would have been suppressed. Not a line would have reached our time. . . . If the Scotch kirk could have decided, nothing would have been known of Robert Burns. It is not too much to say that every book now held in high esteem would have been destroyed, if those in authority could have had their will." And so, if the present puritanical domineers of our government could have their will, art would be crippled and smothered. Is it really their whole will, what of pleasure or use would be left in the world?

In our next issue we shall print our concluding words to Mr. Anderson, showing what certain great men believed on design in nature. We are pleased, too, that a life of Charles Darwin by his son Francis, just published, will enable us to present to our readers in the same number the views of that illustrious discoverer not only on design but on Christianity, revelation, and various arguments for the existence of a God.

New Editions.

New editions of the following books are in the binder's hands and will be ready by the time this reaches our readers:

Liberty in Literature. A testimonial to Walt Whitman by Col. Robert G. Ingersoll. To which we have added the funeral address, by the same appreciative friend of America's most original poet. This is the only form in which the funeral address can be obtained. Price 25 cents, paper; 50 cents in cloth.

Six Lectures on Astronomy. By Prof. Richard A. Proctor, delivered in Chickering Hall. A popular and most interesting summary of the science of astronomy, and particularly interesting to Freethinkers as overthrowing the Mosaic legend. Price in paper, 20 cents.

Why Don't God Kill the Devil? By M. Babcock, of St. Johns, Mich. Including the poem by that title. A racy and direct little work, unanswerable by Christians. On this we have reduced the price to 15 cents.

The Priest in Absolution. This work is a protest against, and an appeal to every American citizen to examine carefully and thoughtfully, a religious system so invasive of privacy, so powerful for evil in licentious hands, so fraught with danger to female modesty, to the ingenuous openness of youth, and to the freedom of thought, speech, and action. Price, paper, 25 cents.

Paine's Great Works Complete. Comprising all his religious and theological writings, with a Life. Illustrated. Cloth, \$3; with THE TRUTH SEEKER one year, \$5.

The Crimes of Preachers. This book is on the press, and if the pressmen keep their promises will be ready for delivery next week. Orders may be sent and will be filled as soon as the book is in hand. Price, 25 cents.

The Joys and Otherwise of a New Country.

MY DEAR BROTHER: There are some drawbacks about living in a country with a semi-tropical climate like that of Washington. Sometimes the climate forgets what is expected of it and does not appear. The prospectus calls for two months of damp weather on or about January 1st. The rest of the time we are to be supplied with Italian skies. There is a legend that years ago the sound country had a severe winter, and now when a cold snap comes on the old inhabitant remarks that this is mild weather compared with what we had while Washington was a territory. He was believed last year and two years ago, though I think he was prevaricating then, but the present winter has robbed him of his occupation as a liar; for the latest arrival has seen ice in the river, the thermometer 10° below nothing, and three feet of snow on the ground. The old settler stood by the territorial temperature until he had to turn his thermometer. People who came here from the East to escape the severity of your winters expressed some surprise at the way zero climbed over the mercury. A revivalist from Rhode Island joined us at the time cold weather did, and was heard to express some apprehensions about the prudence of frequently alluding to the temperature enjoyed by lost souls during his labors among us.

The only tropical growth in Washington is the boom town. Soon after I reached Snohomish in the middle of 1891, I went down the river eight or ten miles one Sunday to look at a town site that was then attracting some attention and real-estate speculators. It was mostly stumps and swamps. Its inhabitants were dwellers in tents. I met the editor of the paper there, and to give our conversation a literary varnish, told him the place reminded me of New Eden, which showed that I had read Dickens and also that he hadn't. He had on boots that reached to his hips, and I was afraid he would kick me with one or both of them when I explained myself. The town now has five or six thousand inhabitants, who refer to Snohomish as a suburb. I may add that it also has a big shipyard, one of the largest nail factories in the country, the leading paper mill of the West, an electric light system, and a water system, and is the salt-water terminus of the Great Northern Transcontinental railroad. It now proposes to incorporate as the city of Everett with some forty square miles or so within its limits. The people down there are trying to steal our court-house and have assurance enough to ask for the state capitol. Their cheek is in good repair and they do not propose to let concealment, like a worm in the bud, feed on the damask roses of the same.

My residence in this city is on Nob hill. My lot is 60 x 128 feet, and has but eleven trees and eight stumps on it, besides those covered by the house. The stumps are comparatively small, being not much larger than the platform of a Coney Island merry-go-round. When I get these out and have eradicated old Stinson's skidroad that he logged over in the sixties I shall be ready to plow and put in garden truck. The avenue I live on goes more than a block beyond my house before it gets lost in the woods. Any Snohomish person that you meet at the Fair will tell you that I live in the heart of the city. I shall try gardening this summer, and expect to succeed at it if the mortgage note doesn't drop due on my vegetables and put their light out. We have the mortgage here as in the East and its notes keep people awake nights when everything else is quiet, although this is a new country. The lot I live on is my first attempt at cornering the soil. I have not been a monopolist before, and when I think of the troubles that afflict wealthy grabbers like myself I cannot wonder that so many remain poor. To look at a cedar stump whose roots extend back to the carboniferous era, and contemplate the task of getting them out without

first removing my lot, keeps me from enjoying my estate as I thought I should when I consented to own it.

I have spoken of the roads which disappear in the woods. Of course these roads are disappointing to people who would like to travel somewhere over them, but you have no idea what a bank they are for country editors to draw on. We couldn't very well get along without them, because after a while if we had not "The Necessity for Good Roads" to write about we would have no subject at all. The new editor may start off blithely on the resources of the country (we haven't got so far as "products" yet), and tell about our lumber, our concealed mineral wealth, and our vast undeveloped agricultural domain. He of course says that as yet little is known about these, and the general and non-committal style of his remarks proves the statement. The subject will not pan out more than one good article. Twice or three times a year, maybe, there is a fire in town that catches the volunteer firemen out of hearing of the bell and the engine-horses hauling sand. This furnishes an excuse for a powerful article on the apathy of the city council touching protection against fire, but interest in the subject dies out before the hose is dry. The owner of the burnt building gets his insurance and doesn't understand what the editor is roaring about. Politics doesn't last long, religion is not conspicuous enough to need dressing up very often, and so before he knows it the editor has nothing for his blood to boil over. Here is where the virtue of bad roads shows itself. The poor road is like the Mormons. It hasn't a friend in the community, and the editor can yell "Giv Us Better Roads" and not lose a reader of his valuable paper. The county commissioner is elected on his promise to see that the farmers have better roads to haul their produce over, and the representative to Olympia agrees to introduce a bill for a state system. We have a special election occasionally to bond the earth for a road and bridge fund, when everybody goes to the polls and votes against the proposition. Finally the settlers build the road themselves, and then to keep them from shooting outsiders who travel it the county commissioners accept it. Until our county highways are all paved and have patent sidewalks roofed over, our cry for better roads will be repeated. We have a standing sarcasm to the effect that the road to hell is much pleasanter than that from here to Hyas City, because it is paved.

I presume you have heard of our senatorial deadlock, and have inferred that political fences are built very high by our people. It is quite true that sentiment is divided by party lines, but that is not what troubles the legislature. We are overwhelmingly in favor of getting appropriations from Congress to grade our lots, dig our ditches, and water our yards during the dry season. The man to represent us in Washington city is the man who can steal the most out of the United States treasury. It is admitted that any senatorial candidate would steal as much as he could get away with, but the split has come over the question of dividing the wad. For instance, we want the Snohomish river improved so that ocean steamers can discharge cargo and passengers at Ferg's wharf. Residents along Swinomish slough desire that inlet made over into a ship canal so they can get their cranberries into the markets of the orient; while, as I understand it, the bunch-grassers east of the Cascade range have a scheme in view to irrigate the Great American Desert. The Swinomish slough folks are not enthusiastic for irrigation, as they have to wear gum boots the year round now; the bunch grassers, with the Rocky mountains on one side and the Coast range on the other, think a ship canal is impracticable, and neither of them care whether the snags are taken out of the Snohomish river or not. Hence the lack of unity of purpose among representatives from the different sections. If we finally elect a senator who doesn't steal a cent from the rest of the country we shall probably be sorry that we did not return the man who has been drilling at the treasury for the past two years.

Speaking of legislators, do you remember John Brown Smith, who went to jail in Massachusetts a dozen or fifteen years ago rather than submit to taxation without representation? He is now a resident of this state and represents Douglas county at the capitol. I received a letter from him the other day in which he inquired after you. He also referred to his experience as a convict, and observed, "You see I have not reformed, but I am in the legislature instead of the jail."

GEO. E. MACDONALD.

Snohomish, Wash., Feb. 26, 1893.

Please renew your subscription and obtain another subscriber.

Science and Progress.

Boodle Resources.

"Take away the fear of hell," says the abbé Laménais, "and the support of the clergy would be gone." But who knows? Even in heaven the abbé's colleagues might sell furlough-tickets to Christians doomed to pass eternity whining psalms in praise of Jesus.

An American Expert.

The Annual of the Swiss Tourist's Guide publishes an article under the title, "How to Combine Pleasure with Profit." The Rev. Dr. Parkhurst might furnish some interesting hints on that problem.

Natural Allies.

The Chinese bonzes consider opium a necessary evil, needed to assist true believers in the final renunciation of worldly vanities, and deserving toleration, as long as the poison-venders do not expose their merchandise in the pagoda bazars (sacred to the sale of holy relics). Our gin-shops, too, have prepared millions of souls for the gospel of anti-naturalism, and the opposition of our clergy to the progress of the liquor traffic would largely cease if they could stop the sale of spirituous stimulants on the day they wish to reserve for the dispensation of spiritual tonics. Some of the Old World priests, in upper Austria, for instance, contrive, indeed, to assist their parishioners in their heavenward progress by brewing beer, or operating large vineyards and wine-presses.

A Sensible Precedent.

In the early days of Mohammedanism the califs, as successors of the Prophet, were, *ex officio*, the primates of Islam; but the Bagdad commander of the faithful snubbed and bulldozed the provincials till they got tired of his insolence and openly defied his authority by electing pontiffs of their own, like the iman of Muscat and the Persian sheikh-ul-Islam. Suppose our American Catholics should solve the "autonomy problem" in a similar way? What transatlantic cable expenses and worry about suppressed appeals that plan would save!

Imported Pests.

The rabbits which some foolish colonists brought to New Zealand have multiplied till hundreds of fertile farms have had to be abandoned by their owners. They devour the growing crops, ruin orchard-trees, and cause inundation by undermining the irrigation-dikes. The aggregate of mischief thus caused is estimated at \$5,000,000 a year, and the Dunedin *Herald* denounces the importation of the ruinous rodents as "an unparalleled folly, considering the fact that the little pests were not indigenous to the country, and had to be petted and acclimatized at considerable expense." But were our priests and parsons indigenous to the soil of the New World? Were not their importers, too, guilty of a most gratuitous folly, and have they a right to complain that the long-eared pets have multiplied till their aggregate expense to Australia and the two Americas amounts to something like \$500,000,000 per year? To some degree, however, we can also share in the consolation of the afflicted New Zealanders that "the wretched parasites can not subsist upon the native products of the soil, and may be starved out by withholding their artificial means of support."

Mount Stromboli.

The continuous earthquakes on the island of Zante appear to extend their influence to the Lipari archipelago, where the volcano of Stromboli has for weeks illuminated the sky with the glare of its fire-storms. One branch of its network of volcanic clefts is in a state of almost perpetual activity, emitting blasts of cinders, with a wheezing noise resembling the puffs of an old engine. Its lava-streams, too, have formed quite a bank of bituminous deposits, and once in four or five years the crater indulges in a first-class eruption, like that of February 7th of the present year, when its whirls of black smoke were plainly seen from Monteleone, on the west coast of Italy, at a distance of sixty-five miles. The Lipari islands are only sparsely inhabited, and our theological moralists would not fail to point out the goodness of Providence in that life-saving arrangement, if the much more ruinous hell-vent of Mount Vesuvius had not been planted in the midst of the most densely populated districts of southern Europe.

An Eye-Opener.

The managers of the Buddhist missions at the beginning of our chronological era, had no hesitation in resorting to bribery, in order to increase the number of their converts, and like our Christian propagandists in the East Indies, had a keen scent for getting on the track of talented individ-

uals in necessitous circumstances, and putting them in a way of bettering their spiritual and secular prospects at the same time. Is it not possible that a light of that sort dawned upon Paul, alias Saul, when he journeyed to Damascus in quest of employment?

Widowed Infants.

In Catholic Spain, twelve years for a girl and sixteen for her innamorato is considered a marriageable age, but the Spanish Americans go still further, and in Peru babies of ten years are now and then betrothed to rich Don Juans, old enough, with such marriage laws, to be their great-grandfathers. The traveler Burmeister, in the chronicle of his sojourn at Porto Santo, mentions a little vixen of eleven years who had been widowed twice, once by the death and once by the desertion of her husband. With the clerical moralists the promotion of a chance for nuptial and baptismal boodle has always outweighed the objections against premature marriages, and in the island of Corsica the evil had to be abated by a junta of strong-minded rustics, confronted with the peril of overpopulation under circumstances that encouraged them to defy the protests of their priests.

A Tearful Privilege.

In this best of all possible worlds the "solace of tears" is not strictly a human prerogative. Antelopes, llamas, and reindeers, in distress, as well as in a state of sexual disappointment, weep like Methodist revival preachers, and the East Indian Rhesus monkey, if provoked to rage, will flush crimson and use the back of his hand to rub the tears out of his eyes. Laughter, on the other hand, is a more specific human function. Animals left at the tender mercy of their Christian fellow-creatures have "nothing to laugh," and the grin of our Darwinian cousins is intended rather as a menace, analogous to the snarl of a dog showing his teeth.

A Banner Bird.

Among the zoological curiosities of southern Australia there is an "owl parrot," half hawk and half cockatoo, and rivaling the plumage of the silver pheasant. In captivity it amuses its owner by its inquisitiveness and its insatiable appetite; it will prow about a darkened room like a cat and make a spring at every bit of organic substance—dead mice, herrings, potatoes, fishballs, and cockroaches. But the sudden opening of a window shutter throws it into a flutter of still more ludicrous excitement. It will shriek out a more and more emphatic protest, and finally take refuge in the darkest corner and refuse to be consoled till night or the closing of the shutter restores the congenial darkness. That light-hating fowl could not be rivalled for a banner-bird of Jesuitism.

Silencing a Watchdog.

Our Mexican neighbors tame savage dogs by chaining them to a log that breaks their energy by its weight and checks attempts at too rapid progress by knocking against the knees of the racer. With a similar ingenuity our Christian countrymen limit the enterprise of a meddling scientist by chaining him to a college professorship and hampering his liberty and liberalism with the implied duty of discretion.

F. L. OSWALD.

Grace Before Meat.

From Kate Field's Washington.

When Julia carves at household feast—

A figure so benignly sweet—

Across my brain will often flit

The saying of an old-time wit,

"Grace before meat."

When Julia carves with dainty hands,

Whose every touch is light and neat,

The toughest breast should tender grow,

The driest joints new flavor show—

"Grace before meat."

When Julia carves, her gracious smile,

Which gives to me a welcome sweet,

Sends through my heart a curious thrill—

Devotion doth my spirit fill,

"Grace before meat."

The Effect of Religion.

De bigger dat you see de smoke

De less de fire will be,

And de leastest kind o' possum

Climbs de biggest kind o' tree.

De darky at de old campground

Who kin loudest sing and shout

Is agwine to rob some henroost

Afore de week is out.

A Secret Out.

The elder was sad and the preacher was dumb,

That scandal was ripe it was clear;

For instead of a dime the deacon had dropped

In a check, reading "Good for one beer."

The Preacher's Make-up.

Little drops of wisdom,

Great big chunks of gall,

Make the mighty preacher

In the pulpit tall.

The Grandeur of the Skies Proclaims: "There Is No God!"

To A. AUGUSTA CHAPMAN, *Esteemed Friend*:
When we contemplate existence, and with our limited capacity endeavor to grasp the depth of space, the vastness of distances, the colossal proportions and the countless number of cosmic bodies, and the lightning speed with which they whirl on through their interstellar orbits; then place this knowledge, together with the aggregate of science, in the crucible of reason, it seems strange that so intelligent a lady as you can continue to believe, that among or within this whirlpool of revolving, gyrating, flying masses, a living, breathing, sentient being can exist, whom or which you please to call "God," "Soul of the Universe," "Omnipresent Personality," and kindred names.

If a telegraphic message could be sent to the moon from our earth, it would reach its destination in about a second. It would traverse the distance between here and the sun—92,000,000 of miles—in eight minutes; yet there are stars—suns, worlds, and systems—even in reach of our telescopic vision, so remote that it would take a message years to get there; saying nothing of the countless number which exist beyond the range of our strongest lenses. Please permit your thoughts to ponder upon the aspect of boundless space and all it implies and tell me, is it reasonable, comprehensible, that a single living, breathing gigantic being—a personality—can exist on each and all of them and within the interstellar spaces between these gigantic, whirling, moving bodies, and survive?

Astronomy emphatically proclaims to all candid and comprehensive minds: "There is no God!" To those whose power to grasp the actual magnitude and aspect of cosmic existence is inadequate, the result, of course, is the opposite; they are awe-struck, bewildered, and failing to comprehend actual existence, are prone to accept a supernatural solution therefor.

But you, my friend, are now subjecting your faith to the behests of science and reason. Pray, then, tell me of what nature is the God you worship, where is "He," what is his outline, and what are "His" characteristics?

If we gaze through the great "Infidel" telescope on Mount Hood, to the remotest star, we do not discover God. Changing its range but a hairs-breadth we traverse distant space for billions of miles, but, alas! no God. We change again, again, and again, and could continue the search for ages. Still we behold space filled with countless suns and systems in every direction, all flying with inconceivable velocity, never ceasing for ages and ages, yet we have not discovered a trace of your God or any other God.

Where then is the God you worship? What is "He" whom you invest with personality? In all our researches we behold nature, supreme and grand, here and there and everywhere—never a God. In our closest analysis we see nature only, its order and operations, but absolutely not a vestige of any "God," "Deity," or "Supreme Intelligent Power." What then is it you cling to, what basis remains for your faith, having discarded the God of your fathers and a faith in the Bible?

You say "a soulless nature would speedily lapse into a state of inertia." Nothing could be farther from existing facts. All matter is pregnant with life and vitality, physical and chemical forces, ever "struggling"—yes, fortuitously—to evolve into shrub, flower, tree, man, world, or sun. I will give you a pound of gold for every grain of "inert matter" you may bring me, the teachings of your childhood days to the contrary notwithstanding. Would animal life cease to evolve from inorganic matter without your God? Would bodies cease to fall, fluid forms in space cease to assume a globular form, in a soulless universe? Would fire cease to burn, powder not explode, poison not kill, or water run uphill without a God? Would cosmic phenomena come to an end and eternal chaos exist in space? Bosh! If phenomena necessitate a Creator, infinite simultaneous phenomena necessitate an infinite number of Creators! I would rather believe that a single mechanic could make every watch, clock, sewing-machine, locomotive thrown in, in the world in a single day than believe that a single God could create every human being, horse, cow, hen, fish, snake, elephant, shrub, tree, and flower at one and the same time. How does your God make them? You well know all these phenomena are the inevitable results of existing natural causes and not the achievements of caprice or mind. It would, indeed, require the energy of countless millions of Gods to stop the motion, growth, and development of all of nature's products, and then they—couldn't do it!

Have you ever pondered concerning the

nature of the Divinity you still believe in, and which or whom you honor with the appellation "He," "His," the "Deus Homo" of your faith, and whom you invest with the personal attributes, such as wisdom, love, omnipotence, etc.? Did you realize that such attributes necessitate physical organic being, and that in all the realms of nature such attributes only exist concomitant with limited, finite organic forms? Can you worship such finite God as the ruler of an infinit universe?

All your definitions of the various Deities you have spoken about sadly lack consistency, but an "Omnipresent Personality" is the easiest exploded. An Omnipresent God would monopolize all space, crowd out you, me, everyone, and all the universe besides. Hence, by parity of reasoning, the presence of you, me, and one billion five hundred million other mortals, this world and all other worlds, absolutely crowds out such "Omnipresent Personality." Is your "O. P." something or nothing? If something "He" must occupy space. But it is the nature of things that two personalities cannot occupy the same space at the same time. (Destructive of the dual or spirit human body also.) You, I, and the universe occupying space, explodes the notion that any other personality can occupy all space.

But a God implies more than Omnipresence. It implies that such a God fills all space, but in addition can be in you or in me, or in the eye of a needle also, at one and the same time. It implies he can be everywhere, in one or in countless millions of places—each a perfect God—at the same time. Not, indeed, in part, but the entire God! It implies that a complete God can be in every human being, in every eye of a needle, and still only one God in the universe. It means this and nothing less. To believe in a "Divine Personality," and believe that only part of "Him" is in the eye of a needle or in you or me, is absurd. Because such a part of a Divinity which fills all space would be so infinitesimally small that the one billion five hundred million human beings of this world wouldn't get as much as a part of "His" big toe to divide among themselves; and as God is "Divine" only by virtue of his completeness such small part of divinity in you and me could not possibly represent the "Divine Presence" you adore. You are compelled therefore to allege that the "O. P." you believe in can divide itself into innumerable little Gods—but each remaining an entire and complete God—and "inhabit" each monad, insect, bird, reptile, man, on this world and on all other worlds, and in addition still be the only solitary "Omnipresent Personality" filling the entire universe; or you must discard every God-idea, as you have the Bible God, as miraculous and absurd. Choose!

But permit me in kindness to further show the absurdity of all God-ideas. To be a God and all it implies absolutely necessitates organic being, and this you concede in your last letter. Now please assist me to grasp your ideas correctly. This organic being, implying form and material to cause such form, anatomy, respiratory and circulating organs, nervous system, brain, etc.—for without these living beings are impossible—you say is "Omnipresent," everywhere. But you are somewhere. Then you and I and 1,500,000,000 other beings—leaving out "varmint"—move around in Him! and the entire universe moves around in Him!!! Or how is it? You say this boundless being reaches from here beyond the last star and system. If so, then all must move around in Him! Am I correct? But now, if we are in God, and the entire universe is in God, and this in perpetual motion, each planet gyrating around itself with lightning speed and besides sweeping through space—or God—at a fearful rate, how can such Divine Organic Being survive such terrible turmoil going on in "His" body or bowels? "Oh, stop! this is ridiculous," I hear you say. Well, my dear friend, I know it, but don't blame me if, in an honest analysis of your idea, it turns out so.

But if we are not in God, "He" must be in the universe. Is this more reasonable? Well, where and how does such a being exist on this, on all other worlds, and in the interstellar spaces between them also? Remember all is a gigantic *perpetual mobile*. Please imagine yourself boarding a train passing by you at the rate of a thousand miles an hour, and it would not approximate the danger a living being would hazard to "board" this world revolving with incomprehensible velocity even on its onward march with like speed through space. In fact, to accomplish such a feat and survive—even if not incinerated by the moving atmosphere, or frozen into an icicle in space—is a physical impossibility.

But suppose a "Divine Being"—were it thinkable—should attempt to visit the earth, as "He" is said to have done in days of old, what part of "Him" would come in contact with the earth? and

it seems to a crude reasoner like myself that the first contact would be a good deal like placing one's nose against a grindstone, making sparks fly, to say the least! Then if successful on the earth, and at the same time on Mars, Jupiter, Sun, Sirius, etc., and all these revolving in diverse directions, how can any personality survive such conditions?

But you say: "God is a spirit, not to be knocked to pieces by a fast-flying world. Your thoughts can traverse interstellar spaces without being frozen out or incinerated." A "spirit." Well, when science and philosophy come to an end and wisecracks desire still further to penetrate the realms of the unknown, they then resort to assumptions like "God" and "spirits," and are content in thus solving existing mysteries, never considering that of all mysteries these are the greatest.

Now, my friend, please guide me through your realms of spirits, both human and Divine. Most Spiritists insist that they are an exact counterpart of man in appearance, attributes, and functions. But what are they composed of? What are their constituents? Where was your spirit or mine a hundred years ago; and if not in existence before the physical body, how can it survive when the latter exists no more? If the body is a necessity to originate and continue the spirit during life, is it not a necessity during eternity?

Is not the human mind, you call "spirit," simply the function of the living physical organism, created or generated from this animal body, its heat, electricity, magnetism, etc.? Are body and mind not cause and effect? Is the effect ever known without the cause? There is no mind or spirit in the air, in electricity, in ether, or in any form of inorganic matter, either on the earth or off in space; and we must first discover an animal, either high or low, before we can reasonably predicate mind or a God. This not being discovered, and life being impossible in interstellar space, in between the moving bodies, all acute and honest investigators must concede that a God or spirits do not exist.

So with human spirits, so-called. This belief, based principally upon intense yearning of frail humanity (which you confess) for life and eternal bliss, has no foundation upon fact, but a cunning priesthood was ever shrewd enough to make lots of capital out of such morbid desires. But there is no such thing as mind or spirit *per se*, apart from the animal form. The duality of man is a physical impossibility which students of physiology must concede. There is no room within man for such dual body, no more than for a God in nature.

A spirit-body and all it implies, if it exists at all, must resemble man. But the outline of man necessitates anatomy, organs, flesh and muscles, to cause such outline. What causes the outline of such dual man, which you claim survives man during all eternity, when all that which originally constituted man is buried and not a grain left out of the coffin to constitute a spirit or anything else? What is this surviving spirit? Please define this phantasm. It has never been done. What is inside of this spirit which causes it to resemble man? Is there another spirit-body within this spirit-body you believe in? How can it resemble man without physical organism? How can it live without blood and circulating organs, breathe without lungs, see without eyes, and think without a brain and nervous system? Is physiology a farce which teaches that all these are a necessity to produce the various functions of man? How can it—this most delicate organism thinkable—(if indeed it is thinkable!) while still in the "grosser body" survive decapitation, electrocution, or a dynamite explosion? And last but not least, by what law of nature is it exempt from the general order of nature which decrees that all forms which begin, from the tiniest to the grandest sun in the universe, must sooner or later come to an end? Even all cosmic bodies and all they contain will again be resolved into their constituent elements, hence the audacity of frail monads like man clamoring to outlive suns, and worlds, and systems, caps the climax of audacity!

"Traversing in thought" interstellar space is simply a mental feat—one of the memory and imagination—and to insist that every time we think of distant stars or friends in distant lands, our "spirit" actually "escapes" from our physical body and accomplishes such journey, defying all laws of nature and distances, is to insist that miracles are the order of the day.

When speaking of matter "selecting" other matter, we use the term in the sense of chemical affinity or natural selection, a purely chemical process and not one of volition.

I will define and prove the existence of matter, and trust our good friend will be as successful to prove the existence of her God and spirit in her

next: Do you exist? If yes, then you are something. This something is matter. If you are something, no matter what—the antithesis of nothing—then you are matter. Is the universe something or nothing? If something it is matter, if nothing we would not be here to debate this question.

Rochelle, Ill., Feb. 14, 1893. OTTO WETTSTEIN.

Items of Foreign News Interesting to Free-thinkers.

We are pleased to announce to our German-American friends that Frau Wilhelmi, the well-known Freethought lecturer, has so far recovered from her recent injury as to be about again.

Our friends in Victoria, Australia, are not afraid to let the world know that they are Freethinkers. At a recent census 5,028 stated they were Freethinkers; 2,658 said they had no religion, while 306 named themselves Atheists.

We call the attention of those of our German friends who are peacefully inclined to the monthly publication *Die Waffin Nieder!* published by Bertha von Suttner. The publication, which is an excellent one, is the organ of the international peace organization.

It is stated upon good authority that the Italian government contemplates the removal of the remains of Garibaldi, the great Freethinker and national hero, to the Pantheon at Rome. The island Caprera, where he is resting at present, will be used as a naval station and strongly fortified.

The Freethinkers of Anderlecht, Belgium, are on the warpath. They are bound to frustrate the plans of the orthodox to introduce priests in the communal schools. It would be well for this country would Freethinkers join the Freethought Federation of America and do some active political work.

The Spanish government and the Catholic church are evidently doing some hard thinking. The treatment of the recent international Freethought congress at Madrid is arousing indignation everywhere. Public meetings are being held and resolutions condemning the government and the church are the order of the day.

In the German army the reading of Freethought papers is prohibited. Dr. Specht's *Menschenheit* has caused trouble for a private soldier, who is a regular subscriber of that paper. "If I find it again, you will march to the guardhouse," said the captain on finding the second copy of the iconoclastic paper. How those Christians do love their enemies!

Our esteemed Hungarian contemporary, *Onállás* (Independence), is very indignant because we some time ago referred to Hungary as a "province." We are fully aware of the fact that Hungary is a state by itself, but as the Austro-Hungarian constitution is about as intelligible to us as the doctrine of the trinity, we preferred to follow the common political rule and refer to Hungary as an Austrian appendage.

In Sweden Freethought is having another boom. Victor Lennstrand and Dr. Wicksell seem to be everywhere. But at the same time we cannot fail to notice that Stockholm seems to be the only seat of the boom. The rest of the country appears dead. When Capt. Otto Thomson, to whom Swedish Freethinkers, and Victor Lennstrand especially, owe so much, was at the helm, Freethought was heard all over the country and not in one or two places.

The organizers of the recent international Freethought congress at Madrid have been put in bonds of one thousand francs each to appear for trial. In the name of the Freethought Federation of America we send our Spanish brethren our best greeting. The Inquisition has not yet died in Spain. But the treatment of Freethinkers, as given of late, will act worse than a boomerang. Freethought is bound to win, for Freethought means progress.

Several prominent German-American Freethinkers have issued a manifesto and call therein upon all German Freethinkers in the United States to join the "Society for Propagation of Radical Principles." The religious part of the new society's constitution calls for an "absolute emancipation from all faiths, all authority, and all ghosts of a spiritual world." Politically, it demands equality, direct democracy. Socially, some kind of Socialism. Among the pro-

moters of the society we may mention Frau Wilhelmi, Hermann Lieber, and Karl Schmemmann.

GUSTAVE NELSON.

News and Notes.

I remained at Washington as long as I could see any possible chance of a reversal of the infamous act of Congress. So far as public sentiment is concerned a vast gain has been made, but what has been accomplished among the people has found no voice in Congress. The issue has been avoided, and now other means must be employed if liberty is to triumph. The church has won a costly victory. Liberalism will only be strengthened by the mighty battle which is before it. To surrender at this point would be cowardice indeed.

I had no heart to enjoy the gorgeous display of the inauguration. It means nothing for the advancement of the human race. It covers up a great wrong. In the midst of all this splendor there is rottenness. President Cleveland has shown himself to be the puppet of the church. He has officiously interfered to prevent the concert which was to be given at the pension building on Sunday evening. This is simply an outrage. Why should President Cleveland forbid the innocent amusements of the people? Is that democratic or in accordance with the principles of a secular government? A vast number of people will be in Washington on Sunday, the pension building will hold an audience of twelve thousand, but the pension building is shut against these people on Sunday night, and at the request of President Cleveland. It looks as if Cleveland would be as bigoted and narrow-minded as Harrison himself, and that no gain for justice has been accomplished in his election. He bows down to the church. He tries to enforce a puritanic Sunday. He is a hypocrite, and a hypocrite is generally worse than an honest fanatic. I had some hopes of Cleveland. I thought he was Jeffersonian in his ideas, but he is not. He takes up his quarters at the Arlington at \$475 per day. He has all the luxury and entertainment he can desire. He is a rich man and a lucky man, but he is no genuine American or genuine democrat when in the midst of his wealth and honor he shuts the gates of a great building against thousands who have not his opportunity of enjoyment, who are crowded together, who want some recreation, who must stay at home or roam the streets because this fortunate individual prefers to have the pension building dark and silent instead of illuminated and glorious with a magnificent musical festival which would gladden the hearts and ennoble the minds of all those who attended it. Cleveland wields the tyrant's hand in behalf of the church. He begins his administration with an act that should arouse the indignation of every Liberal in this land.

I am in the field once more, and it is a relief to touch the heart of the people—which after all is sound and true—and to deal no longer with those false representatives of the people, who dare not express an honest thought unless they are mighty sure beforehand that it is with the popular side. I have been in an atmosphere of insincerity, of vacillation, of palaver. I have not struck one in Congress who is a thorough and fearless leader. I have found smart men—men of business, men of society—who make a brave show, who can appear well and talk well, who are very kindly as the world goes, and on the average are honorable and upright. I don't find any out and out bad men. Respectability prevails in the halls of Congress. The "good man in politics" seems to be in the majority. He is well dressed and sublimely virtuous before the eyes of his constituents, but I have not found a born leader—a genius for command. I have not found the splendid spirit that would dare all for the sake of justice. I have not found a single original man. The successful politician is tediously commonplace.

I have not lost my faith in the people, but somehow the genius of America finds but little expression beneath the dome of the Capitol.

I leave Washington on Tuesday evening and journey toward the sunny South, where I have never been before. I am booked for Savannah March 1st and 2d. The train is delayed a little beyond China Grove, in North Carolina, for three hours. The engine breaks down and we are obliged to wait for another engine to push us forward. I am thus half an hour behindtime for my Savannah engagement, but the audience patiently waits. I have a most favorable reception in this city, where, I guess, a Freethought lecture has never been given before. The prospects were bright for a full house on Thursday evening. But alas, it rains very easily in this country. It clouded up over the bright blue sky of the morning, and at the hour of the lecture it was pouring like a flood and only a few were

present. I did the best I could. A Liberal organization was effected, and it is hoped that something will be done for Freethought in this delightful land where the magnolia trees spread their brilliant blossoms.

Savannah is an old city for this continent. It has an ancient look in its streets and houses. It is, however, a beautiful city. Oglethorpe gave it plenty of "breathing space" when he laid it out. Parks are plentiful and the trees are mighty and venerable. These many parks, or "squares" as they are more commonly called, were described as "breathing spaces" by Oglethorpe, and these antique adornments still abide and give the city a refreshing appearance. There are numerous churches—to the value of about \$5,000,000. The Catholics have a stately cathedral. The building in which Wesley preached is still here.

There are a number of institutions of learning, some of which were founded over a hundred years ago, and are the pride of the state. There is direct water communication between Savannah and Liverpool and large quantities of cotton and rice are shipped. There is but little wheat or corn produced in Georgia—not enough for home consumption. Savannah has a population of sixty thousand. It is slowly growing, has but few factories, and depends mainly upon commerce. It has one of the finest harbors on the coast, and the largest vessel can anchor alongside its wharves. It ought to be ten times more populous than it is, with a great country back of it and a vast ocean in front of it, but for some reason—slavery perhaps—the tides of trade flowed in other directions. The country about Savannah is lovely; broad fields and noble forests greet the eye. My friends drove me out to the Hermitage, one of the old-time magnificent residences of Georgia, now abandoned, left to a state of wild luxuriance and splendid decay. It was once a famous plantation, with twelve thousand acres of land, and in the heyday times of the "patriarchal institution" five hundred and fifty head of negroes lived here, not counting the children, or the "undergrowth," as our colored coachman picturesquely described the latter. It must have been a lively village before the war. The McAlpines lived here—of Scotch descent—and for three generations ruled this vast plantation. All is ruins now—the mansion, the hundred little brick huts, the hospital, the gin cotton mills, etc. A melancholy desolation appears. The orchards, the gardens, etc., are draped in somber wastefulness. The trees, centuries old, broad-branching, stand like blasted giants, with gray habiliments of moss, so that the sceneries are like solemn cathedral arches. One arch stretches in dim vista a mile away, the ancient drive from the house to the main road, and as we look along its quivering distances it seems in its pale effulgence to reach to the very land of ghosts. Never were beauty and the aspect of death more strangely mingled than in this old hermitage, where the past is vivid with pictures and the future is like a blank. The very roses and green grass seem the garniture of corruption, yet all is so lovely and so attractive.

I am sure there is a large Liberal element in Savannah. Under more favorable circumstances there would have been crowded houses. I hope that next time nature will be more smiling upon our efforts. It is no use to pray, and we must take our chances with the sunshine and the storm. But Savannah is a place of pleasant memory and of bright anticipations.

Sam Cherry, John A. Windburn, Arnold Becken, and others, are among the stalwart Liberals of Savannah who have borne the brunt of the battle, and who can be depended upon for future work. Mr. Sam Cherry is a TRUTH SEEKER subscriber and is ready on all occasions to vindicate his principles and to show THE TRUTH SEEKER to his orthodox friends without fear or favor. I am indebted to him and to others for kind attentions while in Savannah and for a view of the city and its surroundings, and I hope I shall strike hands again with these brave and generous allies.

SAMUEL P. PUTNAM.

Savannah, Ga., March 3, 1893.

The Adventists Winning.

TO THE EDITOR OF THE TRUTH SEEKER: Your readers are more or less familiar with the facts in the persecution of Seventh Day Adventists in this state. For several years members of this sect have been pursued by the authorities, especially in the western portion of the state, and various persons have been fined and imprisoned for doing ordinary farm work on the first day of the week commonly called Sunday. Last summer in this county, four Adventists convicted of maintaining a nuisance (!) by Sunday work, were imprisoned in the county jail here and worked in the chain-gang with vicious

negro criminals, imprisoned for theft and kindred offenses.

In harmony with a threat made at that time that he would "prosecute every man, woman, and child of them until they quit it," Attorney-General Lewis secured last September indictments against eleven of the male members of the Adventist church at Springville, in this county, and even made inquiry about what the women did on Sunday in the privacy of their homes. Six of these indictments have just been quashed, one case has been tried and the defendant found not guilty, one case remains yet to be disposed of, and three of the indicted persons have not yet been arrested.

Prior to last summer about \$5,000 had been spent in this state fighting the Sunday laws, but apparently nothing was accomplished by it; and in the cases in this county at the May term of court last year practically no defense was made. Each of the Adventists arraigned at that time made a statement to the court to the effect that he was conscientious in working on Sunday, believing that he had a constitutional and a God-given right so to do. But four of the five then on trial were convicted, and upon refusing to pay the fines and costs amounting to about \$25 in each case, were committed to jail and subsequently were worked in the streets in the chain-gang with brutal negro criminals.

The facts just stated coming to the knowledge of Prof. Jas. T. Ringgold, a member of the Baltimore bar, and professor of law in the Baltimore University, that gentleman proposed to the National Religious Liberty Association, through whose publications he had learned the foregoing facts, that if permitted to do so he would appear in defense of the persecuted men in the present cases. His kind offer was accepted both by the Association and by the several defendants, and in order to afford him every facility possible, Mr. W. Carter of the Henry county bar was employed to assist him in the defense.

At this stage of proceedings ex-Senator Tolley of this state appeared upon the scene, having been attracted by the notoriety of the cases and by his interest in the principles involved. The ex-Senator at once proposed that his friend ex-Governor Porter, formerly judge of this judicial circuit and subsequently chief magistrate of the state, should also be brought into the cases. Some doubt was expressed as to the willingness of Judge Porter to appear as counsel in behalf of the persecuted men, as he had been entirely out of the law practice for twelve years; he not only consented, however, but like Professor Ringgold, proposed to give his services freely because of his interest in the cases, his respect for the parties interested, and for the sake of the principles involved.

Upon examination the attorneys found that six of the indictments were defective, and these were quashed by the court upon motion. This left only two cases for trial and at this writing only one of these has been disposed of—namely, that of W. D. Dortch, described in the indictment as "Billy Dortch." This case was tried on the 3d inst. and resulted in a verdict of acquittal without the jury leaving their seats.

It was proved in Mr. Dortch's case that he had worked on two separate and distinct Sundays. On one occasion he was seen by two witnesses "doing something in his garden," just what they could not tell; while upon another occasion he was seen by one witness "piling chunks" in a clearing on the back part of his farm. The attorney-general made a desperate attempt to show that it was Mr. Dortch's custom to work on Sunday, even going so far as to subpoena and attempt to put on the witness-stand the defendant's own son, a boy only ten years of age. But this the judge would not permit.

In his plea to the jury the attorney-general made an effort to excite their religious prejudices, but upon objection the judge directed him to confine his remarks to the record. This left him with but little to say, and not in first-class humor to say even that. Nevertheless he continued for several minutes pleading for conviction and insisting that if true to their oaths the jury must bring in a verdict of guilty.

It was evident, however, that the attorney-general was waging a losing fight, and whatever hopes he had of victory for bigotry and intolerance were dashed to the ground by the judge's charge to the jury, which was so exceedingly favorable to the defendant, and at its conclusion the prosecuting attorney abandoned the case by asking the judge to enter a verdict of acquittal, which the court willingly did with the consent of the jury, as willingly given.

But this favorable termination of these cases settles nothing. The decision of the supreme

court that habitual Sunday work is indictable as a nuisance still stands, and Attorney-General Lewis declares that he will continue to indict and prosecute these people. For this and other reasons the attorneys in the cases are very anxious to take a test case to the supreme court, feeling confident that they can secure a reversal of the decision given some years since which makes this persecution possible. They have proposed to Mr. Lewis to submit the remaining case upon such a statement of facts as will cover the salient points at issue, but it is doubtful if he will agree to anything in this line. He is feeling too sore over the defeat he has already suffered to again put himself in jeopardy, and as two of his witnesses are absent he can refuse either to submit the case by agreement, or to try it at this term of court, and will probably take that course.

Judge Swiggart has evidently grown tired of having his court used as a religious inquisition to compel people to observe the customs of so-called orthodoxy, and while he will doubtless, in the future as in the past, administer the law as he finds it and as it has been interpreted by the court of last resort, the luckless Adventist on trial before him will be punished, if at all, according to the law, and not according to some of Attorney-General Lewis's perversions of the law. A decided victory for liberty of conscience has been gained in Henry county, and it will doubtless be followed up by a vigorous and aggressive campaign having for its object the further education of the people of this community and of the state along the lines of perfect liberty of thought and action in all matters of religious belief and practice. The Adventists are nothing if not aggressive, and if they fail to follow up the advantage gained they will forfeit much of the sympathy hitherto freely bestowed upon them by all lovers of liberty, whether Freethinkers, Jews, or Christians.

Paris, Tenn., Feb. 6, 1893.

SPECIAL.

Lucy Colman Talks Politics.

I have weeks ago written to the chairman of the Exposition committee at Washington, but most likely the mind of that committee has been made up since the day of its appointment, but it is pleasant to feel that I have done the little requested in behalf of justice though it has apparently come to nothing.

I do not often inflict upon your readers much talk that is directly political, but having had within the past week quite a political confab I think I will write it out as I think some of your readers may not object to reading it. A gentleman from New York city called on me to get some information about myself for a publishing house of which he is agent (how easy it is to be notorious). Among other questions the gentleman asked: "To what political party do you belong?"

"To none. I have no political power whatever; I am a woman and am not represented and so cannot be misrepresented by father, brother, husband, or son."

"But have you not a preference? Would you not have preferred that Mr. Harrison should have been elected rather than Mr. Cleveland?"

"Not at all. No! Indeed, I am very glad that we have a man elected by the party calling itself Democratic."

"Yes, but you were an antislavery woman. Don't you think Mr. Cleveland favors the South?"

"And if he does, what of it?"

"Are you not still antislavery?"

"Certainly, with all my heart, but I am not anti-South. I was entirely opposed to admitting the 'Confederated States' back into the Union. To my judgment the government at Washington should have said, 'You are conquered territory and as such you must remain until you bring forth 'fruits meet for repentance.' Your present generation are embittered beyond cure by the war, which has reduced you to poverty—wait. And to the negro soldier I would have given suffrage, but to the slaves I would have given land, so that they should begin a free life, with the feeling that they were to wait awhile—five or even ten years—by which time they would have learned better than to be trading their votes away to either party."

My friend seemed astonished when I said, "If there is to be favoritism in a family, whether it be a private family in the home or in a family of states, should not the needy ones receive it?"

Now, I know nothing of Mr. Cleveland's favoritism. I have very little hope that I, being a woman, shall be very much better satisfied with the coming administration than with the last; but we shall be rid of Mr. Wanamaker, and, though we may not have what we would like, I trust we shall not have a Sunday-school teacher so ignorant and superstitious that he will shut out of the mails, when printed in

newspapers, what he could find in his Bible on very many of its pages.

What a glorious thing it would be for the human family if government would study to be just; if another life could be forgotten in making this one a heaven; if, instead of inducing crime for the sake of punishing it, we would all seek to prevent it, and so give our officers something nobler to do than trying to inflict punishment upon the human family of which they themselves are members.

My little political talk has spread itself too far, but before I close let me congratulate the readers of THE TRUTH SEEKER that, added to our excellent menu, we may expect a dessert always rich from "the Man with the Badgepin." LUCY N. COLMAN.

412 Gifford street, Syracuse, N. Y., Jan. 8, 1893.

An Energetic Epistle.

The difference between Congressman Jerry Simpson—whose letter to Mr. Powell, one of our subscribers, appears among the Letters from Friends—and Congressman Bowers, of California—whose letter to a minister appears below—is that the former had his mind changed for him, and the latter has a mind of his own. The letter was written to a preacher, the Rev. George Glung, Barsdale, Cal. Mr. Bowers says:

DEAR SIR: I have yours of the 20th inst. regarding Sunday closing of the World's Fair.

It is not usual for members to reply to such letters, for they come in such numbers—from both sides of the controversy—that it is impossible. But I have disposed of the mail that has come to me in the House this afternoon, and must sit here to vote on the bill now under discussion, and will occupy the time in answering your letter.

It is much like hundreds of others received. You say that you "want your representative on record as opposed to any violation of the explicit command of God."

You are asking a good deal of me, to fill such a bill. Do you do it? Do you know anyone who does?

But who is to say what are "the explicit commands of God?" Who among the contending sects is authorized to pronounce the law for others? The history of the world shows that for centuries the people of one religious sect burnt the people of other sects at the stake in public for the sole reason that they differed in opinion as to what were the "explicit commands of God." The reformer who broke away from "religious bigotry"—as soon as he acquired the power—burnt those who differed from him in religious belief. They tell us the Puritans came to this country to "escape religious persecution," and to "worship God according to the dictates of their own consciences." But they tortured those whose consciences did not dictate in the same line with theirs.

It seems to be taken for granted that the days of religious persecution, when men were thrown into prison and cruelly treated because of their religion, are long past. Would to God they were. We are especially fond of boasting that under the American flag civil and religious liberty is guaranteed to all citizens. The boast is a lie. The evangelical churches of Arkansas and Tennessee have made it a lie. The shameless persecutions, engineered by these churches, of Christians in those states, who only command, was of that right under the Constitution to select one's own day, whatever day it may be, and to work the other days. And Congress is prohibited by the supreme law of the land from interfering between these citizens making laws establishing the religion of one and prohibiting the religion of the other. Yet this is unquestionably what Congress attempted to do in its World's Fair Sunday legislation.

In all the history of the world the blackest pages—the saddest—are those whereon are recorded the cruelties, the horrible murders committed by those who spread and enforce their religion with the sword. Those who in these days seek to enforce their religion upon others by employing the sheriff's posse are just as cruel and infinitely meaner than those who used the sword.

Cannot the evangelical churches see that their very existence depends upon the absolute liberty of the citizen in all matters of religion, upon the utter absence of all religious legislation, of laws regulating and establishing religion? Can they not see the danger they invite by letting down the constitutional bars and demanding that the nation enter upon a system of religious legislation?

Do they not realize that just as surely as they do let down those bars and open the gates, the "mother church" will make the laws, and they will not be in accord with evangelical doctrine?

Are they blind to the signs of the times, deaf to the public, bold avowals of the managers of mother church?

The preservation of civil and religious liberty in this country depends wholly upon the absence of religious legislation.

I believe the best citizen of the United States—the best man in the world—is the real Christian whose religion has taken all the cruelty out of his heart and filled it with love of his fellow-man—that has taken all the devilishness out of his disposition; who, rejoicing in his freedom to worship God according to the dictates of his own conscience, freely accords to others the freedom he enjoys; who, if he cannot persuade others by reason and argument to believe as he does, never thinks of employing the sword, the sheriff's club, or the prison to compel them. And the worst man—the most dangerous man—is, and always has been, the religious light who would force his religion upon others by the sheriff's club and the prison's discipline, and the more conscientious he is the more dangerous he is.

As for me, I shall keep my oath, as I interpret it by the ordinary meaning of the English words used in the Constitution, and shall strive to keep up the bars, and the gates closed against the religious legislation demanded by mistaken churchmen—and forbidden by the Constitution of the United States. Very truly yours,

W. W. BOWERS.

Liberal Societies.

The meeting-rooms of the Newark Liberal League were unusually well filled last Sunday when T. B. Wakeman lectured on "What the World Owes to Charles Darwin." The lecture was as replete with knowledge as an almost unlimited acquaintance with Darwiniana could make it, while the lecturer was as eloquent as only Mr. Wakeman can be.

The life of Darwin was reviewed and many incidents of his boyhood days were vividly described. The works of the author and their effect upon the scientific world were then spoken of. "The Origin of Species" is one of the best books ever written. It is an epoch-making book. It is one of the greatest works that have ever been bestowed on the human race. What Newton and his 'Principia' did for the inorganic world, Darwin and 'The Origin of Species' did for the organic world."

Mr. Bird also made some interesting remarks. He was in London when "The Origin of Species" was published in 1859 and had a splendid opportunity of hearing the outcries of the press and pulpit against Darwin. The other speakers of the afternoon were Mr. Walker, Dr. Wright, Mr. Ackerman, Mrs. Smith, Mr. Laxe, and Mr. Mayo. Next Sunday Mr. Henry Rowley will lecture.

Professor Adler's lecture last Sunday was on the question, "Is it true that virtue is its own reward, and evil doing its own punishment?" The usual large and attentive audience was present, but it was the opinion of many that the professor did not make his point as clearly as he usually does. He admitted that certain elementary virtues have beneficial results, e. g., the giving of alms is followed by a gladness of the heart. "The higher class of virtues have often no actual reward." To prove this statement the lecturer enumerated many instances where virtue has had as its continual companion a certain amount of pain. Mr. Adler argued, therefore, that since no pleasure followed to compensate for the pain borne for virtue's sake, the virtue was not rewarded. "They who do right because they expect satisfaction are in reality refined pleasure-seekers. They are not moral in the true sense of the word. We should eliminate from the idea of virtue the idea of reward."

The second part of the lecture was then taken up. Professor Adler claimed that evil-doing is not, in the vast majority of cases, its own punishment. He recounted instances where men having become wealthy through questionable practices, went to their graves feeling no pangs of remorse. He quoted an English prison authority to show that out of one hundred and fifty women in prison either for assassination or complicity in a murder, only six were troubled by their consciences. "We see around us every day men who have violated the rules of right with a high hand, and yet hold their heads erect as though they belonged to the elect of the land." The desire to believe that evil-doing is its own punishment comes from the old barbaric desire for revenge—the desire to see a man who has done wrong suffer.

Next Sunday Louis R. Ehrich will lecture on "A Temple—not made with hands." Hereafter the doors will close at 11:20 instead of 11 o'clock.

Dr. T. R. Kinget lectured at the Manhattan Liberal Club Friday evening, March 3d, on the "Relation of the Individual to Society and State." Dr. Gunn, who is presiding officer for the month, was in the chair. The lecture was in the form of a dialog and was in character denunciatory of the present governmental system. In opening his remarks the lecturer declared that the words "representative government" were inconsistent. The government of the United States is "a government of, by, and for the capitalists." According to Dr. Kinget the so-called representatives of the people are in reality their masters. "There is a larger minority who are not represented, and there is no denying the fact that they are slaves. Ninety per cent of all the crimes can be traced to government; were there no government there would be no monopolies." All governments, continued the lecturer, are diametrically opposed to the rights of man. In proving this the Spencerian formula of justice was cited and dwelt upon: "Every man is free to do what he wills, provided he infringes not the equal freedom of any other man." Dr. Kinget's description of the time when governments will be no more resembled in many respects the descriptions we are wont to hear from our Christian brethren of the millennium.

Mr. Hanson in a short speech of ten minutes ably sustained the lecturer. The other speakers were Dr. Gunn, Dr. Foote, Mr. Roberts, Mr. McDonald, and Mr. Oppenheimer.

Letters of Friends.

We Will Distribute Literature With It.

LONG LAKE, MINN., Feb. 13, 1893.

MR. EDITOR: Inclosed please find \$6 money order, for which renew my subscription for another year, and use the balance for the best interest of the cause.

Yours truly, CHAS. WOLSFELD.

A Spreader of Civilization.

CENTRALIA, ILL., Feb. 6, 1893.

MR. EDITOR: Being anxious to see THE TRUTH SEEKER spread the truth, I send you the names of a few who I hope will take the paper after the trial subscription is out. I inclose check to pay for the same. Please send me fifty copies of Stephenson's "Prayer," and the balance of check use for your Literature Fund.

Yours truly, F. D. REXFORD.

An Interested Reader.

LUDINGTON, MICH., Feb. 14, 1893.

MR. EDITOR: The "Freethinkers' Pictorial Text-Book" that you sent me the other day by express is just a splendid illustration of the charges against Christianity. That book should be in every home in America.

If you publish anything new from Colonel Ingersoll's pen, do not fail to mail me a copy regardless of cost.

Yours truly, JAMES LOVELY.

Two or Three Little Points.

NEW YORK, N. Y., Feb. 10, 1893.

MR. EDITOR: The wrangle between Westbrook and Putnam must seem funny, if not painful, to all readers of THE TRUTH SEEKER. Keep cool, gentlemen. Don't get excited. The best way is to be good-natured in all your discussions, especially in this matter of Sunday opening at the so-called World's Fair, which is a misnomer, as the inhabitants of the largest empire of the world will be barred out. We celebrated the four-hundredth anniversary of the discovery of America in October, 1892, when it should have been done, here in New York, and I will wager will beat anything that will take place in Chicago in 1893.

JNO. C. ROE.

Clerical Tyranny Is Especially Prominent This Year.

WATERLOO, ONT., Feb. 13, 1893.

MR. EDITOR: We are always full of admiration for your admirable paper. This year, 1893, should afford you a golden opportunity. Clerical aggression and tyranny have so offensively asserted themselves in the United States and Canada that your views should find increased favor in influential quarters. You want to get among the moneyed men so as to develop the sinews in proportion to the brains of your paper. Heston is immense; his blows tell every time. Some of your correspondents, though, if you will allow me to say so, might better reserve their contributions; they mean well but lack judgment; others appear to write for the sake of seeing themselves in print. Your leading articles, notes, and correspondence are always good—up to the mark every time, and will eventually gain you a support of the right sort.

May THE TRUTH SEEKER flourish, is the wish of

Yours fraternally, W. S. HODGINS.

Written to John T. Powell, Waterloo, Kan.

HOUSE OF REPRESENTATIVES U. S.,
WASHINGTON, D. C., Feb. 17, 1893.

MR. JOHN T. POWELL, Dear Sir: In reply to yours of recent date, seeking information as to how I voted in the last session of Congress on the Sunday opening of the World's Fair, will say that if you had gone to some newspaper office, and hunted up the *Congressional Record*, as they nearly all have it, you could have gotten that information for yourself, as my vote is on record, as voting for the closing of the Fair.

I voted that way because there were so many petitions sent in from our country in regard to that, coming directly from religious organizations, it did seem as though that was the general desire of the people, but later, when the real people began to

be heard from, I find that a very large majority are opposed to the Sunday closing. Furthermore, it is in evidence and has been proved that the whisky shops, gin-mills, and gambling-houses of Chicago are very much in favor of the Sunday closing, as that will leave the large crowd assembled there no other place to go to but their "hell-holes," therefore, when the measure comes up again, I shall vote for Sunday opening, as I believe that will be for the best interest of those who attend the Fair, and will enable them to have a place to go to on Sunday that will be instructive, as well as amusing, and will be for the best interests, morally and every other way, of the community there assembled.

Now, then, I hope you are satisfied with the information.

Now, in regard to your supporting me in the future, I don't suppose you will, and I have my doubts that you ever did. You are left free to take whatever course you like, but one thing you can be sure of, that I shall pursue what I consider my duty regardless of whether you support me or not.

JERRY SIMPSON.

Freethought Feeble and Cowed in an Environment of Orthodoxy.

ORANGE, N. J., Feb. 15, 1893.

MR. EDITOR: For many years past I have been talking Freethought principles, in the private walks of life here in Orange, which is a hot-bed of orthodoxy; and a few months ago, as such a large number expressed their Freethought views in such emphatic language and signified a readiness to cooperate by way of employing some lecturer to come to Orange and speak, I paid the rent (\$5) for the use of Central Hall, Sunday, February 19th, and agreed with Prof. J. E. Remsburg to speak on "False Claims." (Orange is a city of about sixteen thousand inhabitants, only a short ride from New York city.) I induced editors to publish good notices, where more than one hundred thousand readers in the county of Essex would be likely to see and read them prior to Sunday. I also paid for printing and circulating, by mail and from-door-to-door distribution, more than a thousand invitations to come and hear a free lecture, etc. Friend Remsburg appeared at the appointed hour, and gave us one of his excellent lectures on "False Claims." Mr. Henry Bird, president of the Newark Liberal League, also appeared in good time, with an expert pianist and with their Liberal singing books, so that a very small audience heard a capital lecture and some soul-stirring music. I regret to state that only two of my numerous Liberal friends in Orange appeared at the lecture. They dare not let anyone know that they have attended a Freethought lecture. Yet in private conversation they will declare, as I have often heard them: "The Bible is a falsehood from beginning to end; and I can prove it." But orthodoxy is so powerful here in Orange, and Freethought principles are so unpopular, that we can not induce enough to say "we" to take a stand and form a Secular Union. But I have a little paradise in our suburban retreat, for my wife cooperates with me in all my thoughts and plans; and we flatter ourselves that we live in a higher realm of life than the multitudes of Christians around us, who lie to one another, who cheat their neighbors and try to get the best of everyone, and who believe in spooks and superstitions.

Faithfully your Liberal friend,

SERENO E. TODD.

Questions Awaiting Answers.

PHILADELPHIA, PA., Feb. 22, 1893.

MR. EDITOR: Some years ago I listened to Mr. Fritz Schütz's lectures on Liberalism. This forced me to search for truth, and I commenced to read more religious as well as enlightening papers. Soon I found that I was kept in darkness through religion, and now I have the satisfaction to see all my relatives and righteous-thinking friends infidels. Only two-faced and insidious people in my acquaintance still stick to the church. Now that I feel myself free from all religious humbug, instead of giving ten cents to a church I gladly spend twenty-five cents or more for Liberal papers, and work hard with these to open

the eyes of the ignorant. I am a poor workingman, but the newsman at the corner finds me every Saturday calling for THE TRUTH SEEKER, also now and then ordering one of the advertised books. I find Mr. Bennett's "Answers to Christian Questions" a good book to work with.

Still another good way to make people think, which helped me along, is by asking the following questions, which I would like to see appear in your valuable paper:

If God wants us to know, love, and fear him, why does he not appear?

Is he good, as the priests say?—what reason do we have to fear him?

Is he omniscient?—why do we molest him with our private matters and prayers?

Is he omnipresent?—why build him churches?

Is he righteous?—why think he will punish those whom he himself created full of weakness?

Are we benevolent through God's grace?—what cause has he to reward us for it?

Is he omnipotent?—why does he allow us to be blasphemous?

But is he incomprehensible?—why do we meddle with him?

Is the knowledge of God necessary?—why does he hover in obscurity?

In last Saturday's TRUTH SEEKER I find our friend E. Livezey complaining about the meanness of all Baltimore papers, but I must say that our Philadelphia is just as black in that matter. The only paper here that does not favor churches is the German Philadelphia Tageblatt.

Yours for Truth, JOHN FOLLERT.

Calls It the "World's Church Fair."

CRAWFORD, MICH., Feb. 13, 1893.

MR. EDITOR: A word as regards the World's Fair. Having talked with quite a number of Liberals in this vicinity, I find that they are unanimous in declaring that they will not attend the World's Church Fair of 1893, made so by Congress and by the Fair commissioners at the instigation of a class of men who have never contributed to any of this world's goods and are nothing but leeches on the world and their parishioners. And furthermore, we want nothing to do with the World's Fair souvenirs, as we look upon them as nothing more or less than badges representing superstition and ignorance, and but little better than stolen from the people without their consent or knowledge by a Yahoo Congress and Senate, or perhaps more appropriately the devil's Congress and Senate. And now, Christian- and robber-like, they want to sell them back to the people from whom they took them for one hundred per cent profit on their ill-gotten gains. In our opinion it would not well become an honest Liberal to either be seen at the Fair or have the Yahoo badge.

Since writing the above I have just read the piece by Robert Swail, of Belvidere, Ill. He seems to be in exact harmony with our feelings here, and if it is the feeling generally and is acted upon the Fair will be as destitute of sight-seers as the churches are of hearers, and their coffers will be as empty as a church contribution-box and they will have but little need to run their machine on any day. Please let us hear through THE TRUTH SEEKER the opinions generally of the Liberals by some of our best writers on the above subject.

I am doing all I can to get subscribers for THE TRUTH SEEKER, but it being tax-paying time here money is very scarce. But this will soon be over. Quite a number of the Liberals said they would take it as soon as they could get around to it. I am carrying mine as fast as I get them read and distributing them amongst them.

WILLIAM C. DECKER.

The Sunday Despots Do Not Deny Themselves Anything.

SAN FRANCISCO, Feb. 11, 1893.

MR. EDITOR: I found the following pithy verses at the end of a speech made some thirty years ago in the English House of Commons, by Mr. P. A. Taylor, against a bill for shutting off sundry small trades in London on Sunday. This bill was "knocked higher than a kite." It occurred to me that you might like to print the poem, as it shows how a sensible Englishman looked at the same question that is up about the Chicago Exposition,

viz.: Shall the rich religionists shut out the poor from the only privileged day they have?

The author of the verses is Thomas Love Peacock. Mr. Peacock was an English writer in prose and poetry, of much genius, but his books do not delight very many people. Among them the best are two works in the shape of novels, called "Headlong Hall" and "Nightmare Abbey." Mr. Peacock died some ten years ago or more.

The point of the third stanza is clear enough to a Londoner. In that city multitudes of poor folks get their Sunday dinner cooked at the baker's, and it is brought home hot for the table.

F. B. PERKINS.

RICH AND POOR.

The poor man's sins are glaring
In the face of ghostly warning.
He is caught in the fact
Of an overt act
Buying greens on Sunday morning.

The rich man's sins are hidden
In the pomp of wealth and station,
And escape the sight
Of "the children of light,"
Who are wise in their generation.

The rich man has a kitchen
And cooks to dress his dinner;
The poor who would roast
To the baker's must post,
And thus becomes a sinner.

The rich man has a cellar
And a ready butler by him;
The poor must steer
For his pint of beer,
Where the saint can't choose but
spy him.

The rich man's painted windows
Hide the concerts of the quality;
The poor can but share
A cracked fiddle in the air,
Which offends all sound morality.

The rich man is invisible
In the crowd of his gay society;
But the poor man's delight
Is a sore in the sight,
And a stench in the nose, of piety.

If We Have Sin, We Must Inherit It from Our Father, God.

NEWARK, N. J., Dec. 8, 1892.

MR. EDITOR: Christians declare that all mankind is depraved—born in sin and prone to evil. Now, that is a rascally, damnable assertion to make. I have seen libertines when brought to justice plead as an excuse for their wrong-doings that they inherited their animal passions from their parents. Now grant that is a fact, which is not wholly true, then God must have been a very corruptible being or his children would not have inherited so much depravity. I know that children can inherit the diseases of their parents and sometimes their temperaments to some extent. And then again I have seen very bad parents have the best of children, honest and virtuous, and nothing could induce them to do a wrong. The Christian teaches out of evil cometh good; then devils can beget angels and God beget devils. That is the true solution of all mankind being born in sin. I think the Christian a little off on the God question. I do not believe any human being was conceived or born in sin. That is one of the Christian fibs. To say the Christian lied would be vulgar, but I do say it is blasphemy to charge the god of Nature with bringing her children into this beautiful world in sin. It is also wicked for children to commit crimes against their fellow-man and when brought to the bar of justice plead, to save them from punishment, that they inherited their wickedness from their parents. Why not tell the naked truth, and teach that nature is very fickle but not perfect and that accounts for so much wickedness in mankind and cruelty in the brute creation? If nature is fallible, then it follows that there is no perfection in man or nature's creatures. Every man or woman that commits crimes against their neighbors can reform and become good by cultivating moral thoughts and will force to overcome their evil habits. Prayer will accomplish nothing. Nature cannot be coaxed or persuaded to alter her laws. She cannot return our bodies to dust before we die. If she could, it would be unnatural to die. The Catholic priest and Protestant minister preach that they will be cleansed by the blood of Jesus. Catholics declare Mary was the mother of

God, Christ was Father, Son, and Ghost. Then all three were put to death, and Mary, the mother, also is a dead gosling—all four, including God. There is no such thing as a dead God and a live Jesus. Then, Christians, what is the use of praying to dead gods, three in one, to save your rotten souls conceived and born in sin? Your gods died, did they? But your devil was a tough cuss and the oldest inhabitant living. He did not die. But you acknowledge that Jesus died but his father lived. If three was one and one was three, how could there be one living now?

In conclusion, Christian theologians, make up your minds to turn over a fresh leaf from nature's storehouse of knowledge and study Nature's laws that never die and you will see your true God in all his beauty and loveliness. And resolve to live by the sweat of your brows an honest life, be virtuous and become true fathers as your parents did and obey Nature's laws, and you will live happy and die happy and have no fear of the future.

Respectfully, W. W. MORRIS.

A Senator Taken to Task.

OCEAN BEACH, Feb. 20, 1893.

MR. EDITOR: In accordance with my promise I have written to Senator Maher relative to his bill "to set aside one day in the week as a day of rest." The following is a true copy of my letter:

PROSPECT MINING CAMP, }
OCEAN BEACH, Feb. 20, 1893. }

HON. THOMAS MAHER, STATE SENATOR, *Hon. Sir and Oldtime Friend:* In perusing this letter I hope you will accept it in the same spirit that actuates me in writing it, and I earnestly beseech you to give it your most careful consideration, as, in my opinion and knowledge, the matter herein contained will greatly affect your political interests in the future, which you, upon a careful investigation, will honestly admit.

While reading the *Examiner* of the 16th of the present month I came across a paragraph which stated that you had presented a bill to the Senate the object of which was to set aside one day of the week "as a day of rest," which I presume to be Sunday. Now, dear Senator, if my surmises are correct, to say I am surprised does not express my feelings. Believing you to be a well-read gentleman, both of profane and of religious history, and thus knowing the condition of all governments where church and state were combined, I had thought that you would have been the last person on earth who would advocate such a measure. Surely you would not see our beloved state in the same condition as Ireland, Spain, or Mexico. Yet such would be the inevitable result under church-and-state rule. The word "rest" in your bill is a blind, the definition of which, when fully realized, means "worship." Are you aware that nowhere in the Bible does the word Sunday occur? No, the word found there is the word "Sabbath," the seventh day of the week, and not Sunday, the first day of the week. Who changed the day of worship from Saturday to Sunday? Pope Constantine of the Roman church. So you will see by investigation that the Protestants, with one exception (the Seventh Day Adventists), do not follow the teachings of the Bible, but do follow the decree of the Roman church. . . . Believing you to be a gentleman of progressive ideas, you are certainly aware that the majority of the population of this country are Free-thinkers, who look upon the Bible, and upon all religions, as the product of man, created by man and by man alone. You are also aware that the churches and church property of this country alone would yield in taxes billions of dollars from which they are exempt. Should this be so? Should they not be taxed as well as the home of the poor mechanic? Ah, dear Senator, if you frame a bill to tax the church property of this state you would have the support and the heartfelt thanks of the thousands of Liberals throughout the state. . . . Now, dear Senator, I must inform you that the Liberal element of the United States are consolidating in one grand body, which is known as the Free-thought Federation, the main object of which is to prevent the union of church and state, and to keep unsectarian our public schools. We are pledged to support only candidates who will pledge themselves to these great principles. It is a political organization, but we make these pledges irrespective of party. If you have not heard of it, you may hear of it ere long. In conclusion I will say that I need not remind you of the barbarous cruelty and enslaving ignorance of the past, as recorded in history, in all countries, yes, even in this beloved land, where church was paramount to state, or where there was a union of church and state. No! let

them forever be separated! And for my part I would turn every church into a college, every Sunday-school into a day school, and every priest and preacher into a teacher of science. Hoping you will think over this matter and receive my remarks in a feeling of kindness, I am, Ever your old friend,

WM. PATTERSON.

From the Midst of Active Warfare.

SEATTLE, WASH., Jan. 17, 1893.

TO THE TRUTH SEEKER: I have long wished to have chat with you. I have been a reader of you so long I think I can appreciate it, and would like to give an encouraging word from this locality. I am sixty years old; have been a Freethinker for forty years; have never refused to show my colors and never hauled them down, but when or where I meet a sky-pilot or one of his victims, be it in pulpit, shop, or road, if he shows any disposition for an encounter, I unlimber and at him, and although my guns are of small caliber, he soon finds I have ammunition of a superior kind, and I always take that fort. Quite a number of pilots have lost their bearings, and many of their passengers have gone with them off the seas of superstition and are now to be found on the rock of Reason. Many others are lost in the woods, and if Elisha's she-bears do not tear them, will come out all right in time. The small guns are doing their duty in their sphere. Even the well-educated high priest dare not tackle them. Shame to those who claim to preach a good thing and dare not defend it—cowards, dastards, not worthy the respect of an honorable man or woman on the face of the earth!

The woods of Washington are full of Freethought, and, like its namesake, George, are not to be outgeneraled. Progress is Washington's motto. It is not content to run in the ruts of three thousand years ago. In fact, this coast from Mexico to British Columbia is noted for its liberal religious views. There are plenty of God-houses, for the people for the most part are made up of Eastern emigrants who, like the Chinaman, brought the dragon with them. But this is not a good climate for them, for I find them badly in debt, and begging worse than a deadbeat tramp. Such a good thing they say—By giving you lay up treasures in heaven; but I see all of them rather bank on earth, and I do not see as their note passes for less discount than mine. They do not ask one what creed or church he belongs to, but what about the man. If Christianity makes men good, such questions would not be asked, for all good men pay their honest dues, and their integrity is never questioned. The church, like myself, condemns lotteries and gambling, etc., yet the church folks will get up lotteries, fish-ponds, sell little jugs, auction off their wives and daughters for the evening entertainment to men well known to be frequenters of houses of ill fame and gambling dens—for what? The dirty dollar they receive to keep up the house of God. From whom? Look for yourselves and blush that you are akin to such as they. O consistency, thou art a jewel. Truly there is another Christ wanted to clean the temple of its rottenness, that decent and honorable men can with respect to themselves look therein.

Inclosed list of seventeen books I want for missionary work. I will loan them until some Christians destroy them, as they have several times done, and then lie about it for Christ's sake. JOHN DAVIS.

Good Friends Can Come in for Anything.

ELLSWORTH, KAN., Jan. 27, 1893.

MR. EDITOR: In the cause of Liberty, after heartily thanking you for continuing to send me the *Light* (THE TRUTH SEEKER) for a year without receiving your dues on the same, I will now proceed to send you \$6.25 for which, if a delinquent may come in as a premium subscriber, you may send me THE TRUTH SEEKER another year, and "Old Testament Stories Comically Illustrated," and twenty-five cents' worth of leaflets to open the World's Fair on Sunday. I used the heading for the petition in THE TRUTH SEEKER to keep the Fair open on Sunday. In two days I got five hundred and ninety-one signatures. Carry-

ing a petition of that sort and energetically urging the people to sign it soon shows the viper-like feeling that exists in the breast of the average church-member. Although I have a good many names of members of different churches to the petition that I sent in, there were very many who were very bitter against opening the Fair on Sunday and just as bitter toward the bearer of said petition. The insults I received were many. One Christian crank told me I had better beat home tending to my business than making a public nuisance of myself. I told him he had better go home and stop looking cross-eyed at me because my work did not suit him. He is a gardener, and works a good deal on Sunday, but I was not aware of that fact or I would have referred him to his disregard for the "Sabbath," as they call it. Another man here who seduced his wife's sister, and is a good Methodist brother, said, "What do you want to take away our Sabbath for?" I replied, "Your Sunday will still remain, even if the Exposition is kept open on that day." He said, "I think you are committing a sin in what you are trying to do." I then asked him why he could not let people choose for themselves what they would do. To me it appeared that he would take the responsibility upon himself to close the Fair on Sunday if he could. "Yes," he replied, "I would." "Then," I said, "you would not be as liberal with your brothers as God is with you and the human family." "I would, too." "No," I said, "you would not. God allows all of his children to do as they please, whether good or bad, and never withholds his blessing from the evil more than the good, while you would not leave the gates open Sunday so they could choose the good from the evil, but by sheer force make everyone do what you thought was right no matter what another might think. And that is the true church idea of everyone outside of it—either rule or ruin everyone who does not believe as they do." The brave man who was fighting one of the Lord's battles went his way without even replying to what I had said. He evidently did not wish to cast any more pearls before swine.

I am truly glad to hear from that Man With the Badgepin. His letters are both amusing and instructive, and one who has lived on the Pacific slope can vouch for the truthfulness of his letter. Long may he live and may his *Eye* never grow dim but shine with the brilliancy of the stars.

I have two clippings from the *Kansas City Star* in regard to ministers. If I had kept all I have read I believe I could have saved over one hundred. We have a Methodist minister here who was moving out on a farm and he stole some fence posts and other lumber from the lumberyard and was caught at it. He said he would pay for it, and did; he then wanted a receipt, whereupon Mr. J. Pressny wrote the right reverend gentleman a receipt: "Received of Rev. J. B. Orwig \$5 for lumber he stole." The reverend demurred, but that was all the receipt he could get. Then one of the posts was stood up in front of a saloon and placarded, "This is the lumber that J. B. Orwig stole."

SARAH F. METZLER.

Inspired Painting.

TURIN, GA., Jan. 1, 1893.

MR. EDITOR: Let me call, Attention, lovers of sacred pictures! Crape for one that recently sold for \$13,000!

A few days ago a young lady of the so-called orthodox Christian persuasion, who is taking a "fine course" at an art school, exhibited a picture she had just copied from an original "inspired" design and asked me to give my opinion of it. As the company present was so sensitive—being composed of "theo-sheolistic" material—and differed so widely on "immaterial" things—about which they knew nothing—I asked to be excused, for the present at least, from rendering an opinion which would necessarily involve a subject the picture so forcibly illustrated.

"Oh, I can't excuse you," said the fair artist, "I am so anxious to hear your opinion."

"Please excuse me and I will have my opinion published in the best paper in the world and send you a copy."

"Oh, I can't excuse you," insisted the fair artist. "I brought the picture for you to see, knowing your admiration for pictures."

I then asked her if she wanted my opinion of the artistic work or the idealistic.

"Oh, I am not fishing for a compliment for the work I did—certainly not. I want to know what you think of the original design—that is, the 'inspiration' that brought it into existence."

"Inspiration," said I. "Do you mean the idealistic?"

"No, not exactly," said she. "The word 'idealistic' is better suited to fancy sketches; this is not a fancy sketch, but a real 'inspired' picture, and the original sold recently for \$13,000."

"Is that so?" said I. "Then I infer the picture was inspired by Mammon."

At this point a pensive smile lit up the pious parlor at the expense of the fair artist.

"The idea of such a lovely picture as this being inspired by the god of money is too ridiculous even for a first-class comedy," she said with an expression of mixed sorrow and sarcasm. "I made a sad mistake in mentioning the price."

But the fair artist was in robust health and it was hog-killing time in the neighborhood and everybody had plenty of backbone, sparerib, sausage, souse, chitterlings, and fatty-bread; so there was no chance for a swoon in this case.

After placing the picture on the mantelpiece, she asked: "What is your idea of inspiration, anyway?"

"Well," said I, "if you must have it anyway, I suppose I had better get to work." So I gave, as near as I could, Colonel Ingersoll's definition, thinking perhaps no one present would detect the "little draw" I was making on the "bank of brains." But to my astonishment I was caught before I got half through and charged with literary piracy. Owing to the extreme restlessness of the company, which consisted of Catholics and Protestants, I was excused on the grounds that it would be a breach of Christian ethics to render an honest opinion of the picture under the circumstances.

The picture in question, which was first conceived—that is, "inspired"—by Jean Millet, is entitled "Angelus," and represents a pair of pious peasants in a potato patch in an attitude of worship while the bell chimes in the tower of an old cathedral in the background, a mile distant perhaps. The old cathedral has the appearance of being in existence long before Martin Luther quit the Catholic church for reasons that would make anybody blush in the nineteenth century, except a Protestant. Notwithstanding all this, "Angelus" is universally admired, not only by Catholics, but Protestants as well. "Angelus" would fail to attract the attention of a Freethinker, except to serve as a text to show how priestcraft has degraded men and women in all ages. All grades of Christians admire this picture for its simplicity and earnestness of devotion.

Now, let the reader imagine an inspired camera, fresh from the design-gallery of museland, loaded with a pair of pious peasants in a potato patch, with an old thin-pronged pitchfork like Neptune and a wheelbarrow like one of Heston's, with bowed heads, near an old cathedral, and you will have the inspired picture that was "kodaked" for the impressive mind of Jean Millet. The attitude and facial expression of these peasants show ignorance, cowardice, and dependence.

One writer says, "Show me a man's oracle and I will tell you that man's character." Another says, "Tell me a man's character and I will name the god he worships." When I saw Heston's picture of Constantine, I said: "Here is a picture representing all the obstacles in the way of progress and civilization." When I see a picture of a man in full armor I think of Constantine. When I see men and women in the attitude of worship it reminds me of the *Auto-da-fé*. By way of conclusion I will say that the artistic work expended on the picture entitled "Angelus" is faultless, but the "inspiration" is doubtless the result of perspiration. From experience I find that grumbling potatoes is dirty work, and when mixed with worship it is worse.

R. M. TENCH.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Child's Gethsemane.

[The author of the poem below is, we are proud to say, one of our girls of the Corner. The sentiment of the poem is deep and strong, showing genius of a high order, which should not be allowed to languish or grow dim.—Ed. C. C.]

My sweet-voiced mother's song was hushed
As you have heard some timid bird
Break off its song half sung—
As if some mesmeric call is heard—
Or else because the chilling breezes stung
Its tender breast
And made it seek a warmer nest.
Her soft, low mother-song was not half done—
Why, it was only just begun.
But God—motherless you say—still holds the key
Of death, of life, and mystery,
And nothing—no, not deity itself—can feel
For others what itself has never felt.
It is a hard, hard hand the gods have dealt.

The solemn pines cast shadows on her grave;
Faint, sweet, old-fashioned pinks dip deep—
Urged deeper by the tears I weep,
And let their rootlets round her fair hair play—
Perhaps some treasured secret sip
From the poor, helpless, death-damp lip.
Sometimes a deep, wild longing just to see her
face
And feel the oft-told rest of lying on a mother's
breast
Fills me with mad desire to tear the dust,
To mock the pines, uproot the pinks.
I think sometimes to loose the sands with great
salt tears,
And tear them with my childish hands,
Dig down deep and wrap me in her golden hair
And let the sad pines still be singing there.

—Edna Heald in the California Golden Era.

Pardee Butler and the Raft.

A STORY OF THE EARLY DAYS IN KANSAS.

One of the most interesting episodes in the early history of Kansas, and one that occasions renewed interest whenever related, is the story of Pardee Butler's voyage down the turbulent Missouri in 1855. Mr. Butler was a prominent figure in the early struggles of the territory, and his name will ever stand out on the pages of Kansas history with those of John Brown, Jim Lane, Charles Robinson, and others. Mr. Butler emigrated to Kansas from Illinois in the spring of 1855, settling on the banks of Stranger creek in Atchison county. In August he concluded to go back to Illinois and get his wife and children. He went to Atchison, where he was to stay over night and take the steamboat in the morning for St. Louis. A public meeting was held in Atchison that night to consider Mr. Butler's case, but he was not aware of the proceedings. He was sitting at a table in the boarding-house writing letters when he was suddenly startled by some one calling his name from the outside. He arose to go downstairs to find out what was wanted when he was unexpectedly met by six men armed with bowie knives and revolvers. The first thing they did was to present Mr. Butler with some resolutions, at the same time speaking in the vilest terms of Free-State men and demanding that he should sign the resolutions. Mr. Butler, who was always a man of undaunted courage and in whose heart burned a yearning love for freedom, emphatically declared that he would not sign the resolutions. The angry mob then seized him and dragged him to the bank of the Missouri river, where they threatened to drown him; but after a moment's hesitation the following dialog ensued:

"Did the Immigrant Aid Society send you here?" asked the leader of the mob.

"No," replied Mr. Butler with firm voice and resolute countenance. "I have no connection with the Immigrant Aid Society."

"Well, what did you come for?" again queried the mob.

"I came because I had a mind to come," Mr. Butler emphatically answered. "What did you come for?"

They made no reply, but asked Mr. Butler if he came to make Kansas a free state.

"No, not primarily," answered Mr. Butler, "but I shall vote to make Kansas a free state."

A whole volume of such questions were hurled at him on every side, and Mr. Butler answered them in a decidedly cool manner. All the issues of the day were discussed at length. Finally, Mr. Butler, becoming disgusted with the talk, said to them: "Gentlemen, there is no use in keeping up this debate any longer. If I live anywhere, I shall live in Kansas. Now, do your duty as you understand it, and I will do mine as I understand it. I ask no favors of you."

One of the crowd then said, "My friends, we must not hang this man. He is not an Abolitionist, he is what we call a Free-soiler. The Abolitionists steal our niggers, but the Free soilers do not do this. Therefore, I propose that we make a raft, and send him down the river as an example."

The crowd finally agreed to do this. They secured two logs which they fastened together, and after tar-and-feathering Mr. Butler, and painting the letter "R" on his forehead, which stood for "Rogue," they ordered him to get on the rude raft. The men then took a skiff and towed the raft to the middle of the river where the current was swift, and started him off on his perilous journey down the "Big Muddy." As he floated away he called out to the men: "Gentlemen, if I am drowned I forgive you; but I have this to say to you: If you are not ashamed of your part in this transaction, I am not ashamed of mine. Good-bye."

On looking around Mr. Butler observed that they had placed a flag on the raft. As he started to take down the flag the men called to him and threatened to follow down the river and shoot him if he touched the flag. But with his usual fearlessness he cut the flag from the staff and put it in his pocket. The men did not follow him, however. On this flag was the picture of a white man on horseback galloping away with a negro behind him. Just above the picture were the words, "Eastern Aid Express," and from the man's mouth was flowing the expression: "Greeley to the rescue, I have a nigger." On the horse's neck were printed the words, "From Atchison," and underneath the picture, "Rev. Mr. Butler, agent for the underground railroad."

Mr. Butler took the staff, which was a small sapling, and used it for an oar. He managed to land about five miles below Atchison, near the town of Sumner. From there he walked down to Port Williams, another village further down the river, where he remained over Sunday with Mr. Hartman and Dr. Oliphant. The next day he resumed his journey to St. Louis on the steamboat. From there he went over into Illinois, where he joined his family, and after a brief sojourn he returned with them to Kansas.

Atchison, Kan. GEORGE J. REMSBURG.

Correspondence.

NORTH BENTON, O., Feb. 25, 1893.

MISS WIXON: This is my first letter to the Children's Corner, and I hope it will not be the last. I am fourteen years old.

I like to read the Children's Corner very much. My grandfather Bedell has taken THE TRUTH SEEKER ever since it has been published in New York. I have no brothers and sisters, and I often think myself very lonely. I go to school and study reading, grammar, spelling, geography, physiology, and arithmetic.

I will close for this time.

A friend of the Freethinkers,
GERTRUDE BEDELL.

PERRYSVILLE, PA., Feb. 20, 1893.

DEAR MISS WIXON: I thought I would write to the Corner. This is my first letter, but I hope it is not the last one. My uncle gets THE TRUTH SEEKER but I see it every week. I am ten years old, and I go to school. My sister and I are the only Freethinkers in our school. My teacher reads the Bible every day. Well, I guess I will close for this time.

From your friend,
NANNIE P. BEVERIDGE.

[Nannie and her sister are two brave girls. May they live long to do good!—Ed. C. C.]

CORVALLIS, ORE., Feb. 15, 1893.

DEAR MISS WIXON: I thought I would try and write to the Corner. I don't see any correspondence from this place.

The picture of the missionary departing from China is a very fine picture.

I think that the Chinese ought to rout all the gospel-stuffers out of China.

The Chinese would not do as badly as the founder of the Christian religion, the great Constantine—have their wives bathed in boiling water.

I think my letter is long enough for the first time, so I will close.

I remain your Liberal friend,

H. C. NOEL.

[A good letter for the first. Let it not be the last.—Ed. C. C.]

PORT ANGELES, WASH., Feb. 3, 1893.

EDITOR CHILDREN'S CORNER: Mr. Charlesworth was here lecturing January 22d and 23d. He lectured in the Opera House and had a good house both nights. He gave Christians the privilege of speaking after he was through, but if there were any there they did not say anything. God, Abraham, David, Solomon, and the rest, got a dose from which, in the mind of any sane man, they can never recover. He is in my judgment a very able speaker.

By what I have read of the debate with Clark Braden I think Braden has hooked the wrong fish. Mr. Charlesworth was getting all the applause and Rev. Mr. Braden said he did not want any applause as those that applauded had their brains in their heels instead of their heads. Mr. Charlesworth said this was an insult to the audience, and was rewarded with applause. I hope he gives Braden such a send-off he will not show up again.

I think there are a great many Free-thinkers in this town. At the school to which I go the children are mostly Free-thinkers, and what Christians there are know enough to keep still, and when we are talking they do not say a word.

As this is my first letter I will close, with best wishes to the Corner.

Yours truly, CHARLES A. WOOD, JR.

[Write again.—Ed. C. C.]

ASPEN, COL., Feb. 10, 1893.

MISS SUSAN H. WIXON: I am a reader of the Corner. I like to read the Corner better than anything else I read, except the letters I receive from home. I am a native of Texas, where my father and mother now reside. I live here with my aunt Jennie and uncle Amos Akers, so that I can go to school.

Where I lived in Texas I could not always go to school.

There are three large public school buildings and a Catholic school in Aspen, with full attendance.

I attend the Lincoln school. I am eleven years old and am in the fourth grade. The snow is from three to five feet deep and it is still snowing.

Uncle Amos takes several Freethought papers and we never miss a Freethought lecture held in this place. Mrs. Mattie P. Krekel gave us two lectures about Christmas, and everyone said her lectures were splendid and wished she could stay longer.

The Aspen Liberal Union held a Paine celebration this year, in which I took a part. I spoke a piece from Aunt Elmina with which all seemed to be pleased.

I often wish that you and Mrs. Slenker, or somebody else, would write short pieces suitable for a girl to speak on such occasions or at school.

If my letter appears in the Corner, the paper will be sent to my friends in Texas.

With best wishes to yourself and the Corner, I am, Respectfully,

JENNIE MCBRIDE.

[We shall always be glad to hear from Jennie.—Ed. C. C.]

LISTOWEL, ONT., CAN., Feb. 11, 1893.

DEAR MISS WIXON: I thought I would write another letter to the Children's Corner, as it is so long since I wrote that you will have forgotten me altogether.

My father has taken THE TRUTH SEEKER ever since I can remember. And I think it is well named.

There are not many Freethinkers around here. Sometimes a few of them meet at a Liberal house and have a talk about the nonsense found in the Bible, and about other things.

We live on a farm of one hundred and fifty acres, about three miles south of Listowel. The most of the people around here keep a number of cows and send their milk to a cheese-factory. There is not much bush around here, and most of the farms are pretty well cleared. The principal trees found in the bush are maple, oak, elm, some pine, ash, hemlock, and a little cedar.

The principal fruit trees are apples, plums, cherries, and pears. The small fruits found around here are strawberries, raspberries, gooseberries, currants, and tomatoes.

I will now tell you about a little Liberal friend who lives not far from here.

There was a lady who called for her and her sister on Sundays to take them to church. One Sunday the minister was talking about the Freethinkers, and she jumped up in her seat and would have said "My pa is just as good as you!" had not the lady whom she was with pulled her down in her seat. But the little girl would never go to church any more.

I would like to correspond with some of the readers of the Children's Corner. Hoping that this letter may escape the wastebasket, I am

Your Liberal friend,

HESTER JICKLING.

[There! we call the above a good, nicely composed letter. Hester will always find a welcome in this Corner. We would like to take that bright little girl in our arms and kiss her—the one who wanted to say "My papa is just as good as you!"—Ed. C. C.]

NEW ROCHELLE, N. Y., Feb. 11, 1893.

DEAR MISS WIXON: Mamma has just received your letter, and it has reminded me of a duty I must perform—that is, to write a letter to you.

Of course mamma has written to you and has told you all about our trip to Europe, but I thought I would like to write a little too.

We remained eleven weeks away and spent one month in London.

Papa took sister and me out every day, and we visited many places of interest: the Crystal Palace, where they had a dog show, and poultry—there were over sixteen hundred dogs; Covent Garden, where they sell so many vegetables and flowers; "Big Ben," the clock on the House of Parliament, whose minute-hand is seventeen feet long and hour hand twelve feet.

I was always pleased when papa took us through the "Arcade." Such pretty toys I saw—dolls, drums, soldiers, swords, guns, wooden horses, and pretty china cups and saucers.

We went to the British Museum, where we saw such wonderful things—mummies which were discovered in Egypt; mounted crocodiles and other animals; beautiful statues from Rome and Greece, and handsome vases from all parts of the world.

Papa took us through St. James's park and we saw the soldiers pass through on their way to Marlborough square.

We visited the zoological gardens and saw the monkeys; also the bear who climbs the pole. They were being fed. And we saw the seal kiss the keeper. He was being fed on small fish.

When you were in London did you see the "blue coat" boys? They are bare-headed and wear long blue coats and yellow stockings. It is a charity school. The school is in Newgate street, I think.

Papa and mamma went to the lord mayor's show, but they were afraid to take us because the crowd was so great. All the busses and cabs had to be stopped during the parade, so the people had all the streets to themselves.

I am afraid I am making my letter too long, and I have not told you a quarter of what I saw, but mamma says you are very busy, and I would not like to take too much of your time.

Mamma and Geraldine send their kindest love to you and your sister, and papa, his kindest regards.

I am glad you like the Freethinkers mamma sent you.

With much love, dear Miss Wixon, and to your sister, believe me,

Your young Liberal friend,

PORTIA BROADBENT.

P.S.—Was little Susie that you wrote "The Story Hour" in memory of, your sister's child? She is awfully sweet-looking. And next time when I write will you mind if I call you "Aunt Susan?"

[Yes, little Susie was my sister's only child. She was very dear to us all. I would be pleased to have you call me aunt if you wish to.—S. H. W.]

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News of the Week.

It is proposed that Monsignor Satolli open the Fair.

JOS. VAN BEARCON, of Bergen county, N. J., has been arrested on counts one of which is that he stood in the public highway and swore profanely thirty minutes.

WM. COY, hanged at Pittsfield, Mass., on the 3d, announced on the scaffold that he had "given his heart to God." His crime was killing a man, of whom he was jealous, with an ax while his victim slept.

THE three men who lead the new sect of "the Holy Ones" at Raleigh, N. C., have induced several weak women to desert their families, and sell their property and give the proceeds to these religious leaders.

A BILL of unusual character has been introduced in the New Jersey legislature. It provides that the utmost sum bequeathable to one's heirs shall be \$1,000,000, all that one may leave over that going to the state.

MISS RACHEL CALLAHAN, of Sweetwater, Tenn., will soon conclude a forty days' fast, unless she expires previously. Her brother has whipped her severely to make her eat, but without success. Her motif is religious zeal.

PAUL MONTZ, of New York city, driven crazy by Bible study while trying to determine whether he should remain a Catholic or become an Episcopalian, created a scene in the church of St. Vincent de Paul last Sunday, and has been sent to the asylum.

AMONG the criticisms against the proposed annexation of Hawaii are the charge that it is a contrivance of jingoism to buy popularity, and the allegation that it is an intrigue of the sugar trust of C. S. Spreckels and associates. The project has failed for the present.

THE local directory of the Fair incline to the opinion that prayer will not be necessary to its opening. Some members, however, are swayed by precedent, saying that such a thing as omitting prayer or invocation from the inauguration of a great exposition has never been heard of.

THE Methodist conference has appointed a committee to visit President Cleveland, Cardinal Gibbons, and Archbishop Satolli, and urge them to procure the release of Rev. Mr. Nelson, a Methodist missionary imprisoned in Brazil for remarks on a Catholic patron saint which were offensive to the authorities.

IN Columbus, O., the scene of the late riot against an anti-Catholic lecturer, a human ear was found nailed to a telegraph pole one morning recently. It was placarded as from "the first anti-Catholic victim." It is believed to be the prank of some medical student, but the police are investigating.

THE demand for restriction of immigration, formerly based on the beliefs that labor needed protection, and that the foreigners are more largely criminal than our native, has received the additional motif of excluding cholera. It has been suggested that admittance be denied immigrants possessing less than a certain sum of money—perhaps \$100 or \$200.

M. TAINÉ, the eminent French philosopher and critic, died on the 5th. His "History of English Literature," though the work of an alien, is the best exposition of its subject extant. This great work in 1863 was entered in competition for the prize of the French Academy, but on motion of Bishop Dupanloup rejected on account of its Materialistic and Atheistic tone.

As the enactment of Home Rule for Ireland seems more likely just now than ever before, the Protestants in the province of Ulster are preparing for forcible resistance to Catholic tyranny. It is being arranged that all the Orangemen shall simultaneously withdraw their deposits from the post-office savings-banks and purchase arms. Prayers against the Home Rule bill are being offered in the Protestant churches.

DAVID and John Deem, who claim to be inspired from on high, have founded a new religious sect in Columbus, Kan. It combines the old faith-cure doctrine with a literal interpretation of the scriptures. It is gathering in converts from all the surrounding country. According to the Deems, the present are the dark days which precede the millennium. These dark days will last for only a few years, and then the millennium will be ushered in. As a result of the Deems' teachings husbands and wives have separated, children have been deserted by their parents, and four men have already been sent to the insane asylum. David Deems, the teacher, works not. He reads the Bible literally and says the Lord will provide. The fact is that his disciples provide for him.

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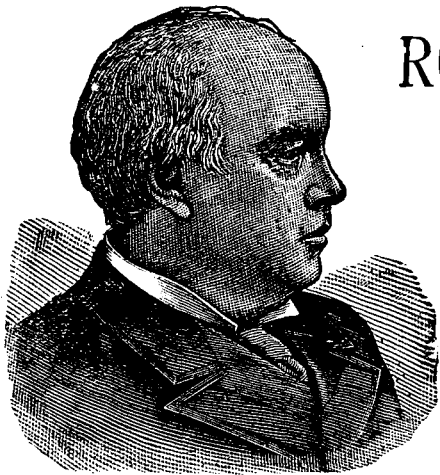
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To aim at the liberty of a fellow-creature appears to me a crime against humanity; it is the sin against nature.—Voltaire.

DARWIN notes another cause of the variation of species, which he calls Sexual Selection. The male animals battle for the possession of the females. The strongest wins, and transmits his peculiarities to his descendants. In many cases the female selects the male possessing the most perfect form, the most pleasing voice, or the most attractive colors, and these advantages are perpetuated in their offspring. An improvement in the song and beauty of male birds arises from this selection. In savage races the females select the strongest men, best qualified to be defenders; but in civilized races the choice is more influenced by intellectual and moral qualities, and in each case the race shows an increasing variation in the direction of these selections.—Robt. C. Adams.

If ever Christian views could become general and practical, so that life and thought should be ruled by them, then man would cease to strive after earthly improvement and perfection and would subside into a passive faith, turning up his eyes like a dying duck in a thunderstorm. "For," as Ludwig Feuerbach tersely and cogently remarks, "if we are born for heaven, we are lost for earth." When man has once got used to regard himself as a poor, miserable sinner, who can only escape eternal damnation by unceasing genuflections and undignified self-abasement, it is obvious that there is an end not only of human dignity and human pride, but also of human energy and vigor. If we allow supernatural wisdom and power to lord it over us and to provide for us, then an existence worthy of the true end of humanity becomes an impossibility. "The malicious devil," says Luther, "the enemy of God and Christ, endeavors to allure us to think and care for ourselves, so that we may presume to usurp God's office, which is to care for us and be our God."—Büchner.

VOLTAIRE's favorite scheme was still the history of the reign of Louis XIV., which he meant to write on a system unattempted yet in prose or verse; that of dwelling upon things of real and lasting importance, and passing as lightly as possible over wars, quarrels, controversies, and conquests. Here he is the faithful servant of truth. To Thieriot, as to many others, he writes thus on the plan and spirit of this long-projected work: "When I asked you for anecdotes upon the age of Louis XIV., it was less upon the king himself than the arts that flourished in his reign. I should prefer details relating to Racine and Boileau, to Quinault, Sully, Molière, Lebrun, Bossuet, Poussin, Descartes, and others, than to the battle of Steinkerke. Nothing but a name remains of those who commanded battalions and fleets; nothing results to the human race from a hundred battles gained; but the great men of whom I have spoken prepared pure and durable delights for generations unborn. A canal that connects two seas, a picture by Poussin, a beautiful tragedy, a discovered truth, are things a thousand times more precious than all the annals of the court, than all the narratives of war. You know that with me great men rank first; heroes last."—Parton.

The doctrine of evolution teaches that the changes which take place in the universe both of mind and matter follow an orderly sequence, and that each preceding stage potentially contains the succeeding one—that every succeeding change can only be explained and understood through a comprehension of a preceding one. It incites us, therefore, to a study of cause and effect, and encourages us to believe in the possibility of a rational interpretation of Nature. Strictly speaking, evolution is nothing more than a generalization of the idea of cause. Every man within certain limits is an evolutionist, and we have little hesitation in saying that the limits within which each man is an evolutionist are the real limits of his intelligence. When he ceases to be an evolutionist he resigns all attempts to comprehend, and merely records his acceptance of unexplained facts. In the sphere of human history the principle of evolution seems to be fully recognized. The historian who would fold his hands and turn up his eyes before any given event, and say that it was utterly incomprehensible, having no relation, save the abstract one of time, to previous subsequent events, would be scorned by every intelligent reader. We look to the historian to attack such problems with a view to bringing them under the operation of some law of historical development; in other words, we believe fully in evolution as applied to the social and political history of mankind.—Professor Youmans,

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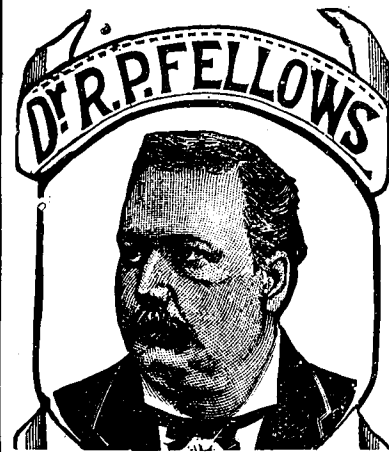
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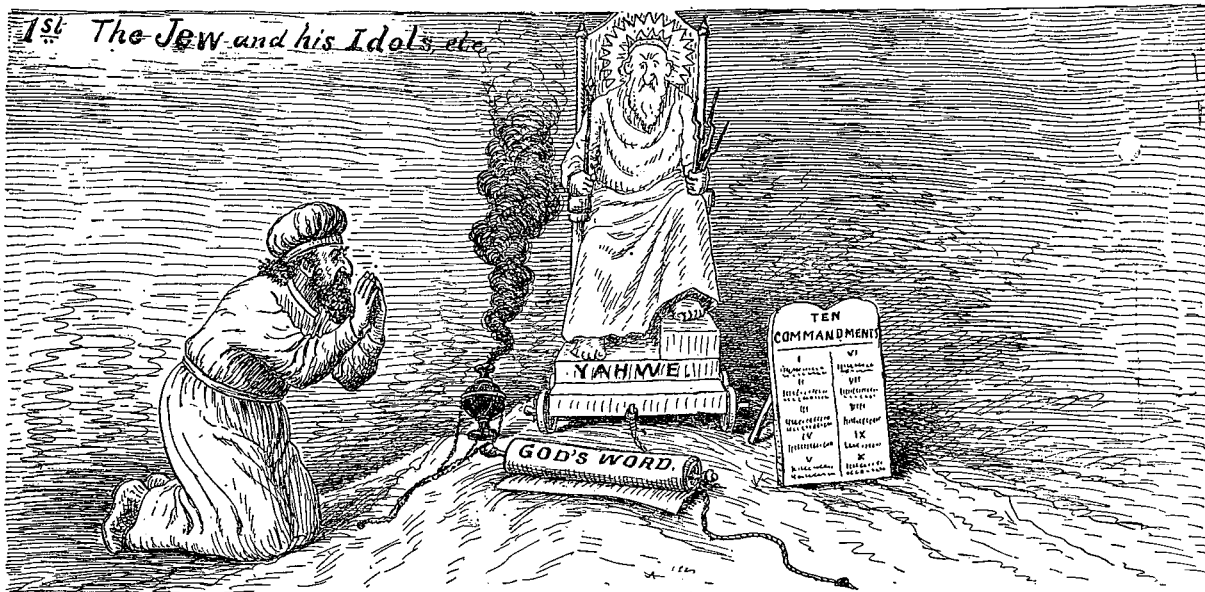
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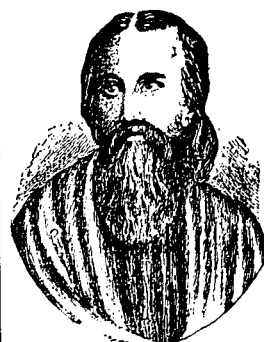
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

What Some Great Men Hav Thought on the Existence of a God.

IN THE TRUTH SEEKER bearing date of the 26th of last November, we conjectured that the propensity of Mr. B. R. Anderson to see a designer in the workings of life and mind, arose from an insufficient acquaintance with the degree to which those workings hav recently been discovered to depend on natural law, in place of supernatural determination. We said:

Life and mind hav originated from the operation of the simple elementary forces of the universe. "We recommend you to look up the late progress made in bringing them under natural law, and you will find a call for a designer no longer. Darwin, Spencer, Haeckel, Bain, Mil, and Büchner will meet the purpose."

In our columns of January 7th our friend replied:

"My embarrassment is to understand how a still closer acquaintance with these philosophers would at all aid me in rising to the Atheistic plane *when these men themselves never* (with all their wisdom and knowledge) *arose to this plane*. I do not think you can find any positiv evidence that any one of them is an Atheist."

By a very pardonable oversight, Mr. Anderson has here confounded the two distinct things of *finding a call for a designer no longer*, and *Atheism*.

One may recognize the fallaciousness of the argument from design, and still believe in a God, grounding his belief on other considerations, such as revelation, intuition, or various metaphysical notions. Or, still again, he may discredit design and all these other evidences for a God, and yet think that while there is no evidence that there is one there is no conclusiv evidence that there is *not*, and so remain what is called an Agnostic, pronouncing neither for nor against. Thus it was not necessary that these men should be Atheists. It was required only that they should not *find a call for a designer*. This requirement is fulfilled; these men do not find a call for a designer; not one of them entertains the argument from design; thus our statement was proper.

Our reason for supposing that Mr. Anderson would after reading these authors become a discrediter of design was, that out of every hundred of intellectual men who read them ninety-nine become such, hence the chances were ninety-nine to one that this gentleman would; thus our inference was proper.

While it is thus seen that it is not necessary that the men named should be Atheists or Agnostics, the fact nevertheless is, very pleasingly, that each of them is an Atheist or an Agnostic. None of them affirms the existence of a God.

Büchner (Force and Matter) pronounces the idea of God "nonsense." He goes on to say that "the Pantheistic or universal God is not one hairsbreadth better than the personal God of the Theist." For his Atheistic declarations Büchner was removed from his professorship at Tübingen, and has since practiced medicin in his nativ town of Darmstadt.

Haeckel denies a personal God with equal flatness. He ridicules the idea of one unmercifully, and declares the notion of an immortal soul equally incompatible with the doctrin of evolution.

Bain's anti-orthodox utterances were such that on his accession to the chair of logic in the University of Aberdeen, the religious folk throughout the country were greatly enraged, and many of the students made disorders that were with difficulty quelled. The whole tendency of his works is against all forms of supernaturalism, or Theism. Referring to Evolution he says: "Properly speaking there is no rival hypothesis. The Special-Creation view is a phrase that merely expresses our ignorance" (Logic). His expressions of disbelief in Theism often take the form of a contemptuous ignoring of it in cases where failure to notice is equivalent to denial. In the following passage we find him oblivious of the possibility of life-forms being adapted by any cause except evolution: "The propositions or laws of Structure, affirm coexistence, as order in place, between the different parts of living bodies. Human Anatomy is a vast congeries of such propositions. How far the coexistences are ultimately dependent on Causation, rests with the theory of Evolution. In the mean time, they are to be regarded mainly as Coexistence without Causation" (Ib.). In like manner he again remarks: "There are numerous and striking coexistences between Structure and External circumstances, the so-called Adaptations of one to the other; but in these there is a great presumption of cause and effect; they furnish the best support to the doctrin of Evolution." Any more direct denial of the existence of a God than these, we hav not met in his chief works. He feared, as do so many college instructors, the anger of the pious, and cloaked his radical printed utterances in those ways familiar to the knowing. We do not doubt, however, that there hav been preserved from his conversations with his friends some thoroughgoing Atheistic utterances; and perhaps one of our English readers will send us some. At present, our friend Mr. Anderson may if he likes except Bain from the number above affirmed to be either Atheists or Agnostics.

Spencer devotes some pages in each of his books to assailing the idea of a personal God. "In one case after another," he writes in his "Biology," "is abandoned that interpretation which ascribes phenomena to a will analogous to the human will, working by methods analogous to human methods." The Unknowable which he affirms has nothing to do with a God. As to the hand of a deity being concerned in the development of life, he says: "All organic beings hav gradually arisen through the action of natural causes" (Biology).

John Stuart Mill expresses his views on the subject in "Three Essays on Religion." He finds valueless the arguments for the existence of a God from the general consent of mankind, from consciousness, and from revelation. The only evidence

for one that he can discover is that of design, and this he esteems but slight. And, what is particularly to be marked, he grants legitimacy to this evidence of design only in case that Evolution be not allowed. If Evolution be once established, he thinks, the evidence of design, previously slight, vanishes altogether. Now, he wrote these views many years ago, when Evolution was not out of its cradle; so of course if he were living now when that doctrin has expanded to imperial and unassailable proportions, he would discard design utterly and be a thorough Agnostic. His language will prove interesting. After going over the usual formula of the design advocates he says: "I regret to say, however, that the latter half of the argument," viz., that an intelligent designer is inferrible, "is not so inexpugnable as the former half," viz., that there is adaptedness. "Creative forethought is not absolutely the only link by which the origin of the wonderful mechanism of the eye may be connected with the fact of sight. There is another connecting link on which attention has been greatly fixed by recent speculations, and the reality of which cannot be called in question, though its adequacy to account for such truly admirable combinations as some of those in Nature, is still and will probably long remain problematical. This is the principle of the survival of the fittest. This principle does not pretend to account for the commencement of sensation or of animal or vegetable life. But assuming the existence of some one or more very low forms of organic life, in which there are no complex adaptations nor any marked appearances of contrivance, and supposing, as experience warrants us in doing, that many small variations from those simple types would be thrown out in all directions, which would be transmissible by inheritance, and of which some would be advantageous to the creature in its struggle for existence and the others disadvantageous, the forms which are advantageous would always tend to survive and those which are disadvantageous to perish. And thus there would be a constant though slow general improvement of the type as it branched out into many different varieties, adapting it to different media and modes of existence, until it might possibly, in countless ages, attain to the most advanced examples which now exist. It must be acknowledged that there is something very startling and *prima facie* improbable in this hypothetical history of Nature. It would require us, for example, to suppose that the primeval animal of whatever nature it may hav been, could not see, and had at most such slight preparation for seeing as might be constituted by some chemical action of light upon its cellular structure. One of the accidental variations which are liable to take place in all organic beings would at some time or other produce a variety that could see, in some imperfect manner, and this peculiarity being transmitted by inheritance, while other variations continued to take place in other directions, a number of races would be produced who, by the power of even imperfect sight, would hav a great advantage over all other creatures which could not see and would in time extirpate them from all places, except, perhaps, a few very peculiar situations underground. Fresh variations supervening would give rise to races with better and better seeing powers until we might at last reach as extraordinary a combination of structures and functions as are seen in the eye of man and of the more important animals. Of this theory when pushed to this extreme point, all that can now be said is that it is not so absurd as it looks, and that the analogies which hav been discovered in experience,

favorable to its possibility, far exceed what anyone could have supposed beforehand. Whether it will ever be possible to say more than this, is at present uncertain." Fortunately, it has become possible "to say more than this." Mr. Mill continues, "Leaving this remarkable speculation to whatever fate the progress of discovery may have in store for it," the "present state of our knowledge" affords us "no more than a probability in favor of creation by intelligence." Our evidence is "altogether insufficient for proof." So, he concludes, "the whole domain of the supernatural is thus removed from the region of Belief into that of simple Hope."

As to the views of Darwin the great and good, our correspondent will find an interesting presentation of them on another page of this paper.

This concludes our answer to the points thus far presented by our Theistic friend. We presume that we have frequently misinterpreted his expressions, and stated, as perhaps his, Theistic positions which he does not hold. However, some do hold them, and so our warfare upon those positions will be of use in certain directions. And misconception of his tenets was unavoidable from the modest briefness of his expression. We, and, we doubt not, our readers, will be pleased to hear from him at greater length—not for the purpose of controverting him, but that we may examine his ideas in our search of truth. We will venture to insinuate that in the matter of equality of exchange he is hardly treating us fairly. It is but just that whoever sends forth a certain amount of ideas shall receive back an equal quantity. Then, too, if Mr. Anderson will but drop the idea of a *personal* God, and discard that harmful term "God" itself—if he will, as in his latest letter he seems disposed to, content himself merely with the notion that *all matter possesses intelligence*, we shall moderate our language toward him not a little. Both the inventor Edison and the scientist Haeckel we find lately expressing the belief that all matter is living and conscious. We, it is true, do not believe this, but we esteem investigation in such directions rational and legitimate, quite different from the meaningless endeavors of supernaturalism.

That it may not be said that we have left any means untried to convert inquirers on Design to the doctrine of the true church, we will conclude with a story. One day some mice said to one another, "How charming is this world! What an empire is ours! This palace so superb was built for us; for all eternity God made for us these doors and galleries. Do you see those fat hams under yonder ceiling? They were created there for us by Nature's hands; those mountains of meat, eternal aliment, will be ours to the end of time. Yes, we are, great God, if our sages tell us the truth, the end, the aim, the masterpiece, of all thy works. Cats are dangerous and prompt to devour, but it is to instruct and correct us."

Catholics Grasping at New Jersey's Schools.

On the 6th thirty of the Roman Catholic priests of New Jersey assembled at the capital of that state and had presented in the legislature a bill allotting state school funds to religious schools, at the rate of \$10 a pupil. They were headed by Rev. Father Connelly, of Perth Amboy, and Rev. Father Sheppard, of Passaic. The true nature of the bill was cloaked under innocent wordings, and professions that the schools would not teach sectarianism. "We Catholics," said Father Corrigan, "are willing to go a long way toward meeting the state on this educational question. We want the state to cooperate with us in carrying out the Liberal views of Pope Leo XIII., as expressed through Monsignor Satolli, the apostolic delegate. In fact it may be said that we go nine-tenths of the way to meet the state." Their first effort was to induce a member identified with the Protestant church, or at least one not identified with the Catholic church, to present the bill. Unable to accomplish this, they finally placed the bill in the hands of Mr. Coyle, of Hudson, and he sent it to the clerk's desk. Opponents declared it unconstitutional, and it was sent to the state attorney-general for an opinion on its constitutionality. This official reported:

"The constitution of the state provides that 'No donation of land or appropriation of money shall be made by the state or any municipal corporation to or for the use of any society, association, or corporation whatever.' I am of the opinion that the act attempts to appropriate money to the use of a corporation within the prohibition of the constitution."

The ecclesiastics accordingly withdrew the measure. They had not, indeed, been sanguine of passing it at once, but wished to feel their way to presenting a bill in such manner as to get it through at some future time. They desired to awaken the sentiment of their following, and will memorialize the legislature from time to time, and conduct popular agitations, in the direction of this end. Father Corrigan, of Hoboken, said last Sunday to his congregation of two thousand five hundred people that the matter was not ended, but from this time the priests would educate their people so they would be in a position to demand justice. He severely scored United States Senator Smith, who had assailed the bill. Father Corrigan explained the bill's provisions and denied it was unconstitutional, as had been alleged. Anybody could receive the same privilege if they complied with the law, he said. Religious exercises would not be used in any way in the contemplated schools during regular school hours. Catholicism would be taught in the afternoon after school hours. He continued:

"Every school board conducting a school nowadays is a corporation. The vital objection to our bill was not on constitutional grounds, but simply because we were not Protestants."

"Rutgers College, a private corporation, asked for \$5,000. They were not answered, 'Not constitutional.' The legislature said, 'Constitutional or not, we will give them the money,' and gave it. The college then asked for \$25,000 more. Mind you, this is a private corporation allowed \$5,000, and were it not for the excitement our bill created it would have got \$25,000 more."

"We could have had the bill passed if we were Protestants, but we are Catholics."

"But let me say again, this bill is not a Catholic measure. Any denomination may avail itself of it."

Demands like this one in New Jersey are continually heard in every state. At any moment some state may, in an exigency of politics, give itself over to these requirements. And one precedent would tend to occasion many imitators. Grave evils threaten. Would that Freethought were being more actively diffused.

A Plain-speaker Released.

Moses Harman, of Topeka, Kan., has been released from his second term of imprisonment. Both his first and his second term—we will say to our new readers, and to such of our old ones as may have forgotten—were imposed on him for printing denunciations of certain sexual abuses in plain terms, calling a spade a spade. His motives were pure and good. Opinions differ on the advisability of his method. The animus of his prosecutors was hatred of his infidelity, and a general hostility to radical speech.

Three years ago next month Mr. Harman was sentenced by Judge Foster, of the United States district court for Kansas, to five years' imprisonment in the state prison, and to pay a fine of \$300. This sentence was based upon one only of the four counts upon which he had been found guilty by the trial jury, the remaining three being held in reserve.

Lawyer Overmyer procured a writ of error from the circuit court (Judge Caldwell) and in proceedings in error before him, the judgment rendered by Foster was reversed, upon the ground that the judgment omitted to provide for imprisonment "at hard labor."

While proceedings in error were pending, in this case, Mr. Harman was convicted by Judge Phillips in the O'Neill letter case, and sentenced to four months' imprisonment on each of three counts, being one year in all. From this judgment a writ of error was sued out before Circuit Judge Caldwell. He affirmed the judgment, and Mr. Harman was sentenced to the state prison in accordance with the judgment. It was to avoid this judgment that the writ of habeas corpus was applied for, upon which proceeding the prisoner was released on the 19th ult.

The effect of this release is to end totally and discharge the judgment in the O'Neill case. He has yet to meet the case in the district court in which the five years' sentence was set aside—that cause having been reversed with instructions to the district court to "proceed according to law." As the reversal was upon the ground that the judgment, in its very terms, was unlawful, and as the court has once tried the case and once pronounced judgment, the question arises, what further step can the court take "according to law?" Overmyer is of opinion that the court has exhausted its jurisdiction in the case, and that the accused must be discharged.

The long delay in getting Mr. Harman released upon habeas corpus was because of the inaccessibility of the proper court.

The ground of this release was purely technical. The court in no way touched the actual issues of principle involved. The judge found that the imprisonment was "without authority of law," basing that judgment on the one given in a certain Baldwin case, in which there were imposed several terms of imprisonment for several counts, but as the order in which the term for any particular count was to be served was not specified, a pardon for any certain count could not clearly be applied because while one side would claim that the term for that count was one that had perhaps been served the other side would claim that it was for one yet remaining to be served.

We shall print next week Mr. Harman's version in detail of the matter, received too late for this issue.

Last Chances of Having the Fair Open.

An effort is being made to induce the national commission of the World's Fair to open the gates on Sunday, on the ground that the recent action of Congress in voting \$570,000 for premiums and awards, and directing that the amount be returned to the national treasurer, absolves the Fair from the provision closing the gates on the first day of the week. The national commission meets at Chicago next month and this question will be brought up.

It is claimed that Congress has violated its contract with the Exposition management in regard to keeping the Fair open on Sundays, and many lawyers say that if the Fair should open on that day Congress can do nothing. The consent of the national commissioners must be obtained, however, and it is doubtful if this can be got.

Then, again, an attempt will be made to get the United States Supreme Court to issue an injunction against closing the Fair gates on Sundays. The suit will have to be brought in the name of the state, and Attorney-General Moloney has given his consent. The grounds of complaint will be that the Fair is an Illinois corporation and that therefore Congress has no power to make the restriction.

A Milwaukee workingman asks that he may work Sundays in order that he may be able to attend the World's Fair on Mondays. The Indianapolis *News* in reporting this adds: "A commentary on this from the Sunday-closing advocates would be read with great curiosity."

Some Handsome Premiums.

To induce new subscriptions and prompt renewals on the part of our friends we make the following handsome premium offers:

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "Paine's Great Works Complete" (3.00). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "The World's Sages, Thinkers, and Reformers" (\$3.00). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated" in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated" in board covers (\$1).

This is a splendid opportunity to obtain books which every Liberal desires to have at an exceedingly low price. Old and new subscribers can avail themselves of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

The World's Fair From a Freethinker's Standpoint.

In May we shall begin the publication of a series of letters which will be of great interest and beauty. Samuel P. Putnam will write them from Chicago, and they will be about the World's great Fair, which opens in that lively and booming town on May 1st. Mr. Putnam's description—as everyone who knows him knows—will not be the commonplace matter of the geniusless boiler-plate correspondent, but the impressions made upon a cosmopolitan poet by the aggregation of samples of the world's progress in mechanics, art, literature, knowledge. The letters will undoubtedly be big and broad, wide and deep—a picture and a panorama, a history of human advance from "that man in the dug-out" to the racial subjugation of the forces of nature—so far as these forces are subdued. The letters will be essentially a Freethinker's view of the Fair, what it shows, and what it foreshadows, and we venture to say that among the hundreds of correspondents at the Fair, and the thousands of letters to be written by them, there will be none like the writer of the Freethought views and his descriptions. Readers of his "News and Notes" will agree with us in this estimate, we know.

We shall be obliged to our friends if they will call the attention of their friends to this announcement and suggest to them that a six months' subscription will insure them the receipt of these letters, which will alone be worth many times the cost of the paper.

In the Sunny South.

News and Notes.

While it was snowing and raining and pouring down upon the devoted head of President Cleveland and a hundred thousand people were shivering in the gloomy air, I was in the sunny land of Florida, with brilliant skies above me, and flowers blooming upon every side and green grass adorning the sparkling area.

On Saturday, March 4th, I am in Jacksonville, the metropolis of Florida, which presents a busy and charming scene to the looker-on. The majestic St. John's river, five miles in width, stretches away, covered with the paraphernalia of commerce. The streets, the beautiful gardens, with ranks of mossy oaks on either side, the magnolia, the orange trees, the elegant hotels, give an attractive variety.

Jacksonville has a population of twenty-five thousand. It has forty churches, I am sorry to say, and these are offset by ten fine school buildings. There are iron and brass foundries, electric light works, ice factories, and many other industries in which over a million dollars are invested. There are two lines of ocean steamers, six of river steamers, besides railroads to the number of twenty, which make the city quite a center of trade and travel for this great semi-tropical country. Artesian wells flow nearly five million gallons of water every twenty-four hours.

There is a sturdy and progressive Liberal element here, which is an index of the real civilization of the state. At the last session of the legislature an act was passed making Agnostics and Atheists competent witnesses. This places Florida far ahead of Massachusetts in the line of reform, for to-day in Massachusetts an Atheist is not a competent witness.

Wandering along Bay street after my arrival my eye falls upon the attractive establishment of James Douglass. The name is familiar to me; for besides

its Scotch and heroic significance, it is also in the columns of THE TRUTH SEEKER. I step in, and the first thing to greet my vision is THE TRUTH SEEKER fair and prominent with Heston's pictures in the midst of an alluring display of magazines, newspapers, and books representing the literature of the whole world. I introduce myself to Mr. Douglass, and find a warm welcome at once. I find also that I have been among the missing—that a delegation in the early morning was at the station to receive me, but having no other way of recognizing me except the picture in THE TRUTH SEEKER they failed to discover the original. It didn't take long to make up for lost time, and I am soon acquainted with Captain Rhoads, Captain Garner, J. W. White, Captain Hardee, and others who are on the watch for the Secular Pilgrim, who having traveled from Maine to California, has at last found his fortunate way to the Italy of the New World. As California with its golden splendor is the new Greece, so here on this peninsula will spread a new Italy with the same soft skies and magnificent expanse.

I give two lectures at Jacksonville in the Knights of Honor hall. I have fair audiences, Sunday afternoon and evening. Of course Freethought is still in its struggling days. The Jacksonville Liberal League was organized about two years ago. Only a few have the courage to stand for its principles, but these few are of the kind that will never surrender.

Capt. J. F. Rhoads, the librarian, has established a somewhat new method of advancing the popular mind—the "Free Reform Library." He has a large number of books on all questions of reform—social, industrial, etc.—which he loans to anyone who desires to read them. The only condition is that the books shall be returned in good condition. The captain tells me that most of the books are returned—and in this way one book reaches a large number of readers, and many are induced to read reform literature who otherwise would not. Up to the present time Captain Rhoads has borne the expense of this work, but others are now joining him, and it looks as if it might be a permanent institution, and will break the way for radical Freethought. Captain Rhoads is a thorough Infidel and is not ashamed of the title. A large picture of Ingersoll hangs in his office, and copies of THE TRUTH SEEKER confront the orthodox visitor. It strikes me that this "Free Reform Library" is just the thing. It is an entering wedge, and the result must be not merely reform but uncompromising Infidelity. The captain is an enthusiast and has boundless faith in human nature and progress.

I am quite interested and delighted with the work in Jacksonville and its outlook. It has an element of originality and pertinacity which promises large results some day. I hope this center of influence will remain and permeate the state with progressive ideas. It was through this little body of Liberals here that the act in regard to Agnostic and Atheist witnesses was passed, and other reforms of a like nature are in contemplation. I am inclined to think that Florida will be one of the foremost Liberal states in the Union.

Capt. C. E. Garner is an old New York acquaintance of nearly fifteen years ago in the New York Liberal Club. He has been in this country about fourteen years, and is one of the leading and influential citizens of this section, and every inch of him is a Freethinker, and the preachers know it, and ride upon his boats just the same, and pay their fare. They rather like him in spite of his heterodox views.

On Monday afternoon I journey on his boat to his home at Green Cove Springs, and for once I am ahead of the clergy for I am presented with a pass upon "the Independent line of steamers." After all the pioneer does get into the "swim" occasionally and doesn't have to foot it. The voyage from Jacksonville to Green Cove Springs is simply magnificent. The river is five miles wide and its broad and level bosom in the afternoon and evening sun and glittering starlight and moonlight, with its wooded shores, the orange groves just glinting amidst the ranks of live-oak, draped with gray effulgence of moss, is indeed a poetic and dream-like panorama. I am simply enchanted as I sit in the pilot-house and watch the changing scenes.

The beautiful home of Captain Garner is just now adorned with a tiny little baby, two weeks old, a little bit of a thing, tranquil as a summer's sky, and born to all the glories of Freethought. It is a fortunate stranger and will no doubt remain for many a year in this happy land. It is proposed to call him Ingersoll Darwin. Wouldn't that be a royal name? I am also introduced to Miss May Garner, eight years old, in whose honor a new boat

is named, to flash over the limpid St. John. Although she goes to the Sunday-school, I guess she will never join the church, for the atmosphere of superstition will never darken her bright eyes. I have the pleasure of making the acquaintance of Mrs. Garner and Judge Greer, her father, and my visit is made most enjoyable. Judge Greer, having been in this country quite a number of years, gives me a good deal of information about its resources. It is suited to general farming, stock-raising, etc. Oats and rye, corn, tobacco, sweet potatoes, water-melons, cabbage, peaches, plums, pine-apples, are mainly produced, although at present its great staple is the orange, and more attention is paid to this than any other product. Judge Greer tells of going into the country and coming across a somewhat original specimen of the Florida frontiersman. He owned three hundred and twenty acres of land and didn't want any more settlers to come in. In passing through Jacksonville on his way to his homestead, he bought a couple of oranges for his wife. She saved the seeds and planted them, and several noble orange trees were the result. At the time of Judge Greer's visit they were loaded with fruit. One was about thirty-seven feet in height and about two feet through. The judge inquired how many oranges there were on the tree. The man answered, "Five thousand." Being a hardshell Baptist, of course he told the truth; but I must confess it seemed to me all a joke to say that one tree could produce in one season five thousand oranges. But I am assured that it is actually so. It is stated on good authority that one tree in the state produced fifteen thousand oranges in one season. This would make one hundred boxes, which at the usual price would give from \$100 to \$150 profit. Captain Hardee took the pains to count the oranges on one hundred trees in his brother's grove, and the average was three thousand oranges per tree. Of course these are exceptional cases, but it shows what the orange trees of Florida are capable of doing when of sufficient growth and with favorable circumstances. Some of the orange trees of Florida are one hundred years old and are still bearing.

Green Cove is celebrated for its warm sulphur springs. The curative powers of these waters are remarkable. Three thousand gallons of water, pure as crystal, gush forth every minute. A beautiful picture is presented as one looks into the depths of these springs, twenty feet deep and twenty feet wide. It looks like a huge bubbling diamond, and in the sunshine resplendent colors flash to and fro, as the clear fountain leaps from its cavernous source. I am tempted to remain here, for these waters have a most invigorating effect. In fact I think that Green Cove, with its splendid sunshine; its crystal springs; its beautiful forests; its handsome parks; its shady walks; the vast river, sweeping in one direction eight miles away and in another twelve miles, so that twenty miles of its limpid splendor gleams upon the eye at once—I think that this is about as near to a glimpse of paradise as I expect to get in my Pilgrim's journey.

On Tuesday morning I leave Green Cove Springs and in the afternoon I arrive at Titusville, and here the Indian river opens upon my view. Captain Hardee meets me. He has arranged for lectures at Titusville, at Rockledge, Sebastian, Eden, etc. I expect to have a good time this coming week, and to roam over, by water and by land, one of the loveliest portions of this earth. Captain Hardee plunged into this country twenty-seven years ago, when it was a wilderness and he had to go sixty-five miles to the post-office and to buy flour and clothing, and has helped to make Indian river the garden of the world, where the steamer plows the sunny waters and the locomotive sends its music abroad; where superb hotels are gay with fashion and wealth. I don't think I can write any more this week. My space is already filled up and I have much more to record. I lectured last night to a good audience at the court house. I lecture to-night at the Opera House and expect a largely increased attendance. On my return from Indian river I lecture at Green Cove Springs, at Jacksonville again probably, and finish my Florida trip at Ocala Sunday, March 19th, and then I take a sudden and long plunge into the snows of Maine and the ice palaces of Canada. I hope the blizzards will be over by that time and that spring's ethereal mildness will temper the Northern clime; but for the next two weeks I will revel amidst the orange groves and the magnolias and shall be able to give THE TRUTH SEEKER readers some more pictures of Freethought travel in this entrancing country, where sea and land blend in such marvelous beauty beneath the softest skies. SAMUEL P. PUTNAM.

Titusville, Fla., March 8, 1893.

Science and Progress.

Backing a Crippled Horse.

A dying faith cure crank in Chattanooga, Tenn., answered all the appeals of his friends by flourishing a copy of the New Testament, and finally advised them to mind their own business, adding that he was "perfectly willing to take the risk of erring with the Bible." Consistency is a jewel, even in a sickroom, but it must be owned that the risk involved in the present case amounted to what turfmen call a "fling-away stake."

Fruits of Experience.

There is a story of a shrew who took a trip to a popular summer resort, and on the day of her arrival called her husband's attention to the tameness of the birds in the hotel park: "Just look at that; why, they are coming right up to my feet; they don't seem to be the least bit afraid." "They don't know you yet," remarked the husband. For similar reasons the Cariboo Indians of British Columbia treated the first missionaries with the most confiding hospitality, inviting them to their wigwams and leaving them in charge of their wives and youngsters when they went to the river for a mess of fish. They know better now and instruct their squaws to make a rush for tall timber as soon as their scouts report the approach of a Christian.

Hell Stock Declining.

The Austrian engineer, Werner, has patented an invention that bids fair to abolish the martyrdom of steamboat stokers. His plan consists in pulverizing a lot of bituminous coal and feeding it to the furnace through a pear-shaped "distributor" that can be regulated by means of a lever, and saves the fireman the necessity of opening the hatches of the furnace door. The very prototypes of hell are disappearing before the progress of science.

A Champion of Common Sense.

The Chicago Sabbath Association is preparing a circular to the "representative Christian divines of the United States," inviting their views on the Sunday opening of the Columbian Fair, and proposes to publish their replies in a final "Appeal to the Nation." As a counter-manifesto our American Freethinkers ought to publish a pamphlet reprint of an article that appeared in THE TRUTH SEEKER of February 4th, under the signature of Mr. Robert Swail, of Belvidere, Ill. Brother Swail limits his letter to a column and a half, but within that little space manages to condense more logic, wit, force, and manful common sense than the C. S. A. folks are apt to get from a ream and a half of "Appeal" sermons.

The Bible Oath.

Italy, at her present rate of advance, has a good chance to outstrip England and the United States in the progress of Rationalism. Signor L. E. Fiorelli, of Venice, has succeeded in getting several hundred signatures to a petition for abolishing the civil disabilities of Freethinkers and the necessity of clinching judicial evidence with a Bible oath. The duke of Otranto (Fouché) proposed a similar amendment ninety years ago, and it is a disgrace to the spirit of the nineteenth century that in many Protestant countries the testimony of an upright and intelligent witness is still apt to be invalidated by the failure to add a formula from the mythology of an ignorant, shiftless, priest-ridden and despot-ridden little back-seat nation of western Asia.

A Historical Oversight.

Billy Bombastes assures his conservativ subjects that he "will always enforce respect to the doctrines of a religion without whose sanction sovereigns cannot rely on the loyalty of their advisers in the council chamber, nor on the devotion of their soldiers on the battlefield." Can Billy have forgotten the history of the Seven Years' war, and the devotion of its heroes to the most heretical king of the eighteenth century?

Correcting Fortune.

It must be admitted, however, that Frederick the Great was, in many respects, an exceptional heretic, since the church, as Voltaire remarks, has "generally had the good fortune to see her adversaries die early." Julian the Apostate and the emperor Frederick Barbarossa perished in their prime, and the great Napoleon succumbed to a holy alliance of the knout and the cross. Kaiser Billy's Freethinking father carried the seeds of death in his breast, and in doubtful cases means were found for "correcting fortune," to use a term of the French gambling clubs. Henry IV. was "removed" by the timely inspiration of an orthodox assassin, and Gambetta and Paul Bert, the champions of secular education, died under circumstances suggesting the conjecture that the education of their pious op-

ponents had acquainted them with the preparation of certain drugs, including "Rough on Rationalists."

Nickel-in-the-Slot Angels.

That there is nothing new under the sun is proved by the anticipation of the nickel-traps by the Scandinavian clergy of the fourteenth century. At many cross-roads of the lonely highlands, as well as near the fords of rapid rivers, they used to erect shrines with an iron box and a small aperture for the insertion of fractional currency. In answer to a moderate deposit an angel was supposed to emerge invisibly from the apparatus and escort true believers across the perilous ford. Those shrines were sometimes located at a considerable distance from the next human habitation, but such was the simplicity of the times that the deposits were rarely troubled, though the church derived a goodly share of its toll from freebooters and smugglers.

Profits of Piety.

A recent biographer of Heinrich Heine contrasts the fate of the reckless heretic with that of his cautious brother; the baron of Heine Geldern. They had been educated in the tenets of reformed Judaism, and both abjured the faith of their fathers, but Henry used his certificate of baptism merely as a passport and soon avowed his heresies, while his brother continued the masquerade to the end and died worth 21,000,000 marks, or about \$4,500,000. After renouncing the errors of the Talmud, the pious baron went to Vienna, where he started a newspaper called the *Fremder-Blatt* (a sort of *Pall Mall Gazette*), and printed with the spittle licked from the shoes of princes and priests. With that and the side-trade of a lobbyist the slick convert soon amassed an ample fortune, and in order to mask his neglect of his celebrated relative once or twice invited him to assume the editorship of his gazette at a liberal salary, but under conditions which made the great Freethinker reject his offer with scorn. As the happiness of the orthodox heaven is said to be enhanced by glimpses of the doom prepared for the enemies of Christ, the baron's bliss was probably intensified by occasional reports of his brother's situation in his Paris sickroom-garret; but Henry preferred independence to Vienna oyster suppers, and after his death even his poor widow had spirit enough to decline the propositions of the greasy boodle-bag, who offered her a considerable sum for the purpose of erecting a Christian monument over the poet's last resting-place in the cemetery of Pere la Chaise.

Fit Supporters.

The orthodoxy of the most stupid nations is a mystery that has long puzzled the Christian apologists, and their explanations often recall Diderot's comments upon the prophecy of an ass-bestrident messiah, and its triumphant fulfillment: "A donkey," he says, "carries a ready-made cross on his shoulders, but besides, his intellectual peculiarities may specially qualify him to support the yoke of Christ."

Hades Afloat.

"This town is undergoing a regular witchcraft panic," the French journalist Kellerman writes from Marseilles; "clouds of microbes float almost visibly in the atmosphere, and no man can tell how soon they will choose his body for their tabernacle. They are the only demons we dread nowadays, and what is the worst they appear to be exorcism-proof."

A Holy Hydra.

I do wish they were four
So that I could believe so much the more,
says Lord Byron, of the Christian trinity; but the almanac of the Catholic church enumerates 348 saints, and the happiness of the Middle Ages may be inferred from the fact that 106 of them presided over legal holidays, when rustics had to abstain from secular employments and minister to the wants of the sacred tramps who went from house to house with big collection-baskets.

F. L. OSWALD.

PROF. ERNST HAECKEL, the famous German scientist, has again shocked the pious in Germany. On occasion of the seventy-fifth anniversary of the Naturalistic Society at Altenburg he delivered a speech which if it had come from the mouth of a man less prominent than he would have been rewarded with not alone common damning, but imprisonment likewise, and perhaps even a command to leave the country where the paper constitution guarantees religious tolerance and liberty of expression.

THE Pharisee who thanked God that he was not like other men ("in those days") certainly had good cause to be proud of himself if it was true, but evidently God was *not* pleased with him.

Darwin on Religious Problems.

Francis Darwin, the son of the great scientist Charles Darwin, who discovered that cardinal principle of evolution, natural selection, has written a biography of his father. He includes some extracts, not before printed, from his father's autobiography. In some of these, written in 1876, Charles Darwin gives the history of his views on the several topics of Christianity, Theism, the immortality of the soul, etc. The eminent thinker relates:

"During these two years (October, 1836, to January, 1839,) I was led to think much about religion. Whilst on board the Beagle I was quite orthodox, and I remember being heartily laughed at by several of the officers, though themselves orthodox, for quoting the Bible as an unanswerable authority on some point of morality. I had gradually come by this time to see that the Old Testament was no more to be trusted than the sacred books of the Hindoos. The question then continually rose before my mind, and would not be banished, is it credible that if God were now to make a revelation to the Hindoos he would permit it to be connected with the belief in Vishnu, Siva, etc., as Christianity is connected with the Old Testament? This appeared to me utterly incredible. By further reflecting that the clearest evidence would be requisite to make any sane man believe in the miracles by which Christianity is supported, and that the more we know of the fixed laws of nature the more incredible do miracles become; that the men of that time were ignorant and credulous to a degree almost incomprehensible to us; that the gospels cannot be proved to have been written simultaneously with the events; that they differ in many important details, far too important to be admitted as the usual inaccuracies of eyewitnesses; by such reflections as these, I gradually came to disbelieve in Christianity as a divine revelation. The fact that many false religions have spread over large portions of the earth like wildfire had some weight with me. But," adds Darwin, "I was very unwilling to give up my belief. I feel sure of this, for I can well remember often and often inventing day-dreams of old letters between distinguished Romans and manuscripts being discovered at Pompeii or elsewhere which confirmed in the most striking manner all that was written in the Gospel. But I found it more and more difficult, with free scope given to my imagination, to invent evidence which would suffice to convince me. Thus unbelief crept over me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress. Although I did not think so much about the existence of a personal God until a considerably later period of my life, I will here give the vague conclusion to which I have been driven. The old argument from design in nature, as given by Paley, which formerly seemed to me conclusiv, fails now that the law of natural selection has been discovered. We can no longer argue that, for instance, the beautiful hinge of a bivalve shell must have been made by an intelligent being like the hinge of a door by man. There seems to be no more design in the variability of organic beings and in the action of natural selection than in the course the wind blows."

Darwin proceeds to say: "Passing over the endless beautiful adaptations which we everywhere meet with, it may be asked how can the generally beneficent arrangement of the world be accounted for? Some writers are so much impressed with the amount of suffering in the world that they doubt, if we look to all sentient beings, whether there is more of misery or of happiness; whether the world as a whole is a good or a bad one. According to my judgment, happiness decidedly prevails, though this would be difficult to prove. If the truth of this conclusion be granted, it harmonizes well with the effects which we might expect from natural selection. If all the individuals of any species were habitually to suffer to an extreme degree, they would neglect to propagate their kind; but we have no reason to believe that this has ever, or at least often, occurred. Some other considerations, moreover, lead to the belief that all sentient beings have been formed so as to enjoy, as a general rule, happiness." Darwin goes on to aver that everyone who believes, as he does, "that all the corporeal and mental organs (excepting those which are neither advantageous nor disadvantageous to the possessor) of all beings have been developed through natural selection or the survival of the fittest, together with use or habit, will admit that these organs have been formed so that their possessors may compete successfully with other beings, and thus increase in number." Darwin explains that "an animal may be led to pursue that course of action which is most beneficial to the species by

suffering, such as pain, hunger, thirst, or fear; or by pleasure, as in eating and drinking and in the propagation of the species, etc.; or by both means combined, as in the search for food. But pain or suffering of any kind, if long continued, causes depression and lessens the power of action that is well adapted to make a creature guard itself against any great or sudden evil. Pleasurable sensations, on the other hand, may be long continued without any depressing effect; on the contrary, they stimulate the whole system to increased action. Hence it has come to pass that most or all sentient beings have been developed in such a manner through natural selection that pleasurable sensations serve as their habitual guides. We see this in the pleasure from exertion, even occasionally from great exertion of the body or mind—in the pleasure of our daily meals, and especially in the pleasure derived from sociability and from loving our family. The sum of such pleasures as these, which are habitual or frequently recurrent, give, as I can hardly doubt, to most sentient beings an excess of happiness over misery, although many occasionally suffer much. Such suffering is quite compatible with the belief in natural selection, which is not perfect in its action, but tends only to render each species as successful as possible in the battle for life with other species in wonderfully complex and changing circumstances."

Darwin does not dispute that there is much suffering in this world. He points out that "some have attempted to explain this with reference to man by imagining that it serves for his moral improvement. But the number of men in the world is as nothing compared with that of all other sentient beings, and they often suffer greatly without any moral improvement." This very old argument from the existence of suffering against the existence of an intelligent First Cause seemed to Darwin a strong one. Nevertheless, he contends that the presence of much suffering agrees well with the view that all organic beings have been developed through variation and natural selection. He then touches a point of deep interest to some readers: "At the present day, the most usual argument for the existence of an intelligent God is drawn from the deep inward conviction and feeling which are experienced by most persons." Darwin acknowledges that "formerly I was led by feelings such as those just referred to (although I do not think that the religious sentiment was ever strongly developed in me) to the firm conviction of the existence of God and the immortality of the soul. In my journal (of the voyage in the *Beagle*) I wrote that, 'while standing in the midst of the grandeur of a Brazilian forest, it is not possible to give an adequate idea of the higher feelings of wonder, admiration, and devotion which fill and elevate the mind.' I well remember my conviction that there is more in man than the mere breath of his body; but now the grandest scene would not cause any such conviction and feeling to rise in my mind. It may be truly said that I am like a man who has become color-blind, and the universal belief by men of the existence of redness, for example, makes my present loss of perception of not the least value as evidence. This argument would be a valid one, if all men of all races had the same inward conviction of the existence of one God; but we know that this is very far from being the case. Therefore, I cannot see that such inward convictions and feelings are of any weight as evidence of what really exists. The state of mind which grand scenes formerly excited in me, and which was intimately connected with a belief in God, did not essentially differ from that which is often called the sense of sublimity; and however difficult it may be to explain the genesis of this sense, it can hardly be advanced as an argument for the existence of God any more than the powerful though vague and similar feelings excited by music."

On another point Darwin sums up his views as follows: "With respect to immortality, nothing shows me so clearly how strong and almost instinctive a belief it is as the consideration of the view now held by most physicists, namely, that the sun with all the planets will in time grow too cold for life, unless, indeed, some great body dashes into the sun and thus gives it fresh life. Believing as I do that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress. To those who fully admit the immortality of the human soul the destruction of our world will not appear so dreadful. Another source of conviction of the existence of God, connected with the reason and not with the feelings, impresses me as having much more weight. This follows from the extreme difficulty, or rather im-

possibility, of conceiving this immense and wonderful universe, including man, with his capacity of looking far backward and far into futurity, as the result of blind chance or necessity. When thus reflecting, I feel compelled to look to a First Cause having an intelligent mind in some degree analogous to that of man, and I deserve to be called a Theist. This conclusion was strong in my mind about the time, as far as I can remember, when I wrote the 'Origin of Species,' and it is since that time that it has very gradually with many fluctuations become weaker. But then arises the doubt—can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions? I cannot," concludes Darwin, "pretend to throw the least light on such abstruse problems. The mystery of the beginning of all things is insoluble by us, and I, for one, must be content to remain an agnostic."

Writing to W. Graham, in 1861, he says, *apropos* of the book by Mr. Graham entitled "The Creed of Science," "It is a very long time since any other book has interested me so much. The work must have cost you several years and much hard labor with full leisure to work. There are some points in your book which I cannot digest. The chief one is that the existence of so-called natural laws implies purpose. I cannot see that. Not to mention that many expect that the several great laws will some day be found to follow inevitably from some one single law, yet taking the laws as we now know them, and looking at the moon where the law of gravitation, the law of the conservation of energy and the law of the atomic theory, hold good, I cannot see that there is necessarily any purpose. Would there be purpose if the lowest organisms alone, destitute of consciousness, existed in the moon? But," adds Darwin, with humility, "I have had no practice in abstract reasoning, and I may be all astray. Nevertheless, you have expressed my inward conviction, and far more vividly and clearly than I could have done, that the universe is not the result of chance. But then with me the horrid doubt always arises whether the convictions of man's mind, which has been developed from the minds of lower animals, are of any value or at all trustworthy. Would anyone trust in the convictions of a monkey's mind, if there are any convictions in such a mind? Secondly, I think that I could make somewhat of a case against the enormous importance which you attribute to our greatest men; I have been accustomed to think second-, third-, and fourth-rate men of very high importance; at least, in the case of science. Lastly, I could show fight on natural selection having done and doing more for the progress of civilization than you seem inclined to admit. Remember what risk the nations of Europe ran, not so many centuries ago, of being overwhelmed by the Turks and how ridiculous such an idea now seems. The more civilized so-called Caucasian races have beaten the Turkish hollow in the struggle for existence. Looking to the world at no very distant date, what an endless number of the lowest races will have been eliminated by the higher civilized races throughout the world!"

The duke of Argyll has recorded some words spoken by Darwin in the last year of his life. "In the course," he says, "of a conversation I said to Mr. Darwin, with reference to some of his observations on the wonderful contrivances for certain purposes in nature—I said it was impossible to look at these without seeing that they were the effect and the expression of mind. I shall never forget Mr. Darwin's answer. He looked at me very hard and said, 'Well, that often comes over me with overwhelming force, but at other times,' and he shook his head vaguely, adding, 'It seems to go away.'"

The Freethought Federation of America.

[Headquarters, 345 West Randolph street, Chicago, Ill. S. P. Putnam, president; John R. Charlesworth, secretary; George L. Robertson, treasurer.]

Elated with the success that had attended my debate with Braden, I left Seattle in jubilant spirits and went on to Tacoma, where the Secular Union gave me quite an ovation the next evening upon the occasion of another lecture in that city by myself. The Tacoma Secular Union is making rapid headway, and doing a good work. I regret that C. B. Reynolds was unable to be present upon this occasion; although Mrs. Reynolds was with us, and at the conclusion of my lecture she recited in a splendid manner Mr. Putnam's poem, "Why Don't He Lend a Hand?" Mr. Howden opened the meeting with two fine songs, which brought down the house with applause. He is fortunate in the possession of a clear, rich voice, and can use it with splendid effect. Mr. Ford, president of the Secular

Union, occupied the platform with me. While in Tacoma I was right royally entertained by Mr. and Mrs. Charles Babcock.

I was met at Barlow, Ore., by W. W. Jesse, president of the Oregon State Secular Union, whose guest I remained during my stay here. Mrs. Jesse and her boys gave me a hearty welcome in their midst.

The weather is wretched now, so that the attendance of the people at my lectures is very meager, being almost limited to the townspeople, with the exception of a few that came from Canby, four miles distant. Mr. and Mrs. Smith came from Oregon City. They left their mountain home to come and attend my lectures and have a little talk upon the good of the cause in general, to devise ways and means for the future successful management of the Oregon Secular Union. Mrs. Smith is a bright little woman, young and active, earnest and eager in the cause. She lectures every Sunday evening in the city of Portland, where she has already organized the "First Secular church of Portland." It has now a good membership, and she is favored by a large audience every Sunday evening. Several suggestions were made for the better success of our cause in Oregon, and as the Union is in good hands, supported by willing hearts, the Liberals of Oregon should support them and give them something substantial to work upon. My lectures here were well received and received a highly complimentary notice in the local press. Mr. Barlow, the father of this little thriving town, is an outspoken Freethinker, and attended each of my meetings. There are lots of Freethinkers upon this Western coast, and with proper care and judicious management they could be made a power in the state.

My lectures in Barlow being finished, I boarded the cars again for Silverton, where I had to lecture the next day. Dr. J. W. McClure, president of the Silverton Secular Union, and Mr. Fitzgerald, the treasurer, met me at the depot, and took me to comfortable quarters at the Wolfard Hotel.

I soon found out that I had come in contact with a bed-rock of infidelity. A large hall looming up on the corner of the principal street in the city, with the motto of "Universal Mental Liberty" painted in large letters, speaks volumes for the trend of thought that predominates in this town. The church has made some hard fights in this place, but they might as well try to get to heaven as to overthrow the power that our cause has established here. The three lectures were favored with crowded houses. Several Christians were in attendance, and listened very attentively through the lecture. Two preachers were present the first night, and although they were earnestly invited to take the platform at the close of my address, they manifested an ominous silence, and as is usual with the generality of them, they kept their place whilst I was there. But like a roaring lion they try to devour me when I am gone; then, of course, they remark, How easy it is.

The Silverton Secular Union is a good one, a strong one, and a brave one. Unflinchingly they face the fire of the supernaturalist, and many is the time that the orthodox have felt the force of their weapon—argument. Many a lance has been broken here, and the steed of the enemies of freedom has been laid in the dust every time. Long may the battle wage, frequent may be the shouts of victory, may honor come to those in the fight. Freethought is rapidly gaining ground. In many places now it occupies the position once held by the enemies of Freedom, and still held by them to a considerable extent throughout our land—the control of power. The most prominent and the most respected people in town are Freethinkers. Among them are Dr. J. W. McClure, Mr. Wolfard, Mr. Fitzgerald, Mr. Hammond, the Allen family, all of whom are Freethinkers, but too numerous to name; Mr. Downs, Mr. Wolf, and several others.

On my way to Ashland, Ore., I have to wait several hours at Woodburn Junction, where I soon make the acquaintance of Dr. Guiss and William Klein, two well-known Liberals. Dr. and Mrs. Guiss entertain me very nicely while I stay here, but as I must leave the same night in order to reach my next appointment in time for the lecture, I am compelled by the pressure of circumstances to decline their hearty invitation to stay over for a few days.

The great "iron horse" of the Oregon & California railroad steams along in due time, and in a few minutes I am flying over the hills and plains of Oregon once more. I arrive in Ashland next morning, and W. N. Luckey is at the depot to meet me.

There are quite a number of Liberals here, though they are outnumbered by their orthodox neighbors. The churches were alive with excite-

ment over my coming. Special services were arranged and attractions secured to draw the people away from my meetings, for fear they should, by some means or other, become tainted with heterodoxy, so hideous and devilish to the parsons. They know which side their bread is buttered on, and they like it buttered on both sides if they can get it. They had imported a lady missionary, who went round the town buttonholing every man she saw, telling him that he must come to her meeting, as she was to give a talk to men only, as though she, a woman, could say anything to men that she could not say with other women present. The dodge was to get the people to her meeting and then the preachers to jump in and hold them. But the trick was a miserable failure. I had a larger audience, despite their opposition, than the combined attendance at their churches. Granite Hall was well filled with an intelligent audience and my first lecture was greeted with a grand success. I had challenged the preachers to a debate, or to discuss the subject of the lecture with me, but, like the girl waiting for her lover, "He cometh not, she said."

The next night the audience was larger than ever and good attention was given throughout. A Baptist and a Congregational preacher were present upon this occasion, and though strenuously invited to speak they kept silent as usual. A large number of church people were in attendance this time and, from general observations, their faith has been seriously shaken. These lectures were successful indeed, exceeding the anticipations of our friends, who were jubilant over the result of them. W. N. Luckey and wife, A. Bish and wife, O. Coolidge, Job Tosier, Colonel Bowdidge, Captain McCall, Dr. R. Mills, Mrs. De Pete, John Hutchings and wife—these form the vanguard of Liberty's army here, and all of them are never found wanting when there is work to be done. In addition to the above I should mention I. W. Burris, who sends \$5 for two years' subscription to THE TRUTH SEEKER.

Since my last letter to the press I have received several more lists of names for membership in the Federation. Our ranks are continually swelling. I have received the following sums of money for our treasury: L. Magenheimer, San Jose, Cal., \$2; R. H. Schwartz, San Jose, Cal., \$1; Miss Geneva Coffin, Deadwood, S. D., \$1; Jas. R. Allen, Cincinnati, O., \$1.25; David L. Evans, Goshen, Utah, \$1. Total, \$6.25.

Nathan Richardson, mayor of Little Falls, Minn., sent us another nice letter of encouragement and accompanied it with a petition on the World's Fair Sunday opening containing three hundred names.

Thos. W. Fisher, of Red Lodge, Mont., writes for information concerning our objects and principles, as also does H. O. Irish, of Philo, Cal. Mr. Josephs, of Pittsburgh, sends us congratulations and a lengthy petition. With this work, combined with lecturing and traveling, I am kept very busy indeed. But still we push along, we keep forging ahead, until the sun of success crowns our labors with the glorious light of freedom, dispelling the mists of darkness that prevent men from seeing far enough ahead to discern the true path of righteousness. The mists that rise from the marshes of artificial belief, from the marshes wherein dead creeds are engulfed—they stretch but a little way, and soon with the Sun of Science pursuing its slow and passionless labor, the mist shall disappear and vanish like a frost in June. We are working for human liberty, for man, not for Gods, by deeds and not by creeds, and to carry on this noble cause I once more appeal to our friends to assist us all they are able.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

The Cause in Washington.

The following extracts from leading daily newspapers tell of the fierce persistence and despairing energy of the clergy.

From the Tacoma Daily Ledger, Feb. 21, 1893:

WAR OF EXTERMINATION.

SPOKANE, Feb. 20.—At a meeting of the Ministerial Alliance to-day, the Rev. Mr. Willett presented a report stating that variety theaters and saloons are running in full blast every Sunday, contrary to law, and stated that the city authorities are in league with the lawbreakers. After a stormy discussion it was decided to begin war now and fight until every variety theater or every minister is driven from Spokane.

A committee was appointed to raise \$5,000 for use in the city election this spring, and an equal amount to prosecute the owners of theaters and saloons. An independent ticket will be put in the field at the spring election, and a secret committee of ministers has been appointed to plan the campaign.

A \$5,000 corruption fund to carry the spring election in a small city, to be used by a secret committee of ministers, and a like amount to hire and bribe witnesses, judge, jurors, etc.!

The clergy have decided to make a fight to have every place closed on Sundays except churches. They did permit us to enter the burying-ground, but realizing that spring is approaching and that all sensible people would prefer to go to the graveyard as the more lively place of the two, the Ministerial Alliance has issued its edict, "No more funerals on Sunday." They interfere with attendance at church, and hereafter ministers will not officiate, and as far as possible will prevent burying-grounds and cemeteries being open, on Sundays.

THE INFAMOUS EXEMPTION LAW.

The great tax-dodgers of the nation are vigilant and persistent. From the Tacoma Daily News, Feb. 23, 1893:

In the senate petitions containing thousands of signatures were presented from residents of King, Pierce, Whitman, Walla Walla, and other counties, praying exemption of all church property from taxation.

I have attended at Olympia, presented a large number of petitions, and done all that was possible, until the committee on revenue and taxation make their report.

I have mailed to every senator and representative at Olympia a copy of the cartoon, "Taxed and Untaxed," by Watson Heston, with letter calling attention to the fact that any exemption of church property from taxation is a direct and palpable violation of our state constitution.

It will be a hard fight, but we shall win, although the clergy are using every possible effort to secure entire exemption from taxation for all church property or church institutions. C. B. REYNOLDS,

Sec. Washington Secular Union.

Tacoma, Wash.

"Design" and Digits.

Among the arguments formerly adduced in support of the theory of an intelligent and purposive creation by an all-wise creator, none had so much weight with most people as that founded upon the observation of the adaptation of organs and parts of animal bodies to the work they had to perform. In conversation with a Christian gentleman a few years ago, he brought up that argument and mentioned as an illustration that the Lord made the horse with only one toe on each foot, and this was a great advantage to the animal, making his feet lighter, stronger, more compact, and so insuring his nimbleness and speed. The gentleman could hardly have selected a more unfortunate example to prove his case, as I think he soon perceived. In the first place, it is admitted the Lord did not make the present generation of horses, for these are descended from a remote ancestry. Now, the geologists have been through the graveyards of the ancient horses from which our present stock have descended, have dug up their remains in great abundance, and have made some remarkable discoveries concerning them. It is well known that on each side of the lower part of the leg of the horse there is a "splint" concealed under the skin. The immediate ancestors of our horses possessed these splints, but somewhat larger, and in the ancestors of those horses the splints become larger as we go back in time till finally they are true toes. The horse was then a three-toed animal. This was in the lower Pliocene period, a matter of probably ten or twelve million years ago. Tracing this history still further back, the geologists came to horses with three toes, and a splint on the foreleg where a fourth one should be. Further back still the splint is a true toe, and the horse is four-toed in front and three-toed behind. Further back still, in the Green river basin in southwestern Colorado, in the formations belonging to the Eocene period, probably not less than twenty million years old, were discovered remains of the most ancient ancestor of the horse yet found in America. This animal had in front four good toes, and a fifth rudimentary, unserviceable one that did not touch the ground, and on his hind feet he had three. Now, if this ancient horse be assumed to be the one that was made by the creator, in view of the admitted fact that a single toe is better for a horse than any greater number, it is evident that he did not know the best way to make a horse and made him wrong, and some sort of influence has been at work on the horse ever since, gradually ridding him of his extra toes and thus correcting the original blunder that gave him too many. The process by which this result has been brought about receives no explanation whatever from theology, but is perfectly clear as explained by evolution. The horse, when chased by his natural enemies, the dog, wolf, etc., ran away on his tiptoes (instead of coming down on his heels as we do), thus adding to the length of his legs and so attaining greater speed. In that position the middle toe (or finger) necessarily received more use than those on the sides, and so it grew to greater size and strength, till finally in the course of many

generations its length prevented the outside digits, one after another, from touching the ground. Then they were worse than useless and a positive disadvantage. An organ that is not used gradually shrinks and becomes reduced, and so in course of time these superfluous toes became reduced to splints one after another, and finally all disappeared except two.

Such aborted and functionless organs are called rudiments. There has not been a horse since Eocene times that has not been more or less hampered by these useless rudiments. According to the law of natural selection the animal least burdened with these remnants, other things equal, would stand the best chance of escaping when pursued by beasts of prey, and so would survive to transmit his advantage to posterity. Thus each generation would make some headway in the elimination of these remnants in a perfectly natural way, and the race would gradually become better adapted to its environment through the action of that environment upon it. The earliest horse mentioned above is named the Eohippus. Although he was the true ancestor by blood of the present horse, it is plain that he must have been a very different-looking animal. The difference made by his feet was accompanied by others in his head, body, limbs, jaws, teeth, and especially his brain, making him, on the whole, a greatly inferior animal to his descendant of to-day. Notwithstanding this, his ancestors, considered as horses, were much inferior to himself. I assume that he had ancestors, for I do not think anyone would insist that an intelligent creator would be likely to make the animal with that useless toe hanging on to his forefoot. Evidently, the near ancestors of the Eohippus had five serviceable toes on the forefoot, and his remote ancestors had five toes all around. Five digits are better than one for animals under some conditions, and no doubt the ancestors of the horse lived under such conditions at first, and when these conditions changed they began to work corresponding alterations in the animal. We must conclude, then, that the horse is a direct lineal descendant from an animal so different that he would not be called a horse at all if we could see him. In other words, the horse was never made, but has been altered over from another animal by the slow action of its environment.

The presence of rudiments in any animal is proof positive that the animal having them has been derived from an ancestor that possessed organs that its descendants could not use. It is proof that the animal had an ancestry, and therefore was not made—by hand.

Probably no animal is destitute of rudiments. Many others besides the horse are mutilated in their feet. The ox walks on two toes and has two others dangling behind, too short to touch the ground. The pig's foot is in much the same condition. The dog has a rudimentary toe that does not reach the ground, etc.

If we could trace back the genealogy of these animals we should come at last to a common ancestor having five toes on each foot and placing the whole foot on the ground in walking just as the bear and man do yet.

But most of the grazing animals had to run to save their lives and so did the carnivorous animals—the salvation of the former depending on their escaping, and that of the latter on their catching the fugitives—and so both kinds raised their heels from the ground and ran on their toes.

The ancient five-toed ancestor of these races was as unlike his descendants of to-day as they are unlike each other. He was in fact an animal very much like a reptile, as can be satisfactorily proved. His five toes were no doubt derived from the spines of the fins of his fish-like ancestors. He himself was in the water half the time and a web still extended from digit to digit, making his foot a compromise between that of a land animal and the fin of a fish. Some of his descendants to this day preserve the five-toed webbed foot because they have remained in an environment very much like his, and live both on land and in the water. But their cousins that live wholly on land have had habits imposed upon them that have in the course of ages completely made them over—evidently without the slightest assistance or interference from any creator.

J. B. A.

The Bacon-Shakspeare Question.

BROTHER MACDONALD: You say editorially that Colonel Ingersoll's lecture on Shakspeare is "calculated to pain friend Burr somewhat." The pain that Burr has suffered by any utterance of Ingersoll is almost insensible. Burr differs from Ingersoll on the Bacon-Shakspeare question. As yet the Baconians are a small minority. But Burr's estimate of the intellectual character of Bacon accords

with the consensus of the competent, while Ingersoll knows that he stands almost alone in depreciating the talents of "the brightest, wisest (noblest) of mankind." Shakspeare must go. BURR.

Liberal Societies.

At the meeting of the Newark Liberal League held last Sunday, Mr. Henry Rowley, of Brooklyn, lectured on "Freethought and Its Relation to Society and Morals." Mr. Henry Bird presided as usual. In beginning his lecture Mr. Rowley said he had frequently been asked the question, "What are you going to give us in place of Christianity, which you are trying to destroy?" He said he would answer it in the same manner that Voltaire did: "When you kill a wild beast, no one ever asks what you are going to put in its place." The lecturer then dwelt on the many obloquious names that Freethinkers have to put up with, especially from the "good, meek, and charitable Christians." "Because a man holds opinions that differ from those held by churchmen the theologians will abuse the man; they seldom attack, never successfully, his opinions." On the other hand, Freethinkers always distinguish between the man and his opinions. A Freethinker will win respect for his claims because he recognizes the rights of all men, and because he does not refuse that which he demands from others. And now what is Freethought? In a general sense it is neither a school, party, ism, or dogma; as Mr. Bird says, the man who joins a Freethought society does not subscribe to any creed. Freethought is a method. It is the untrammelled exercise of the mind upon all questions. There is nothing that is too sacred for human investigation. There are many theologians who claim they are Freethinkers. They are in political matters perhaps. There are politicians who are Freethinkers in matters of art. But anyone who surrounds the human mind with any artificial limitations whatsoever, is not a Freethinker; he is a dogmatist, and is a stumbling-block in the way of mental advancement.

Mr. Rowley then compared the state of society of the present day when religion is losing its grasp on the minds of the people with that of four hundred years ago, when the church held undivided sway. "What was the theory of nature then? It was held that nature was the product of an almighty creator; that the earth was the center and chief spot in the universe; that heaven was up and hell was down; that the stars were lights hung up in the heavens for man's guidance, etc. And what was, and is, the theory of man? That he is a lost son of Adam; that he was born in sin and shaped in iniquity; that he is only a pilgrim here, and that the pursuit of worldly happiness will only jeopardize his eternal warfare. Now, what is the theory born of science—the greatest triumph of Freethought? We learn that nature is not a product, but is the eternal source and tomb of all things. We learn that the earth is not the center of the universe, but is a speck of dust floating amid unfathomable depths of space; we learn that the universe has neither center nor circumference; that hell is not down nor is heaven up, and furthermore that both these places are theological fancies. Here is a complete reversal of the so-called divine order of things. Now, if God made Adam perfect, and no one has received the benefits of his perfection, because he ate some fruit, then the efforts of heaven were wasted, and if I had been there, I would have advised God to begin all over again. 'Try, try again,' you know." (Laughter.) The lecturer then spoke on the morality of Freethinkers in general. "Freethought makes happiness on earth the chief consideration of men. It would teach them to beautify their homes instead of adorning the temples of the Gods."

Among those who spoke were Mr. Morris, Mrs. Todd, Mr. Bird, Mrs. Smith, Mr. Walker, Mrs. Smith, Mr. Brill, and Mr. Ackerman. Next Sunday Mr. Eidemann will lecture on the "Russian Treaty."

Mr. Louis R. Ehrich, of Los Angeles, Cal., lectured before the Ethical Society in Chickering Hall last Sunday morning. Mr. Ehrich is well known throughout the country by his lectures and magazine articles. He spoke at some length on the resemblance between Christianity and Buddhism, Confucianism, etc. "In Christianity we have a religion which we may divide into one hundred parts. One part may be attributed to Jesus Christ; ninety to St. Augustine; four to fable, and five to St. Paul." In speaking of the good work done by the Ethical Society Mr. Ehrich made especial mention of Professor Adler's work. He said that he thought future ages would regard Professor Adler much in the same light that Socrates is regarded to-day. "The Ethical Society is the first that has

attempted to correct the state of society of the present day—a society that has at one end multimillionaires and at the other starvation and poverty. This is the time that we need a Christ." Next Sunday Dr. Stanton Hoyte will lecture on "Creed and Deed."

Dr. E. B. Foote, Jr., delivered a very interesting and instructive lecture on "Microbes, Good and Bad," last Sunday at the Brooklyn Philosophical Association. The doctor illustrated his lecture with several diagrams, drawn on a blackboard temporarily erected. He told of the progress of the study of microbes from 1675, when Leewenhoek discovered them, up to the present day. It was not until 1850 that a systematic study of the subject was begun and now the market is overcrowded with literature on the subject. Among the critics were Mr. Elwell, Mrs. Beckwith, Dr. Barker, and Mrs. Louise. Next Sunday H. A. Powell will lecture on "The Irrepressible Conflict Between Capital and Labor."

"Coöperativ Farming" was the subject of W. Aldrich's lecture at the Manhattan Liberal Club last Friday evening. Dr. Gunn being absent, Mr. T. B. Wakeman took the chair. Mr. Aldrich proposed to form a company of farmers, who would themselves send their produce to the city, where they would have a store, the object being to do away with the commission merchant. The critics were Mr. Wakeman, Mr. Wilson, Mr. Prigsley, and Mrs. Donlevy. Mr. Wakeman put some "posers" regarding the scheme to the lecturer which, either on account of disinclination or inability, were not answered.

The second meeting of the Young Men's Debating Club of Newark was held Saturday evening, March 11th. Mr. Henry Bird read an interesting and scholarly essay on "Flowers and Their Use." Although there are few scientific subjects that Mr. Bird cannot lecture on in an interesting manner, yet it is in botanical subjects that he is particularly at home. Among those who spoke were Messrs. Walker, Gillen, and Newung. At the next meeting, to be held on March 25th, Mr. Gillen will read an essay on the money question.

The Same Thing Over Again.

A hide-bound intolerant class will pursue
The same thing over again;
And freemen must yield to a narrow-brained crew
The same thing over again
In years gone by they'd torture and fry us,
They'd burn us and force us by law to be pious,
Now freedom of conscience they mean to deny us—
The same thing over again.

To boss the World's Fair every Puritan itches—
The same thing over again;
For love of the Sabbath they'd burn us like witches—
The same thing over again.
Their Sunday Blue laws would curtail a man's life,
In fact he'd be punished for kissing his wife;
If he dared to insist there'd be war to the knife—
The same way over again.

'Tis a positiv truth that Sabbathites think
The same thing over again;
To down us they've joined in with dealers in drink—
The same thing over again.
So rum and religion have formed an alliance
To battle with truth, art, invention, and science,
And to all common sense they're bidding defiance—
The same way over again.

Those rumsellers, bigots, and thugs now propose
The same thing over again.
They're determined to lead us about by the nose
The same way over again
On Sunday they swear none shall go to the Fair,
For the devil a bit of religion is there.
'Tis best to imbibe a good whisky and prayer
The same way over again.

In closing the Fair they're mighty uncivil,
The same thing over again.
They claim if it's open we'll go the devil,
The same way over again.
So in grogshops and churches we've got to be jammed,
With musty old dogma we've got to be crammed,
We must mix it with whisky or we will be damned
The same way over again.

Shall we see every right of conscience profaned
The same way over again?
Shall we see our loved Goddess of Liberty chained
The same way over again?
Shall we yield to a power that would freedom destroy
Which is bound e'er to veto each innocent joy,
And which if permitted the sword would employ
The same way over again?

Shall they saddle us ever and ride us so clever
The same way over again?
Oh, shall we allow them to do so forever,
The same way over again?
Shall freedom be brought by bigots to naught—
That blessing for which our brave forefathers fought?
Shall they be allowed to crush freedom of thought
The same way over again?

Oh, let freemen stand firm to repel imposition—
The same way over again!

If we don't they'll build for us a cursed Inquisition
The same way over again.
From the throne of the free let usurpers be hurled,
Let on Sunday our Fair open wide to the world,
For the banner of liberty shall be unfurled
The same way over again.

Belvidere, Ill., Feb. 20, 1893.

ROBERT SWAIL.

Spelling Reform in the Air.

It is indeed; and but few persons are aware to what an extent it exists in the intellectual atmosphere. It is only when we are startled by such a paragraph as the following that we realize it. This one is taken from the *Pansy*, one of the excellent juvenile magazines published by D. Lathrop Company, Boston, Mass.

SPELLING REFORM.

Present way.	Proposed change.
Liabie.	Liabl.
Know.	No.
Heart.	Hart.
Earth.	Erth.
Incense.	Incens.
Through.	Thru.
Though.	Tho.
Love.	Luv.

What will the teachers say to this? If they are wise, they will accept the situation and deal honestly with the children. They will tell them that to learn the current spelling is at present a necessity, but what is called good spelling is in reality bad spelling, that it is bad spelling because it is unreasonable and not amenable to law, that they are very sorry so much time has to be spent in mastering it, and that they hope and believe that gradually the useless, silent letters will be dropped and after a while that spelling will be made easy and reasonable, as arithmetic is. Arithmetic is reasonable because a figure always has the same value, and two and two always make four, etc. But spelling is unreasonable because the letters of the alphabet have no certain value. A child wastes time and mental energy which could be employed in useful studies, while it is memorizing t-i-e tie, e-y-e eye, n-i-g-h night, c-r-y cry, g-u-y guy, and when called upon to spell by, the poor child is utterly at a loss whether to spell b-y-e, or b-u-y, or b-i-g-h, or b-y.

The greater part of early school-life is given to learning to read and spell, and after leaving school it is only by constant practice in writing that the ability to spell according to the dictionary is retained. If our letters had regular and unvarying sounds, but little time would be required for spelling: the art would be acquired in a few months while learning to read, and the ability to spell correctly would never be lost. Other languages than the English are phonetic. For instance, in Spanish and German the letters always have the same sounds when in the same position. Therefore, foreign children learn to read their own languages with very little teaching, and no special spelling lessons are required.

The most eminent educators and philologists have declared in favor of bringing English orthography to rule and reason, and a hundred years ago that apostle of common sense, Benjamin Franklin, declared that "Sooner or later it must be done."

ELIZA B. BURNZ.

Showing What "God's Justice" Is.

And yet men can be found to say there is no hell. If no hell, there can be no heaven, no God of justice, and the world is all a chance, a delusion, and a dream.—*Paris, Tex., Advocate*, Jan. 28.

The above remarks have reference to Henry Smith, burnt for violating a babe. They are strictly orthodox. But, my dear sir, with all due respect for you and those who believe like you, they do not strike the Agnostic as perfectly logical. There may be a "God of justice," but if so, godly justice and human justice must be of a diametrically opposite nature. God knew the intent of Smith when he took this child in his arms! He witnessed the little one's struggles, and heard its cries of distress. He knows where the villain is now concealed! If a man knew Smith's design, saw the fiend perpetrate the act, and is now aware of his hiding-place, yet moved no hand or tongue to save the babe from outrage and death, neither gives he any sign where the guilty wretch may be found—would such a being be regarded as a just man? Most assuredly he would not. Thus you see there is no analogy between human justice and divine justice! Religiously speaking, then, the term "justice" has no conceivable meaning; hence the Agnostic refuses to employ it in this absurd way. To him it is a mere mockery of language, a mere juggle with words!

PERSIUS.

Bound Volumes of The Truth Seeker.

We have a few bound volumes of THE TRUTH SEEKER for the year just closed (1892) which will be sent on receipt of \$4. We also have a few of previous years which can be sold for \$3. Readers desirous of keeping files as received weekly can obtain the File Binder for \$1.

Letters of Friends.

Welcomes a Contributor.

GRINNEL, I.A., Jan. 30, 1893.

MR. EDITOR: I am glad to hear that Geo. E. Macdonald is again going to write for our paper. I missed him so much when he quit and went West. W. T. LEINS.

We, and the Readers of Our Literature, Thank You.

SOUTH HAVEN, MICH., Feb. 13, 1893.

MR. EDITOR: Inclosed is \$5—\$3 for renewal for THE TRUTH SEEKER, \$1 for you to use as you see fit for the cause of Freethought, and \$1 for a new work by Arthur B. Moss, author of the "Bible and Evolution," entitled "Christianity and Evolution." C. T. LUDWIG.

Age Devoted to the Truth.

EAST MIDDLEBURY, VT., Feb. 13, 1893.

MR. EDITOR: I will try to do a little more than pay for my own paper, and now send one new subscriber. I am an old man eighty-four years old, and have not been able to read my paper for a month or more, but am in hopes to be able to soon. Hoping you may be able to go on with your good work for many years, I am, Yours very truly, R. D. FARR.

Yes, a Good Scheme.

GIBBON, NEB., Feb. 13, 1893.

MR. EDITOR: Would it not be a good idea to have a pamphlet printed containing in the first half the wise and beneficent sayings of pagan philosophers and prominent Infidels, and in the second half the driveling inanities and detestable and harmful sentiments expressed by prominent Christians from Jehovah down to Comstock? It would be a good propaganda work, and the antithesis would be so striking as to spread terror among the saints. I will give \$1 for a starter, and then will buy \$1 worth of the compilation. What say you? And what say our friends? Respectfully, etc., C. PUTNAM.

Has an Awkward Way of Having Infidel Literature Lying Around.

GERMANTOWN, TENN., Jan. 23, 1893.

MR. EDITOR: I have not time these later years to read half the numbers of THE TRUTH SEEKER, but I do not like to break a good habit. Then I have an awkward way of having them around occasionally where the casual eye may light on them.

I am becoming reconciled to Heston. As a cartoonist some of his conceptions entitle him to fame. By the way, an article from him, such as the history and mission of the cartoon, might be opportune. At any rate, I venture the suggestion that THE TRUTH SEEKER constituency would appreciate almost any expression from him, on the principle that they want to see him in print.

With earnest well wishes for the intellectual freedom of humanity the world over, I am, Yours truly, J. H. COMPTON.

Commendable Desire for a Freethought Library.

MODESTO, CAL., Jan. 29, 1893.

MR. EDITOR: Inclosed find draft for \$5 to apply as follows: Renewal of subscription to THE TRUTH SEEKER one year (would not be without it as long as I could raise the amount) and "Old Testament Stories Comically Illustrated" (cloth), \$4; "Infidel Deathbeds," by G. W. Foote, twenty-five cents; "Rights of Man" (if you have it bound in cloth I would like it, as I would like to get a small, substantial Freethought library together); "The Christian Religion," by an old farmer, fifteen cents; D. M. Bennett's "An Hour With the Devil," ten cents, and his "Epistle to the Truth Seekers," ten cents; "An Open Letter to Christ," five cents.

I purchased the draft yesterday and now wish it was larger, as I want more. You will hear from me soon again with another order. Please send me some specimen pages of the "Freethinker's Pictorial Text-Book," and oblige, E. H. BEMIS.

Miscellaneous.

WATERLOO, IND., Jan. 29, 1893.

MR. EDITOR: As I have not written to you for two years, I thought perhaps you would like to know what we are doing for

progress and common sense in this neck o' woods.

Well, we have just had two lectures by Prof. W. S. Bell. He is a very able speaker, and a gentleman also. I can recommend him. He did not give it quite strong enough to suit some of them, but I was very much pleased with him myself. There was a vein of humor running through his discourse which made it very interesting.

Since last I wrote to you we have lost by death one of our staunchest Liberals, Mr. Josiah Brysland, aged seventy-two. He was struck by the fast train and killed Dec. 25, 1892. He was a man of good morals, upright and honest, and with no enemies.

I send you with this an order for \$5 to carry me along two years longer on my subscription. I shall have to be very hard up indeed when I give up THE TRUTH SEEKER.

Good luck to Heston. He is a genius. Without the cartoons THE TRUTH SEEKER would lose half its value to me. I think almost as much of the cartoons as I do of the reading-matter.

Yours for Universal Mental Liberty,
JACOB SALTSMAN.

What Christians Should Exhibit at the Fair.

TRENTON, MO., Feb. 12, 1893.

MR. EDITOR: I want to make a few suggestions to the sky-pilots:

1. That they put on exhibition at the Columbian Exposition all their saviors in the United States at the present time, including the following (Editor TRUTH SEEKER, please enumerate them).

2. To produce their books and show how many souls they have saved in the last four hundred years in America, and the cost of same to each soul, and how many dividends they have paid, if any.

3. To have on exhibition statistics showing number of insane persons in the United States at present caused by reading the Holy Book of Enigmas and attending revivals. Also statistics showing number of witches they have put to death in this country and how many their pious ancestors killed before them; and furnish at the expense of the government printed pamphlets giving therein instructions in their art of detecting witches, so that all the common people may become proficient in witch hunting.

4. The number of preachers that have fallen from grace in four hundred years to be given; also how far they have to fall before they lose grace, and what becomes of the grace.

I think this would be an interesting exhibit for our orthodox friends to view.

Yours very truly, B. A. SHAW.

A Limited Mentality Imputed to a Judge.

SAVANNAH, MO., Jan. 27, E.M. 293.

MR. EDITOR: Inclosed find draft for \$5, for which please send to me all of the Iron-Clad and Manna Series, as advertised on last page of THE TRUTH SEEKER for Jan. 21, 1893, except "Philosophy of Spiritualism" and "Tyndall's Belfast Inaugural." I do not want to read any "Spiritualism" of any kind. It is too absurd and silly for anybody to read who has a thimbleful of brains. Also send \$1 worth of "Hard Knocks at Christianity," by R. Wheeler, and "My Religious Experience," by S. P. Putnam, one copy, and two copies of "Twenty Crimes and Vices," by Remsburg, if the money holds out, and if there is any left use it as you please.

At church—a protracted meeting in our town—the pastor made a statement about Chief-Justice Chase, and if you know anything of it I want you to inform me. He said that the chief-justice went to church in Washington, and when an invitation was given to come to the mercy-seat the chief-justice arose and walked boldly forward, but being a very humble man, as all great men are, he did not go clear up to the downy and cushioned place to kneel, but knelt back a way on the carpet, but no one seemed to notice him except the pastor, who walked up to him and said, "How is it, chief-justice—are you accepted of the Lord?" "No, not yet, but I shall be, as I am now using the means provided by the savior himself." And when he arose from his knees he arose an accepted and a

saved man, rejoicing in the love of a redeemer.

He also stated that Mr. Chase was a great constitutional lawyer, and that he said that he never had fairly understood the law till he had thoroughly studied God's law, the Bible, and there he found the gist and germ of all law. This last, of course, I take to be all poppycock. But in regard to the church episode, it may be so, and perhaps you can inform me whether it is or not. WM. COOK.

Laws of Nature—Limits of Explanation—Dogmatizing.

CINCINNATI, O., Feb. 2, 1893.

MR. EDITOR: Will you please insert the following criticism of J. F. Lawrence's article on "Spiritualism" in this week's issue?

The Spiritualist will look long for the truths which philosophical and modern Materialism may contain before he will find them in the article of J. F. Lawrence on Spiritualism in reply to A. H. Frank. Though accepting Materialism as a *hypothesis* (and it is nothing more), I can not like Mr. Lawrence dogmatize upon it, as there is a vast realm of the unknown (the Spencerian school says, also the unknowable), which is not open to our knowledge. Mr. Lawrence says that science has shown that "all things in the universe are governed by an unintermittible and consistent law, and the rational philosopher regards no causes but such as are reducible to this natural law." Is the "rational philosopher" so irrational? Will Mr. Lawrence attempt to prove his postulate that all things are governed by a law? It cannot even be said that the phenomena of nature are governed by laws, though this is the way some other irrational, though more rational, philosophers write. Instead of the phenomena of nature being determined or governed by laws, it is the laws that are determined by the phenomena. Laws of nature are subjective abstractions. This is well put by G. H. Lewes in his "Problems of Life and Mind." Laws then are, as stated by Darwin, but the ascertained sequence of events. The sequence of many events has been shown and their laws thus determined. This it has been the province of science to do, and very well it has done its work. But there are many events which have not been determined and their sequences shown. Thus we have theories, and among them the Materialist theory and the Spiritualist theory. Materialism seems the logical outcome of modern knowledge, but remembering how much we do not know, we should surely be on the watch against dogmatizing. Mr. Lawrence makes an assertion which on his own statement is tainted with superstition, where he says that "Science has . . . revealed the marvelous features which no skill may interpret." Can the "rational philosopher" not reduce these to his law? I would advise Mr. Lawrence to read, if he has not already done so, Samuel Laing's "Problems of the Future" and Professor Huxley's "Essays on Some Controverted Questions." He will, I hope, learn that the true philosopher keeps away from dogmatizing on many questions in the present state of our knowledge or ignorance. "ECLECTIC."

Christians Stealing Infidel Literature.

GRATTON, N. D., Jan. 29, 1893.

MR. EDITOR: With the greatest pleasure I am reading your valuable paper, and I think that Watson Heston is the best artist on our globe. We have certainly two great men now living, and I don't know which has done the most good—Col. R. G. Ingersoll and Watson Heston. They have enlightened the world more than churches have ever done in all their existence. I wish they could live forever to enlighten mankind.

Though so far north under a cold temperature and long winters, there is a dawn of Freethought glimmering here which promises in time to be a harvest, and the churches feel it already, as ministers make it a special duty time and again to preach against Freethought, but it only seems to have a good effect.

Liberal papers are now in more demand, especially THE TRUTH SEEKER, so I am inclined to believe what little seed there

has been sown here—THE TRUTH SEEKER and "Old Testament Stories" and other Secular books and papers—will in time bear a rich crop.

My family, which consists of nine, are all of my belief, and like THE TRUTH SEEKER. And one fact I have to record—that I can never leave a Secular book or paper in my office (which is daily visited by from seventy-five to one hundred) for five minutes without its getting lost. A good sign, isn't it? The latest in that way was, I got of a friend as a New Year present the "Freethinker's Pictorial Text-Book." But a traveling man from Chicago—I think a church deacon—stole the book, as he was the last seen to read it.

A man by the name of Anderson, who through me subscribed for THE TRUTH SEEKER, lost the last number of the paper, and came a distance of seven miles to get mine, but unfortunately for him, mine was already making its round amongst the farmers.

I intended to visit Charlesworth when he was at Crookston lecturing, but on account of sickness had to stay at home. I wish we could have Putnam or Charlesworth or Ingersoll. I suppose we would not be able to get up here as much money as we should wish. A friend made the remark the other day that if we had three lectures of Ingersoll the churches here would afterward be empty.

With best wishes for the Freethought cause, and Colonel Ingersoll, Watson Heston, THE TRUTH SEEKER, and every Liberal paper and worker,

Yours for Freethought and Reform,

JNO. ILDSTAD,

Proprietor Merchants' Hotel.

P.S.—Inclosed please find \$2.50, for which send one copy of the "Freethinker's Pictorial Text-Book," to replace the one stolen from me, by first mail.

Two Stories of Superstition in Texas.

DIXIE, TEX., Jan. 23, 1893.

MR. EDITOR: I will give you herewith two saint stories, which I warrant to be genuine, as one happened to me and the other to a friend of mine. Last summer was here in west Texas very dry. Roaring thunderclouds approached from all sides, but all the rain was discharged near the Sierra del Burro in Mexico. It is to be understood that the would-be city of Dixie is only one and one-half miles from the Rio Grande, and we in Texas got nothing but dust. I kept a little country store. Two years' failure of crops in my vicinity froze me completely out, and, as usual, when customers came the talk was about the rain we did not get. One day one Dona Maria, one of my customers, came to talk, naturally, about heat and dry weather. "Hm, hm," said she, "I know what's the matter. Dona Ramona [another neighbor of mine] is at the bottom of all of that." Well, that interested me, and I wanted to know why, expecting some fun. After speaking to her earnestly and in as sweet Spanish as I could afford, I finally got her, though reluctantly, to tell me the story. By the by, the two ladies frequently came and bought candles, and I did not know what the deuce they were doing with them. Dona Maria finally began: "I have a saint consecrated by a priest in Mexico, and whenever I make him an offering of four candles he surely brings rain; but Dona Ramona is afraid of thunder and lightning, and she has a saint consecrated by a bishop in Mexico, and when she makes him an offering of six candles he drives the thunderclouds away. You see, he is consecrated by a bishop and is more powerful than mine. That is the reason we never get rain here."

This I told one day to Mr. T. F., a Hebrew of rather Liberal views, and he said: "You know the 'Guate'?" (nickname for twin?) "Certainly I do; what about him?" "Well, when we had those hot days his wife got disgusted with their saint and hung him out in the broiling sun, so that he should experience the influence of the mid-day sun's rays (*plus 110° F.*). Self-understanding Mr. Saint, especially as he was made from tin, began to feel the heat of the sun's rays under latitude north 29°. Not long after, a heavy thunderstorm struck their place. The roof of Guate's, not being constructed for rainy seasons, began to leak, and water was

pouring down into the shanty so that it was flooded inside. At once Guate's wife cried out, 'O Lord! our saint, he got mad because we put him out in the hot sun and now he is punishing us—trying to flood us out of the house.' And the poor woman went out to get her saint in a dry place."

After seeing such things a man earnestly asks himself, Does humanity improve in matters of religion or are we going back to the times of Gregory VII.?

The only consolation for a man of Liberal views is to compare the time of the Reformation with the present, then a difference is visible. Otherwise it would appear that we went back to the Dark Ages.

ALBERT TURPE.

The Difference Between a Christian Debater and a Freethought One.

SEATTLE, WASH., Feb. 7, 1893.

MR. EDITOR: Mr. John R. Charlesworth has just closed a six nights' debate in Seattle with the notorious Clark Braden. If Freethought ever won a victory over superstition, if a man ever exposed a pretender, then I say, score a whole million for Charlesworth! It is not to be wondered at Mr. Putnam and others refusing to have a public discussion with the "Rev." Clark Braden. It would be putting it very mild indeed to say Clark Braden is not a gentleman. After hearing the "Rev." Christian apologist for a whole week, I say he is the greatest wholesale liar I ever listened to.

The "arguments" (so-called) of Clark Braden are not worthy of serious or respectful consideration. He is a pretender, a hypocrite, a mountebank, and a most consummate falsifier of facts. He has no desire to know the truth, nor any fear to have his audience believe a lie. I say once for all, Clark Braden is worse than a dog, and he merits the scorn and supreme contempt of all honest men.

The "reverend" gentleman (?) began his personalities against Mr. Charlesworth by hissing at one of his unanswerable affirmations.

Throughout the debate Braden never made a logical or satisfactory answer to any of Mr. Charlesworth's questions. On the contrary, he would ignore, evade, or else intentionally falsify the statements made by Mr. Charlesworth, and then proceed in a most bombastic and pompous way to "knock out" his "man of straw."

Talk about consistency, I say, Consistency thou art not only a jewel but thou art a whole ocean-steamer-load of jewels when one has to listen to the illogical and sentimental slush of the "Rev." Clark Braden.

Among other things he affirmed that Stephen Girard was a Christian, that Thos. Paine was a Christian and a believer in the Bible God, also that he (Paine) died a drunkard; that he (Braden) would prove the existence of God if Mr. Charlesworth would prove the existence of electricity, so when Mr. Charlesworth brought a battery on the rostrum and asked Braden to take hold of the handles so he could prove the existence of electricity by the sense of touch, Braden refused to hold the handles, nor did he say anything more about proving God's existence. And so it was all the way through the debate—Braden assumed almost everything and really proved nothing. He seemed to think his mere assertion of the existence of the supernatural was proof sufficient. But in this he was very much mistaken, for that audience was not one of Christian credulity. On the contrary, it was one of scientific inquiry, and demanded scientific evidence. Braden knows, or should know, that we know his infinit, omnipotent God is deaf, dumb, blind, and dead. This I affirm before all the evil in the world: Were there an infinit, omnipotent, righteous power "doing all things well," then there could be no injustice in the world. Evil exists, iniquity exists, error exists, and all these go to prove that an "infinit, omnipotent, righteous power," or "God," does not exist. I hold that after all the evil, injustice, suffering, and want are eradicated from the world, and righteousness reigns supreme, then it will be time enough to talk about or worship God. Such stuff to-day will not do. It is not in accordance with the facts, but is a doctrine of superstition, hence we refuse it and oppose it. Thus it is that no priest or preacher can

convert a real scientific man or woman—they cannot produce the evidence.

Such assertions as these made by Braden in the debate will surely make more Freethinkers, more Liberals, and more skeptics. He said that Freethinkers are uncharitable; that they gave nothing for schools, colleges, asylums, or hospitals; that they were a class of gamblers, drunkards, and saloonkeepers; that as a class they were ignorant and coarse in manners; that they were not refined; that they were very ignorant, and neither Mr. Charlesworth nor Robt. G. Ingersoll knew enough to enable him to get a certificate or diploma to teach a common school. Such were his remarks. What do you think of them? Here is what I think: It should be considered an honor to be slandered by such a "fellow," and I hope to meet better men in "hell." I would prefer a "hell" of honest men to a paradise of angelic shams. Clark Braden is the most colossal, the most gigantic, Jumbo of a liar I ever heard speak. He has taken the premium, the bakery is his. But after all it might be well to thank the "reverend" gentleman (?) for the negativ good he has done the cause of Freethought in this debate, for to my mind the cause has been immensely benefited by the discussion, even though the "reverend" professor and "master of arts" did read his composition direct from manuscript. That was his method of debating—he came on the stage and read a composition. Mr. Charlesworth did not read a composition, but affirmed and declaimed the grand doctrines of Secularism with a precision and accuracy that at once showed the proficiency of a master. I do not think the people of Seattle can ever pay the debt of *positiv* good and *positiv* gratitude they owe to Mr. Charlesworth. I say to the Liberals throughout the land, from the Atlantic to the Pacific, all over the world, that Mr. John R. Charlesworth is one of the best advocates we have. His exposition of modern Secularism—or modern thought if you like—is superlativ. He is radical, refined, and refreshing. Employ him whenever possible to down the monster Superstition. (Let there be more scientific light! Drive away the clouds of priestcraft!) And, last but not least, treat him well, and he will do you good.

For Universal Mental Liberty,

CHAS. F. BLACKBURN.

On the Proper Rearing of Children, and Other Topics.

INDEPENDENCE, CAL., Feb. 4, 1893.

MR. EDITOR: I am a subscriber to THE TRUTH SEEKER, and made personal acquaintance with Mr. Putnam during his sojourn here last fall, and I must say, as a great many others do, that it was a treat never to be forgotten. I am sorry that this valley is so isolated from the outside world, which necessarily prevents a man like Mr. Putnam from being with us very often. But I believe that during the short time that he was here he did more in putting people to thinking for themselves than all the preacher's prayers will avail in asking God to let them (the preachers) think for them, for the next ten years.

There are a good many whole-souled Liberals here, but several are hypocrites. Some, through policy's sake, cater to the demands of Christ's pets; while others go to church for the same reason that most preachers go for—that is, the company of pretty women—only the preachers fare better, for they draw a salary and all that foolish people are willing to give them. So far as my individual self is concerned, I have given my last mite to the cause of religion; for I consider an intelligent minister of the gospel as much of an impostor as the Jews did J. Christ, and those that are not intelligent are more to be pitied than blamed. They are superstitious fanatics, and the people ought not to trust in God as to what harm they might accomplish, but take them in charge as the law requires and place them where other insane persons are kept. If God will not take care of such fanatics mankind ought to, because I never heard of God interceding in behalf of preachers and preventing them from committing crime, so that they would not be subject to the punishments inflicted by man.

I have a family with two girls, eleven and thirteen, and would sooner any time

give them twenty-five cents to go fishing on Sunday than one nickel to go to Sunday-school and give the heathen. The Sunday recreation gives them physical strength and better prepares them for their week's school, whereas the Sunday-school fills their heads so full of nonsensical hobgoblin myths that Jesus and their geography are liable to get mixed, so that they wouldn't know whether Chicago was in heaven, or hell was in New York city. Great heavens! why don't the religious people buy some bankrupt country and manufacture saints to order? Transfer all the heathen to it. It would certainly be cheaper. Then the corporations that control the system of the conversion of heathen could utilize them as slaves and get a profit from them. It would then be immaterial to those whose cries are for a place in heaven for the poor heathen whether they got to heaven or not, for they do not work for the souls of heathen near so much as they do for their own stomach's sake. I never heard from heaven and do not know whether Chinese, Africans, Indians, and Anglo-Saxons all change the color of skin and all become one color, and whether that color will be white, black, yellow, or red. I fancy what a general "kick" there would be if the negro retains his color and odor and some rabid old Democrat, who wouldn't have anything to do with an African only to get his vote on election day in this world, was to be called to Abraham's bosom at the same time.

I rather think that old Abe of biblical fame would have as much trouble or his hands in keeping peace as Uncle Abe of our late war had in the same cause; human nature being selfish, which shows out plainer in religion than in any other thing, for no sectarian organization gives entrance into heaven only through their own gates, and would sooner see people burnt at the stake than have them try to enter heaven from any other direction than their own. No doubt the same system would prevail in heaven that did in the South before the war, and in the times of the Bible and histories too numerous to mention; and perhaps not being able to decide which race should predominate, God, the devil, Abraham, and the Ghosts would make servants out of all of them. That seems to have been their principal business, making slaves out of all that were subduable, killing off the balance for not being obedient, and it seems to me that by force of habit they are likely to continue, and they will move heaven and hell, or else move the walls of heaven to some inland place and move hell-fire to where no one can bother their Sunday. I worked all day to try and get a roof on my stable in order to keep my cow and horse from the inclemency of the weather, but the inclemency of the weather got here first. The result was that we four animals got the worst of it. The cow, calf, and horse got baptized for about thirty-six hours—worse than a Baptist immersion—and I was taken sick that night with a severe chill which lasted about two hours. All alone, my folks being absent, I could not send for a doctor until daylight approached. I did not pray for daylight, for I learned in my young days that I never did get what I prayed for. If I wanted skates, I would perhaps get a Rollo book; and if I prayed for a nice painted sled on Christmas, I would have to be satisfied with a rough board affair, which I would have to either build myself or bother an older brother to make for me—no iron on the bottom, and perhaps the grain of the runners running in the wrong direction, it sliding about as well up hill as down, myself and sled both an object of ridicule by the more fortunate ones whose parents had money to pay for more beautiful coasters and did not have to pray to God for them. So far as not being able to provide the luxuries I most desired, I blame no one. But I do blame my parents a little bit, who lived their whole lives in the Methodist Episcopal church—and many a hard-earned penny went for its support—for deceiving me at that early age into exerting myself to my utmost in my infant endeavors to have desires fulfilled—never going into anything more extravagant than a nice red sled, so that I would not be a laughing-stock of all the boys. Of

course other boys fared worse than I did, not even getting a rough board sled, and when asked where their sled was saying that they wouldn't have a sled; but you could see them trading all of their surplus gum, candy, raisins, and marbles, and one-half interest in all of their walnuts, hickory and hazel nuts, to get a few rides down hill, maybe yielding up their last slate pencil, and going and telling their parents that some big boy took it from them, and getting boxed on their ears. Why don't parents tell their children the whys and wherefores and reasons that they can't have certain things, and not force them to lose confidence in their parents for deceiving them, telling them to pray to God for health, that is prayed for and never comes—pray for things that we could not keep from coming if we wanted to, and not one prayer granted in a billion that anyone knows of? This is my prayer:

Rain-clouds that are up on high,
Pour out thy contents on earth when dry,
That all creation and every nation
Will produce subsistence bountifully.
We do not beg our daily bread,
But desire our health to gain it;
We do not wish to sin against,
Nor have others sin against us.
If temptation lurks in the path of right,
Crush it as you would an adder,
For that will give us power and glory
For ever and everybody! Hurrah!

Not quite so poetical as the popular Lord's prayer, but will have just as much force. Neither is it much on the rhythmical order.

No, fellow-sinners, I did not pray, send for any preacher or Christian Scientist, but lay all night with a burning fever, my breath as hot as the smoke of hades, and I did not see any devil with a hand-blast either, counting away the dragging hours, sleepless, my body full of pain. Then, when morning came, the first individual I saw I invited to go for a doctor as soon as God would let him. God did not interfere with the messenger's speed, and the dispenser of pills was on time. After taking his medicine I was recommended to sit by the fire and sweat. I won't be as selfish as the few who have located all the available space in heaven, but if anyone gets left out in the cold I give them a special invitation to come down where we have fires, for I find fires are useful as well as comfortable. I followed the doctor's advice, and read all of THE TRUTH SEEKERS that had accumulated for six weeks, during an absence in San Francisco and other places on the west side of the Sierra Nevada mountains, and believe that I am doing as well as though I had put in my time praying to —.

The doctor himself is somewhat Liberal in religion. Of course, if you ever have any dealings with doctors and lawyers you know their prices vary as much as the different church creeds, or the preachers on the Bible, only when you see a lawyer or doctor you know what you get or don't get for the fee, but when you see a preacher you don't get anything visible for the outlay.

The doctor's wife is also a practicing physician but a rabid church-member. They were divorced a short time ago—too much religion on one side and not enough on the other. She is a pretty smart woman, but I know that the old man has to be called in when the case is unusual. He trusts in his own exertions and what science has developed, and she trusts too much in Jesus. Science will get away with Jesus yet.

It is funny that Jesus (great physician that he was), powerful to accomplish anything beyond the knowledge of man and the discoveries made by scientific investigations, should humiliate his advance agents so much as to permit another, who worships no other spirits but an occasional glass from behind the bar, to come and complete a job that the agent and Christ both could not get away with. I know how it was with me when I was learning my trade. I would be working on a job that I was not doing just up to the standard and the boss would snatch the work from me and proceed to finish it up. I felt mad, and it was only his size that kept my mouth shut—he weighed two hundred and sixty pounds, I weighed one hundred and forty pounds—too much "heft" against science there, as well as religion and the World's Fair.

WM. F. MATLACK.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Nutch Lullaby.

Wynken, Blynken, and Nod one night
Sailed off in a wooden shoe—
Sailed on a river of crystal light,
Into a sea of dew;
"Where are you going, and what do you wish?"
The old moon asked the three;
"We have come to fish for the herring-fish
That live in this beautiful sea;
Nets of silver and gold have we!"
Said Wynken,
Blynken,
And Nod.
The old moon laughed and sang a song,
As they rocked in the wooden shoe,
And the wind that sped them all night long
Ruffled the waves of dew.
The little stars were the herring-fish
That lived in the beautiful sea;
"Now cast your nets wherever you wish—
Never afear'd are we;"
So cried the stars to the fishermen three;
Wynken,
Blynken,
And Nod.
All night long their nets they threw
To the stars in the twinkling foam—
Then down from the skies came the wooden
shoe,
Bringing the fishermen home;
'Twas all so pretty a sail it seemed
As if it could not be,
And some folks thought 'twas a dream they
dreamed
Of sailing that beautiful sea;
But I shall name you the fishermen three;
Wynken,
Blynken,
And Nod.
Wynken and Blynken are two little eyes,
And Nod is a little head.
And the wooden shoe that sailed the skies
Is a wee one's trundle-bed.
So shut your eyes while mother sings
Of wonderful sights that be,
And you shall see the beautiful things
As you rock in the misty sea
Where the old shoe rocked the fishermen
three:
Wynken,
Blynken,
And Nod.

—Eugene Field.

The Cliff-Dwellers.

When North America was discovered the European people called it the New World, thinking they had found a country in which man did not exist; or, at least, not civilized man; but they did not then know of the cliff-dwellers, the remains of whose habitations indicate that they possessed about the same degree of civilization as was possessed by the Europeans of the same centuries.

When the mounds of the mound-builders were discovered they were thought to be the greatest works of the primitive man in America, but their works and relics fade away into insignificance before the grandeur of the works left by the cliff-dwellers.

Among the ruins of the cliff-dwellers is found one building about the size of the Patent Office at Washington—its ground measurement being four hundred and twenty-five by eighty feet. The building was four stories high and contained five hundred rooms, or room enough for the accommodation of about one thousand people. Such massive remains show that the cliff-dwellers were once a very numerous and powerful people, for otherwise they would never have undertaken and been able to erect such a massive building.

The principal ruins of the cliff-dwellers are found in the mountainous regions of southern Colorado and northern New Mexico and Arizona. The area in which the ruins are found is several thousand miles in extent.

The ruins have but recently been found, as the country in which they are located is a wild and desolate place, which, until recently, was never explored by the white men, which fact accounts for our very meager knowledge of this once powerful race which erewhile flourished, but is now an almost forgotten race.

The dwellings of the cliff-dwellers are built in caves, which have been hollowed out in the side of the cliff by themselves or

nature—no one can now tell which. The dwellings, as a rule, are built about one hundred feet from the top of the cliff, which would seem to indicate that they, and not nature, had hollowed out the caves in which their dwellings were built.

How they reached their dwellings is also a disputed question—some explorers claim they descended from above, while others claim they ascended from below; the ruins are at present inaccessible from either position, without the aid of ropes, hooks, and ladders.

The houses were built of blocks of sandstone, stuck together by a mortar made of mud; the inside of the walls are plastered with some white substance resembling chalk. The floors of the second stories are of red cedar covered with the same white substance as the walls.

In the ruins of the dwellings are found remains of their cooking utensils, implements of war, the products of their looms, their pipes, and strings of beads evidently worn by the belles of these people—it seems that in most of the early races the women folks always tried by ornaments to improve on their appearance and were probably a little vain, just as the women of to-day are. These people it would seem were the most advanced in the art of weaving, for some of their cloth which was found in ruins is soft and pliable and is smooth and carefully woven. The cloth made by them compares very favorably with the cloth made by our grandmothers. They were skilled in the art of making pottery. A number of pieces have been found which are painted in a number of different colors, and some pieces are found which have the ornamented work raised. Their implements of war, of which a goodly number have been found, would indicate that they, no less than their Christian brothers, indulged in the Christian pastime of killing their neighbors and destroying their homes. A further evidence of their warlike character is shown by the fact that most of their houses contain portholes. Brave indeed must have been the enemy who dared to attack these people in their strongholds, which were situated so advantageously for defense.

The cliff-dwellers were evidently an agricultural people, as remains are found of reservoirs and irrigating ditches, from which they obtained the water to irrigate their crops. That they raised corn is known from the fact that corn cobs are found among the ruins of nearly all the houses. They are also supposed to have known the art of bread-baking, as large ovens are found near most of the houses.

The mummies which have been found show that the cliff-dwellers were a rather large and athletic people, closely resembling the red men of to-day. The number of years since their dwellings were inhabited is variously estimated from five hundred to one thousand years; in either event they all perished from some unknown cause many years before the advent of the Europeans.

WILLIAM L. PALM.

Denver, Col., Feb. 3, 1893.

Correspondence.

Feb. 20, 1893.

DEAR MISS WIXON: This is the first letter of mine to the Corner. I am nine years old. I go to school. I study reading, spelling, physiology, and arithmetic. Papa takes THE TRUTH SEEKER and I like to read the Children's Corner. If this escapes the waste-basket I will write again. I will close for this time.

From your Liberal friend,
MAGGIE LOCHBAUM.

[We hope to hear from Maggie again. She must take pains with her spelling and punctuation.—Ed. C. C.]

VERA CRUZ, Mo., Feb. 17, 1893.

FRIEND MISS WIXON: This is my first letter to the Corner. And I hope it will not be the last. I want to correspond with my friends who write to this Corner. I have been reading some of their letters, and thought I would write a few lines to-day. While I was at a Baptist revival I was disgusted, and still felt sorry for some of them. They would roll around like a horse with the colic, and some were hauled home like a dead hog, almost insensible. I think preachers that will excite people's minds in that way ought to be put in jail, or made to quit preaching such nonsense to the people. I hope to live to help enlighten the minds of the

people and get that superstition out of their minds of an imaginary God and devil. I will close for this time.

Your Liberal friend, O. B. DAVIS.

[A very sensible letter. Our friend adds strength to the Liberal cause.—Ed. C. C.]

CLEONE, CAL., Feb. 15, 1893.

DEAR MISS WIXON: Seeing my letter in print gave me courage to write again. I will tell you about the storm we had here. It demolished a church and threw one off its foundation, leaving the saloons unharmed. That shows how much their God cares for their church. A friend gave me a book at Christmas, called "Rock of Ages." I suppose she was trying to convert me, but I am beyond conversion, and always intend to be. There are some people I know that are Liberals and are afraid to say so, but I'm not. There was a woman taken from a neighboring village to an insane asylum. She became insane over religion. She was always speaking of ascending to heaven. I will close now, as I'm afraid I'll take up too much space and will tire you with my letter. I remain,

A friend of THE TRUTH SEEKER,

OLGA FRITSCHIE.

P.S.—If some of the boys and girls will write to me, I will answer. O. F.

MUNCIE, IND., Feb. 17, 1893.

MISS SUSAN H. WIXON, Esteemed Friend: This evening finds me pen in hand endeavoring to pen you a few lines.

I am still interested in the cause of freedom from superstition. I am living in the city of Muncie at present. Muncie is a thriving young city. The only trouble I can see is, it is like many other places in having too many churches. I have been in Muncie six months, and I can truthfully say I have been inside of but one church since I have been here, and I went there through curiosity, not for the love of the churches or their people. Muncie is awake to Freethought, but the people are afraid to open their mouths.

My cousin, J. E. Remsburg, is to give a lecture at Daleville, March 6th. I would like to attend, but do not know whether I can or not.

Papa is going to move to Muncie as soon as he can sell out at home.

Well, as time is precious, since I am away from home, I will have to close. Wishing you ever so much success, I remain,
Your Freethinking Friend,
ROSA REMSBURG.

SUGAR RUN, WARREN CO., PA.,

Feb. 16, 1893.

DEAR MISS WIXON AND YOUNG FOLKS OF THE CORNER: It has been a long time indeed since my name has appeared in the Corner, but I have not by any means forgotten the same. I never fail to read all communications and articles in this department. Sister Fanny has written a number of letters to the Corner, but for some reason or other has not felt inclined to write any lately. We were speaking about this last evening, and I told her I thought we should renew our acquaintance with the Corner and friends by a letter now and then, as perhaps others were entertained by our letters as we are with those we read of others.

I have not noticed any mention lately among the Cornerites concerning the Columbian Exposition. I presume though, nevertheless, each is making every calculation on being there. It will be a grand educator. This will be one chance in a lifetime perhaps, for many, and ought to be made the most of by those who are fortunate enough to attend. Here, instead of having to start out and travel the world over in order to become acquainted with that which we desire to see, all is to be brought to us. It will surely be a dazzling sight to those of us who have never had such a scene presented to our eyes before. I attended the Exposition of 1876, held in Philadelphia, but was too small to derive any benefit from it. But I intend to go to this great Exposition, see all there is to be seen, and derive knowledge therefrom. Boys and girls, one and all, make up your minds to attend this great Exposition, and let us go with the intention of learning all that we can.

Below us two miles and a half, at the little village of Kinzua, quite an excitement has prevailed for the last week owing to the appearance of one whom they call "the cowboy evangelist." A friend of mine who has heard him tells me that he has given the town a regular stirring-up. In his talks to the people he deplored the morals of the town, gave the preachers advice, and endeavored to stimulate the people to think a little for themselves. The Methodist divine, hearing he had a crowded house each night, and seeming to have fears for the ideas he might introduce, denounced him all the way around, and among other hard names, called him a "tramp." This the cowboy did not like. The next night after he heard he had been called this by the reverend gentleman he referred to it during his lecture, saying: "I am not a tramp."

I have never been given this name before. I have a wife and children in the West and I support them well and honestly. Any man who cares to can write on to my town and find out all about me, and he will find nothing to my discredit. If that man [referring to the minister] repeats in my hearing what he has said of me I'll take his scalp!"

I did not like some of the language I was told he used, such as the last of the above, but I think he was sufficiently provoked. Surely he is not any more of a tramp than most ministers. He asks no one to give toward the collection raised after each lecture who is not amply able. He has devoted his evenings to lectures, and in the afternoon has appeared in Western costume, showing how they use the lasso—this mainly for the entertainment of the children. In this town I speak of they are church-poor. They have a Methodist and an Episcopal church to support and are preparing to rebuild the Baptist edifice, which was burnt some time ago. All this in a town of some five hundred inhabitants.

I would like very much to have some good Liberal speaker come here again and give the people something new to listen to. They have been fed so long on the musty mouthings of eighteen hundred years ago that they have no idea, it would seem, that anything of more recent date has been prepared for listening ears. They go to church to be popular, because their mothers and fathers did, and to have some place to go, more than anything else, I think. I dare say no one of these church-goers has ever read the Bible through carefully. Had they, they might bring their reason to bear on the book and see that it was never written by any other than a designing, low people.

My letter grows long, I see; I must bring it to a close.

Miss Wixson and young folks of the Corner, accept my heartiest wishes for a bright and prosperous year.

MAUDE MONTAGU MORRISON.

[Thanks for interesting letter and renewed interest in the Corner, which, we trust, will never be lost. It is an encouraging fact to know that some of our brightest and stanchest young ladies and gentlemen have grown up, as it were, in this Corner of THE TRUTH SEEKER.—Ed. C. C.]

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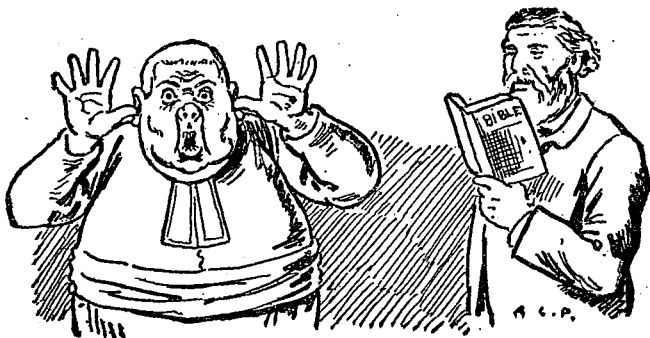
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News of the Week.

MISS SADIE SPIELMAN, of Freeport, Ill., has lain for a week in a trance into which she fell in the excitement of a revival. Her recovery is doubtful.

At Cincinnati last Sunday a whole theatrical company was arrested for presuming to offer an entertainment in competition with the churches.

At Caldwell, Tex., a cyclone demolished the Methodist church. In Mississippi a similar storm blew a cow a mile and hurled her into a church through the roof.

At Berlin, Germany, Elise Bohndorff, a baker's wife, murdered her ten-year old son in a fit of religious mania. She says, "Evil spirits came and told me to do it, so I killed him."

PENNSYLVANIA has signified that it wishes to retain its Blue laws. On the 8th a bill legalizing the printing, sale, and delivery of Sunday newspapers was reported negatively from a legislative committee.

LEIGNITZ, Germany, which has always been a stronghold of Freethought, has elected Herr Jungfer, the Freethinking candidate, by a vote of 12,000 against 7,449 for the candidate of the anti-Semites.

Those who disfavor annexation of Canada are crying to the annexationists that they are following a course which will with scarce a doubt "involve Great Britain and the United States in one of the bloodiest wars in their history."

IN Ohio the elections are characterized by a rampant sectarian hostility between Catholics and Protestants. The latter have a strong organization, the American Protective Association, and are gaining the day. Sermons exposing Catholicism are numerous preached.

ROME is thronged with embassies from every part of the world to the pope's jubilee. There are special missions not only from the Catholic sovereigns, but also from Protestant rulers such as Emperor William of Germany and Queen Victoria, while the sultan of Turkey, the shah of Persia, the emperors of China and Japan, and a number of the maharajahs of India have sent envoys with costly gifts.

One thing deterring the local directory of the World's Fair from opening that exhibition with prayer is the difficulty of selecting a minister agreeable to all churches. Then, according to Director Lawrence, "prayers are not necessary." "We will open the Exposition," said he, "just as a store or bank is opened for business, and nobody ever heard of a store being opened for business with prayer."

IN Boston the annual report of the assessors shows that the total valuation of real property is nearly \$1,100,000,000, of which \$136,271,377 is exempt from taxation. A petition has been presented before the legislative committee for the taxation of church property. The statement of the assessors that the houses and land thus exempt represent a total of \$14,757,800 was the cause of this agitation, which is to come again before the house in a few days.

TYNDALL, the famous scientist and champion of Freethought, says of Home Rule and its leader Gladstone: "A great political party, submerging its own judgment, follows an aged and erring man far more abjectly than pious Catholics follow the pope of Rome. He has had his years of sanity; he has dug his Suez canal; he has gone on to his Panama, but instead of wrecking himself upon the enterprise he is bent upon wrecking his country. An individual may go mad, but the wonder and amazement of the present situation is the faith-madness of a whole party. Argument is lost upon them. History is valueless. Experience goes for naught."

A MONTREAL dispatch says: "There are twenty thousand Orangemen in Canada who are actively, though secretly, preparing to help their brethren in Ulster should the Irish Home Rule bill pass. Orangemen here thoroughly believe that trouble from Catholic tyranny will occur in Ireland if the measure becomes law, and a prominent member of the Orange order in Quebec states that Orangemen are prepared to assist Ulster with money or with men if necessary. The different lodges all over the Dominion are in active correspondence, and a large sum of money is already subscribed. Negotiations have been opened with Australia, where there is a very large body of Ulster Protestants, and a contingent is promised from there to go to Ireland. One of the steamship companies here has been asked for rates for several thousand men. The Orange official who gave the information is employed on the Canadian Pacific railroad, and he says there are hundreds of men on that road eager to strike work and go to Ireland."

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THE history which I have traced in the present chapter naturally leads to some reflections on the ultimate consequences of the Rationalistic method of investigation as distinguished from the system of coercion. The question, What is truth? has certainly no prospect of obtaining a speedy answer; but the question, What is the spirit of truth? may be discussed with much greater prospect of agreement. By the spirit of truth, I mean that frame of mind in which men who acknowledge their fallibility, and who desire above all things to discover what is true, should adjudicate between conflicting arguments. As soon as they have distinctly perceived that reason, and reason alone, should determine their opinions, that they never can be legitimately certain of the truth of what they have been taught till they have both examined its evidence and heard what can be said against it, and that any influence that introduces a bias of the will is necessarily an impediment to inquiry, the whole theory of persecution falls at once to the ground. For the object of the persecutor is to suppress one portion of the elements of discussion; it is to determine the judgment by an influence other than reason; it is to prevent that freedom of inquiry which is the sole method we possess of arriving at truth.—Lecky.

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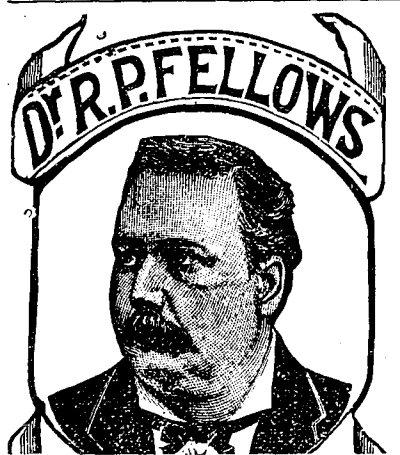
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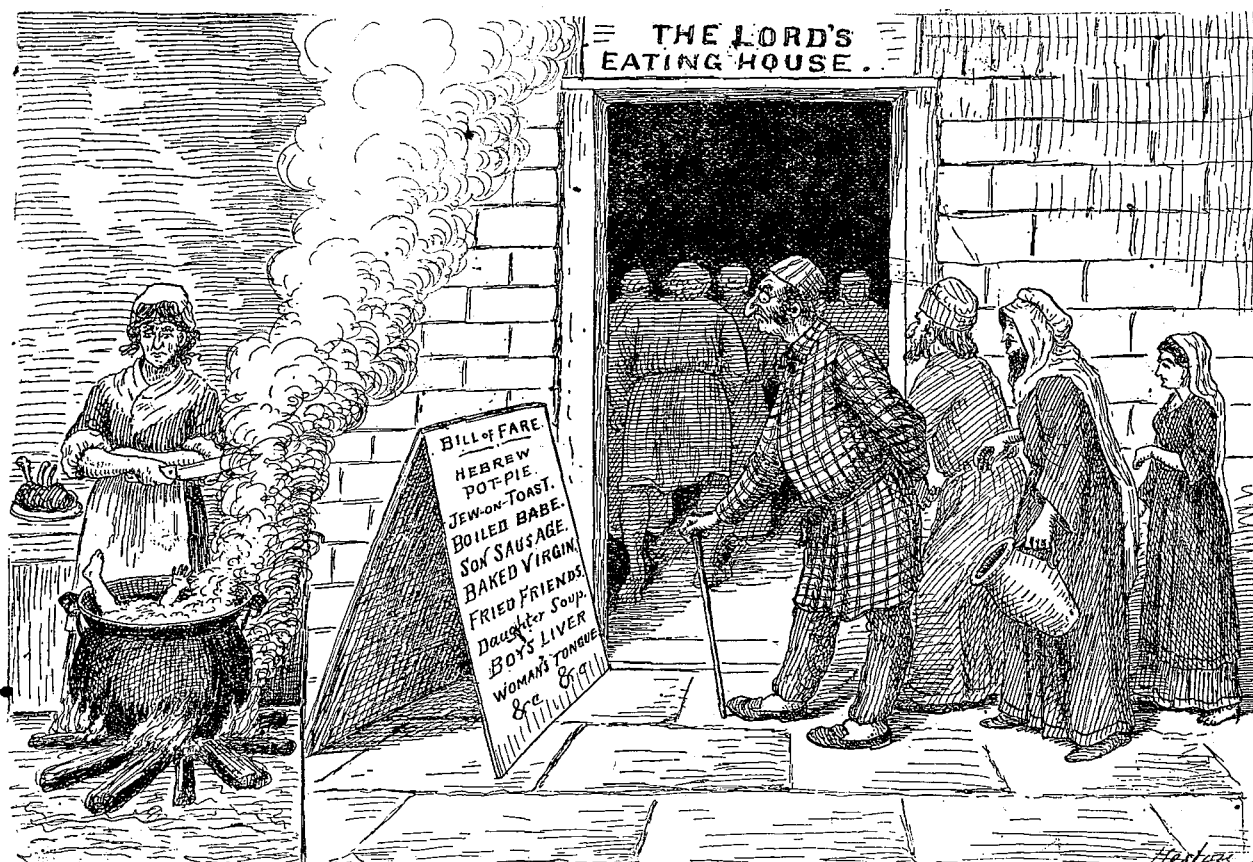
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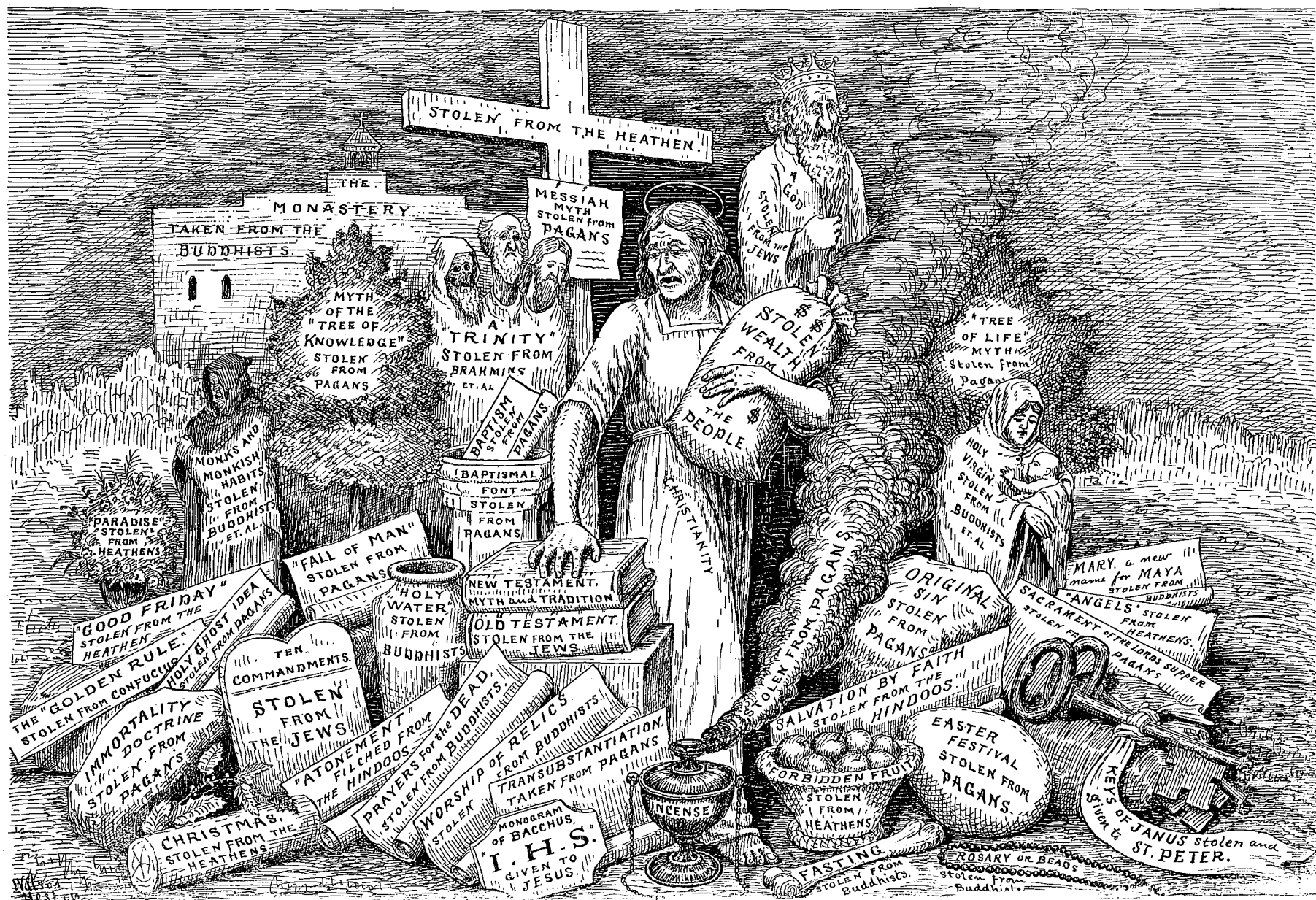
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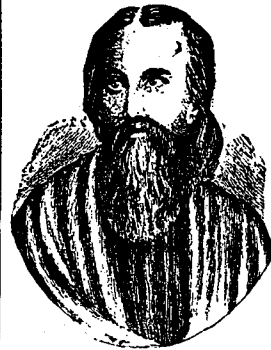
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Christianity and Meteorology.

A brief history of the relations between Christianity and the science of meteorology may prove instructive. The relations between Christianity and one of the matters dealt with by meteorological science, namely comets, we not long ago recounted; omitting that, we will now treat the connection between that religion and the other subject-matters of meteorology, or the science of the phenomena of the air, viz., rain and absence of rain, wind, thunder and lightning, and to some degree heat and cold.

Previous to the rise of Christianity, in the civilizations of Greece and Rome, a scientific view of the phenomena of the air had taken birth. In Greece, philosophers of the Ionic school made many essays to explain them on lines of observation and natural law. Of these rational theorists, Plato and Aristotle are the most eminent. In Rome, Lucretius, Pliny, Seneca, and others did suggestive and germinant work in the same line.

But these beneficent labors were terminated by the overthrow of the ancient civilization by Christianity. This baneful religion, gaining the aid of the governmental power, suppressed the ancient schools and doctrines, and substituted therefor a "sacred science" derived from scripture. Into the task of building this sacred science the early fathers, the founders of the Christian church, threw themselves with zeal. Tertullian, proceeding upon the authority of several scriptural texts, as interpreted by him, laid down, as to the nature of lightning, that it is identical with hell-fire. This opinion was held in reverence for centuries, being further fortified by the sulphurous smell noticed during some thunderstorms. St. Hilarion distinguished himself by his inquiries into the nature of the "firmament." This thing called "the firmament" was a great shell or screen supposed by the biblically instructed to overlie the earth and its atmosphere. It was composed of some firm substance, and supported the waters which when occasionally gushing through constituted rain. In this great roof the stars were conceived to be stuck, and their motion was probably caused by its turning. The view of St. Hilarion on this contrivance was that it was situated at a considerable distance below heaven, the residence of God. And to this valuable intelligence he added that its use was not only that of upbearing the waters, but of tempering our

atmosphere. St. Ambrose, by the help of that volume which, we all know from the assurances of preachers, we should study day and night, arrived at the conclusion that the winds breaking through this solid vault are what cause thunder; quoting from the prophet Amos the language (not in our version) respecting "Him that establisheth the thunders." In setting forth the distance of the heavens from this firmament, as well as some other particulars regarding those localities, he calls in St. Paul's epistle to the Corinthians, and Psalm cxlviii. Sundry wights having taken it into their heads to inquire why the waters don't slide off the spherical upper side of the firmament, especially if it revolves, he reminds them that we do not know that the upper side is spherical. He adds that if it does revolve the water is just what is wanted to cool and lubricate its axis. Next enters St. Jerome, his intelligent eye fixed upon Ezek. i, 22, about some crystal or other being stretched above cherubim. This crystal stretched over these plumpy creatures Jerome says is one of two bodies of water that God established, being the upper layer, which, that it might remain firm, the Lord froze into ice.

The germinal principle in accordance with which all these theories were developed, was clearly proclaimed to the world by St. Augustine in that famous deliverance, "Nothing is to be accepted save on the authority of scripture, since greater is that authority than all the powers of the human mind." No treatise was safe thereafter which did not breathe the spirit and conform to the letter of this maxim. So says Ex-president A. D. White of Cornell University in his valuable treatise on "The Warfare of Science" in the *Popular Science Monthly*. From this writer, Professor White, we will quote another sentence, worth marking by our readers: "Following this precept, St. Augustine developed, in every field, theological views of science which *hav never led mankind to a single truth*—which, without exception, have forced mankind away from the truth, and have caused Christendom to stumble for centuries into abysses of error and sorrow."

Coming to the sixth century, we find the theological conception of the heavens and their ongoings still further elaborated by Cosmas Indicopleustes. Grounding on the ninth chapter of Hebrews, he affirms the earth to be flat, and possessed of walls at the edges which rise and upbear the roof or firmament. He finds in the reference to the firmament in Genesis, and the allusion in Ps. cxlviii, 4, to "the waters that be above the heavens," evidence that over the earth rise solid arches bearing a vault, closing in the earth, and supporting a vast cistern which contains the waters. From the expression in Gen. vii, 11, regarding "the windows of heaven" he discovers that rain is produced by angels opening certain windows in the firmament. In describing the extensive reception which this view gained, we will turn again to the language of Andrew D. White: "This was accepted by the universal church as a vast contribution to thought; for over a thousand years it was the orthodox doctrine; and various leaders in theology devoted themselves to developing and supplementing it."

The next notable addition to biblical meteorology is that of Isidore, bishop of Seville. This prelate was accounted the ablest of his age, and was after death made a saint. He objects to the prevailing view as to the situation of "the waters above the firmament." These much-debated fluids must, he contends, though lower than the uppermost heaven, be higher than the lower heaven, for in Ps. cxlviii they are mentioned, though after the "heaven of heavens," yet *before* the terrestrial elements.

Upon their purpose, he modestly refrains from pronouncing whether they were stored by God for use at Noah's flood, or designed to temper the heat of the heavenly bodies. And scriptural science, sad to say, loses much also through his inability to decide whether the firmament envelops the earth "like an eggshell," or is spread over it "like a curtain;" as the passage in Ps. civ may be taken to indicate either.

About a century later there appeared another of the most famous of the theological men of science. This was the Venerable Bede. He conceives the firmament to be spherical, of a fine and fiery mettle. The upper heavens, containing the angels, have been tempered with ice, that the lower elements may not be inflamed thereby. On the waters above the firmament he delivers the so precious view: "Some declare that they were stored there for the deluge, but others, more correctly, that they are intended to temper the fire of the stars." Whosoever at the present day wishes, as a good Christian, thoroughly to discipline himself in the teachings of the originators of his religion, will hail with joy a discovery made by this Bede regarding the air. He finds that there are two kinds of air. He has marked the seventh and eighth verses of Ps. cxlviii, where "fire and hail, snow and vapors and stormy winds," are enjoined to praise the Lord *from the earth*. This makes it clear that the air with which we are conversant, full of these coarse exhalations and disturbances, comes from the earth; while as it is not supposable that God with his angels and angelets dwell in any but the very choicest and purest air, it is evident that in the heavens there exists a kind of air of a quality different altogether. A further contribution of Bede to science, for which all not wedded to the modern profane and heretical science will express obligations, is the doctrine that the firmament is made of ice. This view rests for proof upon that book which clergymen so often assure us is the source of all our civilization and science, for saith not Job xxvi, 8: "He bindeth up the waters in his thick cloud, and the cloud is not rent under them?"

In a pamphlet published after the time of this Venerable—or unvenerable—Bede, and falsely ascribed to him, an endeavor is made to get new light on the source of the waters above the heavens, the chief scriptural text made use of being that describing the sheaf containing the animals let down from heaven, in the vision of St. Peter (Acts x, 11, 12).

Of the hosts of laborers in this work of deducing a system of science from the Bible, the next who merits special mention is Rabanus Maurus, archbishop of Mayence. He starts from the first chapter of Genesis; in reviewing the ancient philosophers scrupulously avoids everything not in accord with scripture; follows particularly Isidore and Bede, and gives especial pains to confirming Bede's teaching that the firmament is given strength enough to hold up "the waters above the heavens" by being made of ice.

These three theological scientists, Isidore, Bede, and Maurus, were unquestioned authorities for centuries. By means of innumerable catechisms and manuals their notions were implanted in the minds of the European people.

The development of scripture-founded meteorological science continued under the labors of John of San Geminiano, Albert the Great, Vincent of Beauvais, Bartholomew of Glanville, and William of Conches, with a multitude of minor monkish encyclopedists.

At this period the writings of Aristotle had become very popular, and it is interesting to witness

the embarrassment of the theologians in their desire to reconcile the scripture with the expressions of this really great Grecian scientific thinker. In the case of the rainbow, for instance, Aristotle, proceeding upon observation and reasoning alone, had produced a theory very nearly the one of today; and the Christians who were now growing so to admire him in the revival of his works wished to follow him, but here they were met plump by the antagonistic scriptural statement that God created the rainbow as a sign to Noah that there should not be another flood. They were brought to a standstill and prevented from embracing the truth. Even the bold-thinking cardinal Pierre d'Ailly, by whose speculations upon the shape of the earth Columbus was afterward stimulated, was forced to halt in his research before this plain declaration of scripture, admitting that God alone could explain the seeming contradiction; but he could not leave the subject without suggesting that possibly never before the deluge had a cloud been permitted to take such a position toward the sun as to occasion a rainbow.

In these learned explanations, earthquakes were not forgotten. These phenomena, it was expounded, are caused by winds issuing from the earth; this view being sapiently based on Ps. cxxxv, 7: "He bringeth the wind out of his treasures."

Of this sort were the meteorological theories built by theological writers, in accord with scriptural texts, for nearly fourteen centuries. Such were the rubbishy and crazy notions on which the youth of each generation during this period were directed to concentrate their mental efforts, to the exclusion of the real knowledge of which they stood in need, and of which we yet so stand in need, for the preservation and comfort of life. Such were the puerilities and imbecilities to suppress rivalry with which every clear-seeing searcher for the truth, and proclaimer of it, was persecuted or destroyed. We now gaze on the frantic endeavors of our clergy to subject all other systems of thought and teaching to their own system derived from the Bible, and we surmise that had they the power for which they so wildly strive they would by force silence all other teachings and fill the world with their worthless own; in the account which we have given, then, we see them when they actually *did have* that power, and did crush out the would-be teachers of the true ideas, and did fill and confuse and bedevil the world with their own. Abominable is the scene, grievous the consequence, and great the need that we now fight their efforts to repeat it.

But this is only a beginning of the subject. We have reprobated the waste of mental effort which the false teaching entailed, and the persecution of the true investigators; but we have yet to consider another branch of the matter—the application in individual cases of the doctrine that the phenomena of the weather are caused by supernatural means. Each particular feature of the weather in every neighborhood, as storm, wind, heat, or drouth, was attributed either to God, or to Satan and his agents. Ascriptions of them to God, caused what was comparatively but a moderate amount of harm; but ascriptions of them to Satan and his agents bred persecutions of the persons fancied to be these agents, and under the designation of witches, wizards, sorcerers, hundreds of thousands upon hundreds of thousands of innocent beings perished by deaths almost too horrible for description. To induce belief that we do not exaggerate, we will proffer the dictum of the before-mentioned Ex-president White of Cornell University, a gentleman of profound learning and balanced judgment: "Never, perhaps, in the modern world has there been a dogma more prolific of physical, mental, and moral agony throughout whole nations and during whole centuries."

This will form the subject of an article in our next issue.

Mrs. Mattie Krekel desires to hear from people and societies in Michigan, Ohio, and Indiana in regard to lectures during the spring months. Her address is care L. M. Parry, 1101 Charlotte street, Kansas City, Mo.

Public Opinion Can Force Open the Fair Gates Sundays.

If the opinion of the majority of our people, which we know is for opening the World's Fair Sundays, be strongly manifested, it will effect that opening despite the legislation that has been secured by the minority of bigots. There is considerable talk of going ahead and opening the Exposition regardless of that legislation. The bringing of suit thereupon by the national Congress would be qualified, or prevented altogether, by popular sentiment. The Congressmen do not seem disposed to continue farther in this case their pandering to the pietists.

Then, a bill has been introduced in the Illinois legislature to open on Sunday the building of that state in the Exposition. This bill is undoubtedly within the competency of that body to enact. Supposing that the bill passes, it will be necessary that the gates of the Fair shall be opened on Sunday in order to make the Illinois building accessible. The Exposition company, as an Illinois corporation, is bound to obey the laws of the state. When it has opened the gates the Fair will not be closed to the public, and it will be legally a matter of no consequence whether or not the buildings are opened to the public, for the condition imposed by Congress will already have been violated. What is Congress going to do about it? The United States, as we have said, might perhaps sue the company either for the recovery of the amount of the appropriation or for the return of the specific half dollars issued in aid of the Fair. But apparently it would be a complete defense to such a suit for the company to answer that it was prevented by the laws of the state from which it derived its charter from carrying out the will of Congress and closing the Fair on Sunday. In that case, the United States would be left without remedy, unless it might be against the state of Illinois. As a matter of fact it is not likely that a suit would be brought.

It is clearly evident that if Freethought possessed the faculty of prompt and efficient action which its numbers would lead one to expect, the execrable Sunday closing could even now be surely prevented. As it is, let us all do what we can.

Russia Is Holy Enough, But Not Just Enough, for the United States.

Our government is considering the ratification of an extradition treaty with Russia. That land of Christianity and barbarism, of tyranny and famine, proposes that among the classes of fugitive criminals which shall be made returnable by our authorities there shall be included the class of perpetrators of violence against the governing power. There are, however, special reasons why we should be cautious about turning over to the Russian government persons who may be charged with attempting the life of its sovereign.

We have learned much in the last few years as to what accusations by the Russian government against its own subjects may mean and by what kind of processes they may be supported. Under the Russian penal code any person giving shelter to those guilty of conspiracy against the czar, or knowing of their designs and failing to report them, is subject to the same penalty. Under Russian law and the method of administering it that prevails, almost anything in the way of political agitation hostile to the existing government may be constructed as an attempt upon the life of the czar. Suppose a demand should be made for the surrender of a person charged with this offense. The case upon which the demand was based would be made by the Russian government as the result of a preliminary inquest, after the manner of that country in dealing with persons charged with that particular crime. It might rest upon the testimony of police agents, and the proceedings might be conducted in secret, with none of the forms and safeguards of what we are wont to regard as judicial procedure. It is safe to say that no reliance could be placed upon the evidence presented, and that a *prima facie* case of attempt upon the life of the czar might be made out against a man whose real offense was purely political, even if it

was what in this country could be regarded as any offense at all. Precedents cited by the Russian-American League in its protest tend to show that there would be no assurance that the accused would receive any trial at all, or that he would not be condemned upon charges wholly different from those upon which extradition was secured.

A country which honors George Washington should not take part in chastising patriotic resisters of a tyranny a hundred times more outrageous than that against which he rebelled.

At a late meeting in New York city to protest against the treaty, Colonel Ingersoll was announced to speak, but was unable to appear. His words of censure of Russian despotism are well known. John Swinton at this meeting referred to the treaty as between those two nations "the infernal Russia and the more or less infernal United States." The treaty, he declared, "is un-American in principle and purpose—it is the handiwork of the czar. And who is this czar? A tyrant who belongs in the category of monsters. And yet with his character so well known he has his defenders in this country, as Nero and Caligula have found defenders. The chief of these is a long-necked, lantern-jawed hypocrite of Brooklyn—T. DeWitt Talmage. He went all the way to Russia, and came back to tell what a good time he had. He had a good time with the czar and comes back to stick up for his dear friend." Thaddeus B. Wakeman said that the treaty was a disgrace to American civilization. If the czar should be assassinated, he said, the man who did the deed should "take his place in the pantheon of liberty."

No, Holy Russia is not on such a level of civilization and justice that she is a compatible party in an extradition treaty with the United States. The land of devotion, prayer, saint, shrine, relic, and religious compulsion would not be a meet partner for this country which is, as is so often deplored, so sunk in the horrid slough and mire of degraded infidelity.

The lecture of Colonel Ingersoll on Shakspeare two weeks ago was marked by a pleasing incident. The concluding portion of the oration was what in other speakers would be a "peroration," with him just a little longer-continued shower of gems of speech, a veritable rainfall of verbal diamonds. The close found the audience listening intently, unconscious of anything but the orator's thought. The colonel had closed and disappeared from the stage before they drew breath. When they realized that the speech was done, they broke into applause. Those who had recovered quicker and got up from their seats paused in putting on their coats and joined. The big crowd insisted on seeing the speaker again, and not until he came out and waved a good-night to them would they leave the theater. It was a charming tribute. They had forgotten to applaud at the proper time so breathlessly did they follow the orator, but they wouldn't be cheated out of the chance to show their appreciation.

It gives us malicious pleasure to say what follows this inquiry:

"ANDOVER, KAN., March 12, 1893.

"EDITOR TRUTH SEEKER, Dear Sir: Have ———, of Chicago, the right to publish what is called 'Great Speeches of Ingersoll Complete?' Please answer in THE TRUTH SEEKER if convenient.

"Yours with kind regards, J. AND A. M. WOLF."

They have no more right—moral or legal—to publish them than they have to take money from Colonel Ingersoll's pocket. Mr. Ingersoll's books are copyrighted; he has selected his publisher, Mr. C. P. Farrell; they are the product of his own genius, and belong to him to do with as he sees fit. And the illicit publication is an outrage in more than a pecuniary sense. To evade the copyright, the lectures are reprinted from imperfect newspaper reports, full of errors, misleading in general and particulars, full of reporter's blunders—failures to catch sentences and to comprehend meanings—a butchered, bastard edition which in no way represents or does justice to the author. Colonel Ingersoll's friends should never buy them, on this account, if on no other. They are piratical plunder.

In the Sunny South.

News and Notes.

On the banks of the Indian river—and a lovely view extends for leagues away. The broad sheet of water is four miles wide, and the far banks are luminous in the gorgeous morning light. Groves of palmetto, oak, and hickory stretch on either shore. For seventy-five miles this river is straight as an arrow, and as you speed along its bosom the most beautiful sceneries succeed, soft and enchanting. It is like a vast smooth floor; there is nothing rugged, no hills or mountains are seen, no towering rocks or wild, precipitous valleys. It is entirely different from the great West, with its immense and wonderful pictures of high and dale. Vast level spaces roll afar with great expanses of water, delightful and bloomy woods, the golden orange twinkling in the green depths. The cloudless blue spreads above, or thin flakes of mighty brightness float over its shining dome. The cyclone thunders far away and the drifted snow covers the pathways of the North, but here it is like summer's march. The gay boats dash up and down the river, merry visitors throng the arching groves, wandering in fragrant shadows along the banks of the glittering stream.

I am at Sebastian, the home of Capt. R. A. Hardee, away down the river, on the outskirts of civilization, where a little while ago it was a wilderness, and the panther and the deer roamed where now the garden blooms and the schoolhouse is filled with the music of children. I am having a good rest, with a jolly pioneer company, on the verge of still untraveled wastes.

Yesterday I sailed away in the beautiful yacht *Rosalind*, with its owner, Robert W. Hardee, over to the peninsula and Pelican island. The *Rosalind* is a famous craft and has won many a prize for speed, and is indeed a beauty, and answers to the wind with buoyant grace and sweeps over the water faster than any river steamer. We land at the ranch of Captain Spratt, and here I partake of ripe tomatoes, ready for the market. The raising of tomatoes and beans for the early season is quite a remunerative industry in this section. From \$300 to \$400 an acre is sometimes cleared. You wouldn't think that this white, sandy soil would produce anything, but it proves on cultivation to be quite productive. Lands which one wouldn't have taken as a gift a few years ago are now worth hundreds of dollars an acre. The pine-apple is produced abundantly, and those who started in a few years ago with hardly any capital, except these apparently barren lands, have now an income of from \$10,000 to \$15,000 per annum. For any man who is willing to work there is a chance still. The pine-apple, orange, and lemon are sources of wealth to one who puts brain and muscle into his work. But it won't do for a lazy or ignorant man to try his luck. Even "saints' perseverance" would not do. It must be downright human toil—and the less prayers the better. You must get down on your knees sure, but to pick tomatoes and beans, and not to beg or thank God.

Captain Spratt guided us through a wild devious trail of a mile or more in length, beneath the tall palmettos and spreading oaks, to the ocean on the other side, and as we came out of the vast forest upon the shining beach a most magnificent view burst upon our dazzled eyes. The illimitable ocean—the Atlantic, blue and calm as a lake in the mountains—spread along the sky, and in the far circling horizon sea and sky mingled in silvery splendor; while for miles along the smooth beach the white breakers dashed in mellow music, and with ever advancing and retreating ranks.

Through the beautiful winding pathway we return to the banks of Indian river, and then in a small boat journey over to wild desolate Pelican island, wild and desolate and strange from the standpoint of man, but wonderfully alive, indeed a regular metropolis, from the pelican point of view. This is the city of the pelicans, a weird and wondrous city. All over the island flock the pelicans, battalions in the sky, circling far around, battalions on the water, a regiment I should think—battalions on the island, on the trees and rocks. We landed and roamed amidst these ten thousand voracious birds, who swallow a fish whole and digest him with ease; who carry fish in paunches along their necks; who can eat anything, it seems. They look as if they were formed merely to be an eating machine with their enormous mouths, long necks, and bodies like india-rubber, that could stretch to any capacity and take in a shark almost at one fell swoop. I never was in such a company before. They looked at me with strange solemn gaze. They

assumed all sorts of grotesque attitudes. There were the eggs just hatching. There were the little pelicans hardly able to move, no bigger than a chicken, and not a feather on them, skin as bare as a pebble. Then there were the young pelicans, who could walk in most awkward fashion, but could not fly. Then there were the old pelicans, with colored necks, who floated majestically through the air. On the side of the island where we landed were small stunted trees, and on every tree there were from four to a dozen pelicans. On the other side of the island was a broad smooth space. This was like the parade-ground in the midst of a camp of soldiers; and here it seemed as if a whole brigade were in battle array, surging in serried ranks, while the neighboring waters were covered as with a fleet. I shall not soon forget my visit to this unique island. To be the companion of ten thousand pelicans at once is a rare experience. And the pelican is such a curiosity, and it is a wonder how such a bird ever came into existence. He is such an absurd bird, all mouth and all stomach, mounted on a pair of long legs, with long wings. He is made for nothing else but to swallow. Nature must have been in an awfully funny humor when she concocted the pelican. To think of an infinitely wise God making the pelican is something that I couldn't swallow even if I had the mouth of a pelican. Come to think of it, I guess the pelican is nature's symbolic caricature for the theologian. The theologian can swallow anything, so can the pelican. Nature, foreseeing the folly of humanity, made the pelican to match the theologian. To see this bird sitting upon a tree with bowed beak, closed eyes, and folded wings, reminds one very much in its utter solemnity of a clergyman. Clothed in pontifical robes, the pelican would make a first-class priest.

Since writing my last "News and Notes" I have lectured at Titusville, Rockledge, and Sebastian, and have had somewhat varied experiences. I had a fine audience in the Opera House at my second lecture at Titusville, Wednesday, March 8th—more than double what I had on the first evening. On Thursday Captain Hardee and myself take the cars for Rockledge. We are welcomed to the hospitable home of Senator Hardee, the captain's brother. This is a lovely place in the midst of palmetto and oak trees, fronting the river, which glitters through the spacious branches as you sit in the cool of the evening on the wide veranda, while the music of the piano pleasantly fills the air. Senator Hardee is a famous orange-grower. He ships about ten thousand boxes a year of the finest oranges in the market. It is quite a sight to watch the gathering and the grading and the sorting of the fruit so that oranges of the same quality and size are put into the same box. They use 1 to bundle oranges all together, good, bad, and indifferent. But now they are most carefully selected and packed so that the buyer can pay his money and take his choice. Most of this selecting is done by an ingenious contrivance. The oranges are rolled along by machinery.

At a certain point they drop into a receptacle, if of smaller size. If larger they keep rolling and dropping, until five different sizes are thus selected, ranging from ninety-six to two hundred oranges to a box. This is a busy season for the orange-growers, and during this fair weather they are rushing things lively.

Rockledge is a brilliant place; wealth and fashion congregate here. The hotels are elegant and crowded to the utmost capacity. Bands of music are playing. People wander in the gaily lighted groves. It is not much of a place for a Freethought lecture though. These people are rich and come here to enjoy life, and in a formal way are generally Christians; or if they are not Christians they have too much money and pleasure on hand to do any hard thinking. I find one good Liberal, however, among these luxurious crowds, D. A. Blodgett, of Grand Rapids, Mich., who attends the lecture, does his best to advertise it, and generously aids. I have a pretty good audience, but had hoped for more, seeing that there were nearly a thousand visitors from the North.

Friday morning with Captain Hardee I take a drive over the country. The roads are dreadful—sandy, sandy, sandy—and you can only walk the horse for miles. When you get off from the river the land is pretty wild and waste. Most of the traveling in this country is done by boats and the residences are along the river, and the highways in the backwoods are not kept in very good condition. About noon we strike the river road and here the journey is delightful, between the water and the groves. Our destination is Faber's, and this is a handsome place fronting the river, with orange groves about it. Lawrence Faber is an old resident, and sturdy Liberal all the time. He and Captain Hardee were the only ones

a few years ago to openly stand for Freethought, but now Liberals can be counted by the dozen. Faber came here in 1866—almost the first one on the river. Since then he has seen a wonderful growth and has made for himself and family—all Liberals—an attractive home. His brother came with him at the same time and is also in our ranks.

Returning from Faber's we take boat at Cocoa, a mile this side of Rockledge, for Sebastian, where we arrive at 1 o'clock on Saturday morning, and here I have been up to date.

The Methodists heard that the Infidel was coming and arranged at once for a protracted meeting, with three services on Sunday. I was to be here morning, afternoon, and evening, besides every week-day evening. The plan was to shut out the Infidel altogether and give him no chance. I met the clergyman—a slim young fellow dressed in clerical costume—at Hardee's store. I was introduced to him. He turned somewhat pale. Captain Hardee immediately tackled him to arrange for a kind of union meeting. But the minister objected to this. He couldn't join hands with an Infidel. Finally, it was arranged that I should speak in the hall at 4 o'clock in the afternoon, after the minister had finished his 3 o'clock service. After a while, the "brethren," having consulted together, decided that this wasn't just the thing, and informed Captain Hardee that I had better speak in the schoolhouse. Now, the minister heretofore had declared that the schoolhouse was not good enough for him, being a rude log shanty. But of course it was good enough for the Infidel. Captain Hardee said that Jesus had been in worse places than the schoolhouse and undoubtedly the Infidel could speak in it, even if the Christian could not; but as he had secured the use of the hall after 3 o'clock, we would take the hall. Out of good nature Captain Hardee and myself and other Liberals attended the morning and afternoon services, hoping that the Christians would extend to us a like courtesy. But the very moment the minister pronounced the benediction for the afternoon services and Captain Hardee introduced me as the Freethought lecturer, how the Christians did hustle for the door. The minister was the first to strike it, I think, and he disappeared with lightning-like rapidity and his flock tumbled after, as if the devil was upon them. They evidently felt that they must flee from the wrath to come. Not one remained to consider the other side. My subject was "Common Sense," but they didn't want common sense at all. Their faith might be shattered. I lectured on Monday evening also and had twice as many present in the schoolhouse as the minister had in the hall. So the "protracted meeting" became a rather "distracted" meeting before it closed. In fact, the minister was sick on Sunday night and couldn't preach.

I lecture to-morrow (Wednesday, March 15th) at Cocoa. Mr. C. W. Wells and other Liberal friends of Tampa have given me a cordial invitation to come to that city, but my limited time forbids. My short experience in Florida has convinced me that I should find a good welcome throughout this state, and I hope to return and spend a longer time in this sunny land.

Dr. Wilson, Stephen Geiger, Robert Morrow, and Captain Penny are among the friends at Titusville who have not been afraid to lend a hand.

Besides the Faber brothers at Rockledge and vicinity and Senator Hardee are Allen Hardee, Charlie Schoonemaker, Frank Wooten, Captain Stewart, Mr. Patterson, and others who stand by the colors.

Captain Hardee, at Cocoa, gave bills announcing the lecture to a young man of his acquaintance to distribute. He promised to do so. When we arrived it was found that not a single bill had been given out. The young fellow in excuse said to Captain Hardee: "Uncle Bob, I thought it was a sin to distribute those bills and so I didn't do it." What a conscience the Christian has. It was no sin to break his promise and violate friendship. But it was a sin to give people a chance to attend a Liberal lecture. What mean tricks Christians can do for the glory of God.

R. G. Hardee, Captain Hardee's son, Henry Wilson, John Harris, Charlie and Henry Park, the Creigel brothers, Ed. Holmes, D. P. Gibson, Henry Howard, make up the Liberal and sturdy host of Sebastian among whom I have spent these days of rest and pleasure—a good frontier band. A campaign with them is sure of success.

Mrs. Emma Hardee, the captain's wife, is a thorough Liberal, and gives pleasant hospitality to the Pilgrim of Freethought, and so this visit to the Indian river country has been a most delightful one indeed.

SAMUEL P. PUTNAM.

Sebastian, March 14, 1893.

Science and Progress.

The Ghoul Census.

The anti-French faction of Spain is trying to demonstrate that the ancient Iberians, the aborigines of the peninsula, had nothing in common with the Celts, but formed a branch of a distinct race represented by the modern Basques. There may not be many Gauls in Spain, but it is a sad fact there are still some 320,000 tonsured ghouls, and that the country population continues to hug the hideous bloodsuckers.

Mother Saga.

A century seems sufficient to shroud the heroes of history in a mantle of myths. Near Matsuma, on the island of Yesso, Japan, Professor Eberlein came across a fireside orator who, among other marvels of the past, mentioned the career of the Paladin Napoleon, his wonderful success in slaying ogers and tyrants, and his still more miraculous end, when his enemies tried to chain him to a rock and the sea-nymphs snatched him away and carried him in triumph to their marine fairy-castle. The abbé Genlis, indeed, predicted that future generations would doubt the existence of the marvelous Corsican altogether and attempt to identify his biography with the myth of the sun-god Apollo, who likewise was born on a Mediterranean island and ends his career of glory in the far west of the Atlantic ocean.

A Fair Compromise.

The holy father still howls for the restitution of his territorial rights. How would it do to reestablish his court on the island of Sicily, and let the poison-mongers of Jesuitism and the assassins of the Mafia try their tricks on each other?

The Impending Crusade.

Chancellor Caprivi pretends to believe that the religious conflict of the present age is narrowing down to a struggle between Christianity and Atheism. Does it never occur to the official defenders of the faith that their creed is doomed to a much more desperate scuffle, as soon as the champions of deism get their eyes opened to the fact that the Christian dogmas of renunciation, anti-naturalism, and earth-despising pessimism are the most colossal blasphemies ever uttered against the belief in a benevolent creator? The *panta kala kar*—"Behold it was very good"—is Jehovah's own commentary on the success of his work; can we suppose to please that paternal Demiurgos by informing him that his world does not begin to be good enough for us and that we long to depart and commune in Cloudeuckoodom with the ghost of a Buddhist crank, who pretended to cure the ailments of temporal existence by denying its value, and got nailed—lie and all—in western Asia some eighteen hundred years ago?

A Frank Barbarian.

A Soudanese chieftain whom Professor Hagenbeck, the German Barnum, had brought to Berlin was introduced to some representatives of the Ethnological Society, who asked him how he had enjoyed his trip and which of the wonders of the Prussian metropolis had impressed him the most. "What surprises me most," said the candid savage, "is how you can move the enormous freight-cars on your railway tracks, and how you can manage to swallow the horrible drinks sold in your restaurants."

Natural Reversion.

Animals, restored to a state of freedom, gradually revert to the original type of the species, and it would be interesting to know if the liberty of the New World will not exert an analogous effect upon the religious status of its colonists. In spite of papal intrigues and evangelical revival efforts, there are, indeed, signs of the times indicating a gradual decline of supernaturalism and the growth of a more and more exclusive reliance on secular education and crime-restricting laws. There is, indeed, no fact in history proved by more incontrovertible evidence than the existence of prosperous and intelligent nations without anything resembling the modern conception of a state religion. The Greeks and Romans permitted the public representation of comedies ridiculing the foibles of the Olympian gods, and entrusted offices of great responsibility to representatives of such sects as that of Zeno and Pythagoras, whose tenets controverted nearly all the essential dogmas of the popular polytheism.

Corpus Christi.

The celebration of festivals intended to symbolize the mystery of resurrection is older than the dawn of authentic history. In ancient Greece the fate of Adonis was bewailed with orgies of mourning which, on the third day, wound up with a hymn of exultation; and in Syria thousands of women used to

assemble, at a certain time of the year, on the banks of a stream "reddened with the blood of Thamuz," i. e., with the red earth dissolved by spring rains. A clearing of the stream was the signal for a thanksgiving procession to celebrate the resurrection of the popular god.

Infanticide.

Theft is punished much more severely among semi-barbarous nations than in any country of Christendom, but the same Rhadamantus who would hang a fraudulent banker considers child-murder a rather venial offense. In Siam poor parents, overblest with babies, are permitted to anticipate the effects of famine as soon as the increase of their families threatens to become a burden to the community. In China infanticide, though not directly encouraged, is tolerated as a lesser evil, and the natives of Abyssinia merely require the owners of supernumerary babies to avoid public scandal in choosing this method for the abatement of the affliction. Near Abu Ras, on the Bhar-el-Gazul, or Blue Nile, the traveler Wenteroth saw two little corpses floating about in a pile of driftwood, and was just going to notify a neighboring emir, when his ferryman came up with a long pole and pushed the *corpora delicti* into the current of the stream. "Such brutes," said he; "couldn't they go a mile below this landing? They ought to be fined for their laziness." The ancient Spartans exposed superfluous youngsters on a river island of the Eurotas, where childless parents had a chance to rescue the little waif, provided its doom was not sealed by a serious physical imperfection; but the natives of the Solomon islands go much further, and boycott families who straiten the food-resources of the archipelago by permitting their progeny to increase beyond a certain number.

Minimum Evils.

Chemists agree that "poison" and "stimulant" are interchangeable terms, and the natives of Kamtschatka seem to have recognized the economic significance of that fact. Instead of paying rum-sellers' profits, cigardealers' profits, and government license expenses they fuddle with the juice of *agaricus maculatus*, or fly-toadstool, that grows abundantly in the fire-woods of the higher latitudes, and can be gathered free in quantities sufficient to intoxicate all the troopers of the Russian army. From similar motives of thrift the Semitic nations dispense with saints and Holy Ghosts and limit their worship to a unitary, childless Jehovah. Among the economical Yankees, too, Unitarianism is getting more and more popular.

Earthquake-proof Buildings.

An American building firm of Lima, Peru, constructs houses in a way that greatly lessens, and almost obviates, the risk from earthquake shocks. Broad iron girders encircle the building near the middle of each story, while vertical bars connect the basement with the roof in a manner to prevent the collapse of the structure, even if it should be tilted forward like a ship in a storm. Insurance offices encourage the invention, but the priests probably denounce it as they denounced the lightning-rod of the Freethinker Franklin, as a godless innovation, calculated to circumscribe the privileges of their thunder-god—as well as their own boodle prospects, and opportunities for pointing out the consequences of unbelief.

F. L. OSWALD.

Would you like to have your boy follow the beautiful example of Jesus—never have a home, never marry, never leave a descendant to bear his name, but wander over the earth like a vagabond, followed by half a dozen Marys and Marthas, and be laughed at by a great commonwealth?

For the benefit of half-and-half "Liberals," who do not see any very objectionable feature in a union of church and state, we call attention to the following little incident which took place at Oberfeldrecht, Germany: A poor peasant on whom the duty fell to carry the minister to the church had the audacity to do so in a common light wagon in place of a buggy. The highly offended clergyman had the peasant brought before court, where he was fined six marks.

On Dec. 25, 1892, the monument which marks the tomb of the late Belgian scientist and Freethinker, César de Paepe, and Désiré Brismée, the valiant Freethought lecturer, was unveiled in the presence of several thousand people. The National Federation and all the individual Freethought groups were represented. The monument is surmounted by the bust of Dr. de Paepe, and on the middle of the column is seen a medallion picture of Brismée. Speeches were delivered by the most eminent Belgian Freethinkers.

The True Genesis of Christianity.

Here are five books* on our table from THE TRUTH SEEKER, by authors as different as they well can be, and yet showing clearly that Evolution has brought us the solution of that great enigma of History—the True Origin of Christianity. This is indeed a very great if not the greatest achievement of modern historical science, and of the first importance. It is idle to say that it concerns an old question of eighteen hundred years ago. True; but that solution underlies the whole of our civilization. "What think ye of Christ?" is the question, the answer to which still influences, if it does not chiefly determine, the daily conduct of millions, including the readers of the Liberal papers, who may at first the least suspect it. What, then, are the principal stages of this solution to which we should direct our attention and our reading?

We take for granted that the five important books above referred to will be surely consulted, and we suggest in following up the subject that the following are the main conclusions to which evolution leads in solving the genesis of Christ and Christianity.

1. *The Messianic Period.* This is the starting-point and the foundation of the whole evolution of Christ and Christianity. The Hebrew tribes for four or five hundred years had been trying to consolidate into a Union or Nation of some kind, but had been prevented by Persian, Assyrian, Egyptian, Greek, and Roman and other conquerors. At the eastern end of the Mediterranean they were in the pathway of all of the powerful peoples of that time, and were in turn trampled upon and made captives by them all. But during all these years, and especially under the Maccabean Rulers, they stubbornly maintained their tribal religion, language, traditions, and mode of hierarchical government, of which the *Messiah*, the anointed Joshua, or Son of David as deliverer, i. e., the Jesus, "the Christ," as it would read in Greek—was the very center, the only hope. Now if we look at the general laws of Sociology, which as Evolutionists we are bound to do, we find that there is nothing strange about this Messiah expectation and craze of these tribal Hebrews. The tribal stage of Evolution, in which they were, always has its Messiahs. Read the article on "Messiah" in the Encyclopedia Britannica, and see what numbers of them came to the Hebrews before and after the Christian era. We have the same thing in the Semitic Tribes from Mahomet before and down to the present Mahdi in the Soudan. Nor are the tribes of the North American Indians less free from the Ghost and Messiah dances, visions, and rebellions which excite the Indians to give employment to our little United States Army! In Palestine eighteen hundred years ago the Messiahs of the Hebrews similarly bothered their Roman conquerors and despoilers. Professor Allen, of Harvard, in his "Early History of Christianity" tells us that some fifty of these hopefuls were put to death by the Romans before the fall of Jerusalem, A.D. 70. Note that they were simply "hopefuls," they never in fact became Messiahs, or deliverers of the people, for the very good reason that the Romans made the end of them just as they reached the attempt. Thus death always prevented the existence of a real Hebrew *temporal* Messiah, and none such ever was. The Jews have, therefore, been compelled to lead a cuckoo life with other nations. They have never been able to achieve a *Flag*, or a *Savior*. But as Josephus well puts it, the belief that one would come, and by aid of Jahveh, put an end to those accursed Romans, as Joshua of old did to the people of Jericho,—that belief, disappointed from year to year, yet nerved the Jews to a most stubborn resistance, and finally created the frenzy—the ecstatic craze, which led to the next stage in the evolution of "The Christ," and which stage was,

2. *The Apocalyptic period.* In those days there was no Science, and the supernatural was the normal. Seeing was believing—and believing,

* Christianity and Evolution. By Arthur B. Moss. Preface by Joseph Mazzini Wheeler. Published by Watts & Co., Fleet street, London. Price, \$1.

A Short History of the Bible, being a popular account of the development of the Canon, etc., by Bronson D. Keeler. Price, 75 cents.

Revelations of Antichrist, proving that Jesus Christ did not exist, etc., etc. Pp. 446. Revised edition. Price, \$1.50.

The Higher Criticism in Theology and Religion, contrasted with Ancient Myths and Miracles as factors in Human Evolution, etc., by Thomas Ellwood Longshore, Member of the Society of Friends. Published by the Truth Seeker Company, No. 28 Lafayette place. Price, \$1.

The Bible of To-Day. A course of Lectures by John W. Chadwick. New edition. (Putnam & Sons.) Price, \$1.50.

All the above for sale by the Truth Seeker Company.

when intense enough, was also seeing. The objective and subjectiv were convertible. There was no test of truth. Their Prophets said, their God said, "Their Messiah would appear, with a forerunner to announce him." So they believed. Accordingly he was daily foretold and he finally "appeared" and was materialized, much as is now done in our "Spiritual" séances. Our Liberal scientists have not given sufficient emphasis to this *visional*, or apparitional, or revelational stage, which was the real birth, or rather epiphany, of "Jesus, the Christ."

Inquirers should begin the study of this visional period by reading the article on Apocalyptic Literature in the Encyclopedia Britannica, then the "Revelation" or Apocalypse at the end of the New Testament, remembering that it is really the only book of this earliest stage of Christianity in the New Testament (A.D. 69), and the only specimen of a whole submerged literature that, like the "Book of Enoch" and very many others, really picture the true ecstasies by which Christ was seen. Then read the "materialized" appearance of the full-grown Jesus in Mark, at his baptism, then on the lake, then at the transfiguration, then at the temptation; and at the ascension in the other gospels. Remember that ghosts and angels were then natural, that to those Hebrews there was no Copernican Astronomy, no immortality of the soul; only a heaven and a Jahveh just above the clouds, from whence they expected this, his Christ, and his "kingdom of heaven" to descend: Thus they prayed, "Thy kingdom come, thy will be done on earth as it is in heaven"—that is, instead of the will of those impious Romans. From that heaven would appear—that is, be revealed, or in Greek be *apocalyptized*, the Joshua, i. e., Jesus, the Christ, the anointed of Israel, who as the "son of God" and "son of Man," would sweep those Romans into the sea with the besom of destruction, by his divine and supernatural power. That was prophesied and certainly would be done, and that too, within the lives of those *then* seeing and hearing these visions. Thus John, Peter, Stephen, and the "disciples" saw and heard, and finally Paul also saw and heard, though privately and differently from the rest. This *apparitional* and *temporary* nature of original Christianity must be recalled and realized, if we are ever to really understand it. Here is to be found the true genesis of Christianity, and of all the Christ there ever was. Liberals make a mistake who go to hunting up the origin of Christianity in the *Chrishna* of India or any Mythology of India or Egypt. The additions to Christianity from those sources were indeed many, but of a later date. Read the article on the "Revelation" in the Encyclopedia Britannica and see how it clears up that otherwise crazy work, and with it the beginning of Christianity too, and thus leads to its next stage:

3. *The Spiritualizing and Epistolary period.* The Jesus had certainly "appeared," for had they not seen him? He had promised he would bring the "New Jerusalem" and the kingdom of heaven on earth, but he must come in *the hearts* of the people first. This visional Christ gave the key-note of his new era, and of all Christianity, in the heart-changing words: "Repent! for the kingdom of heaven is at hand." The word *meta-noeite*, here translated Repent, really meant not repent, but "Think ye with me," "change your minds off from this world to me," "be converted to me." Then and thus the process of *spiritual* conversion began; that was the turning of the heart to "Christ, the Spirit," who had appeared *as such*. For we must never forget that Spirits, Angels, Gods, and Ghosts were realities in those days, but not now, except to those who are similarly behind our age. In this new spiritual life, in expectation of the speedy appearance of the new kingdom of heaven, these ghost-seeing disciples turned away from this bad world and dreamed, and longed, and prayed! Then the persecuting Saul was by a similar vision or apocalypse "converted" unto the ecstatic Paul. He never pretended to have seen Jesus "in the flesh," nor to learn or know anything about him, except in and by these visions, in which he even went to the "third heaven" and became well informed as to the future that was so soon to be realized, but which his followers are still awaiting—that last day (that burden of eschatology) which never comes. But he did two things of awful importance to the rest of the world. He insisted that *the* Gentiles, as well as the Hebrews, were to be included in this coming kingdom of heaven; and then, secondly, he differed from these other visionaries, who only knew the Aramaic dialect, in having a smattering of Greek, and he went to letter-writing his visions with a vengeance, and in a style which proves his ecstasy. These letters are after the Apocalypse, the next, *i. e.*, the second part of the New Testament,

in the order of evolution, and the only parts that were written by the person whose name they bear. It seems quite certain that Paul did write some of the epistles attributed to him, but by no means all—but all, except the epistle to the Hebrews, were written by or for him, and in his spirit and purpose, and for his propaganda. These visions, labors, travels, and letters of Paul were the effective foundation of Christianity. The former visions of Peter and the others became gradually absorbed into his gospel and propaganda, and would probably have been lost as many similar Hebrew visions were, but for the final reconciliation with his Gentile expansion by which he carried or sent the new hope around the Mediterranean. But in doing this the next stage in the genesis of Christianity was necessitated, viz.:

4. *The Gospel, or historic period*

This period began as soon as it was necessary, for Peter, and afterward Paul, to convince the people who had not seen Christ in their visions or who did not believe that Christ did exist, or had really come on earth and promised and foretold the things *they* had seen in their visions. *Then* and not until *then*, did they begin to repeat "the prophecies" foretelling Christ's coming, and to gather the facts which their fulfillment required. Thus the gospel or historical *substratum* of Christianity began to grow, and some thirty "gospels" were the result, of which four are called canonical, true, and authoritative by the church of Rome, and our other churches have also tried to say so too, but with wry faces of late. The fact is that the same style of romancing about a supposed "Life of Christ" has gone on from that day to this—until the last and most absurdly unhistorical fiction has been reached in Gen. Lew. Wallace's "Ben Hur." The simple truth is that they are all of equal historic value, and that is of none at all. The beginnings of these attempts to put a *substratum* of facts under the visions were probably in Aramaic Hebrew, and have been lost. The first we have is that "attributed" to Mark, with which "Matthew" and "Luke" are side versions, much enlarged and "improved." The "John" gospel is a latter attempt to sustain the *logos*, or new metaphysical element, by a similar process of verification. These gospels are all romances put together out of the traditions of what those "Messiahs" who were slain by the Romans, had done, said, and suffered, *plus* the appropriate literature of the *Essenes* and others of that time. Thus they are useful indications of the life, times, and manners of that period. Similarly the woof of Scott's novels gives us much good information about the times of which he writes, but the warp is not history. So in these gospels there is no warp. They have no real biography or consecutive story. They are driftwood, not written at one time nor by one person—not in fact composed at all, but collected from imagination and hearsay and afterward thrown together in paragraphs, so that even now in the "revised" Greek Testament, the spaces between the paragraphs show plainly that they were and are separate "books," or pieces of traditional driftwood. This paragraphing is an eye-opener which shows how and why these fragments came together. Read as to this stage also, "The gospels" in the Encyclopedia Britannica; Solomon's "Jesus Identified," the Apocryphal gospels, and hear, if possible, John E. Remsburg's lecture on the One hundred flaws in Christ's credentials. It will become clear that Jesus was not mentioned by Josephus nor any contemporary because he did not exist. Remember that the true order of the "books" of the New Testament is the Apocalypse, then the Epistles, then the Gospels commencing with "Mark," and to be continued down to our modern Romancers, such as Renan, Beecher, and last and weakest, wildest and absurdest, of all, "Ben Hur." The gospels lead to the next stage, viz.:

5. *The Deifying or Logos period.*

5. *The Deifying or Logos period.* When this Spiritual Christ had been manifested on the earth and sustained by the supposed facts of the gospels, it was in the theocratic Hebrew sense, which made him the embodiment of the Hebrew tribes. As Daniel puts it, the "Son of Man" is Israel (Dan. vii, 13). But this "Israel" was also the "Son of God," and this phrase was, therefore, actually added to the first verse of Mark, but as the older manuscripts have it not, the "Revisers" have thrown it into the margin. But in the other gospels these words—the "son of God"—are found of course, for Israel was always the son of God, and therefore the son of man (or Israel) was the son of God. But who went further and put into his mouth the words, "I and my Father are one?" The answer is that this was done by the Neo-Platonists of Greece and Alexandria, who inspired, if they did not write, the Logos—gospel of "John." Christ "the spirit," Christ "the son of man and of God," was also the *Logos*—"was God." Thus the unity of God re-

quired by their philosophy was forced by making the *three* one—the ghost, the man-son, and the *Logos*-father, one—yet in and of itself each was also complete God! Thus strange things evolve when mankind consolidate their visions, their fancies, and their logic. The Council of Nice, A.D. 325, ratified this conclusion, and the birth of *The Christ* was then and there for the first and only time completed. The Council of Chalcedon, A.D. 451 (following that of Ephesus, 431), made all this clear to them by this luminous definition, but all those who understood it seem to have died?

“We teach that Jesus Christ is perfect as respects Godhood and perfect as respects Manhood—that he is truly God, and truly a man consisting of a natural soul and body. He was begotten of the Father before creation as to his deity, but in these last days he was born of Mary the Mother of God, as to his humanity. He is one Christ existing in two natures—without mixture, without change, without division, without separation—the diversity of the two natures not being at all destroyed by their union in one person, but the peculiar properties of each nature being preserved, and concurring in one person and one substance.”

Fortunately, in order to escape eternal damnation, it is not necessary to understand this definition, it is only necessary to believe it! And yet is there not another way out? This brings us to the final *stage*, viz : A Christ who saves because we can believe and understand what the word means :—

6. *The Modern Idealizing period.* The Scientific Positiv schools are all gifted in this idealizing direction. While, like Frederic Harrison, in his "Meaning of History," they admit, for the reasons aforesaid and others, that under Science Jesus Christ, as a definit man, disappears from history, they are very ready to bring the idea forward in a new guise, not as a man nor as a God, but as an Ideal, impersonating their true MAN, Humanity—that is, the coöperating and converging life and power of the whole human race. Pascal said that the whole human race must be considered as one mighty immortal individual—one grand chain, growing from generation to generation, ever learning and ever progressing. Now, this "grand man," or the race in its continuity and solidarity, is ever dying in order to redeem the future, reconcile it to the past, and make heaven on earth possible. The tribal stage in which the "son of man" represented and was Israel was extended by Paul to the gentiles of the Roman empire, but now the nations of the world are becoming *one* in a grander sense than Paul ever conceived. The "Son of Man" has evolved and is not now Israel, but *Humanity*. The Ideal Christ is the figure by which we may thus impersonate as a reality the greatest collectiv power and organism known to us, the human race itself! The triple Godhead is translated thus: The Ultimate of Being—the World, stands as the Father God. The Christ is the son of Man and of God, through whom alone we can come to the Father—that is, by heredity and human aid, get some chance of knowing and living by and out of Nature. The true Spirit and Comforter—the only Holy Ghost, is human life and love, the most sacred of all things, the sustainer and the "Comforter" of all! Thus the visions and illusions of the past may help us to grasp the higher truths of the present, and really bring to *some* heaven on earth. T. B. WAKEMAN.

All About Mr. Harman's Case.

FRIEND MACDONALD: Replying to your kind inquiry in regard to my late imprisonment and release therefrom I will say that on the 21st of June last I was incarcerated in the state prison at Lansing, Kan., on an order from Henry C. Caldwell, United States circuit judge, pursuant to an affirmation by him—on appeal—of the sentence previously passed upon me by Judge Phillips of the United States district court, which sentence was for four months at hard labor on each of three counts for an alleged violation of the United States postal laws; said offense being the mailing of copies of *Lucifer* containing an article by Dr. R. V. O'Neill, and published at Valley Falls, Kan., Feb. 14, 1890.

On Feb. 19, 1893, eight months, lacking two days, from the date of my incarceration, I was released by virtue of an order of which the following is an exact copy taken from the record now in the office of the clerk of the United States circuit court at Topeka, Kan.:

United States of America, ss.:

United States of America, ss.:
In the Circuit Court of the United States for the Dis-
trict of Kansas.

In re Ex Parte Moses Harman,
Petitioner. } Petition for
Habeas Corpus.

Order of Discharge.

Order of Discharge.
In the matter of the application for discharge of Moses Harman, Ex Parte, the formal issuance of the writ of habeas corpus in said cause having by agreement between the counsel for Petitioner and the United States District

Attorney been waived; and the parties having stipulated that the Court might determine the merits of the case upon the petition for the writ. Now the cause of the imprisonment of said Petitioner having been inquired into by this Court and Counsel having been heretofore heard on behalf of the United States and said Petitioner, and due consideration having been had;

It is hereby ordered and adjudged that the further imprisonment of said Moses Harman, Petitioner, under the sentence and judgment of the District Court of the United States for the District of Kansas, which sentence and judgment was affirmed by the Circuit Court of the United States for the District of Kansas; and which sentence and judgment is set out in the petition, is without authority of law, and that the said Moses Harman is entitled to his liberty.

Whereupon it is hereby ordered and adjudged that the said Moses Harman be, and he is hereby discharged from the said imprisonment set forth in his said petition.

Feb. 16, 1893.

HENRY C. CALDWELL,
U. S. Circuit Judge for the
Eighth District.

This "order of discharge" was based upon the following legal opinion, copied by myself from the above-named official record:

In the Circuit Court of the United States for the District of Kansas.

In the matter of Ex Parte } Petition for
Moses Harman, } Habeas Corpus.
Petitioner. }

Caldwell, Circuit Judge.

OPINION.

The petitioner was indicted, tried, convicted and sentenced in the District Court of the United States for the District of Kansas, for the offense of depositing non-mailable matter in the United States mails; from the sentence and judgment in that case the petitioner, Harman, sued out a writ of error to the Circuit Court, which affirmed the judgment of the District Court, and directed the sentence and judgment of that Court to be carried into execution, and the petitioner, Harman, was thereupon committed to the Penitentiary in execution of the sentence.

The sentence, as imposed by the District Court, and affirmed by the Circuit Court, reads as follows:

"It is further ordered, considered and adjudged that said Moses Harman, the defendant below, be adjudged guilty of the first, second and fourth counts of the indictment herein; and that he be imprisoned in the State penitentiary for four months on each of said counts, at hard labor."

The petitioner having been imprisoned for four months under this sentence, now asks to be released from further imprisonment, upon the ground that as the sentence does not specify the order in which the several terms of imprisonment are to run, and does not specify that they are to run concurrently, that the sentences do therefore necessarily run concurrently, or that if this be not so they must necessarily be held void for uncertainty, beyond a single term of four months, and that when he has served a term of four months he cannot be lawfully imprisoned under said sentences.

This precise question came before Mr. Justice Bradley on the Circuit and he sustained the contention, made by the learned counsel for the petitioner in this case, in a learned opinion in the reasoning of which I fully concur. It would serve no useful purpose to repeat here the reasoning of the learned Justice.

The case is reported.

U. S. vs. Patterson, 29 Fed. Rep., 775.

On the authority of that case, the petitioner, having served a term of four months, is entitled to be discharged from further imprisonment under the said sentence and judgment and it is so ordered.

Thus it is seen, by the terms of the opinion and order of the United States circuit court, that the last four months served by me in the state prison was "without authority of law."

While imprisoned at Lansing I was the recipient of many favors and privileges not accorded to the average convict, the warden frequently saying that he wished to grant me all the privileges possible without giving cause of complaint on the score of partiality. I was not shaved at all during the whole eight months, and when my hair was clipped the officer told the barber to cut it as I wanted it. Exception was made in my favor in the matter of visitors. The common rule is that a prisoner can see the same visitor but once in three months. Some of my friends and relatives were admitted to visit me monthly, and oftener if desired. Friends who had no special business were in a few instances denied admission, partly because of bother to the officers and partly because, to use their own language, "If we admit everybody that wants to see the old man, he will have no time to work."

During my term of service just closed I worked in the printing office of the *Prison Trusty*, a weekly paper printed, edited, and chiefly filled with matter written by the prisoners themselves.

Since my release I have received quite as much attention and appreciative welcome from friends as I had any reason to expect, both at Topeka and at my old home, Valley Falls. In reporting the case the papers of Topeka and of Kansas have, with rare exceptions, evinced a spirit of fairness. The *Populist* (Topeka), an organ of the People's party—"stalwarts"—republished, unsolicited by us, a two-column article from *Lucifer* giving an account of my release and present status. The *Daily Press* (city), an organ of the Fusion Democracy and People's party, of March 2d contained the following:

MOSES HARMAN FREE.

Moses Harman, editor of the *Lucifer*, is out of the penitentiary, where he had been incarcerated for eight months for the alleged publication of obscene literature.

There were three counts against him, and he was sentenced to four months' imprisonment on each count, making in all twelve months. Judge Caldwell decided that when he had served one sentence of four months it covered the whole thing, so that Mr. Harman thinks he has been wrongfully imprisoned. The case grew out of the publication of the Markland letter three years ago, for which Harman was sentenced to serve five years in the penitentiary. He served about four months, when, owing to an error in the sentence which did not provide for hard labor, he was set free.

The case of the Markland letter will come up before the next term of the district court. David Overmyer, his attorney, is of the opinion that the court has exhausted its jurisdiction in the case, and that Harman must be discharged.

With one or two exceptions Mr. Harman was treated with the greatest kindness and consideration while in the penitentiary.

The *Jeffersonian* (Lawrence), People's party, has this to say in its issue of the 2d:

Moses Harman, editor of *Lucifer, the Light-Bearer*, of Topeka, a radical reform paper, has just been released from the state penitentiary by order of Judge Caldwell, after eight months' imprisonment, on the ground that he was held without warrant of law, or, in other words, that his sentence was illegal. Mr. Harman had previously been released after serving four months in the pen under a previous sentence, for exactly the same reason. The sentences in both cases were by United States District Judge Foster, and in the opinion of attorneys and others competent to judge, these sentences were given because Mr. Harman had got the better of Judge Foster in a legal argument on the points of law involved in the case, and because Mr. Harman had not been sufficiently awed by the high and mighty dignity of Judge Foster's official position.

The original charge against Mr. Harman was made seven years ago under the infamous Comstock law, of using the United States mails contrary to law, and was instigated by a banker in Valley Falls, where Mr. Harman lived, for the purpose of suppressing a reform paper. Mr. Harman's offense consisted in publishing a letter from an outraged wife protesting against the theory that wives have no right to protect their own health, but the evidence utterly failed to sustain the charge. And Mr. Harman has no redress under the law.

On Tuesday evening, March 7th, in Topeka, a somewhat informal reception was tendered the returning prisoner, under the auspices of the Kansas State Freethinkers' Association. The chair was occupied by Henry Hiatt, of Twin Mound, Kan., one of the "old guard" of Kansas Freethinkers and reformers, a faithful friend and defender of D. M. Bennett and *THE TRUTH SEEKER*. Though seventy-seven years old, and notwithstanding the day and night were the stormiest for many weeks, the white-haired veteran came from his home in an adjoining county on purpose to attend this meeting. The opening address was made by W. H. T. Wakefield, editor of the *Jeffersonian*, and one of the pioneer Freethinkers of Kansas, he having been associated with Governor Robinson and others in the contest that made Kansas a free state. In 1884 he was selected by the United Labor party at its convention in Cincinnati as its candidate for president.

Other speakers were Editor Pike, of Kansas City, Mo.; Mrs. L. M. Holmes, of Chicago; Mrs. L. D. White, of Halstead, Kan.; John Bradford, of Horton, Kan.; Mrs. M. E. Davis, Messrs. Huling, Wotherspoon, Bullard, and Rice, of Topeka; and N. H. Harman, of Valley Falls.

Alden S. Huling offered the following resolutions, which were unanimously adopted:

WHEREAS, MOSES HARMAN, a man in whose honesty of purpose and purity of intention we have the utmost confidence, has, by an outrageous abuse of law and justice, been imprisoned for a term in the penitentiary of the state of Kansas; and

WHEREAS, he has been released therefrom for a time—we trust for all time—and is permitted to resume his chosen work, and is again with us—

Resolved, That we extend to Mr. Harman our hearty congratulations on his restoration to freedom.

Resolved, That we condemn the spirit which manifested itself in his persecution and imprisonment.

Resolved, That we pledge ourselves to exert every effort in our power at all times to prevent the recurrence of such outrages as that from which Mr. Harman has suffered by promulgating and defending the doctrine of untrammelled freedom of speech and of press on all subjects of human interest.

The speaking was in line with these resolutions.

Having already occupied too much of your valuable space I close by thanking you and the patrons of the noble old *TRUTH SEEKER* for the many words of sympathy and deeds of coöperative aid, uttered and done by you and by them in behalf of human liberty and justice outraged in and by the illegal prosecutions against yours sincerely and gratefully,

MOSES HARMAN.

P. S.—The five years' judgment and sentence of Judge Foster, under which I served four months three years ago this coming summer, and which sentence was declared illegal by the superior court, has been sent back to the lower court to be "dealt with according to law." This remanded case will

probably be called up for further disposition next month.

Topeka, Kan.

International Congress of Freethinkers

TO BE HELD IN CHICAGO DURING THE COLUMBIAN EXPOSITION.

It has been resolved that 1893 shall mark an epoch in the history of Freethought. During the early autumn in Chicago will be witnessed the greatest assemblage of Freethinkers that the world has ever seen. The movement was formally inaugurated last month, as shown by the following:

INTERNATIONAL CONGRESS OF FREETHINKERS.

It is proposed to hold in Chicago during the Columbian Exposition a great International Congress of Freethought. At an informal meeting of Freethinkers held in New York February 18th I was delegated to select a committee to carry through this project. I have named as this committee the following:

C. B. Waite, president American Secular Union, Chicago, Ill., chairman.

S. P. Putnam, president Freethought Federation of America, Washington, D. C., secretary.

Robert C. Adams, president Canadian Secular Union, Montreal, Que.

E. M. Macdonald, editor *TRUTH SEEKER*, New York.

L. K. Washburn, editor *Boston Investigator*, Boston, Mass.

Julie Monroe Power, editor *Ironclad Age*, Indianapolis, Ind.

H. D. Shaw, editor *Independent Pulpit*, Waco, Tex.

H. L. Green, editor *Freethinkers' Magazine*, Buffalo, N. Y.

J. Spencer Ellis, editor *Secular Thought*, Toronto, Ont.

Susan H. Wixon, editor "Children's Corner" *TRUTH SEEKER*, Fall River, Mass.

J. E. REMSBURG.

Washington, D. C., Feb. 22, 1893.

Seven members of the above-named committee have already consented to serve and the enterprise is an assured success. Judge Waite writes as follows:

CHICAGO, Feb. 23, 1893.

J. E. REMSBURG, Esq., *My Dear Sir*: Your valued favor of the 23d inst., informing me of the formation of a committee to carry through the project of holding in Chicago during the Columbian Exposition an International Congress of Freethought, and of my selection as chairman of the committee, is just received.

Thanking you for the honor conferred, I accept the appointment, and shall do all in my power to make the movement a success.

Yours very truly,

C. B. WAITE.

President Putnam of the Federation, who crossed the continent four times last year, and who is acquainted with nearly all the Freethinkers between the Atlantic and Pacific, will do valiant work for the Congress.

Captain Adams, in his letter of acceptance, says: "I shall be pleased and proud to be on the committee of the International Congress of Freethought, and thank you for the compliment. I will gladly do anything in my power to help the cause."

Mr. Macdonald, of *THE TRUTH SEEKER*; Mr. Washburn, of the *Investigator*; Mrs. Power, of the *Ironclad Age*, and Mr. Shaw, of the *Independent Pulpit*, all favor the project, and with the support of the great Freethought journals it cannot be a failure.

Mr. Green gives it his hearty indorsement, but urges that his advanced age, frail health, and the arduous labors attending the publication of his magazine, make it inexpedient for him to serve on the committee. The other members will, I think, appreciate the circumstances that prompt Brother Green's declination and will excuse him from active service on the committee. At the same time he has had so much experience in organizing and managing conventions—his name is so intimately associated with the great Freethought conventions of the past—that they will look for and welcome some words of encouragement and advice in the pages of his magazine.

Mr. Ellis, being absent from Toronto at the time his appointment was sent, has not been heard from yet, but it is confidently expected that he will consent to serve, as well as Miss Wixon, whose name has just been added to the list of members originally selected.

The committee cannot do this work alone. It must have the coöperation of all friends of Freethought. Every loyal Freethinker in the land then

will assist in carrying forward this laudable undertaking to a glorious consummation.

J. E. REMSBURG.

Liberal Societies.

Mr. Wilson Macdonald lectured at the Manhattan Liberal Club Friday evening, March 17th. The lecture was followed by one of the most interesting and spirited discussions that the members of the club have had the pleasure of hearing in some time. The subject was "Do Man's Spiritual Energies Survive Death?" In opening, Mr. Macdonald dwelt at some length on that part of man which he called the spiritual, ideal, or psychical. He defined it as "that higher sense of the mind which perceives those finer qualities of the soul or spirit which are superior to the physical, and which we perceive with the fine senses. It is that mental quality by and with which we are cognizant of the ideal. It is that something within that becomes conscious of the beautiful in music, poetry, painting, and sculpture. It is that quality of ourselves that comprehends the loftiest sentiments of love and friendship, and appreciates forgiveness and charity. It is that ecstasy we feel in contemplating the beautiful in nature and art. One may have a belief in the dogmas of sectarians and pose as a Christian, a Mohammedan, or a Jew and still not have one spark of spirituality or ideality. Human beings of delicate, refined, and intellectual organization, as orators, painters, musicians, poets, and *litterateurs* generally, have the quality of spirituality or ideality." The lecturer then spoke of the rapid rise of Spiritualism. He remembered the time when there were only a few thousand Spiritualists in the world; "there are now ten million." Many incidents were told illustrating the power of spirits to remove pianos, trinkets, etc.

The critics were Dr. Foote, Mr. Wakeman, Dr. Weeks, Mr. Bunce, and Dr. Gunn. Mr. Wakeman said that the people who thought they saw spirits were laboring under a delusion; very often they were hypnotized, and Mr. Bunce also told how he had received messages from the other world in the form of rappings, written notes, etc. Dr. Gunn's material way of dealing with the spirits caused considerable laughter. He said that if ever a person who was visited by spirits would take twenty grains of bromide of potassium three times a day, for a few weeks, he had no doubt but that the visitations would become less and less, and finally stop altogether. He advised Mr. Macdonald to take several doses of bromide of potassium. Next Friday evening T. B. Wakeman will lecture on "The Genesis of Christianity." Mr. Wakeman will reply at some length to some of Mr. Macdonald's statements.

"Deed and Creed" was the subject of Dr. Coyt's lecture before the Ethical Society last Sunday. The motto of the society, "Deed, not Creed," is fundamentally wrong, the doctor declared, because there can be no unanimity regarding the deed where there is not an accepted creed. "The Ethical Society is the most radical of movements; for when it declares that creed is a matter of private concern to agree about which is not absolutely necessary, it stamps the creed as insignificant; and things that are insignificant we have no use for." Dr. Coyt thought that a more appropriate motto would be "Deed and the Creed of Deed." With the creed of deed unanimously accepted as *their* creed, the members could not differ about the deed. "But one-tenth of the creed of Christianity is a creed of deed. The other nine-tenths is a creed concerning the origin of the world, the birth of Jesus Christ, etc., etc." The lecturer said he regretted greatly the lack of knowledge among members about the leaders of the different ethical sects. On the other hand you will find very few Methodists who are not acquainted with the writings of John Wesley. The doctor closed by exhorting his hearers, especially the female part, to make themselves better acquainted with the writings of Emanuel Kant, Herbert Spencer, etc., and to do more to build up and disseminate the creed of deed.

Next Sunday Professor Adler will lecture, his subject being "Shall Russian Refugees Be Executed Like Assassins?"

A very interesting lecture on "The Conflict Between Labor and Capital" was delivered before the Brooklyn Philosophical Association last Sunday afternoon by Dr. Powell. Although the lecturer did not regard the introduction of machinery as being directly harmful to workmen, still he thought that it increased the antagonism between the laborer and the capitalist. Considerable applause greeted the remark that many of the heads of the labor movement are doing more to curse than

to help the cause. Among the critics were Mr. Neville, Mr. Bellows, Mrs. Lovise, and Mr. Elewell. Mr. Neville thought a tax on land was the panacea by which the trouble would be settled.

Next Sunday Henry Rowley will lecture on "Secular Ethics vs. Christian Ethics."

Speech in Liberal League Hall, Newark, N. J.,

BY MRS. MARY ANN SMITH.

Liberals, when I am dead each give a penny
To hire a wagon and buy an empty box;
Friends and mourners will not be many,
For I have no bank accounts, bonds, nor stocks.

I want no minister or priest to preach a sermon
Or waste his breath by beseeching a revengeful God
To have pity on me, to save me from burning
At sea-level, where the devil is a prisoner down in quod;

Nor bury me in a churchyard, where roses grow,
Or in consecrated ground blessed by priests cursed by God;

But plant me in Potter's Field, where gentle zephyrs blow,
Where rank weeds, thorns, and thistles grow from out the sod.

I don't want a headstone to mark my lonely grave;
For I don't want to rise before old Gabriel blows his horn.

"In my father's house there are many mansions," Jesus said,
But not for Mary Ann Smith on resurrection morn.

Feb. 25, 1893. (Written by W. W. MORRIS.)

Items of Foreign News Interesting to Freethinkers.

The German Freethought congress will this year be held in Karlsruhe during the month of May.

The Freereligious Society at Berlin, Germany, is publishing and distributing a small pamphlet in which people are urged to leave the state church.

The Italian minister of justice has introduced into the house of deputies a measure whereby civil marriage is made to take precedence of the religious ceremony.

In most Holy Russia there are eight hundred and seventy-five prisons which contain nine hundred and fifty thousand prisoners. Let us thank the Lord for his mercy.

The Christmas bazar held in Sveateatern, Stockholm, by the Stockholm Freethinkers, brought in two thousand crowns net. Eighty persons were kept busy attending to the wants of the public.

Dr. Phil. Knut Wicksell and Victor E. Lennstrand were both elected to the Swedish people's congress by 13,817 and 13,750 votes respectively. We congratulate our Swedish brethren on the great victory won.

Le Comité D'Etudes Morales (the committee on moral laws), President Jean Paul Cée, has published the result of its last year's work, an "Essay on Secular Education." We will in a later number of THE TRUTH SEEKER give a review of the same.

The Christians of Calcutta, India, are very angry. They petitioned the government to make Sunday a Puritan Sabbath day. The government, strange to relate, refused to do so, stating that it would be a violation of the constitution and an insult and injustice to Hindoos and Mohammedans.

In spite of the opposition of the state (Catholic) church in Spain, the Protestant joss house in Madrid has been opened. But to minimize the evil effects of Protestant services, Roman Catholic ladies have resolved to buy the adjoining buildings and turn the same into Roman Catholic schools. "What fools these mortals be."

We are more than pleased to state that the yearly report of the Belgian Freethought Federation is very encouraging. Never before in the history of the Federation has a year been so productive of good work, growth, and practical enthusiasm as 1892. The Belgians are waking up. Our greeting and congratulations to our Belgian brethren.

The over-procurator of the holy Russian synod, M. Pobedonoszeff, has written a letter to the Roman Catholic prelate, Vanutelli, in which he expresses his sorrow over the inactivity of the church in Western Europe. "The Russian and Roman Catholic church ought to forget their differences and unite their forces to a war of extermination of unbelief and Freethought."

Mr. Paul de Jaer, the Freethinker, and mayor of

Saint-Gillis, is dead. He was one of the most prominent Belgian Freethinkers. His funeral, which was strictly Secular, was attended by a great multitude of people. Besides the various Freethought societies, there were present the governor and provincial councillors and the municipal authorities of Saint-Gillis and neighboring cities.

The students of the university of Barcelona, Spain, have organized a Liberal society and joined the Spanish Freethought Federation. At the first meeting, which was held in the Theater Calvo-Vuo, standing-room was at a premium. That is right. Freethought must begin from above. Mankind are yet addicted to hero-worship and following those who are above them in learning and social standing. Our greeting to the Spanish students.

The church could not down our friend, Victor E. Lennstrand, even when she called the state in to assist her, but exterminated he must be. Last month Mr. Lennstrand received a kind of religious White Cap letter from persons "who have sworn to kill him." This "Christian" letter says, among other things: "Your enemies will not rest until either you are dead or the association has ceased to exist. Money works wonders." We suppose it is unnecessary to state that the Swedish Freethought champion will continue his work as usual.

The French Freethinkers are very prompt to renew their subscriptions. During the first half of January, 1893, the *Bulletin Mensuel de la Fédération Française* took in nearly eight hundred francs in renewals. Our French brethren realize the fact that to carry on a successful war three things are necessary: money, money, and money. Friends, renew, and send in new subscribers.

In Austria the church people have been greatly shocked. The well-known hotel-owner Bauer, of Wr.-Neustadt near Vienna, declared on his death-bed that he was a Freethinker, and following him, T. Vernalehen, the ex-principal of the Vienna normal school, has informed the police that he has left the church for good, and entered the Freereligious Society at Vienna—the president of which is our venerable friend, the ex-priest Edward Schwella.

Let us look out for our public schools, and by all means keep the clergy out. If we do not, we must expect that our children will be taught the same nonsense as was taught in 1873 to the children in the gymnasium at Schweren. The teacher of religion in that school, Minister Von Stark, informed the children that there was no such thing as electricity. The lightning was produced by the angels, who sat in the clouds. And those who prayed and attended church would never be struck by it.

Freethinkers who have friends or acquaintances among our Swedish fellow-citizens may send their names and post-office addresses, stating the number of copies wished, together with cost of transportation, to *Fritänkaren*, Engelbrechtsgatan 43 B, Stockholm, Sweden. The papers are to be distributed among such Swedish-Americans as cannot read English. If you have friends that can master the English language, send for copies of THE TRUTH SEEKER, the greatest Freethought paper on earth, and distribute them.

"The church has a good stomach," Goethe has his Faust exclaim, and we are sure our readers will agree with the "great pagan" when they have read the figures here quoted. These figures, which are official, represent the cost in cash of the church in France:

1803.....	4,000,000 fr.	1829.....	35,000,000 fr.
1805.....	12,000,000 "	1847.....	39,000,000 "
1813.....	13,000,000 "	1851.....	41,000,000 "
1815.....	19,000,000 "	1854.....	44,000,000 "
1817.....	20,000,000 "	1856.....	50,000,000 "
1820.....	24,000,000 "	1871.....	55,000,000 "
1826.....	30,000,000 "	1889.....	43,000,000 "

The tax value of 39,000 churches and 31,000 ecclesiastical residences given free to the church is 245,000,000 francs; the actual value, 2 milliards.

If Christians would spend less time telling lies about the great and grand men whom the truth of science has made Infidels, and in trying to hide the sins of the old patriarchs by attributing them to God, the world would be a much better residence-quarter than either hell or heaven.

There are but few characters mentioned in the Bible who would not nowadays be found guilty of murder in the first degree, even if tried by the most ignorant jury who could be empaneled in the United States. In California they would not be accorded the delay of a trial.

Letters of Friends.

A Good Way to Talk.

LIVERMORE, Feb. 9, 1893.

MR. EDITOR: I see my time is up on the paper, but I cannot raise the money just yet but will in the course of a month or two. I never will be without it as long as I can raise the subscription.

Yours respectfully, CHAS. GINGER.

Mistress Columbia's Reprehensible Flirtation.

NEW YORK, Feb. 24, 1893.

MR. EDITOR: The picture in this week's TRUTH SEEKER, "A Dangerous Amusement, Columbia Flirting with Roman Catholicism," is one of the best pictures ever produced by Heston. It tells the whole story of the intrigue of the church of Rome while the Americans remain asleep.

S. R. THORNE.

Liberals; Wear Badges to the Fair.

HENNEPIN, ILL., Feb. 22, 1893.

MR. EDITOR: Let me mention again, Would it not be a good idea if all the Liberals who attend the World's Fair would put on some color for a badge—say a small piece of ribbon? I for one would like to get acquainted with all Freethinkers.

JOHN M. STAUFFER.

Religion a Product of the Imagination.

CORNING, March 1, 1893.

MR. EDITOR: We are overrun with reading-matter and cannot read all that presents itself to our table, but when THE TRUTH SEEKER arrives it is never passed by without a few minutes devoted to its contents. And that man Heston is a miracle if ever there was one. Doesn't he show up the product of imagination to the horror of the Christians! (Is not religion the product of the imagination?)

DANIEL LEONARD.

Upholds Peck Against God.

MINNESOTA LAKE, MINN., March 7, 1893.

MR. EDITOR: Brother Peck strikes very heavy. I say, give more such good sense. Bless your hearts, if "God" cannot defend himself he cannot find any favor here. Brother Peck's views coincide with mine, but the difference is that I cannot express mine in such good language. I felt God's kindness a year ago, when my only child was left motherless seven weeks old. Did Christ help me? No!

I say the Bible's teaching is immoral. Men and women, read that book. Study carefully what is in it—fraud, murder, crime.

E. S. GLICK.

A Preacher Unhorsed.

LISLE, N. Y., Jan. 30, 1893.

MR. EDITOR: I would like very much to send some new subscribers. And thought I was going to succeed, but the sky-pilots carry too heavy guns for me in that respect. They are holding one of their annual powwows in our little village now. The two churches combine.

I was in the post-office the other evening and the Methodist minister gave me an invitation to go over to church with him. I said I would if he would answer a few questions I would like to ask him so the few hearers could understand them. The second question unhorsed him and he gamboled off for the church with lots of merriment behind him and without giving me a second invitation to go with him.

Yours for the freedom of mankind,
R. H. GLOVER.

One Advantage of Being an Infidel—Spared from Grasshoppers.

ST. JOSEPH, MO., Feb. 24, 1893.

MR. EDITOR: Some years ago there were grasshoppers that destroyed the whole crop of my neighbors, while mine was about only one-fourth destroyed. This happened twice. My farm is only thirty rods wide, and we are four French families all in line. I am the only Infidel in the neighborhood, and the only one whose crop was saved. I was telling this to a Salvationist. He said God did it to try my neighbors, but me he knew it was of no use to try. So that ended the argument.

I read to a neighbor the "Reply to the Theist" by Mr. Charles Laperche. He

said, "That man does not believe in anything." I told him that he did, but in facts.

An old lady neighbor who is a French Catholic, said she did not believe in hell. I told her that she was not a true Catholic if she did not. She thinks it is too wicked. She said, "I could not be happy in heaven and mother in hell." So you see even the Roman Catholics begin to think. I asked her some questions regarding resurrection, but she seems very ignorant on religion.

Yours for truth,

CHARLES LAMBERT.

Pleasant Items from Boston.

BOSTON, MASS., March 7, 1893.

MR. EDITOR: Though in the home of the good old *Investigator*, I nevertheless regularly receive or buy the best Liberal paper out, to my mind, THE TRUTH SEEKER. Its "Letters from Friends" are always agreeable reading. I am trying to work the scheme mentioned by Mr. Butler in your issue of the 11th ult., but have been refused by two dealers. They said it would hurt their trade. I shall keep on trying, however.

New England is very conservative. Not a theater is open on Sunday in this city, whereas in St. Louis and other Western towns the playhouses do a big business, having a matinee and evening performance on the "Lord's day." However, I heard the Rev. Mr. Lorimer, of Tremont Temple, Boston's big gospel shop, say recently in a sermon, that he did not believe Joshua ever made the sun and moon stand still; that the book referred to was not an inspired one, and further that the language was simply figurative. He is a Baptist, but water will not save him if he keeps that kind of sermonizing up.

The editorial, "One of Christianity's Disgraces," is a gem, echoing, as I believe it does, the sentiments of every true Liberal.

We should all do our best to help THE TRUTH SEEKER along. If everyone who can would buy it at news-stands, thereby creating a regular demand for it, its sale would greatly increase.

Respectfully, ELLIS FAREWELL.

Information Wanted.

WOODFORDS, ME., March 2, 1893.

MR. EDITOR: If some of our good Christian brothers would kindly give me an explanation of the following extract from their Book of Books, I should feel myself to be under personal obligations to them.

Matthew, in the first chapter of his gospel, gives us a genealogy of Christ through Joseph, and makes twenty-eight generations from Christ to David. Luke does the same thing in the third chapter of his gospel, but makes forty-three generations, and no two names in the two tables are the same, except those of Joseph and David. However, let that pass without comment, although it seems to me to be a contradiction of the first water.

What I want explained is this—if Christ was really the son of God, as that Book says he was, he could not by any possibility have been the son of Joseph, or any blood relation whatever of his.

If he was descended from David at all, it must have been through Mary, his mother.

If your Bible be inspired, my Christian friends, how will you explain to me this inspired blunder?

It begins to appear as if the God of the Jews, so far from being, as he is styled, the Great Architect, was utterly incapable of doing a thorough, finished job in anything he undertook.

Hoping you will allow this to appear in the columns of your excellent paper, which I already admire for its plain, matter-of-fact way of dealing with superstitions, showing up fraud and error and being in fact all which its name implies, I remain,

Yours for truth,

FRED IRISH.

Piercing Reproof to Our Legislators.

BREATHEDSVILLE, MD., March 8, 1893.

MR. EDITOR: As my subscription to THE TRUTH SEEKER has expired, and I have not found a new subscriber, I herewith send you a \$5 express money-order for two years' subscription. I hope it will not be

very long until subscribers will be more easily obtained than now, while many who really wish to read the paper, and wish success to the cause it advocates, are afraid of the church influence. According to my idea, the church is now booming itself into the last Waterloo. Light, the grand light of Reason and Science, is getting stronger and able to scatter the darkness of superstition wherever it meets it in our land.

Our quarantine laws are the effect of Freethought, as well as all other humanitarian laws, notwithstanding contrary to the church.

As to the Columbian exhibition, where reason, science, and humanity seem to have been worsted, I cannot believe it to be a fact. Congressmen are sworn, as well as the president, to protect and defend the Constitution of the United States to the best of their ability; therefore it is plain there cannot be a law, or any part of a law, passed that is *directly prohibited without perjury*, and such law must of necessity be null and void.

The Constitution gives us the right of petition, yet it seems to me a crime to ask or petition Congress to do that very thing which the Constitution says they shall not do, just as much as it is a crime for me to ask, influence, or bribe a witness or jurymen to do as I wish above all other considerations. I cannot see how an informed, honest man can sign such a petition. This is a matter beyond a petition, therefore I signed no petition against it.

With best wishes to you, our Liberal brethren, and our cause, I remain,
Yours, JOHN M. GROH.

Talmage, His God, and Many Christians, All Vile.

NASHVILLE, TENN., Jan. 28, 1893.

MR. EDITOR: The prince of mountebanks, De Witt Talmage, has been here, and his performance in the role of a lecturer proved the worst disappointment and the most disgusting "sell" inflicted on the gullible orthodox masses in a long time. Sam Jones's big Tabernacle was crowded to the galleries, at a big fee, by those who were anxious to hear the "great preacher." But when Talmage read his wishy-washy ideas in a tame way from manuscript, it fell on the audience like a cold, wet blanket in November. The mystery is, how does this old theological fraud manage to gull the people the way he does? It is amusing to see how reticent and mum the orthodox have been ever since they were so badly victimized. The many who saw and heard Talmage ask the question: "Is he honest?" In my opinion no man can take a good look at his foxy mug without concluding that he is a dishonest old hypocrite, unless a great mistake was made in putting the finishing touches on that telltale face of his. But then the Bible God may have created Talmage, and if he did the work exactly corresponds to the character of the workman, as the Bible God outranks all devils, big and little, for hate, cruelty, perfidy, and infernal meanness.

I have just read in the daily press about a good Christian missionary and his wife, who had spent several years traveling through the Chinese empire preaching to the celestials the beauties of "innate depravity" and "Jesus paid it all," and in all the heathen cities and villages which they visited they were offered no indignity or insult. They returned to our dear Christian country and held a meeting one night last week in the city of Omaha, with its one hundred churches and two hundred armed policemen on duty day and night to keep the peace and prevent Christians from depredating on each other's rights of life and property. When their meeting was over, on their way to their hotel these two unsuspecting missionaries, forgetting they were not in China, were both sandbagged and robbed. Without police protection they were safe in heathen cities, but an army of policemen could not save them from violence in a Christian city where the detestable, man-degrading doctrines of "innate villainess" and "eleventh-hour repentance" strengthen the hand of the evil-doer in perpetrating his schemes of plunder and murder.

WARREN SMITH.

Wants Literature Supplied.

OSWEGO, N. Y., March 1, 1893.

MR. EDITOR: Permit me to call the attention of your readers to Brother L. R. Titus's letter in your issue of February 11th. He suggests just what I have been wishing to see for many months—that some rich Liberal would supply some poor devil who has the courage but no money with distributing matter, including pamphlets, tracts, and the World's Fair leaflets. A few dollars expended in that way would do more educating than five times the amount expended in public lectures. I have tested that way in Oswego. I have found that strong church-members are not offended by having the strongest Infidel literature thrown into their shops, stores, and offices. They will read it. The same ones would not go near a public lecture. And it makes more of a lasting impression. I have had just cause to censure and blame rich Infidels, both in Oswego and elsewhere. I have found to my disappointment that they do not average one in a hundred that has the courage to do any missionary work. There are many cities, towns, and hamlets the distributing of such literature from time to time in which would be the source of converting many hundreds from the church teachings that could not be educated by public lectures at a much greater expense. I hope this plan will be carried out by some few Liberals in the near future. If it should be, remember me as one that wants a good supply of the fighting material.

I am very much pleased with Brother John W. Abbott's reply to the Hon. John Davis and Senator Pepper. I have been a leader and a representative on the electoral ticket of the People's party, but I must say I never would become a member of a Farmers' Alliance club that would open its meetings with prayer. I offer my best wishes and blessings to Mayor Washburne of Chicago. He presented a very able argument before the Congressional committee at Washington for an open Sunday. It is an address of which I wish millions of copies could be distributed broadcast. He asked what justice there would be to legislate in favor of ten million Sunday-closing bigots and debar fifty million citizens of their constitutional rights and privileges of free-born people. His appeal in behalf of the laboring class of our citizens was noble and grand. I have thought, Do the closing church bigots stop and think of the many millions of sailors and soldiers that know no Sunday in their professional duty? Their sympathy for the employees at the World's Fair buildings, wishing to give them a rest-day, is not needed, for there are many thousands wishing and starving for that amount of employment. But I think I have said my share for the World's Fair opening.

From one that demands justice,
JASPER J. BROWN.

[We have supplied Mr. Brown with a bundle of tracts and TRUTH SEEKERS and hope he will stir up his town with them. It is a good work, and those who will do it should be encouraged.—ED. T. S.]

A Future Life?

ROCHESTER, MICH., Feb. 15, 1893.

MR. EDITOR: Inclosed you will find \$5 for another two years' subscription to THE TRUTH SEEKER. I am becoming an old man, now nearly seventy-six. I may not be here to read it so long, but will venture to take the chances. I have taken the paper from the start, and want to continue it as long as my eyesight holds out at least.

On the whole, I like the old TRUTH SEEKER very much; its communications, correspondence, bright, suggestive "Children's Corner," and all. In reading I skip none of it, hardly the advertisements.

The editorials seem in the right place, for I almost always read them first, and the direct, clear-cut, incisive manner in which you write, and the spirit you manifest toward opponents, pleases me. The Liberalism you also show in printing both sides of discussions seems quite admirable.

The discussions in your columns regarding a future life have much interested me. Some of your correspondents seem quite

positiv that mind, soul, or spirit does not exist independent of a human brain, that it in fact is only a result or process of brain-action. Others, again, as firmly believe that mind may and does exist after it has left the brain-tenement, and claim that there are a multitude of well-attested facts to sustain their belief.

Nature seems to have brought us into being with a wonderful attachment to life here, and also placed down deep within us—or most of us—a lifelong hope for an existence hereafter. If she shall meet this demand of her own planting, granting us another life, with more and possibly better opportunities for its enjoyment, very well! If not, how is she going to avoid the charge of being finally bankrupt? It was a wonderful work getting us started here. Has that herculean labor, think you, exhausted all her resources?

Occasionally a writer of yours expresses himself as well pleased with the prospect before him of an eternal dreamless sleep. It is going to be such a peaceful rest after earth's turmoil! Yet we do not hear of anyone congratulating himself upon the enjoyment of the long sleep he had before his birth, back in the beginningless past. But why not, if the thought of future annihilation is such a restful, pleasant one?

By the way, it would seem that Ingersoll—a name that we Liberals are always ready to swear by—is not so very far from a belief, or, if you please, a firm hope, in a future life. Let us read from him: "I thank him for the brave words he has said on the subject of death. Since he has lived death is less fearful than it was before, and thousands and millions will walk down into the dark valley of the shadow holding Walt Whitman by the hand, long after we are dead. The brave words that he has spoken will sound like trumpets to the dying." And here are a few of them:

Do you suspect death? If I were to suspect death I should die now;
Do you think I would walk well pleased toward annihilation?
Pleasantly and well suited I walk;
Whither I walk I cannot define, but I know it is good.
I feel like one that has done his work, I progress on;
The unknown sphere more real than I dreamed, more direct, darts awakening rays upon me.
So I pass a little time, vocal, visible, contrary;
Afterward, a melodious echo, death making me undying.

The question now occurs to me, can these sentences of Walt Whitman, by any adroit handling in a Materialistic refining crucible, or by some literary legerdemain, have the idea of personal immortality fairly eliminated from them? If not, and if Robert Ingersoll was, at the time of delivering that incomparable funeral address, absolutely, through and through, an Agnostic, then it would certainly seem that he was left to speak a great deal better than he didn't know.

Bear with me a few words more. The Editor of this paper, and the men and women who have written for it—some of you a goodly number of years—I want to thank you all most heartily for the opportunity you have afforded me of reading your many valuable thoughts, so ably expressed and on such a variety of subjects. To me it has been an education, and done me otherwise a world of good. In fact, the names of many of you seem so familiar to me in connection with your writings that I find myself almost counting you as personal friends, and often wish I could meet you, if only to exchange a few words.

If the lease of life holds good for us, over into the great somewhere, beyond, I hope yet to make your personal acquaintance. And as this may be my last word here, let me not forget to pay my respects to the inimitable Heston, who, with those terrible, pitiless cartoons, has been and yet is hitting with such stunning effect some of the worst shams in this wide world.

C. H. GREENE.

Women Must Be Developed Before Enfranchised.

CONCORDIA, KAN., Feb. 22, 1893.

MR. EDITOR: Please to allow me a little space in THE TRUTH SEEKER for the purpose of congratulating Albert Sandberg

upon his excellent, common-sense views regarding woman's suffrage, as disclosed in your issue of February 8th. When he says, "Liberals surely must be aware that nearly all preachers and very religious people desire the women to vote," he strikes a note which ought to force those Liberals to take heed as to where they are rushing.

Of course the "dear pastor" wants his sweet, lovable, pious feminine flock to vote, for he knows that when they do so his advice will be followed to the letter, with loving glances and trustful giggles. He prefers that they shall not know too much, and they would rather, much rather, read novels and go begging for the church and sell their kisses promiscuously at church fairs than tire themselves out over "nasty old politics." What do you think would be the state of the churches if there should be a law enacted prohibiting women from attending church and from having anything to do with church matters? I think that Christianity would collapse, evaporate, dematerialize; it would become a dream of the past; and those thousands of untaxed spire-tipped edifices would be turned into horse stables or something else useful; and perhaps then the homeless street "kids" would sometimes find shelter within them without being advised to "move on." And yet Liberals who are old enough to know better are anxious that the women who sustain those churches shall vote honest, Freethinking men and women into outer darkness and their putty Jew God into the Constitution. O sweet consistency, do sparkle a little! It has seemed to me for a long time as if Liberals are trying to bite off their own noses just to see what a grotesque appearance their faces will present after the painful experiment.

I freely confess that I am willing to forego the exquisite fun of voting, rather than to see our republic go to the "bow-wows," as it certainly will do if women, in their present benighted condition, politically, are given the ballot. Any person who has wasted time over the various political issues of the day and has dabbled a little in the study of civil government, political economy, and such trash, cannot fail to feel a trifle nervous about seeing an overwhelming mass of home-grown ignorance, in addition to the vast supplies imported from Europe, heaped upon the more than enough already on hand controlling affairs of state.

It may be remembered that our amiable and gallant legislature a few years ago tendered to the women of this lively commonwealth the rights of municipal suffrage. Kansas legislators are not addicted to the bad habit of following the ancient and worm-eaten customs of anybody's ancestors, as the recent carnival at our state capital goes to prove. If they are not sufficiently original in one way, why, their successors take more striking and even shooting methods. Municipal suffrage to women was one way, and if anyone who has stemmed the storm since that mistake went into effect has the hardihood to say that the political condition of the state is better than before, or that the towns are cleaner and better governed, or that there are fewer places of low morality, let him consult a brain specialist at once—delays are dangerous.

Being a woman, I have many opportunities for finding out the mental status of the sweet spring voter from which brave masculinity is debarred, and I have had experiences the remembrance of which always causes a smile and then a tear. I will relate one incident, just to show how well prepared one woman was to take upon herself the affairs of state.

In the summer of 1888, when the Republican convention was making things lively and the question as to what man would be nominated filled the very air, I happened to be at the house of an acquaintance, a member of the church, a voter, and the mother of two youngsters, both of whom may have the blessed privilege at some future date of breaking down doors in legislative halls. Upon the piano lay piles of illustrated papers telling all about the convention and near them, face down, a dog-eared novel. While I was there, the husband came in with a fresh supply of papers and a radiant face, and I said,

"Hurrah for —?" and he shouted "Harrison!" Mrs. Blank then became somewhat interested and said, "Who is going to be president next time, dear?" As if in echo of himself, he repeated, "Harrison." "Oh, is he?" said she. "I didn't know. I heard somebody say that they were going to appoint Cleveland again."

I am not given to pitying men, for they seem strong enough, as a rule, to take care of themselves; but I did feel sorry for that fellow and disguised my amusement perfectly. Do not imagine for one moment that Mrs. Blank was an ignorant woman. She could read and she *did* read nearly all the time, and she knew "just lots." She could have told you, to within the sixteenth of a palp, just how many palpitations Alphonso's active heart made while he held in his loving arms the fainting but angelic form of his adored Celestia and showered passionate kisses upon her marble brow just subsequent to her giving an affirmative reply to a very stale question, as set forth in the above-named novel; and she was as well capacitated to vote as nine-tenths of the women are.

I did intend to tell you how the "women folks" of this town voted the Bible into school, but if I do so I fear you will be frightened at the length of this and give instructions to have it thrown into the broken-type receptacle—a thing that seems to hold its own in printing offices in spite of all revisions. I will add, however, that it would be better for Liberals to labor for these poor, creed-bound women than to waste energy in gaining for them the rights of suffrage. I do all that I can in a small way for that object, and almost enjoy the abuse that I sometimes get for my pains. Let us wait until the harvest is ripe and avoid mildew. There is plenty of useful work ready for our hands.

RETTA S. ANDERSON.

Women Will Vote As Intelligently As Men.

PORTLAND, KAN., March 8, 1893.

MR. EDITOR: I see in a copy of THE TRUTH SEEKER, dated February 18th, an article from Albert Sandberg, of Nunach, Cal., which I would like the privilege of answering. The title of this article is "Women Will Abolish What Little Liberty We Have."

It will be apparent at once that I do not agree with Mr. Sandberg's statements, and am therefore appearing on the defensive.

In the first place he says: "Now that the Freethought Federation of America is an established fact it behooves us as intelligent electors to closely examine, from more than one standpoint, whether our sisters, mothers, and wives should share with the men that greatest of responsibilities, the ballot."

He goes on to say that women are not educated properly to be able to vote intelligently. They must be aroused to their position by being made to feel the littleness of dress, novel-reading, gossip, etc.

I wish to ask how Mr. Sandberg proposes to bring about this reform. Does he think that by posing as the wisest of God's creatures, and setting his feet (figuratively speaking) squarely across the necks of the "dear creatures," by and by they will step forth perfect political graduates?

Furthermore I ask, how true is Mr. Sandberg's statement where he says: "Liberals surely must be aware that nearly all preachers and very religious people desire the women to vote?" I assert that this is not true, for if it were women would long ago have held the ballot. For the different religions in one form or another comprise a vast majority. Show one instance where the people of any religious faith (orthodox so called) were ever the first to advocate any reform. How was it with the question of slavery? The churches held that slavery was right long after it became an agitated question in the land. Just so with nearly all of the great questions of reform—we find the churches among the last to fall in with the plan. Hence I say that Mr. Sandberg is wrong when he says that the clergy has an eye for its own gains in urging the franchise for women. The preachers,

it is true, are now beginning to give their sanction to this reform, but they were not the first, by any means, to advocate it.

I would be ashamed to class myself with the Liberals if I wished to deny to men the free use of the ballot. No doubt Mr. Sandberg will be filled with holy horror to think that a woman would dare to question man's, lordly man's right to the ballot. But nevertheless I do affirm, and I believe on a logical basis, that women as a class, frivolous and giddy as the writer tries to picture them, are as well qualified to-day to cast an intelligent vote as are the men. How many men, think you, are there that know and understand the principles of the party for which they are voting? I will venture to say that not more than one in ten knows what the word tariff means. They could not tell the true meaning of the term free trade. Yet every man (in years) has a legal right to vote for or against these things.

Talk about women reforming before they can vote. The question most important to consider is to educate the men as well as the women. But as we already have given men the ballot regardless of intelligence or even principle, I ask, how much worse can we make matters by giving women an equal chance—which is theirs by right anyway?

Again, he says: "Think of the danger to our treasured freedom of conscience if the fanatical Woman's Christian Temperance Union, led by that very able female suffragist, Miss Frances Willard, were turned at large with the ballot in their hands." Now the Temperance question is a broad one, and one that cannot be passed over with one sweeping statement, and especially with the one that Mr. Sandberg makes. Just look at him as he draws himself up with such dignity as he says: "Think of the danger to our treasured freedom of conscience," etc. I do not doubt, judging from his language, that his freedom of conscience is very treasured. It must be kept even at the expense of other people's happiness and comfort. How is freedom, in its true sense, to be granted if liquor is allowed a place where it can drive its slaves over the hearts and consciences of others? It is an impossibility to be free with liquor, because before very long you are liquor's slave instead of making it serve you. No one can deny that liquor is an evil, and no one should have a right to force evil of any kind upon another just for the sake of his or her "treasured freedom of conscience."

The idea of the writer calling himself a Liberal when he is trying to prohibit people from making Sunday laws! Why not have laws? Law regarding Sunday is what we need, but let us educate our men and women so that they will make the right kind of laws. By the right kind of laws I mean intelligent laws, laws to govern but not to fetter. The idea of a great many concerning Liberalism is to do as we please, every man for himself regardless of others. Such ideas are anarchism and ought not to be tolerated. We must be governed by laws in order to enjoy. If there were no laws the weak would suffer at the hands of the strong; and no one could enjoy as much as when he is protected in right and checked from wrong.

Lastly I wish to mention the language of Mr. Sandberg. On second thought, I think, he would hesitate before using it again. It shows uncharity for those who do not agree with him, as well as a hasty impulse, together with an effort to show off. In my opinion no well-bred gentleman would use such language.

According to his belief all readers of his article must suffer and put up with his offensive language to keep from treading on his "treasured freedom of conscience."

Then if the Freethought Federation means Anarchism, a right to trample on others, and the exclusion of the ballot to women, whose intelligence often exceeds that of the present voters, the sooner it is banished from the land the better.

But in my opinion this is not so. The Freethought Federation, instead, as I understand it, upholds law and order, helping good along and suppressing evil; and the question uppermost should be to find out the real good and real evil. When this is reached we will have approached perfection.

LAURA KNOX.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Bessie's Opinion.

Bessie went to church that morning;
She had never been before,
"But she's old enough," said mamma;
"Three years old, and almost four."

She had promised to be quiet;
"No, indeed, she wouldn't cry!"
Holding tight to papa's finger,
Off she went with sparkling eye.

Wonderingly she saw the people,
Saw the flowers and the rest,
Gazed up at the lofty arches,
But the music pleased her best.

When it ceased and came the sermon,
Bessie frowned and fidgeted.
"Sh, be quiet, Bess!" said mamma.
But she shook her little head,

Stood up on the red pew-cushion,
Waved her hand in queenly way
Toward the preacher, toward the organ—
"Man, be quiet! Band, you play!"

—M. Helen Frazer Lovett in the Churchman.

Musings.

I saw not long since an article headed "A Plea for the Dullard," which brought vividly to mind my early school experience, as I then, tenaciously, held the foot of the dunce class, and, as far as scholarship is concerned, I am like the Irishman who said, "When I came to this country I was all rags, and I have held my own remarkably well ever since."

Talleyrand in speaking of the act of a contemporary said, "It is worse than a crime, it is a blunder." And thus I would characterize the act of anyone who would say or do anything to discourage a child, for I know the harm thus done cannot well be estimated. Such a course chills and deadens the sensibilities, and leaves a sting behind to rankle, no less potent because in the breast of a child, for childhood has no defense against our grown-up assumption, but must perforce remain dumb before our vaunted wisdom. "Our wisdom!" Most of our cruelty comes from want of perception; and I much fear that if we should carefully analyze our own acquirements, we should find ourselves the veriest jejune babies. And besides, it is not brave to wantonly injure the feelings of anyone, and absolute cowardice to do so to a child who feels and recoils, but does not understand. I hold with Dr. Johnson, who said, "Sir, a man has no more right to say an uncivil thing than to act one, no more right to say a rude thing to another than to knock him down." And I believe that we have yet to reach a stage of civilization in which we shall realize that a stab from pen or tongue is as much a crime as a shot from a pistol.

In the morning of life the mind is like the germ in spring-time—struggling for florescence. We are first objectiv, then subjectiv. Then let us not forget our own derelictions in childhood; and they were not always willful. Emerson has well said that "In my dealing with my child, my Latin and my Greek, my accomplishments and my money, stand me nothing. They are all lost on him; but as much soul as I have avails. If I am merely willful, he gives me a Roland for an Oliver, sets his will against mine, one for one, and leaves me, if I please, the degradation of beating him by my superiority of strength. But if I renounce my will and act from the soul, setting that up as umpire between us two, out of his young eyes looks the same soul; he reveres and loves with me; for the soul is the perceiver and revealer of truth." And here the words of Leigh Hunt are apt—"Even power itself hath not one-half the might of gentleness."

The teaching that shall direct the thought of the twentieth century, will not be by the ferule, threats, or debasement; neither will the lessons be the "juiceless dogmas, dry argument and theories, of the past, however closely knit." But it will be by development of the whole entity—the physical, mental, and moral nature,

which are but as hands and feet to the soul; the means by which it makes itself manifest. It would seem not to be so much the duty of the teacher to cram the mind of the child with the thoughts of others, as it is to direct him how to think; for the modern mind cannot be permanently satisfied with the superstitions that have prevailed, nor confined in the petty circles of old traditions, for it is self-asserting. It says, "I have thoughts of my own, as well as Socrates, Plato, or Dante, Caesar, or St. Chrysostom—and why should I not use them? The same fountain at which they slaked their thirst for knowledge exists now; and it is free to all; therefore it rests with me, at first hand, to drain or refuse the cup, beaded and sparkling with immortal thoughts."

Yes, "the gods have pondered, and a new era has arisen." Meteoric splendors no longer terrify us. It is no longer a crime to believe *ex cathedra*. Geology has shown our vaporings about creation to be but figments of the brain. The spade of the archaeologist has thrown light upon the dark places of history. Electricity discounts time and space. We have given up hunting for a vessel to hold a universal solvent; for chemistry has dissolved alchemy. Astronomy has throttled astrology, and the planets and stars now mind their own business. Our mental vision is "widening with the process of the suns." What if we are startled out of our old and defunct propensities? Our faces are toward the morning and we no longer want men and women trained to think to order; for we would rather—now and then—be terrified, as was the public when Dickens wrote his "Do-the-boys Hall," or when Thackeray produced his "Becky Sharp," or still better when Helen Gardener's "Is This Your Son, My Lord?" appeared.

There are times in every life when the heart is opened and lets in a sunbeam of our better nature. Then the overflow of our inner consciousness is sweet and lyrical. It seems to me that every sermon, essay, and address, every expressed thought, should be a perfect transcript—a photograph of the soul. Then our teaching from pulpit, press, and rostrum would cease to be one-sided, cease to be a travesty. Then we should no longer be compelled to listen to the voice and echo of the paid attorney, but instead thereof our public utterances would become a vitalizing influence and react on society, clearing away the cobwebs of conventionality, winnowing the chaff from the wheat, purging the gold of its dross, and bringing to view the untarnished intellectual coin of the ages. And why should we fear innovation? Remember that we have, nor can we have, but one moment of time, and that is the ever-recurring Now, which is all there is of eternity; and that in the intellectual and ethical, as well as in the physical world, the cradle is always rocked on the grave; and that the new of to-day will be the old of to-morrow; that we are begirt with spiritual as well as physical laws that execute themselves; and that "the things we now esteem fixed shall one by one detach themselves like ripened fruit from our experience and fall."

But to return from my digression. "Who goes slow, goes long and goes far," says the Italian proverb; and equally true is the Welsh saying, that "Failures are but pillars of success." To verify these sayings let us look at the lives of those who have been foremost in the world's advance; their names are legion, but we will give a few: Dryden was a dull boy both at school and at college, and necessity drove him to embark on the sea of letters. Grant stood low in his class, but became general of the army, and president. Pestalozzi was unsuccessful at school. Goldsmith was especially stupid, and was declared indolent and a blockhead, and only became an author by compulsion. Cowper was nearly thirty-five before he knew his own powers. Whitfield hated instruction, was a young thief, and called "utterly wicked." Buffon was by no means a prodigy in youth. The illustrious Diderot was early called the scapegrace of his family. Dumas, Balzac, and John Howard the philanthropist, were idlers in boyhood

and "made haste slowly" at school. Even the brilliant Sheridan was pronounced by his mother to be one of the most impenetrable dunces. The elder Isambard Brunel had no taste for the classics, and was noways remarkable in youth; but he was a close observer, and when a common sailor, by watching the shipworm, as it made its way through the timber, varnishing the top and sides as a shield, he learned how to construct his famous tunnel under the river Thames. Lord Cockburn, of Scotland, when at the high school "exhibited no indications of extraordinary ability," but says of himself, "I was thrashed into stupidity by my teachers"—which reminds me of that ugly factor of school life, corporal punishment.

The Greeks did not allow the use of the ferule or the rod, holding that their use destroyed the finer sensibility of the child, "though it should be the first care and labor of the preceptor to increase it; that to beat the body was to debase the mind, that nothing so soon or so totally abolished the sense of shame, and yet that sense is at once the best preservative of virtue;" and virtue with them was synonymous with bravery and honor; and nobility of thought and action appears all through their literature, urging to noble deeds and high enterprise. Take but one example among the many—Hector's speech to Ajax as they are to contend before the walls of Troy:

But open be our fight, and bold each blow;
I steal no conquest from a noble foe.

And after the battle—

But let us, on this memorable day,
Exchange some gift: that Greece and Troy may say
Not hate, but glory, made these chiefs contend;
And each brave foe was in his soul a friend.

It is beautiful that childhood should question, and that age should teach; but it is a shame to crush and damp the young ardor of the soul by punishment, overshadowing the budding life with fear; and I am constrained to say, Speed the day when corporal punishment—that relic of barbarism—shall be banished from our schools and hearthstones. Punishment—that word should be expunged from our vocabulary. I speak not against a proper and loving restraint; but it is more than doubtful as to the feasibility of punishment at all, for disguise it how you will, our punishments are but revenge, and it would not be hard to demonstrate that "moral defects and physical diseases are correlated;" hence both must be left to the unwritten law of nature, whose decrees are inexorable and always destructive of ignorance.

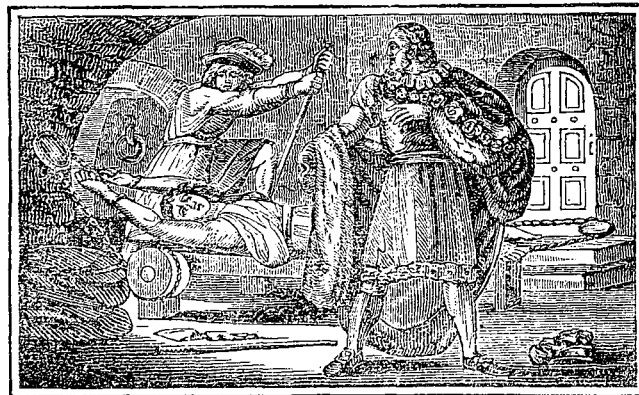
We pity the physical defects of our children and try to cure them of such ailments, whether they are hereditary or acquired; but instead of compassion for their moral deformity, we punish with stripes, forgetting that the brain is a palimpsest written all over, scrawl upon scrawl, with heredity and environment, so that the destiny of many [yes, all, Ed.] is practically determined, even before birth; and by careful analysis of parentage and surroundings, we see how some are vile and some are saints; and how, by a law, criminals are fabricated; or in other words we are conscious of cause and effect; and we may well ask, "What is wickedness?" Have we any right to expect virtue in a child born and reared in an atmosphere of crime and curses? Has he any choice but to become wicked? Yes, but it is the minimum, and only the recording angel can strike the balance of such a life; and Burns was right when he said:

What's done we partly may compute;
But know not what's resisted.
And yet the law of inheritance hands down our virtues as well as our vices; and the hope, the glory of our race lies in the fact that virtue is progressive and aggressive; it is a vital force and can be safely trusted to combat error. The history of man—written and unwritten—shows its potency. Evolution is a principle that has come to stay. It teaches that humanity has traveled a long and weary road from savagery to barbarism, and from thence to civilization. It shows that all divine wisdom is not located in the past; that the golden age is before, not behind us; that the star in the East is perpetual, and that the children yet to be born shall have a better birth, a better environment, a better development, a better life, and that the voice of God is a continual call, and Pascal was right when he said, "The whole succession of mankind during the long course of centuries must be considered as that of one man forever existing and forever learning something new." Yes, every age shows man to himself as a more wonderful creation; and as civilization advances, morality goes hand in hand with intelligence, for

The eternal course by God ordained
Is upward, onward still;
From dark to light, from wrong to right—
Evolving good from ill.

Perish the thought that children are totally depraved and that their moral aberrations are instigated by an infernal power. Let us remember that the good or evil we see in them is in exact proportion to the good or evil in ourselves, and that if we give them a fair chance and proper training their lives shall be a joy to the world and as radiant as the morning. Let us meet them with love and respect in

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our own hearts and they shall give us measure for measure, for "With whatsoever measure ye mete, it shall be measured to you again," is a universal law of nature.

But I have dogmatized sufficiently and will close by an extract from a report made one hundred years ago by Condorcet to the French legislative, on education:

"If the indefinite improvement of our species is, as I believe, a general law of nature, man ought no longer to regard himself as a being limited to a transitory and isolated existence, destined to vanish after an alternative of happiness or of misery for himself and of good and evil for those whom chance has placed near him; but he becomes an active part of the grand whole, and a fellow-laborer in work that is eternal. In an existence of a moment, and upon a point in space, he can by his works compass all space and continue to act long centuries after his memory has disappeared from the earth. . . .

For a long time I have considered these views as dreams which were to be realized only in an indefinite future and for a world where I should not exist. A happy event has suddenly opened an immense career to the hopes of the human race; a single instant has put a century of distance between the man of to-day and him of to-morrow. . . . Public authority can not establish a body of doctrine which is to be exclusively taught. No public power ought to have the authority or even the permission to prevent the development of new truths or the teaching of theories contrary to its particular policy or to its momentary interests." A. J. STACKPOLE.

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MRS. JANE HAYDEN, of Elizabeth, N. J., found on her doorstep a babe with an envelope inclosing a \$5 bill and the information that the child's father had deserted the mother because of religious differences, and the latter could not support it alone.

THE London school board has decided that while instruction in the dogmas of any sect shall not be allowed, it is not advisable to limit religious instruction to reading selections of holy writ without comment or explanation. The board has voted that teachers shall give such explanations of the Bible as are suited to the capabilities of the children.

At Roubaix, France, last Sunday, Socialists attacked a Catholic meeting, reaching it by breaking in doors. They spit on and shattered the crucifix. The priests to allay their rage began to intone anthems. The Socialists knocked them down and then carried them to the doors and threw them out. When police arrived the assailants had driven every Catholic from the hall and smashed all the furniture.

THE ballot of the Presbyterian ministers on the Briggs and Smith heresy cases and on the doctrine of biblical inerrancy, begun some time ago by the Cincinnati Post, is practically complete, and the opinion is against Professors Briggs and Smith. The Bible is indorsed as a book practically without error, containing the true message of God to man. Higher criticism, as explained by Professor Briggs, is condemned as destructive and as aid to infidelity.

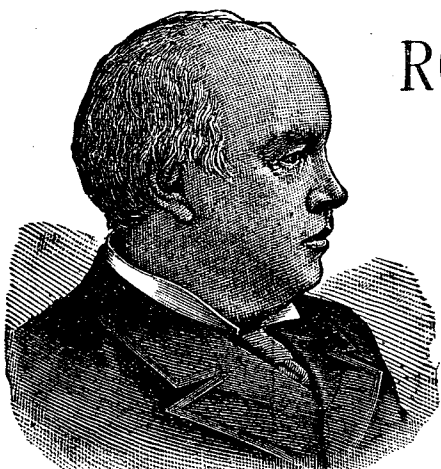
THE Protestants of Ulster province, Ireland, have organized an "Ulster Defense Union," to defend themselves by arms against the Catholic tyranny which they expect to attend Home Rule. This Union will have a council of six hundred members, an executive board of forty, and an elaborate machinery of defense. The general assembly of the Presbyterian church in Ireland has declared its solemn belief that under a Dublin parliament there will be no safety for property, person, or religious creed.

It is now said of Secretary of State Gresham: "He is not an unbeliever, and he is never offensive to church people. An intimate friend defines his position thus: 'He believes in a future life and in the existence of a supreme being, but probably he would not wish to be put on the stand for a rigid cross-examination as to what he believes and what he disbelieves, and would find it pretty difficult to make a categorical statement on the subject. He inherits his religion from his mother and preserves it through his wife.'"

AN Anabaptist preacher has been arrested in Latrig, government of Saratoff, Russia, for having murdered a girl of fourteen years. He had been preaching before a roomful of people in a private house concerning his power to raise the dead. At the end of his sermon he strangled the girl, with the consent of her parents, in order that he might demonstrate his ability to bring her back to life. After his prayers and exhortations had continued two hours the parents of the girl became convinced that he was an impostor and complained to the authorities, who locked him up.

CHRISTIAN journals are expressing much satisfaction with the closing passage of President Cleveland's inaugural address, which was as follows: "Above all, I know there is a Supreme Being who rules the affairs of men, and whose goodness and mercy have always followed the American people; and I know that He will not turn from us now if we humbly and reverently seek His powerful aid." The Roman Catholic Freeman's Journal, for instance, says that "the president has started out in a manner befitting the chief magistrate of a Christian republic where 'men are men, and not as yet ashamed to speak of heaven.'"

PROFESSOR TOTTEN announces, from study of the Bible prophecies, what is positively the final date for the opening of the millennium. He says: "There is but one consenting voice in the exegesis of prophecy, to wit, that we are absolutely at the midnight hour, and that its tenth stroke is sounding. That tenth stroke will end at the coming March equinox, the eleventh in June, and the twelfth and final stroke is the September equinox of the current year. After that none of the virgins need be in any further doubt as to the time or as to what or who is at hand. The motion in the religious world is already too apparent to be mistaken. It is the long-predicted awakening."



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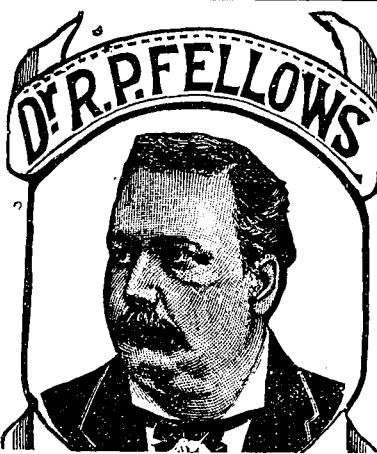
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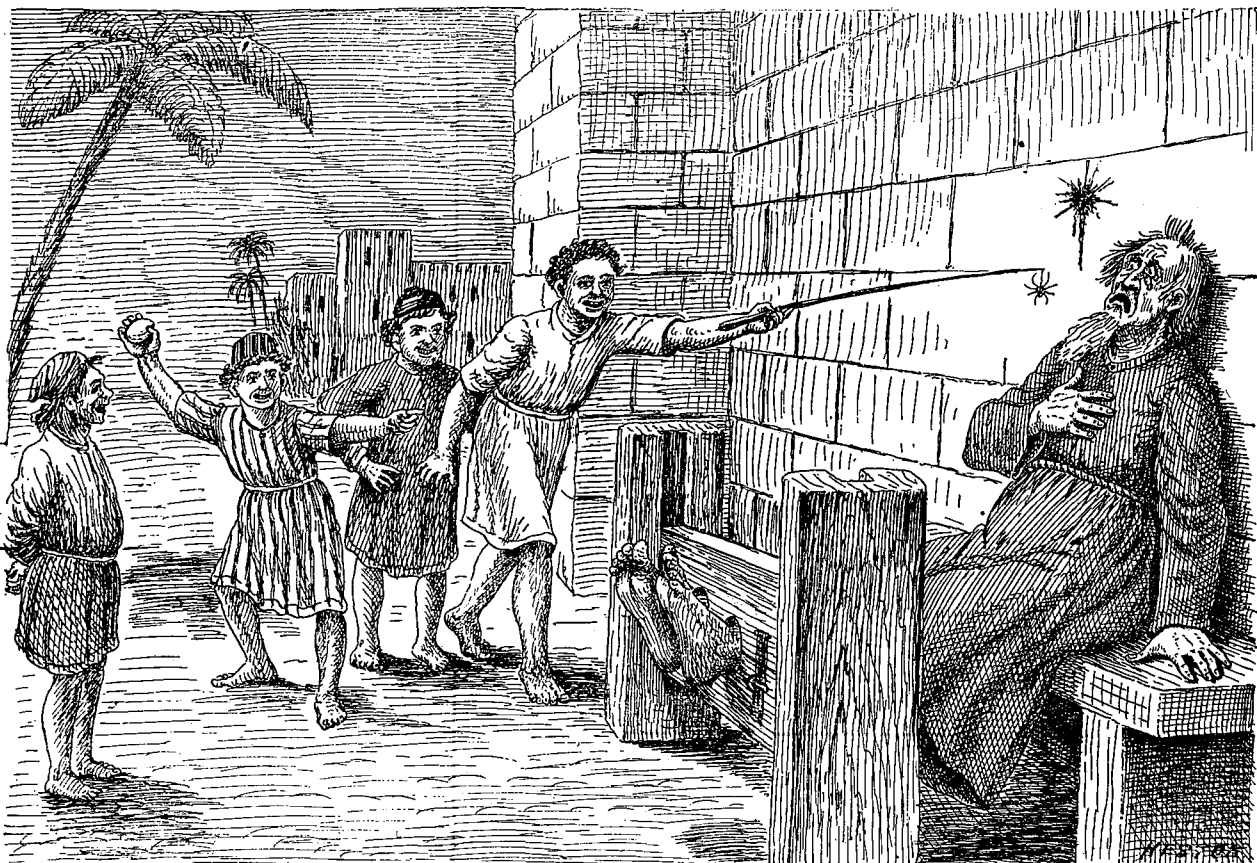
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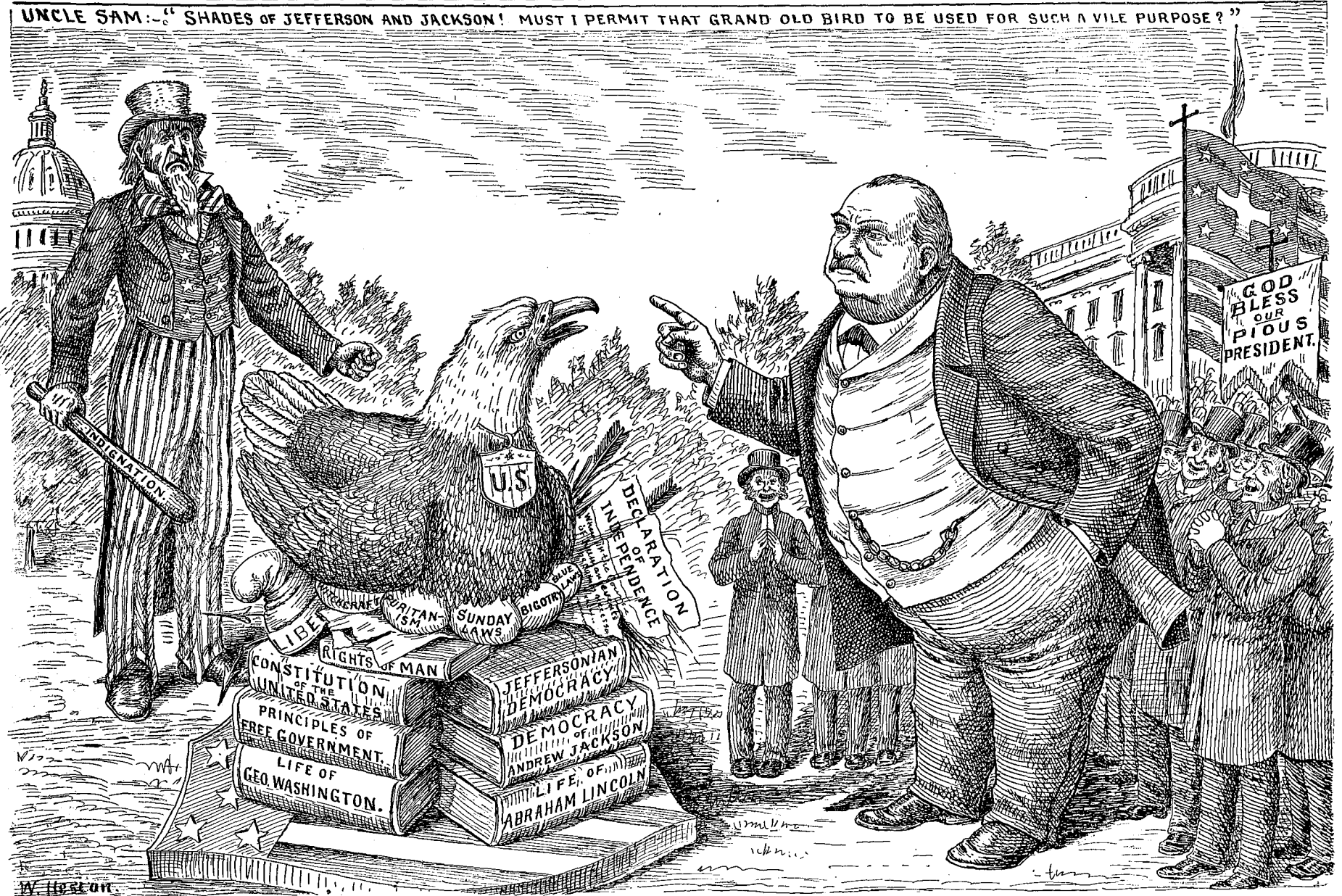
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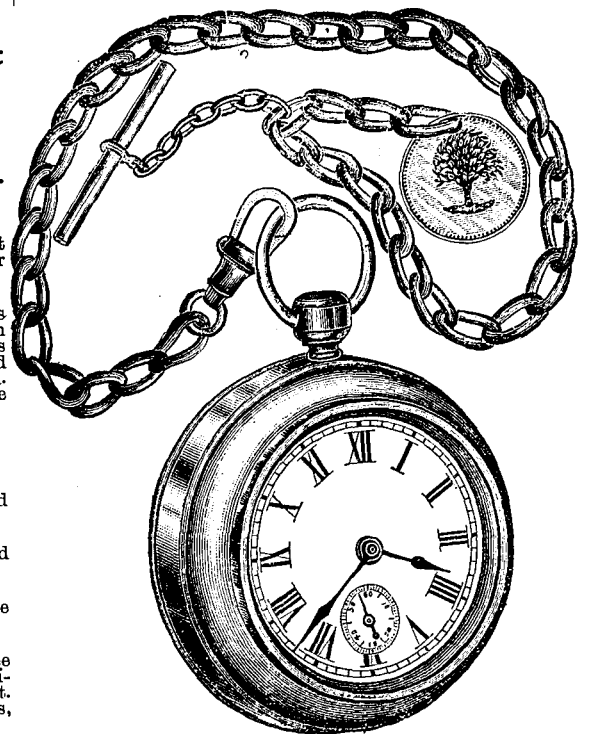
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Christianity and Meteorology.

We will continue our history of the relations between Christianity and the science which deals with the phenomena of the air and weather.

From the rise of the Christian church, till the present scientific era, and to some extent even in this, that institution has taught that the workings of the atmosphere are produced by direct supernatural agency, either divine or diabolical. We will first notice instances of the ascription of these phenomena to divine agency.

In the writings of the early fathers, the founders of the church, we continually find the wrath of God assigned as the cause of lightning, hailstorms, hurricanes, and the like. Thence onward through the Middle Ages we find this way of thinking continuing, the belief indeed becoming a mere truism. On its course it was gradually developed into a system specifying the particular sins thus punished, with their most appropriate mode of chastisement. In the twelfth century the Florentine historian Villani ascribed the floods and fires to the "too great pride of the city of Florence and the ingratitude of the citizens toward God." This pride and ingratitude, says a late historian, Trollope, in his "History of Florence," of course "meant their insufficient attention to the ceremonies of religion." One of those who did the most to establish the belief through central Europe was the Cistercian monk, Cæsar of Heisterbach. He compiled an ample collection of anecdotes for the illustration of religious truths, which was the favorite recreative reading in the convents for three centuries, and operated powerfully in forming thought; and in this collection he gives a number of instances of lightning being employed as an agent by the almighty. In one case it was used for rescue; the steward of this monk's own monastery was seized by a robber, whereupon he prayed to God and was answered by a clap of thunder bursting suddenly from a clear sky and scaring the evil-doer away. Then, in a Saxon theater twenty men were struck by lightning, while a priest in their midst stood scathless, not because he was not sinning like the rest but because the thunderbolt had respect for his profession. As centuries passed this method of interpreting aerial happenings became more and more minutely elaborated and firmly fixed. Protestants were devoted to the work equally with Catholics. Among the Protestant reformers of

England, Tyndale in an exposition of the subject quotes 1 Sam. xiii, showing that when God gave Israel a king it rained and thundered. Archbishop Whitgift and Bishop Pilkington joined in proclaiming the doctrine. Bishop Bale equally distinguished himself, citing as proof Job xxxviii, Ecclesiasticus xiii, and Rev. viii. In Protestant Germany, Plie-ninger published a volume of "Brief Reflections" to the effect that a certain edict of Pope Gregory, altering the calendar, had received marks of the divine displeasure in the shape of violent storms and fatal floods. In southern Italy, early in the seventeenth century, Bishop Majoli, of Voltoraria, produced a work of monstrous size, "Dies Canicularii." This for over a century remained a favorite encyclopedia in Catholic lands. Thunder and lightning he calls bombs hurled against the wicked. The thunderbolt is "an exhalation condensed and cooked into stone." It is, he says, "not to be doubted that, of all the instruments of God's vengeance, the thunderbolt is the chief." By means of it Sennacherib and his army were consumed (2 Chron. xxxii, 21, 22). Luther, continues this Catholic bishop, was struck by lightning in his youth to admonish him against straying from the Catholic faith. Blasphemy and Sabbath-breaking are the sins to which this punishment is especially assigned, as we see in part from Num. xvi, 1-35. The next important treatise is that of the Jesuit Stengel, fifty years later. Stengel elaborates the theme in six thick quartos crammed with instances of judgments of God. The thunderbolt is the finger of God, which rarely strikes a man save for his sins. A minute schedule for the use of preachers in their sermons through the entire year is furnished. A few years afterward, in Protestant Swabia, the preacher George Nuber issues a volume of "weather sermons." All elemental disturbances, such as storms, floods, drouths, lightning, and hail, are sent directly by God against human sins. Lightning and hail are affixed as punishments especially to a number of particular sins, such as impenitence, incredulity, neglect to repair churches, and fraud in the payment of tithes to the clergy; and these points he supports by plentiful passages from scripture. Handbooks of prayers against bad weather were issued. Among them one of the most popular was the "Spiritual Thunder and Storm Booklet." This was written in 1731. Its three or four hundred pages are packed with preventives of elemental violences. These consist not only of prayers and songs but of means of all sorts of natures, "sighs for use when it lightens fearfully," and "cries of anguish when the hailstorm is drawing on." The preface to this valuable book is furnished by Professor Dillherr, pastor of the great church of St. Sebald at Nuremberg, who with his learning, and the remarkable common sense which we know distinguishes all preachers, contributes largely to the important truths of the volume. Among other things, he adds to the three purposes which God had been known to have in storms, a fourth one. To the three motives of a wish on the part of the creator to manifest his power, to display his anger, and to drive sinners to repentance, he adds the fourth one of a desire to show us "with what sort of a storm-bell he will one day ring in the last judgment."

About 1725 we find, in Switzerland, even the professor of mathematics Scheuchzer, an eminent man and one very rational on other subjects, issuing a "Physica Sacra" grounded throughout on the Bible, and holding that the elements, in the most literal sense, utter the voice of God. In New England the same superstition is found continuing. Increase Mather's sermons on "The Voice of God

in Stormy Winds" are instances. He cites as proof Job xxxviii, 1, where God speaks to Job out of the whirlwind; and Ps. cxlviii, about the "stormy wind fulfilling his word." He teaches, "When there are great tempests, the angels oftentimes have a hand therein, . . . yea, and sometimes evil angels." He instances several blasphemers struck by lightning, and carefully gives us the sage warning, "Nothing can be more dangerous for mortals than to condemn dreadful providences, and in particular dreadful tempests."

Having traced up to a modern date the course of the belief that God directly causes many of the weather-happenings, we will now begin again at the rise of Christianity and similarly follow up the notion that the devil and his agents cause the remaining portion.

Belief in the existence of these characters, the devil and numerous agents, was particularly strong and controlling during the Christian centuries. The Jewish religion, and all others upon which Christianity was founded, had always taught the existence of evil spirits; and the ranks of these creatures upon the rise of the Christian faith received notable reinforcements, for that religion, it was held, had in dethroning the gods of all the pagan beliefs driven these chagrined deities into a course of rancorous vengeance against their former adorers who had now traitorously turned to the altars of Christ. The former gods had become evil spirits. The new God was admitted to be supreme, but the old ones were not supposed extinct or powerless. The miracles of the new God were not more believed in than those of the old gods, the only difference being that the former were reckoned beneficent and irresistible, while the latter were malevolent and sometimes thwartable. Jupiter and Odin, and all the other uncrowned divinities, were conceived to have become ministers of Satan, "the prince of the power of the air."

Now, as to the particular field in which it seemed natural to the people to expect the works of these rebel spirits, that field came to be the atmospheric phenomena; a strong reason being that these phenomena were of all others the ones in which the sway of the ancient deities had been most manifest. The Roman had ever heard Jupiter, and the Teuton, Thor, in the thunder; what more likely, then, than that Satan, to the foot of whose throne those gods had been driven by the rise of Jehovah, should employ these personages and their subordinates in their old province of meteorological dominion, to vex the apostate sons of men? What more natural than that the populace who thought sunshine and rain answers to their prayers sent by a good spirit, should consider storm and drouth persecutions inflicted by evil spirits?

The fathers of the church deduced this doctrine from scripture. St. Jerome taught that the air is swarming with devils, supporting his doctrine by various texts in Isaiah and in the epistle to the Ephesians. In this latter book, the text, "Our battle is not with flesh and blood" (iii, 6), he says clearly means the devils in the air. St. Augustine laid down that this view is beyond question. As the centuries passed this doctrine branched and grew. The Venerable Bede sanctioned it, adding corroborative anecdotes. The powerful Catholic authority, St. Thomas Aquinas, said in his revered "Summa": "Rains and winds . . . can be caused by demons. . . . It is a dogma of faith that the demons can produce wind, storms, and rain of fire from heaven." To this notion Albert the Great lent his influential name, and showed in himself a high degree of Catholic intelligence by relating that a certain salve thrown in a spring

produced whirlwinds. Another pillar of the Catholic church who set his seal on this teaching was St. Bonaventura, whose labors in theology were esteemed so valuable as to merit one of the highest places in the church, and to whom Dante awards especial place in paradise. The doctrine was set down throughout the chronicles of the Middle Ages; and we find the lives of the saints pervaded with it. It was set by poetry in frames of fancy and sentiment; Dante in his verse enriched it with his imagination and cadences. Painting gave it body; in a grand picture by Bordone, still to be seen at Venice, a shipload of demons is seen approaching Venetian shores in a storm of their hellish raising, but St. Mark, St. George, and St. Nicholas attack and scatter the fiendish crew and its weapon of foul weather. The popes repeatedly sanctioned the doctrine. It was worked up into various local superstitions, monkish imaginations, and attractive arguments, to take with the general populace. The eccentricities of lightning were held to be peculiarly salient evidence of an intelligent aim at certain objects. The phenomena of the thunderbolt were treated with great detail by the Carmelite, Matthias Farinator, of Vienna, each peculiarity being shown to convey some spiritual significance. The volume embodying this exposition of Farinator was got up at the solicitation of the pope. In the fifteenth, sixteenth, and seventeenth centuries the doctrine bloomed forth in a multitude of treatises. These were written by the most distinguished and learned Catholic and Protestant divines. At the Reformation period, and for two centuries thenceforward, Catholics and Protestants pressed forward in hot rivalry of each other in this work of detecting the authors of bad weather in Satan and his human emissaries such as witches and magicians. John Eck, the great opponent of Luther, in his annotated edition of Aristotle's "Physics," which was so long authoritative in German universities, in his woodcut picturing the atmosphere represents the devils who there hold dominion. Luther upheld the belief with exceptional strenuousness, affirming that the winds themselves are but spirits good and evil, and alleging that he had personally calmed more than twenty storms raised by the devil. Next appeared a great work which was welcomed alike by Catholics and by Protestants. This was by the prelate Delrio. He first points out that the holy scriptures prove the dominion of devils over the elements, for those writings "show that Satan brought fire down from heaven to consume the servants and flocks of Job, and that he stirred up a violent wind, which overwhelmed in ruin the sons and daughters of Job at their feasting." He notes that the hail with which the Egyptians were punished was fetched by evil angels (Ps. lxxviii, 47-49). Turning to Revelation, he cites the four angels standing at the four corners of the earth holding back the winds from working great scath to human beings (Rev. vii, 1). He calls attention to the fact that the devil is called by the Apostle a "prince of the power of the air" (Eph. ii, 2). The second part of Delrio's work is devoted to showing the concurrence in his tenets of the church fathers, Clement, Jerome, Augustine, Aquinas, etc.

To combat these devil-directed winds, storms, and all such manifestations of weather, prayer and exorcism and the ringing of blessed bells were the means resorted to in these ages of churchly wisdom. Saints, reformers, men eminent for devoutness or learning, and all the like persons notable in the medieval churches, are chronicled to have used these supernatural means with the highest success. The best compendium of these operations is Brewer's "Dictionary of Miracles." In it we find tempests stilled not only by St. Giles and his coevals, but even by John Wesley of our modern days. An exorcism that was widely used, and is ascribed to Pope Gregory XIII., reads: "I, a priest of Christ, . . . do command ye, most foul spirits, who do stir up these clouds, . . . that ye depart from them, and disperse yourselves into wild and untilled places, that ye may be no longer able to harm men or animals or fruits or herbs or whatsoever is designed for human use." Another exorcismal ritual

reads: "All the people shall rise, and the priest, turning toward the clouds, shall pronounce these words: 'I exorcise ye, accursed demons, who have dared to use, for the accomplishment of your iniquity, those powers of nature by which God in divers ways worketh good to mortals; who stir up winds, gather vapors, form clouds, and condense them into hail. . . . I exorcise ye, . . . that ye relinquish the work ye have begun, dissolve the hail, scatter the clouds, disperse the vapors, and restrain the winds.'" Of the manuals of exorcism that became abundant, some were large quartos, and some handbooks. Of the latter, the most widely used was that by the Italian priest Locatelli, "Exorcisms most Powerful and Efficacious for the Dispelling of Aerial Tempests, whether raised by Demons at their own Instance or at the Beck of some Servant of the Devil." The income derived by Pope Urban V. from the manufacture and sale of Agnus Dei's prepared to ward off storms, was enormous. These articles were pieces of wax stamped to represent the "lamb of God," and blessed by the pope's own hand. In the ceremony of blessing them, he stood uncovered and prayed: "O God, . . . we humbly beseech thee that thou wilt bless these waxen forms, figured with the image of an innocent lamb, . . . that, at the touch and sight of them, the faithful may break forth into praises, and that the crash of hailstorms, the blast of hurricanes, the violence of tempests, the fury of winds, and the malice of thunderbolts may be tempered, and evil spirits flee and tremble before the standard of thy holy cross, which is graven upon them." It is to be borne in mind that the Protestant church was as completely devoted to the doctrine of the supernatural sway of the weather as the Catholic. For instance, Luther, as before noted, energetically supported it, and prescribed especially the first chapter of John as of unfailing efficacy against thunder and lightning. He declared that he had frequently put storms to flight merely by the sign of the cross and the text, "The word was made flesh."

In our last issue we sketched the course of the doctrine that weather-happenings are not caused by natural agencies, but are due to supernatural beings. In the present number we have noted just what supernatural beings the phenomena were thus ascribed to; and mentioned some of the measures used in remedy. In our next and concluding paper we will relate the unfortunate fate of the multitudes of persons suspected of being agents of Satan in the production of bad weather.

Items from Canada.

In Canada M. Filiatrault, the editor whose fight with the ecclesiastical authorities we related a short time ago, has issued a pamphlet which if not suppressed will stir up a great tumult in Quebec. It contains three hundred pages, and is entitled "Clerical Ruin." The work is from the pens of Canada's most brilliant of younger French-Canadian writers, among whom are Sanvalle, of *La Patrie*, and this Filiatrault, of the *Canada Review*. One of the articles is devoted to the Jesuits. Another, which is sensational, is entitled "Mysticism and Chastity." In it reference is made to the recent clerical scandals. Another chapter is on the harshness of the church in treating with the weak and fallen. "We are charged with immorality," says M. Filiatrault, "with undue influence over the crowd, with schemes for our own enrichment. Let us try the same charges on the priests." And he proceeds to describe the immoralities, the intrigues, and the avarice of the clergy, who have driven liberty out of Quebec. In an article entitled "The Priest and His Money," he says: "We are rich, but our wealth is hidden in the churches and convents. Englishmen and Americans build banks; we build chapels. Hence we are beggars, while they revel in affluence. Our children leave us for the States in order to escape this unnatural taxation that eats the fruit of our labor. Who will deliver us from it? Who will dare attempt to kill it?"

The question of mixed marriages has once more been brought to the front, a *mandement* of the archbishop having just been issued. The Rev.

Curé Sentenne, of the church of Notre Dame, commenting on this *mandement*, declared that, according to the doctrine of the Roman Catholic church, in the event of two Catholics getting married by a Protestant minister the marriage is null and void. If one of the contracting parties is a Catholic and the other a Protestant, the marriage ceremony performed by a Protestant clergyman is valid, but the Catholic thus contracting marriage commits a grievous sin. The Catholic church did not want mixed marriages at all, but when they were allowed, it was only on two conditions: First, that the Catholic party contracting will always be allowed the free exercise of his or her religion, and, secondly, that all the children will be brought up in the Catholic church. In view of the fact that mixed marriages are very common in Montreal, the unfortunate folk are greatly exercised in their minds over the proclamation.

Another bone of contention between certain Roman Catholics and their ecclesiastical superiors is the right claimed by the latter to divide and create new parishes in the province as they see fit. This entails heavier burdens on the people, for the more parishes there are the more tithes they have to pay to erect churches and ecclesiastical institutions and support the additional priests required. Some of the poor fellows, toil-crushed and starved, find it impossible to contain their pitiful complaints.

Vast are the regions oppressed and scourged by the greedy, lying priest. The work of enlightening all of the countless communities as deep sunk in slavery to the church as that described above, truly seems endless. The labor has been urged on by the sensible and courageous men of the world for centuries, yet to-day what prospects meet our eye everywhere on this continent! When, when will Protestant United States and Catholic Quebec be clothed and in their sound mind?

Ingersoll on Two Judicial Decisions.

Colonel Ingersoll last Sunday expressed to a reporter some sentiments on the late judicial decisions forbidding labor unions to quit work in certain cases. Of these decisions, the first was delivered by Judge Ricks. It enjoined railway employees from refusing to handle freight-cars of the Ann Arbor road; enjoined Grand Chief Arthur of the Locomotive Engineers' Brotherhood from ordering men thus to refuse, and enjoined Arthur to produce in court the rule of the Brotherhood requiring such refusal. The second of the decisions was issued at New Orleans. Judge Billings, in an elaborate opinion, in a suit brought by the United States against the Workingman's Amalgamated Council of New Orleans, held that the labor leaders in causing a stoppage of the commerce of the city offended against the statutes governing interstate commerce. These two decisions have excited high interest, and their outcome is anxiously awaited. Colonel Ingersoll thinks: "As a rule men have a right to quit work at any time unless there is some provision to the contrary in their contracts. They have not the right to prevent other men taking their places. Of course, I do not mean by this that strikers may not use persuasion and argument to prevent other men filling their places. All black-listing and refusing to work with other men is also illegal and punishable. Of course men may conspire to quit work, but how is it to be proved? One man can quit or five hundred can quit together and nothing can prevent them. While I have not read either Judge Billings's or Judge Ricks's decision carefully, I believe in a general way that they are in acknowledgment at least of the principle of public control or regulation of railroads and of commerce generally. The railroads, while run for private profits, are public carriers, and the public has a vested interest in them as such. The same principle applies to the commerce of the country, and can be dealt with by the courts in the same way. I don't think, however, that the decision will have any lasting effect upon organized labor. You can't enforce law against such vast numbers of people, especially when they have the general sympathy, as is the case here. Of course most strikes have been illegal, but the numbers involved make the courts powerless."

Some Handsome Premiums.

To induce new subscriptions and prompt renewals on the part of our friends we make the following handsome premium offers:

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "Paine's Great Works Complete" (3.00). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

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This is a splendid opportunity to obtain books which every Liberal desires to have at an exceedingly low price. Old and new subscribers can avail themselves of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

It appears that one argument heretofore used against Sunday closing of the World's Fair, namely that the workingman would be excluded, will no longer be available. For on the 20th ult. it was practically settled that, whatever the fate of Sunday closing, the rule week-days will be late closing. Chief Engineer Shankland says: "The electrical exhibit is the finest thing on the grounds. The people will want to see it and they will have a chance. This means that the gates will be kept open until 11 o'clock." Without dwelling on the minor point that a few hours evenings will not be so suitable a time for the worker to see the Fair as a whole day on Sunday, we will remark that the argument for opening based on the ground that the state should not lend itself to any particular religion, still remains. The favoring by the state of the holy day of a particular religion, which amounts to nothing more nor less than the establishment, in part, of that religion, still remains as unsafe and disgraceful a thing as ever.

The *Constitution*, Atlanta, Ga., in a late issue, under the head of "Editorial Comment," says: "According to recent ecclesiastical decisions, to believe what has been proven is heresy. It is orthodox to believe what cannot be demonstrated."

The World's Fair From a Freethinker's Standpoint.

In May we shall begin the publication of a series of letters which will be of great interest and beauty. Samuel P. Putnam will write them from Chicago, and they will be about the World's great Fair, which opens in that lively and booming town on May 1st. Mr. Putnam's description—as everyone who knows him knows—will not be the commonplace matter of the geniusless boiler-plate correspondent, but the impressions made upon a cosmopolitan poet by the aggregation of samples of the world's progress in mechanics, art, literature, knowledge. The letters will undoubtedly be big and broad, wide and deep—a picture and a panorama, a history of human advance from "that man in the dug-out" to the racial subjugation of the forces of nature—so far as these forces are subdued. The letters will be essentially a Freethinker's view of the Fair, what it shows, and what it foreshadows, and we venture to say that among the hundreds of correspondents at the Fair, and the thousands of letters to be written by them, there will be none like the writer of the Freethought views and his descriptions. Readers of his "News and Notes" will agree with us in this estimate, we know.

We shall be obliged to our friends if they will call the attention of their friends to this announcement and suggest to them that a six months' subscription will insure them the receipt of these letters, which will alone be worth many times the cost of the paper.

In the Sunny South.**News and Notes.**

If by accident the steamers on the Indian river are delayed the traveler is sure to get left, for he can neither walk nor ride. Roads are impassable, or in such a condition that it takes both time and money to traverse the sandy way. So when on Tuesday morning the steamer Sebastian on which Captain Hardee and myself depended to get to Cocoa, and also the mail boat, were grounded a few miles above Captain Hardee's, the prospect of meeting my appointment was rather slim. The only chance was to hail some passing craft—but toward evening the wind abated and it was almost a calm. Even a sailing vessel would be a very uncertain means of transportation. However, Captain Sam Brown and his ship happened along. Hardee mounted the bulkhead and swung a white towel, which attracted the mariner's attention. The ship slowly swung round and a boat was sent ashore—and we thanked our stars that at least we could go somewhat on our journey. We piled in our baggage, and prepared to take a night's rest on the soft side of a board, for there were no chairs and no beds in the vessel. It was built for freight, and not for passengers. With a fair wind we might reach Cocoa in the morning.

We scarcely moved, so faint was the breeze—but we did manage to creep along about two miles an hour I guess. I enjoyed the tardy voyage, drifting into the night, the stars shining softly, the vague shores stretching away into the infinit gloom. Beautiful phosphorescent light quivered in the wake of the vessel; and the fishes as they leaped from the water made spangles of fire, so that you might imagine that the bosom of the river was a rolling flame. The breeze seemed to increase about midnight, and we bowled along quite finely; I found it much pleasanter to watch the sparkling river, and the receding shores, and the great dome above, than to sleep on my hard bed. About 1 o'clock the lights of Melbourne flashed to view, and a steamer was coming in, and the whistle was a welcome sound, for if we could make that steamer all our troubles would be at an end. With gay illuminations, making brilliant the gloom, she rounded to the dock. We were still two miles off and slowly we neared the goal, but all our prayers wouldn't make the wind give a single extra puff. Finally, we swept within a quarter of a mile of the dock, and we could hear the music of the loading and unloading of the cargo. But we heard with dismay the plashing of the wheels. Only five minutes and we would be all right, but it was a fatal five minutes. We didn't get there. Right before our eyes the steamer swung into the stream, passed in front of us, and voyaged out of our longing vision, and we were left with the uncertain winds, which seemed to take delight in shifting to every quarter. So I lay down on my bare couch and tried to dream the hours away until the sunny morning burst upon our view, and then the wind was howling from the north square in our teeth and we couldn't make a mile an hour. At this rate we wouldn't get to Cocoa in another twenty four hours. There was one stray fish on board and some bacon and hominy, and this with a cup of coffee made a royal breakfast, for I was hungry as a bear and could eat almost anything. Up till about noon the wind roared like a tempest in our faces and the ship tacked and struggled fitfully forward amidst the tumbling billows. Then the wind changed in our favor, just enough to keep us on a straight course, and we landed about 4 o'clock in the afternoon at Cocoa. I lectured the same evening. D. A. Blodgett and friends were present. The Fabers and others came by boat, and a larger audience greeted me than at Rockledge the week before. Mr. Blodgett put off a business engagement to be with us and help. With such good assistance these pioneer lectures have opened the way for future work. Next year there will be a better outlook.

Early on Thursday morning I bid good-bye to Indian river. I met Dr. Wilson, Mr. Giger, Mr. Goldsmith, and other friends at Titusville, where I remain until noon, and then I journey to Green Cove Springs. This is the end of my tour with Captain Hardee. He was with me during all the ups and downs and cross-currents and head-winds of the campaign, and his courage and good nature and stanch Liberalism enabled me to meet every drawback and ill fortune with a cheerful mien. Besides contributing mainly to the funds, he was heart and hand in every movement from the time I struck Titusville until my return, and it is with regret that I bid good-bye to so genial a comrade and to all the other friends who have so generously stood by me in this new and untried field.

Judge Greer and Captain Garner, with a few others, give me a very appreciative audience at Green Cove Springs. I am sure that a much larger number will be present when I again visit this favored spot. Geo. R. Davis and J. A. Lovelace enroll themselves in THE TRUTH SEEKER ranks and can be counted on every time for freedom and progress. I must thank Captain Garner for his manly assistance. He introduced me at the lecture with a short address and in every way has been a right-hand supporter in this work.

Early on Friday morning I voyage to Jacksonville. The friends at this point were unable to procure a hall, and I did not lecture as I hoped to do. I also received word that nothing could be done this time at Ocala. Geo. B. Tyler did his level best, and with a few more like him success would be sure. I was sorry not to visit more places in Florida, but a beginning has been made, and I have bright hopes of what may be accomplished in the days to come.

Captain Rhoads, James Douglass, and other friends at Jacksonville make my last day in the land of flowers a pleasant one indeed. Friday evening I leave for the North. I have a few minutes Saturday morning with Sam Cherry at Savannah. I haven't time to see other friends. I hope Savannah will wheel into line, even if only a few are bold enough to stand for Freethought. Sunday morning I am in Washington, and as usual find cheerful entertainment with Mr. and Mrs. Burr. These friends are Liberal in every sense of the word, and in the arduous work of the winter have given me aid and hospitality. Mr. Burr's library is a restful place for the Secular Pilgrim. Books and papers are there in abundance, and in my moments of leisure I had these treasures at hand; besides Mr. Burr's own stores of information, which are of great help to the radical student.

Monday evening I arrive at New York and pen these "Notes" in the sanctum of THE TRUTH SEEKER, and after I have finished them I must hurry away to the Northland, and after that comes work for the great International Congress, as will be seen in the announcement of Mr. Remsburg. I believe that we can make this Congress of lasting benefit to Freethought everywhere, and by harmonious action, which is now assured, take the greatest step in advance of all the century.

SAMUEL P. PUTNAM.

To My Liberal Friends.

I propose to publish a pamphlet, the opening part of which will appear in THE TRUTH SEEKER next week, entitled, "Religion a Curse, Religion a Disease, Religion a Lie." I consider that we are drifting into a most dangerous religious tyranny and war. It is not simply church and theology that we must oppose, but it is religion at the root of these, which is what I have defined it to be. We must understand religion, and for the safety of the race we must destroy religion. I want this book to be widely read. It is important. Religion as the foe of humanity is not sufficiently understood. We do not realize its terrific nature. I have written this book because I feel the necessity of speaking the plain truth. I challenge contradiction of my statements. Send to THE TRUTH SEEKER for this book. Circulate it. Price, 25 cents per copy.

SAMUEL P. PUTNAM.

Business Announcements.

Those of our readers who have ordered "Crimes of Preachers" ought to receive them about the same time they get this issue of THE TRUTH SEEKER. Future orders will be filled promptly.

Mr. John C. Sprang writes that he would like to see the articles on Design which have recently appeared in THE TRUTH SEEKER in book form. We shall comply with his wish by making a ten-cent pamphlet of the series, to be issued in a few weeks.

It is a dangerous thing to recommend medicines, and we cannot do it in any case, but we can call attention to our friend Perry's advertisement in another column and leave our readers to judge of the merits of the water from his spring. Mr. Perry praises it highly, as perhaps is natural, and claims for it great efficacy as a healing agent. As this applies to the addition of material elements to the bodies of the sick it may be well for those needing such help to give it their thought in preference to drug remedies.

Mr. R. J. Fraser, of Dinuba, Cal., has sent here a box of figs which the children pronounced (we use the past tense advisedly), in the language of young America, "out of sight." Mr. Fraser says he has a few hundred pounds which he will sell, and we believe we can rely upon the judgment of the little folks and say that anyone desiring that dainty luxury will do exceedingly well to buy of him.

Communications.

Reply to Otto Wettstein.

DEAR SIR: In your communication of March 11th you catechise me pretty thoroughly; and to answer all your questions fully through THE TRUTH SEEKER would tax the indulgence of that much-enduring sheet to the utmost to accord me sufficient space in which to do the subjects justice. Such is my unbounded confidence, however, in the inexhaustible good nature of Freethinkers generally and the Editor of THE TRUTH SEEKER in particular, that I am going nevertheless to make the attempt, though in order not to impose unduly upon good nature, my answers must be necessarily brief and incomplete.

When we contemplate existence, not only the world without but the yet greater world within, and with our limited capacity endeavor to grasp the breadth of thought, to measure the heights and depths of feeling, the vastness of the field of investigation that lies yet unexplored before us, the colossal proportions and countless number of ideas that throng upon us, and the lightning speed with which they flash across the plane of conscious perception, it seems strange indeed that an intelligent mind can question the existence or reality of that inner, mental world, though it may elude the efforts of "Infidel" telescopes to locate it in space, and chemist and anatomist alike fail to find a trace of it among the *debris* of their laboratories. And when we contrast our knowledge, together with the aggregate of science, with the boundless realm of the unknown and unknowable, with which it compares in extent about as our earth does with the whole boundless universe, does not dogmatic assumption either on the positive or negative side of any question look very much like *presumption*? And are we not forced to the conclusion that the true scientific attitude is that of investigation and respectful inquiry rather than of confident assertion or reckless denial of the unknown?—that in order to be truly wise we must indeed become *as little children*, humbly acknowledging that we have everything to learn?

It is in this spirit that I shall endeavor to answer your questions; and you will pardon me, I hope, if the enforced brevity of some of my replies may cause them to appear somewhat dogmatic in their manner of statement.

Viewed from your standpoint it certainly is *not* reasonable to suppose "that a single, living, breathing, gigantic [material] being can exist within the interstellar spaces and survive;" and I could no more attempt to force such an absurdity upon your mind than I could accept it for my own. Both of us being rational human beings, we should both instinctively reject it. But the difficulty with you, my friend, a difficulty shared by all Materialistic reasoners, is that you fail to perceive the vast and radical difference in the essential nature of spirit and matter, and have not yet learned to *think spiritually*, except in unguarded moments; and in all your reasonings are hampered by ideas of time and space which are pure *accidents of matter* of which the mind takes no practical cognizance when left to its natural, instinctive workings, as a little reflection and observation will convince you.

For some good examples of spiritual thinking I refer you to the recent address of Colonel Ingersoll in THE TRUTH SEEKER for February 25th. The colonel, like all earnest, thoughtful men, has his sublime moments, and when in these exalted states of thought and feeling he is more or less inspired and like other inspired men gives utterance, consciously or unconsciously, to vital, spiritual truths of which I can here pause to note but one or two.

In all your arguments you persistently identify personality with physique. When Mr. Ingersoll declares that "Lincoln was an immense personality," did he have any reference to the number of inches or ounces of solids, fluids, and gases that made up the towering frame through which that genial personality was manifested for a few years to the outer world? In all the masterly analysis of that grand personality that follows, there is no allusion to flesh and blood, to bone and sinew, as being any essential part of the *man* who having parted with both is still revered and loved—who being dead yet speaketh.

"This is absolutely true," says Ingersoll, that "Liberty can be retained, can be enjoyed, only by giving it to others." This is true of no material possession whatsoever. Liberty clearly then is not material; but if not material it is *nothing*, you say! How then can it be given or withheld? And have not untold myriads bled and died in its defense? Would not you do the same? Do men give their lives for *nothing*?

Again: "People separated only by distance are much nearer than those divided by the walls of caste." This is instinctively felt to be true although it ignores all idea of space as we know it materially. Of a similar nature is that other significant statement that Lincoln "wore no official robes either on his body or his soul." Mere figurative language you say. But what is figurative language, friend? Does not the very use of a figure imply something to be *presented* as well as represented by it? And which is the more real, the figure or that which is expressed by it?—the portrait or the original?—the word or the idea conveyed by it?

And now for your questions. Here is the first group. (1) Of what nature is the God you worship? (2) Where is He? (3) What is His outline? (4) What are his characteristics? To which I must reply briefly: (1) God is a Spirit. (2) God is in the Temple of His Holiness, *i. e.* His Divine Humanity in which alone He is apprehensible to human minds. (3) In the heavens He appears as a Sun: to human thought and affection he presents Himself in the human form. (4) Infinite Love, Infinite Wisdom, and Infinite Power constitute the Divine Trinity whence are derived the qualities of omniscience, omnipotence, and omnipresence.

Since God is a Spirit it is in the spiritual, not the material, world that we can most readily find Him, though traces of His presence and operations are clearly discernible in both worlds to those who know how to read the signs. I have not discarded the God of my fathers or a faith in the Bible, though I am far from being orthodox in my understanding of either. The basis of my faith in God, spirit, or the Bible is the same in substance as the basis of my belief in my own nature or existence, as far as I know anything about either, viz., conscious perception, observation, reason, reflection, and the inferences thence deduced.

My French professor used to tell us that Parisians have a saying to this effect: "The English pretend that they understand each other, but we know better." To them the English language was but senseless gibberish. So, I dare say that much that I have just advanced seems to you to be mere transcendental nonsense. Not many years ago German was but meaningless gabble to me; in all the utterances of German oratory I could not discover a word of sense. But having served an apprenticeship to that rich and rugged tongue, I can now see wealth of idea, vigor of expression, and beauty of thought and diction where I formerly heard but a meaningless jumble of, for the most part, unmusical sounds. So the only way to convince you of the force or value of my ideas is by inducing you, if possible, to learn my language. If you can be induced to *think spiritually* you will have no difficulty in understanding my meaning.

You are quite safe in promising me a pound of gold for every grain of inert matter I can bring you. Since Life is everywhere present and operative, absolutely inert matter can have no existence. Yet relative inertia exists to a sufficient degree to impress itself upon the attention of scientists as one of the properties of matter that must be taken into account in dealing with it, though it has no more absolute existence than the imaginary line and point of the mathematician which yet serve as the basis of all mathematical calculations.

Now for another budget of questions. "Would animal life cease to evolve from inorganic matter without your God?" *Most certainly.*

"Would bodies cease to fall, fluid forms in space cease to assume a globular form, in a soulless universe?" *Yes.*

"Would fire cease to burn, powder not explode, poison not kill, or water run uphill, without a God?" Poison certainly could not kill where everything was dead, and water would neither run uphill nor down—it would not run at all.

"Would cosmic phenomena come to an end and eternal chaos exist in space?" Not only all phenomena but all matter would cease to be, and with it all space, which is dependent upon it, leaving no room for eternal chaos or anything else but blank nothingness—if you can imagine such a thing.

"If phenomena necessitate a Creator, infinite simultaneous phenomena necessitate an infinite number of Creators!" Let us state the proposition in this way. If a certain class of phenomena necessitates a law of gravitation to account for it, infinite simultaneous phenomena of the same class necessitate an infinite number of laws of gravitation! How does that strike you?

"How does your God make them?" Natural science can answer that question better than I can, my friend. Nature is the Almighty's workshop, and her laws are but his methods of operation.

I have pondered much and long on the nature of the Divinity in whom I believe. I do not realize that the attributes of wisdom, love, and omnipo-

tence necessitate *physical* being, because I find that the activities of my own spirit are in a large measure independent of my physical body, which, being but a feeble one, is often more of a hindrance than a help to its manifestations. I think and reason, love and hate, remember and anticipate, enjoy and suffer, hope and fear—usually in the inverse ratio to my physical activities—whether my body be sick or well, asleep or awake, in fullest perception of and participation in the visible things of the outer world, or when, with the links of conscious apprehension temporarily broken by injury, it has lain senseless and apparently lifeless. I have a deep-seated conviction, an instinctive intuition, that the integrity of my personal existence will be no more impaired by the mere act of laying aside my physical body than is the existence of that body by the putting off at night of the garments I have worn during the day. I shall undoubtedly still inhabit an organized body—existence being scarcely conceivable without it—but it will be a *spiritual* body, formed of spiritual substances, and as such, no longer subject to the material laws of time and space, chance and change, decay and death.

Your arguments to demonstrate the impossibility and absurdity of the Divine Omnipresence remind me of those offered by the sturdy backwoodsman to prove the equal impossibility and absurdity of the, to him, novel and preposterous theory of the rotundity and rotation of the earth. He insisted that if the earth turned upside down every night, as these wiseacres pretended, his porridge pot, hung over the fire every evening, would inevitably be upset in the ashes, while he and his wife would be tumbled out of bed onto the floor or the ceiling, I have forgotten which, for the final catastrophe was lost in the laughter of an audience who having learned to *think scientifically* were not troubled by any such difficulties. So when my good friend has learned to *think spiritually*, he will have no difficulty in reconciling all the apparent inconsistencies his vivid imagination and materialistic reasoning have conjured up. Undoubtedly "in Him we live and move and have our being," but without the "terrible turmoil" you apprehend.

You speak of analyzing my idea. Now, Materialist, I have thee on the hip! Is my idea something or nothing? If nothing, how can it be analyzed? If something, it must be matter according to your logic. If matter, it must possess the properties of matter, one of which is impenetrability. It must occupy space. Now what is its shape and size? Where did you find it to analyze it? Is it in my printed letter? That occupies several columns of THE TRUTH SEEKER, sure enough; but the closest scrutiny shows only parallel lines of black marks interspersed with blank spaces of white paper. Where is the idea? Chemical analysis fails to show the slightest trace of anything but paper and ink or their elements. Is it in the letters and words? If so, how did it get in without displacing something? For printed words require space—ideas, if material, must likewise require space. How can two things occupy the same space at the same time? Moreover, a little different arrangement of the same letters and words will convey quite a different or even an opposite idea, while yet another arrangement gives us—no idea at all! Strange, is it not?

But when all these difficulties are overcome, the mystery is not yet at an end. For I solemnly declare that the idea that you have found in my letter and propose to analyze, is still in my brain intact, and what is more I can prove it. And if your memory is good and you have correctly grasped it, the same idea may be found lodged in your own brain, after your copy of THE TRUTH SEEKER is mislaid or destroyed. And the same may be true of any or all of the other readers of that paper. So we see that ideas may be ubiquitous if the deity is not, and ideas are something—or nothing—which? We know they move the world. Can *nothing* do that? And when we consider the multitude of facts and ideas the human brain can contain at one and the same time without displacing an atom of its gray matter, tightly as it is packed within the skull, are we not reminded of Goldsmith's village schoolmaster and the lines:

And still they gazed, and still the wonder grew
That one small head should carry all he knew.

It is indeed a mystery—one of those things that no Materialistic fellow can find out.

I should be most happy to comply with your request to guide you through the realm of spirits, to the best of my ability, were it not that I am met at the very outset by a difficulty which I can best describe in some such way as this. Suppose you came to me desiring to be initiated into the beauties and delights of music. I, having devoted many years

of my life to the pursuit of that delightful art, would readily undertake the pleasing task. But suppose that while confessing that you had no ear for music, and could not tell one tune from another, you insisted that our investigations into this science should begin with the assumption that no such thing as a musical tone could exist—an assumption that must be disproved to your satisfaction—before you would consent to take the first step. And suppose that you insisted further that the only textbooks that should be used in our musical studies should be treatises on chemistry and astronomy; and because in these you found no mention made of key relationship, major and minor intervals, construction and progression of chords, resolution of discords, cadence or rhythm, should hastily conclude that music was madness, the Tone World an insane delusion, melody a myth, harmony a humbug, and I an impostor attempting to foist upon credulity a pretended science which could not be logically proved to a deaf ear or demonstrated on chemical or astronomical principles! Whose would be the fault if you failed to make very rapid progress toward practical attainments under such conditions? Would not my best efforts and intentions in your behalf be frustrated at the outset by your own unreasonable demands?

And seriously, friend, do you think you are much more reasonable when you insist that your investigations into the nature of spiritual and divine things must begin with the assumption that spirit does not and cannot exist, and that the God idea can be effectually disposed of by a simple, emphatic denial? Or when you further insist that all evidence of such nature and existence must be limited to that material plane where by the very nature of things they cannot be perceived? Is it not rationally clear that if we wish to learn music we must *study music*—not mathematics; that the way to understand spirit is to investigate *spirit*, not matter; and that the best method of comprehending the nature and operations of mind and soul is *not* to ignore psychology and confine our researches to the realm of chemistry or anatomy? For it is evident that musical truths must be musically discerned, optical truths must be optically discerned, mathematical truths mathematically discerned, and moral truths morally discerned. So spiritual truths must be spiritually discerned. *There is no other way.* And *seeing is believing* in each case, whether the vision be that of the body or of the soul.

And now for brief replies to the third and last of your series of questions and I am done, though much that I started out to say must be left unsaid for lack of room. (1) "What are they [spirits] composed of?"—Of spiritual substances much more real, substantial, and alive than matter. (2) "Where was your spirit or mine a hundred years ago?"—Nowhere. (3) "If not in existence before the physical body, how can it survive when the latter exists no more?"—As easily as your body can survive the removal or destruction of its clothing. (4) "If the body is a necessity to originate and continue the spirit during life, is it not a necessity during eternity?"—No more than the egg is a necessity to the full-fledged bird. (5) "Is not the human mind you call spirit simply the function of the living, physical organism, created or generated from the animal body, its heat, electricity, magnetism, etc.?"—No, heat can never be sublimated into affection, electricity transmuted into intelligence, or magnetism be metamorphosed into mind. (6) "Are body and mind not cause and effect?"—Yes, but in the reverse order. As saith the poet:

Of the soul the body form doth take,
For soul is form and doth the body make.

(7) "Is the effect ever known without the cause?"—Never; but the cause, while ever present in the effect, is prior to and independent of it. (8) "What is this surviving spirit?"—The real man or woman with every manly power and womanly grace not only intact but intensified, having lost nothing but the material body which it misses no more than you would miss a pair of worn-out, cast-off boots. (9) "What is inside of this spirit which causes it to resemble man?"—Every human attribute of mind and thought, desire or will. (10) "Is there another spirit body within the body you believe in?"—Something analogous to it—the internal and external mind. (11) "How can it resemble man without physical organism?"—By means of a spiritual organism exactly corresponding to it. (12) "How can it live without blood and circulating organs, breathe without lungs, see without eyes, and think without a brain and nervous system?"—It neither can nor does do anything of the sort, but the spiritual eye is keener than the material, and so with every other organ of the soul. (13) "How can this most delicate organism, while still in the grosser body, survive decapitation, electro-

cution, or a dynamite explosion?"—Because spirit, when disassociated from the body, takes no more cognizance of material phenomena than matter does of spirit. If you doubt this, just analyze the state of your own mind and its relation to outward things during abstract thought or in vivid dreams. (14) "And last, by what law of nature is it exempt from the general order of nature which decrees that all forms which begin, from the tiniest to the grandest sun in the universe, must sooner or later come to an end?"—How do you know that? When was this "general order" issued, and on whose authority? Be assured, friend, that what nature cannot create she is equally powerless to destroy, and naught but antecedent Mind can create mind. If Mind be not discernible in Nature, then she cannot be its creator. All life is the product of antecedent Life; and Life, not Death, presides over the destinies of the universe.

These questions are all perfectly legitimate and fully warranted by your standpoint. I can only regret that lack of space will not permit me to answer them more fully and satisfactorily. I trust, however, that we shall have an opportunity to discuss these interesting topics further. Having been a teacher all my life, it seems the most natural thing in the world for me to ask or answer questions; and it is always a pleasure to me to come in contact with a vigorous mind fairly bristling with interrogation points. So proceed with your questions, brother, the more the better, and with the kind permission of Mr. Macdonald I will endeavor to answer them.

A. AUGUSTA CHAPMAN.

Baltimore, Md., March 20, 1893.

Deacon Snique on Sunday Closing.

"Grand, gloomy, peculiar," and quite unique Among men stands Deacon Adoniram Snique; It may be declared of this precious man, As said Byron of Brinsley Sheridan, That he of his kind is the first and last, Nature breaking the mold when he was cast. You cannot pronounce him handsome, because His style of beauty's too full of flaws. His visage, indeed, makes people shiver; His mouth's like a gash in a piece of liver, Incased in as scraggly gray a beard As was ever permitted to go unshaved; His watery eye has a stalwart squint, And what heart he has is as hard as flint. He knows he's not pretty, but oh, how he Does pride himself on his piety!

The question of closing the great World's Fair On the day devoted to rest and prayer, Robbing toilers of their sole chance of the week, Is rasping the soul of good Deacon Snique— Is rasping it hard; and this is the way He held self-communion the other day:

"Oh, horrible thought, that men should profane The Sabbath for pleasure or for gain! When I think how wicked some persons are Who have wandered away from the fold afar, I rejoice, with eyes, saint-like, rolled toward the sky, That a pious, God-fearing man am I! For a Christian more punctual at church Than I, you the earth will vainly search. All the drips of the sanctuary divine I catch, and the loudest amens are mine. The way I enrich the collection plate None but a Croesus could emulate; My dollars flow—a financial spa— For the heathen of Borrioboola-Gha, For I rave, e'en as Mrs. Jellyby raved, O'er those distant, benighted souls unsaved, Though I give to the famished that wan-faced come To my door many tracts, but never a crumb. Some gracious soaps, for this world unfit, Have hinted that I am a hypocrite— Am an object-lesson of high degree In the devious ways of the Pharisee. Well, the mice undisturbed in my closet play While I go to the marketplace to pray, And never yet from my lips has man Heard the fearful words of the publican: 'O God! have mercy on me a sinner!' But you can bet I'm as sure a winner In the race for heaven as any nag; See these spots on my knees where my breeches bag? To a distant city I may hie, Where a stranger to everyone am I, Where my bent for a frolic there's naught to curb, Where the tiger invites, and the rum's superb, And at the elephant take a peep, And company not the choicest keep; The widow and orphan may find in me A shaky description of trustee; In chicane I may give the devil some points, And buildings rent for the toughest joints; I may sprain veracity, bilk my neighbor, And for none but my grasping self may labor. But for me there is waiting a great reward, For oh, with what ardor I love the Lord!

"Let the gates of the Fair, spite the ribald gang, On Sunday close with a mighty bang! What boots it if thereby trebly thrives The traffic of pestilential dives? If the workman hungers for recreation, Let him bathe in the river of salvation That freely is flowing for me and you And all the well-dressed who can buy a pew. The Sunday-openers, I insist, Are on a par with the Atheist And other irreverent men who look

With sneers on belief in the Pentateuch. We must jealously guard our institutions From secularity's foul pollutions. It is, be it understood, no matter How a man may live if he keeps up a clatter 'Gainst an open Fair on the Sabbath day, Unswayed by what godless people say. The proper shibboleth to be raised Is this: 'Shut the gates, and the Lord be praised!'

L'ENVOI.

Thus, humble as Heep and as Moses meek, With himself communed Deacon Adoniram Snique.

JOHN TALMAN.

The Freethought Federation of America.

[Headquarters, 345 West Randolph street, Chicago, Ill. S. P. Putnam, president; John R. Charlesworth, secretary; George L. Robertson, treasurer.]

I left Ashland, Ore., on Sunday morning, February 19th, feeling good after the result of my lectures in that town, and now commenced my journey into the Golden state. Thick clouds hung around the mountains, which obscured their tops from view, but as the sun neared its zenith the clouds were dispelled, as orthodoxy will be ere long before the sun of science, of nature, and truth. The borders of Oregon are crossed, and in a few hours Mount Shasta, one of the giant hills of this country, looms up in sight. It is covered with snow, which even the rays of a scorching summer sun cannot melt. Here we dine, right at the very foot of the mountains, and to wash down the meal we take a drink of the famous Shasta mineral water. This is obtained from a basin which is fed by two immense geysers, one of which throws up the water to a height of sixty feet. The wind catches it and sends the spray around for quite a distance. The train stops at the springs and the passengers alight, many of whom carry small tin cups with them, and dipping them into the water they drink thereof to their heart's content. It is a magnificent soda water, as beautifully flavored as any to be purchased in a drugstore. The scenery around here is grand and beautiful. We are now in the Sacramento valley and winding through the mountain passes, running for hours side by side with the Sacramento river. I arrive at Gridley about 2 o'clock Monday morning, where I had been announced for three lectures. I soon found out what few Freethinkers there were in this little place, and learned to my regret that the orthodox party had secured possession of the halls and we could obtain a place to speak in for neither love nor money. Nevertheless, as I had been announced to lecture to a Gridley audience I was determined to do so in some way or another, even if I should have to set up a stand in the public streets. This would not have been a very difficult task, for the weather was beautiful and warm. Revival services were being held by an itinerant preacher of the Campbellite church, by the name of B. J. Dillon. He had a young man with him as a singer; they together were doing the Moody and Sankey business upon a small scale. He had been somewhat coarse in his language toward the resident Freethinkers, and had stated his willingness to debate with any or all Freethinkers. So I requested our friends to approach him upon the question of a debate with me. He refused at first, but a few hours afterward he came and asserted his readiness to do so. So it was then arranged that we should debate for four nights, the propositions being somewhat similar to those which I debated with Braden upon, though the result in this case was different, for here I had to succumb to brute force—the overwhelming power of numbers. It was perhaps impolitic upon my part to break in upon his meetings which were in progress at the time, for the people were all under the excitement of religious frenzy and were "full of the spirit," and some of them were full of the *spiriti fermenti*. The audience at least numbered five or six hundred people, and out of that crowd I did not have more than twenty sympathizers—not more than twenty friendly faces in that vast crowd. In order to swamp me they drummed up the country for a radius of sixty miles to bring in the Campbellites and shout me down. Every time I got up to speak the Christian fanatics yelled, hissed, and hooted at me, telling me to "shut up," "sit down," and using other Christianlike ejaculations. My opponent was a pretty shrewd man, for he took pretty good care not to handle the subject-matter that I presented, and fell to exhorting the people instead. He was not quite so scurrilous in debate as the one who has been designated the "striped animal," but he was not so smart or tricky.

Gridley is entirely under church rule and priestly tyranny. Like leeches upon the community they suck the very life's-blood from the town and stop the very pulse-beat of their civilization. Large sums of money are spent upon, and given to, the churches instead of being devoted to town improve-

ments. As a consequence they have neither gas nor electric lights; they have no waterworks, and the roads leading from the town to the neighboring colonies and settlements are in a wretched condition. They are broken with pools of standing water, which, in an Eastern town, or in any town of its size in Oregon, Washington, or other Western states, would have been bridged over. But having seven churches to support, which drains them of every spare dollar they have, these improvements cannot be entered into, because the people could not afford to pay the tax that would have to be levied upon them. If they would only drop the churches for one year and spend the money it costs to keep them in this direction the people of Gridley would soon feel a decided advantage. Our few friends were not very jubilant over the debate, but it would have required a tremendous power by one man to overthrow this load of ignorance, prejudice, and bigotry. I was heavily handicapped from the start, for I had three preachers against me instead of one, and the only chairman we could get was the principal of the school, and he was a red-hot Presbyterian, and he only ruled once in my favor upon an appeal. No doubt he would not have done it then only the point of order raised was too glaring for him to escape it. There are only about four well-known Freethinkers in the town. L. P. Denny, who, together with his wife, entertained me right royally during my stay here in spite of the imprecations heaped upon me by the other women in the town, many of whom declared they "would rather die than cook a meal for me"—a true example of Christian charity—(The local physician declared that such a man as myself "ought to be put in jail and kept there," and I have no doubt there are many that would like to do it—if they could), Mr. and Mrs. Heniker, Mr. Carus and his family, Mr. Baker, and Mr. Niles are about the only friends of freedom to be found in this hot-bed of fanaticism. Mr. Pearney, though not an avowed Freethinker, gave me his sympathy and support on account of the storm of intolerance and opposition that had been raised against me. These, together with Mr. White, who came from the neighboring town of Biggs, were the only ones that gave me any assistance and encouragement in this unequal fight. I am by no means through with Gridley though, for I will visit this town at all hazards upon my next trip through the state and renew the fight for freedom and take up afresh the battle for progress.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

The Cause in the State of Washington.

Bigotry and cupidity have triumphed. The petition of the churches has been granted by our state legislature, and all church property is entirely exempt from taxation.

To me the saddest part of the fight was the apathy of the majority of the Liberals throughout the state.

To the few generous, staunch, and true, who responded by active work, words of encouragement, and financial aid, I take this opportunity to express my gratitude and esteem. Had the majority done one-tenth as much, I should be sending out tidings of grand victory instead of deploring defeat.

No efforts were spared by the Washington Secular Union officers. After exhausting all contributions, I drew on my own scant funds, sent out two thousand petitions and over five thousand printed letters throughout the state, and paid postage on over two hundred and fifty letters that were signed and returned to me to mail to senators and representatives. I sent a copy of the large cartoon by Heston, "Taxed and Untaxed," to every member of the senate and house of representatives at Olympia, with printed matter, "Words of Wisdom," and a letter calling attention to our state constitution and clearly proving that exemption from taxation of church property was in palpable violation alike of its letter and spirit. I paid able and efficient persons to watch and work to defeat any underhand subtle schemes of the Ministerial Alliances and their hirelings at Olympia, made three trips there myself, and when the fight in the house proved vain and the church secured the victory, I at once prepared and served a protest on Governor McGraw, giving reasons, legal and otherwise, and asking him to veto the exemption clause. I worked night and day, but was defeated because so greatly overmatched.

Until Liberals learn to disregard the shibboleth of party and vote only for men of principle as representatives and law-makers, men whose interests are with the people, and not creatures who are eager to sell themselves or their own mothers for pelf, or who can be scared out of doing right by threats of ministers to use church influence against

them at the next election, we can expect only defeat.

Among senators, as well as representatives, the church found pliant, blatant demagogues ready to do any dirty work required in return for promised help and influence.

The just demands of the farmers and wage-workers, the producers and the mechanics, were ignored or treated with derision. It was not a question of right, justice, and the good of the state, but, "What is there in it for me?" "What shall I gain by voting for it?"

The church-members and their friends did not fail to write personal letters and mail them to senators and representatives, promising help or threatening to use every influence against them in the future.

Liberals, with few noble exceptions, were indifferent. They did not realize the importance, the great need, of effort and prompt action. If priest and parson of every denomination had to call in person and collect the amount of their church exemption, although each one demanded but a few cents, how energetic would have been the so dunned to secure repeal of the infamous law permitting such extortion. But because it is not a direct "stand-and-deliver," "your-money-or-your-life" robbery, but the state legislature not alone exempts church property from paying, but virtually pays a collector so as to save the church any disagreeable duty in the matter, Liberals were apathetic, and the church has scored a big victory over right and justice.

This success of the Ministerial Alliances of the state will prompt them to greater aggressions and further attacks upon our rights and liberties. We must arouse, buckle on our armor anew, and zealously, unitedly battle for entire divorce of church and state. "Eternal vigilance is the price of liberty." No great advancement has been gained without encountering some repulses, calling for additional devotion and self-sacrifice.

We are defeated, but not in the least dismayed.

C. B. REYNOLDS,

Sec. Washington Secular Union.

Tacoma, Wash.

Liberal Societies.

Professor Adler was never heard to better advantage than he was on last Sunday, when he lectured on the proposed extradition treaty between the government of this country and that of Russia. He was frequently interrupted by enthusiastic applause. Among other things he said:

"There is a mutual feeling of good will between the people of this country and the people of Russia. The Russian people are like ourselves, a people in the making. They have before them the same task that we have, that of subduing a continent. The growth and development of so large a country as Russia is likely to exert a vast influence on mankind. But whatever may be our feelings toward the people, we must distinguish between the people and its government.

"By the terms of the treaty in question, persons who have attempted the life of the czar are not to be deemed political offenders—that is, they shall be extraditable. To understand this treaty one must understand the government with whom it is made. Of all the states in Christian Europe Russia alone is an absolute monarchy. In reality it has no representative bodies corresponding to our legislature. The council of the empire is allowed to discuss laws, but it can do no more than give advice. The opinion of the minority as well as the opinion of the majority is sent to the emperor; he may reject either one, or he may, as he generally does, reject both. The members of this body are appointed by the emperor; they are usually ex-office-holders and would-be office-holders. What power can they have?

"The government of Russia is a kind of paternalism, carried to an almost absurd extent. The people are little children, and the emperor is their father. They cannot leave the country, they can not read certain books, they cannot found schools or even a bed in a hospital, without the permission of their father, the czar.

"A people cannot be strong unless it is free. The czar wanted his people to be strong. Universities and schools were founded, but what was offered by one hand was snatched up again by the other. The precautions and regulations drove the Russian students to desperation. The powers of an autocrat when united in the hand of an honest fanatic are ten times more hurtful than when in the hands of a less honest man. Russian Nihilism is born of Russian autocracy. To judge it fairly one must be acquainted with the circumstances. At first the Nihilists were a peaceful people, and it was only after they had tried other methods that they met violence with violence.

"It is the accepted maxim of all nations that all political crimes are not extraditable. In Russia, where the czar is the government, the person who attempts to take his life is guilty of a political crime only. But it is inhuman, you say. But shall we see this inhumanity of the poor, desperate boy of the university, and yet forget the infinitely greater inhumanity that goaded him on? Shall we forget the flogging of cultured men and women? We stand by with bleeding hearts and eyes suffused with useless tears, but we cannot help; it is illegitimate to interfere.

"Autocracy and Nihilism are engaged in a life-and-death duel. If the czar can apprehend those who with murderous weapons are fighting a murderous despotism, well and good. But if these escape it is not for us to agree to return them. Russian Nihilists have repeatedly said that they will lay down their arms if the czar will grant a representative government. We are told by the authorities at Washington that before a Russian refugee will be turned over to Russian authorities sufficient evidence to warrant such proceedings must be produced in an American court of law. But the evidence produced need only be enough to justify, in the opinion of the magistrate, commitment, and not conviction. Very little evidence is necessary for commitment, in comparison with the evidence necessary for conviction. But commitment and extradition would be fair if followed by a fair trial. But can a man be said to be tried fairly who is not tried by jury, who is not confronted with the witnesses, who is denied the sacred right of appeal?"

Professor Adler said he had heard people remark that it was too late to protest; but he thought if the American people would only declare themselves the abominable treaty would not be ratified. Next Sunday the professor will lecture on "The Glad Tidings of Easter."

The third meeting of the Young Men's Debating Club was held Saturday evening, March 25th. The discussion was on money. Mr. Gillen read a very interesting essay in which he dwelt at some length on the history of banking. The Grecian bankers (*trapezitai*) and Roman bankers (*argentarii*); the rise of modern banking in Florence; the nature of the business done by the Medici, the Acciajuoli, the Peruzzi, and the Bardi; the establishment of the bank of Venice in 1510; of the bank of Amsterdam, 1609; bank of Hamburg, 1619; bank of England, 1694; bank of Ireland, 1783; bank of Scotland, 1783—all of these subjects were spoken of by the lecturer. Coming down to the present day, Mr. Gillen said he thought that property, not metal, should be the basis of currency. He also spoke of the different objects that early peoples and barbarous nations of the present day have used as a circulating medium. Thus in the sixth book of the Iliad oxen are mentioned as a medium of commerce; in Rome, Latium, Umbria, and most of the states in early Italy, sheep and oxen; in some parts of Norway at the present day corn is used, etc., etc. In the discussion that followed Messrs. Bird, Walker, and Avery made some interesting remarks. At the next meeting Mr. Walker will read an essay on "The Mystery of Life."

Mr. A. K. Owen addressed a large audience in the rooms of the Newark Liberal League last Sunday on the proposed town "Sinaloa," to be built in Mexico. Mr. Owen spoke first on the growth of corporations in this country, and the foolhardiness of individuals who try to combat with companies. "Ninety-nine per cent of you who are fighting the battle of life alone will fail. Why? Because you do not combine. I have noticed that nearly all the extreme poverty of the world is among the unincorporated, and on the other hand all the luxury is among the incorporated." Sinaloa, the lecturer said, would when finished be the ideal city. It would be owned by a corporation but every citizen would be a stockholder in that corporation. The products of the labor of the city's citizens would be bought by the corporation at a price agreed upon before the work was begun, and sold again to the citizens at the lowest possible figure. Quite a large number of those present thought that the plan would prove unsuccessful because of its non-practicability; the majority, however, received the plan *avec effusion*. Mr. Bird said he thought the simple fact that no churches would be built in the town ought to guarantee the success of the project. Next Sunday T. B. Wakeman will lecture.

"The True Genesis of Christianity" was the subject of T. B. Wakeman's lecture at the Manhattan Liberal League last Friday evening. The lecture was an exposition of Mr. Wakeman's article

in the last number of THE TRUTH SEEKER. The critics were Mr. Wilson Macdonald, Mrs. Dunlevy, and Dr. Clark Bell.

Mr. Henry Rowley lectured before the Brooklyn Philosophical Society last Sunday on "Freethought and Its Relation to Society." A synopsis of Mr. Rowley's lecture was published in our issue of March 18th.

Hell-Fire and Damnation.

The following item recently appeared in the press dispatches of the San Francisco Chronicle:

Mrs. William Wilbur, of Rowan, Ia., has been judged insane and sent to the insane asylum. The immediate cause of her mania was a graphic pulpit picture of hell-fire, drawn in a sermon by her pastor. The preacher's description of the torments of the damned made such a vivid impression upon Mrs. Wilbur's mind, that her reason was overthrown, and it is feared that she is hopelessly insane.

So the "good work" goes on, and the "glad tidings of great joy" are promulgated to dethrone reason and destroy domestic happiness. One more victim of the most damnable religion that priestcraft ever invented to curse the human race! Another sensitiv mind ruined by baseless tales of fear and falsehood, invented to avoid manual labor and gain control of the credulous masses. And yet this sacred superstition is taught and perpetuated in every civilized community, as a moral necessity and an indispensable adjunct to civilization itself, and we are frequently informed, as the readers of the leading daily journal of this city were to day, how dark and gloomy would be this world and how hopeless this life, were it not for the blessed religion of Jesus Christ. The "blessed religion" of this ancient myth, if properly termed would be cursed religion; for it is the only one that ever invented or conceived of eternal torture and endless damnation. The human mind never before or since conjured up such an outrageous and improbable system of religion as that of Christianity, and its whole influence, wherever felt, for nearly nineteen hundred years has been detrimental to human happiness, peace, prosperity, and progress. It has never failed to detract from the joys of life; and has, like an incubus, depressed the minds of untold millions, while in others it has incited strife and hatred that nothing could appease. There is nothing "blessed" about such a contemptible fraud and imposition, about such a horrid, unreasonable, and repulsive religion. It is an abomination pure and simple, and deserves nothing but the contempt and execration of all mankind. If there is anything that would bestow incalculable benefit upon the world, it is the destruction and total annihilation of this hell-fire and damnation doctrine known as Christianity; and if such persistent and perpetual efforts were not everywhere made to force it into the minds of babes and children, it would not be long dying; for developed reason and mature judgment reject it as ancient mythology is rejected. Christianity cannot survive long when it is not taught to children, and the Catholic and Protestant church both know it; so they work to enslave the young and manufacture mental slaves, who, being told the exercise of reason is a Christian crime, seldom dare to think their way out of bondage.

It is said by some that the hell-fire doctrine is not much taught in these days, and "the love of Jesus" is the harp with a single string on which the preachers play; but with few exceptions this is not true, and hell-fire is just as much a stock in trade as it ever was. Language has been modified, however (barring the back towns), so it does not grate so harshly on the nerves; but when told to "flee from the wrath to come" and "be saved through the Lord Jesus Christ," it means to dodge the same old hell that Calvin and Jonathan Edwards shook the people over. Without this hell there is nothing to be saved from, and Jesus ceases to be a savior; so while Christianity exists the whole stock in trade must remain intact, or the system will inevitably perish by passing into Universalism, thence through Unitarianism to complete Infidelity. Christian salvation can have but one meaning—salvation from hell-fire and damnation—and when the clergy become sufficiently humanized to reject hell-fire they really have no further business with the religion of Jesus. The preacher who dethroned Mrs. Wilbur's reason and wrecked the domestic happiness of that family was a true Christian; and those who want the Simon-pure article must listen to just such hell-ranters as he; for hell is a fact if Christianity is true, so nothing can be more important than to make it generally known; therefore, gentlemen with the black coats, give the people hell until the insane asylums are full, or reason is so shocked by such horrid teachings that it rises in open rebellion, and common sense so spreads

that your salary no longer materializes, which would produce one certain result—no more preaching. Speed that happy day, and let the human mind be freed from priestcraft. C. SEVERANCE.
Los Angeles, Cal., March 5, 1893.

Don't Be a Hypocrit.

Let us all strive to be what we seem to be, and seem to be what we are; but always for truth, justice, and right, that the world may be a better place to live in, and life worth living.

There is so much of false pretense,
So hollow, so deceiving,
We need a life's experience.
To learn the art of living
Among the various faiths and creeds
That seek our acceptance,
His creed is best whose daily deeds
Merit our approbation.

Priestcraft from time immemorial has sought to control the thoughts and actions of mankind, assuming to do so for the benefit of humanity in this life and the life to come. But as a class the clergy are not, and never have been, more exempt from the faults and foibles common to humanity than men of other professions.

By assuming that they derive information and authority from a supernatural and higher power than those in other professions, they have obtained a stronger hold on the credulity of the people, and are enabled to mold them to their wish and will, for their own personal aggrandizement, that they may live and fatten on the labor of those who in the various occupations of productive industry "have to earn before they eat," thus filching from honest toil a subsistence that they are not entitled to, because they assume to teach mysterious unknown and unknowable things that neither they nor others can learn.

Webster says a hypocrite is one who feigns to be other and better than he really is; one who assumes an appearance of piety and virtue, etc. The word hypocrite is synonymous with dissembler, deceiver, pretender, and cheat.

In the remote past, on account of the ignorance of the people generally, and at present, the credulous and uneducated are held in subjection by the priesthood, not only on matters pertaining to religion, but on all things pertaining to beliefs, political, social; and acts in the business of every-day life. But at present, in our nation especially, the growing intelligence of the masses gives them the stamina and independence that enable them in a measure to unbind the chains and throw off the yoke with which the clergy have so long held them in bondage.

Now the current of educated popular opinion is so strong that the clergy are unable to stem the tide in many things, and are trying to trim their sails to the popular breeze. Old and well-established doctrines and dogmas are in peril, and how to revise the Bible and the oldtime creeds is a problem that is hard to solve. In proof of this, witness the present trials of Rev. Briggs and Smith for heresy. The old Calvinistic doctrine of election, predestination, foreordination, and damnation, so sound and popular from fifty to one hundred years ago, has lost its prestige, the current of popular opinion is opposed to it, and what to do is a problem that even the wiles of priestcraft can not solve. The old Calvinistic doctrine is in the Bible, sound and solid, and will not down, for it is the chief corner-stone of the Book.

All the hypocrisy, dissembling, and cunning wiles so familiar to the clergy will not blot it out, and it looks as though the infallible Bible inspiration of that book is doomed.

No important matter in modern times illustrates the hypocrisy and deceit so prevalent better than the course pursued to secure the closing of the World's Fair on Sunday. This emanates from and is engineered mostly by Christians, who claim to be more truthful, moral, and just than others, and assume to be teachers in that line that hand out and pass around models and patterns which all good people should follow in order that our nation may be exalted above others and our people set an example of wisdom and goodness.

This practice of deceit and untruthfulness is the legitimate result of the teachings of St. Paul, the most learned and eloquent of Bible writers, who said: "If the truth has more abounded through my lie, then why am I adjudged a sinner?" and also, "Being crafty, I caught you with guile."

As a legitimate result of such teachings we need not wonder at the course pursued to induce Congress to close the Fair on Sunday. It is said on good authority that those Christian organizations have sent petitions to Congress from several states containing more names than the whole number of inhabitants in those states according to the census

of 1890. And this is only one of many dishonorable ways resorted to by those self-righteous people.

The prevailing tendency of this inconsistent, unmanly, and wrong manner of controlling important public events is plainly illustrated in passing the act, at the last session of Congress, appropriating \$2,500,000 for the World's Fair, with the proviso that it be closed on Sunday. When the bill was returned from the Senate to the House containing the amendment and proviso and the vote taken on its passage, more than one-third of the whole number of members composing that body were either paired or absent, thus practically dodging the question. It is seldom that we find a more plain and practical illustration of the fear of Mrs. Grundy. An important election was then pending and many members feared to put themselves on record, as they hoped to be again elected and they did not dare to commit themselves by voting.

All just and Liberal-minded people should favor free speech, free press, and free Sunday, as a holiday on which all may be free to go to church or seek rest and recreation in any lawful, moral way they choose.

This may be the last I shall send you. A desire that it may be so will sometimes come to me. I have been an invalid shut in nearly twenty-two years. Sight is failing—one eye is gone, the other dim—but I cannot help thinking, and here you have a few thoughts, with a hope that they may be a little help in freeing the world from the bondage of priestcraft.

CONVERSE CLOSE.

Grattan, Mich.

Shall We Become the Guardians of the Czar?

The following resolutions were unanimously adopted at a large meeting of the Manhattan Liberal Club, of New York city, at its weekly meeting, at No. 220 East 15th street, on Friday evening, March 3, 1893, and a committee was appointed to further the object stated in them:

Resolved, That we learn with great surprise that a treaty has been negotiated and ratified between the officials of the United States and the czar of Russia, without the knowledge or consent of our people, containing a provision for the extradition of persons charged with attempts against the life of the czar or members of the imperial family; and that such treaty is now awaiting signature and delivery by our president.

Resolved, That we most earnestly protest against this treaty, or any treaty, containing any clause for the extradition of any person for any such, or for any offense which may be in any way of a political character. That the offenses referred to are in Russia inevitably political offenses, inasmuch as the czar and the imperial family exist there only as political rulers and despots, and are not citizens or individuals in any usual or proper sense of the words. That we, therefore, declare the *mutuality* of this clause of that treaty which associates our president with the czar as needing similar extradition protection, as an insult to the free people of America, and their freely elected executive, who is not, in fact or theory, a despot or a tyrant, but the highest servant of the people, thoroughly responsible to them during and at the close of his short term of office.

Resolved, That we have no confidence in the justice, reliability, or good faith of charges of this or of any nature made by the police or spies of the Russian czar, and we earnestly protest against any person being dragged from American soil upon any charges or pretenses whatsoever from that source until a full trial or examination has been had before a competent American tribunal and jury.

Resolved, That we feel personally humiliated by this treaty, for it makes every American citizen the guardian of the safety of the despots of Europe against the righteous indignation of the people longing and struggling for freedom. We insist, therefore, that our president shall withhold his signature from this or any treaty that could in any way be used for the repression, or give, or be used to give, that belief to peoples aspiring for liberty in any part of the world.

In various parts of the globe peoples are continually being discovered who have no Christianity, or often no religion at all, and who at the same time possess morality in a degree far above Christian nations. Such a people are the Eskimo, as described by a member of the late Greenland expeditions: "All the time aboard the ship they were smiling and laughing. These people have never had any Christian teachings, and almost the only white men they ever see are the whalers. Yet they are scrupulously and perfectly honest. In trucking or trading with them members of the expedition passed around among them needles, knives, and many articles as precious to them as diamonds to an American. Everything was returned."

Lectures and Meetings.

S. P. PUTNAM's lecture appointments:

Montreal,	April 2, 9	Harwich, Mass.,	April 13
Osterville, Mass.,	" 11	Worcester, "	" 16
Cotuit,	" 12	Cincinnati, Ill.,	" 23

JOHN R. CHARLESWORTH's lecture appointments are:

Trinidad, Col.	Mar. 30, 31	Denver, Col.	April 8, 9
" "	April 1, 2	Boulder, "	" 10-12
Canon City, "	" 5, 6	Ellsworth, Kan.	" 18-20

Letters of Friends.

Encouraging Peck to Persecute God.

ELMIRA, N. Y., March 7, 1893.

MR. EDITOR: I have waited for last week's TRUTH SEEKER somewhat impatiently since you previously announced John Peck's "What I Know About God." The paper reached here last Sunday, and I must confess "What I Know About God" is a "corker." I have just written Mr. Peck my praises. Yours always,
L. DE WITT GRISWOLD.

A Recruit Drummed Up.

ST. THOMAS, ONT., March 13, 1893.

MR. EDITOR: You will find inclosed \$3 for my subscription for THE TRUTH SEEKER for 1893, and one subscriber on trial for three months, with every prospect to be continued. I am trying to do the best I can to circulate your paper, but it is uphill work. However, I will keep on trying with hopes of success.

We take great delight in THE TRUTH SEEKER and admire the writings of Ingersoll and Peck and especially Heston's pictures.

Wishing you success in your good work, I remain,
Yours truly,
MALCOLM MCGREGOR.

Praise for Heston and Ingersoll.

GRANT CITY, MO., March 12, 1893.

MR. EDITOR: Within find draft for \$6, which please credit on my subscription and oblige one who has passed the three-score line, but whose heart loves the many truths advanced by the many good writers of THE TRUTH SEEKER. I derive more satisfaction from reading your valuable paper than any other paper I take. I enjoy the picture scenes of Heston's and think he portrays more forcibly than anyone could describe. Every picture drawn seems to me a good lesson for thoughtful persons to weigh—and if they do so without prejudice, they will certainly admit the truths he so comically sets forth. I am also a great admirer of Colonel Ingersoll and love his style. A noble man who stands aloft and dares to do right though the world seems set against him. Long may he live to edify and teach erring humanity.
B. PRUGH.

P.S.—Open the World's Fair on Sunday.
B. P.

A Christian Scapegrace.

EL MONTE, CAL., March 11, 1893.

MR. EDITOR: Mr. Charlesworth, the boy infidel, has shaken old orthodoxy until its most ardent supporters are sinking into the background, and when they return will take better ground for their assertions.

I have to announce the death of Mr. A. C. Yeary, a pioneer both in California and in Liberalism. Of the latter he was an ardent supporter. He fearlessly met his death, knowing the world was better for his life having been spent usefully instead of worshipping vanishing superstition.

Mr. Charlesworth met a champion of the Bible, who after the lecture attempted to defend the holy word of God. The man is a representative Christian, who beats his wife and children (he wore a beautiful pair of black eyes he had received as a prize for beating one of his daughters unmercifully the day before Brother Charlesworth's arrival), and speaks every time occasion offers in the church, and is known by all to cheat everyone when he can. After his making some assertions, Mr. Charlesworth offered him \$50 to bring proof, which he could not, and the audience cheered him off the platform. He exposed his mental caliber as a parting shot: "I am not ashamed to read any part of the Bible to my family." The Liberals join in Hurrah for the boy infidel!

WILL H. BAKER.

That "God" and "Gods" Contradiction.

BARRE, MASS., Feb. 18, 1893.

MR. EDITOR: Thanks to D. P. Barry for coming to my rescue in THE TRUTH SEEKER of February 18th. But I was "greatly amused" by his mistake at the outset, for Ella E. Gibson is no "little heroin," but a woman five feet nine inches in height, in the seventy-second year of her age, forty of these years having been spent in an anti-biblical discussion on the platform and with her pen.

I did not attempt to reply to Mr. Thorne (see THE TRUTH SEEKER, Sept. 17, 1892, and Jan. 21, 1893) to display my learning, but to show that the Hebrew plural noun, Elohim, was translated into the English singular noun God, instead of Gods, and that the plural English pronouns, *us* and *our*, were used instead of the singular, which caused the confusion of which Mr. Thorne complained; and further to show that the whole Bible was not translated any more correctly.

I know I did it in a very bungling way, for I am a distressed invalid, but did I not make out my case when I said "If the first verse of the Bible was translated correctly, it would read 'In the beginning the Gods created the heaven and the earth;' and 'this one God talking to himself, should have said 'I will make man in my image,' etc., etc.?"

Anyway, it called out Mr. Barry's elaborate explanation (and we are promised more), so some good was done, after all, by the poor, sick
OLD WOMAN.

Join the Secular Church of Humanity, Liberty, Education, and Prosperity.

PORTLAND, ORE., March 14, E.M. 293.

MR. EDITOR: We have the pleasure of having lectures delivered here by Mrs. Katie Kehm Smith at the Secular church, northwest corner of Second and Salmon streets (upstairs); the first lecture delivered on Thomas Paine's birthday, 29th day of January, this year; every Sunday since, and will be every Sunday, commencing at 7:45 P.M., to come this spring and next summer, I hope. It stirs the people up here. Christians come sometimes to this church, but they are surprised by hearing a genuine good Liberal speech from a lady which no preacher can answer by argument. One fanatic once tried to defend Christianity, but he made a fool of himself, because he showed by his quotations out of the Bible different from Mrs. Smith's that there are contradictions in the holy book. I was astonished. I hope the big army of unbelievers will not attend the orthodox churches any more, but join the Secular church of humanity, Liberty, education, prosperity for all. If every person has a chance to make a good, honest, comfortable living, then we shall have a good time; then the people can enjoy life. We want a reform, and I think this America is the best place to start a rich country. A united brotherhood. No more war. No more preachers with their Gods and superstition to rule the people. We must not rest till the people on the whole earth are one united brotherhood.

I will try my best to get subscribers. I will try my best and do all I can for you. Please send THE TRUTH SEEKER to the person whose address I append. I think he will subscribe soon when he has money. If you have some TRUTH SEEKERS to spare, please send some more, if old ones.

W. WEDEKEN.

"Ta-ra-ra-boom-ter-ay" Better Than "Hail the Power of Jesus's Name."

OSWEGO, ORE., Feb. 22, 1893.

MR. EDITOR: The Methodist church of this town has just closed a series of revival meetings, and fortunately no one was regenerated. The sky-pilot who conducted the would-be revival was one of the old "orthodox hell-fire, believe-or-be-damned" species. I would like to give an account of it in detail, but space forbids.

In the first place, he told his audience, which consisted chiefly of the members of the church, to pray for the sinners that were away from Christ. Three times every night for nine nights he told the Lord with a loud voice what to do. But the Lord heeded not. Surely his ears are defective, or too far away, or he thought he knew without being told what to do.

Among the amusing remarks were these: "There is good and bad literature. There's the 'Pilgrim's Progress,' which fills the soul and body with life; and there's Tom Paine's 'Age of Reason,' which poisons the soul, and yet, strange to say, it is being circulated all over the world, and surely this should not be the case." But the following is a corker: "There is no true music unless there's Jesus in it. All other is mere bosh and

foolishness." These are the identical phrases he used. I was surprised when I saw the first copy of the "Age of Reason," it was so small. I read it through in two evenings. I wondered how the little work could have caused so much controversy. Yet it is the case. Is it poison? Yes, to orthodoxy, miracles, witchcraft, revelations, and inspirations. To the creeds of Calvin it is as leprosy. But to reason, justice, and mental liberty it is the great physician.

I have no doubt but that he spoke his honest conviction when he uttered the above about music.

A mind filled with the thoughts of a literal hell, and the weeping and gnashing of teeth, could not be expected to grasp anything more, aspiring than the orthodox "Old Hundred." I would rather hear one inch of "Ta-ra-ra-boom-ter-ay" than four miles of "All hail the power of Jesus's name."

Freethinkers are not very plentiful here, the majority being of the indifferent type, and caring more for the dollar than they do for the cause of education.

The cartoon representing the theological extension was excellent.

You may look for some new subscribers from me in the near future. "Let the light shine."
E. L. DAVIDSON.

A Typical Time-Serving Politician Dissected.

NEW CAMBRIA, KAN., Feb. 20, 293.

MR. EDITOR: I find that the Hon. John Davis has set up many false premises and made many unjust claims for the position he has taken in regard to the World's Fair, as shown in his article in the issue of THE TRUTH SEEKER of February 11th as sent in by me. It is so dense and compact I cannot imagine how he could get so many illogical and untenable statements into so small a space—unless on the ground that he is an ex-editor—as he has done. And so it requires considerable reviewing, study, and space to answer all he has said. Mr. Davis says, "I claim that the rights of labor and the laboring people must be considered and granted." Now, the question arises, How much has Mr. Davis done to get "the right of labor" "considered and granted?" Notwithstanding that he emphatically says their rights "must be considered and granted," simply nothing at all. He voted for the closing of the World's Fair willfully and unconditionally. Does not such a course smack of hypocrisy and dishonesty; and that, too, viewed from his own premises; when he never lifted as much as his little finger in opposition to it, as the records will show? What was to hinder him from offering an amendment to the bill embodying his views, and if his amendment was not accepted would it not have been his duty to oppose the original bill, when he says "the rights of labor" "must be considered and granted?" He talks very determinedly, but acts right to the reverse. O consistency, thou art a jewel!

Mr. Davis is no doubt one of the number that would be in favor of repealing the Sherman act in regard to the purchasing of silver if they would substitute the free and unlimited coinage of silver on a certain basis to gold, but would he vote for repeal without some such provision? Nay, not much. Then we find him more determined in the latter case than the former, while he could not have said anything near as pointed in the last case as in the first, and so we are forced to conclude that he has nothing to offer the laborer, and that large and "so intelligent" class, but flattery, taffy, and hypocrisy. By their acts ye shall know them.

Mr. Davis, after giving us his plan, closes by saying, "In my opinion, this is the more Liberal and the better policy," while I say, "Honesty is the best policy," which of course includes impartiality and justice, which coincide with the Constitution; but you will find legislators will be partial to the strongest organization, the Constitution to the contrary notwithstanding, as long as it means popularity and more votes. And if Liberals would act on the principle that the name implies, viz., persons without prejudice, why, you could make honest men out of our legislators. And you have the weapon right at hand—the Freethought Federation of America, an organization that asks nothing

of you only what is fair. It does not ask of you to leave your party, but it asks of you to sit down on a man in your party, or out, that infringes on your rights or the Constitution. And you have plenty of precedents to be guarded on this point. "We should take alarm at the least encroachments upon our liberties." "Eternal vigilance is the price of liberty."

Such arguments as Mr. Davis has used may deceive the unthinking, but they can not be made in good faith by intelligent men. Now, Liberals, you have it in your power to make these men honest by swinging from one party to another and defeating the man that does you an act of injustice by the least encroachment upon your liberties. If you cannot do this you had better go over to the orthodox party where you belong. Of course it is best to make a firm resolve while no campaign is on, if you are going to act on the former plan or on the principles of the American Federation, because the party whip will be brought into requisition and it will take more than an average man to withstand its pressure—which is nothing more than appealing to the lowest and basest passions, such as hatred, prejudice, and animosity. Now, if we will, we can hold the balance of power in almost all legislative districts, either state or national. If you cannot do this, how much less orthodox are you than the Christian on things that are your hobbies? But if you can, it will give us an immense advantage on account of our Liberal and pliable tendency, and our being an unknown quantity gives us another immense advantage. JOHN W. ABBOTT.

Thinks Woman an Excelling Sex; and Thinks the World Growing Better.

ANTRIM, N. H., March 5, 1893.

MR. EDITOR: I have been reading Brother Paine's writings, and while reading of course I took into consideration many things that in my opinion should be seriously considered by everyone, and weighed in the scales of reason and common sense. Now, why does Mr. Paine speak of God as "he?" I will tell you what I think is the reason. It is because they all want to make out that man is a great thing in the creation, and of course God must be of a male nature in order to perform such a great work as making a world. But if man would only let woman have as good a chance as he enjoys himself she would far excel him every time.

Now, as to the creation, if there ever was a first beginning it was on the Darwinian theory—as far as I can learn from hearsay about his works, as I myself have not ever read any of them. But as far as my experience and observation go, I have come to the conclusion that when this world was first started the people were, like the brute, mighty slim things, but have been improving ever since. The products in the arts of every imaginable kind on this earth to-day are no more like the things of past ages than chalk is like cheese. And now if you will only take the whole matter into consideration, you will see at once that while mankind have been improving on things that they have to use something has been improving on man, for better or worse, as the case may be, for mankind are more cunning to-day by far than they were four thousand years ago. For you will readily see, if you but stop to think, that every age produces its big men and women; Voltaire and Paine, with a thousand of others equally as smart, were produced years ago, and as time rolls on the same process is producing the same kind over and over again, only making an improvement at every generation. I consider Brother Ingersoll one of our smartest men at the present time; I also consider and think that at some future time there will be men and women produced that will be smart enough to place before their fellow-beings such truth that all of such a class as there is on the globe at the present time calling themselves divines will be then considered as they should be, the scum of the earth, and not worthy of the notice of anyone in regard to their teachings.

And now in conclusion I will say that I have thought for many years that, while the old fools, as you might call them, are fast passing from this world and more schoolhouses are being built and the

rising generation are becoming more wise and thoughtful, yet in all this you must take into consideration that this same old devil, the Church, is raising his head at the same time. For friends in his house he has hypocrites of the worst kind, and their actions show them to be the children of what they themselves call the devil.

And last, if you would win woman over to the truth, just lay the facts before her eyes and when she is given a chance with men give her the praise that rightfully belongs to her and then she will appreciate it, and all of the slick devils on the earth cannot get her into their coils and destroy her life and happiness.

Yours truly, H. B. RALEIGH.

Rejected Communication.

NEW ORLEANS, LA., Feb. 25, 1893.

MR. EDITOR: A few days ago I sent the following communication to the daily *Picayune*, this city:

PNEUMATIC TUBE MAIL TRANSIT.

NEW ORLEANS, LA., Jan. 20, 1893.

Editor "*Vox Populi*," *Daily Picayune*: In your edition of Sunday, the 19th inst., is given an account of the successful trial with the pneumatic tube at the Philadelphia post-office some time last week. The first package, it states, sent by Postmaster-General Wanamaker, was a Bible, wrapped up in an American flag, and a message which read: "First use of the first pneumatic postal-tube in the United States is to send through it a copy of the holy scripture, the greatest message ever given to the world."

I am at loss to understand Mr. Wanamaker. I cannot understand, even, why the Bible is allowed to pass through the United States mails at all, as there is a law prohibiting the mailing of any immoral and indecent literature—and who is better aware of that than Wanamaker, Comstock, etc.? I am satisfied that any fair-minded and liberal person, who reads the Bible without prejudice, will agree with me not only that it contains more indecent, immoral, and inhumane literature than probably any other book ever written, but that it is a most blasphemous book and a downright insult to a wise and just God—if there be one at all. The Bible, no doubt, contains some good reading-matter, but what is that in comparison to the bulky columns which are unfit to be read and unworthy of publication, the teaching of which is demoralizing to our rising generation? And until it has been purged of all its immoral and indecent contents it should not be allowed to pass through the mails, but should be dealt with according to law as all other literature of a similar character.

Furthermore, does not Postmaster-General Wanamaker's action make him appear as favoring a union of state and church? Should it ever come that far, then good-bye Free Republic. The "Land of the Free" would be a thing of the past. The faithful and over-pious will then not be satisfied with such outrageous persecutions as are of late being practiced again in Tennessee, where, owing to a difference of belief, some Christians are persecuting others, causing them to be sentenced to work in chains as common criminals on the public highways, but they will soon revive the practice of religious persecution of the Dark Ages, when thumbscrew, rack, and stake were the methods and tools of reform and persuasion. Therefore, ye servants of the people—

Be not led into temptation,
But save us from such combination.

ERWIN AUFFURTH.

Same correspondence being rejected, I sent the following reply:

NEW ORLEANS, LA., Feb. 23, 1893.

Editor "*Vox Populi*," *Daily Picayune*, Dear Sir: I beg leave to acknowledge receipt of my communication, without giving any cause of rejecting same. As I was of the opinion that the columns of *Vox Populi* were open to everyone's views, the correspondents being responsible for their own opinion, thus freeing the editor from all blame, I entertained hopes of your being kind and liberal enough to grant me the same privilege, but regret having been mistaken. As already stated, my correspondence was returned without giving the cause of its rejection; but the old saying is, "No answer is also an answer," in consequence of which I conclude your answer to be, that you admit the truth of my statement, but that even though you may yourself have outgrown more or less the doctrines of these superstitious creeds, you do not wish to publish anything so contrary to the views of the great majority of your patrons. But it is a consolation to know, that among those who have passed from theology to reason and from blood-stained Christianity to humanity, we find some of the most intelligent and enlightened

journalists and editors, whose columns are open to everyone's views and opinions, be he Jew, Christian, Infidel, or what not, for the purpose of discussing, investigating, searching for truth, etc., in order to enlighten and better the conditions of mankind. And to one of these journals I shall send my correspondence, rejected by you, and mail you a copy when published.

Very respectfully yours for mental freedom and the emancipation of the human mind from the thralldom of superstition,
ERWIN AUFFURTH.

Description of Savannah; and Some Sentiments on Providence, and on Holy Days vs. Holidays.

SAVANNAH, GA., March 5, 1893.

MR. EDITOR: I want to tell you what sort of a town Savannah is. Last Wednesday and Thursday nights Mr. Putnam was with us. He gave us two good lectures—Wednesday night, "The Bible and Modern Thought," and on Thursday night "The American Republic—Its Perils and Its Principles." Those who heard him—or a great portion of them—were delighted. He told them a great number of truths which they did not know, and confirmed a great deal in their minds which they were constrained to believe from observation and hearsay. Still the enthusiasm was not forthcoming, nor fifth coming; in fact, it did not seem to hit any number with any sort of a driving lick. The wedge, you might say, is only started. But I believe that by constant hammering the petrified idea that "all is well" can be cracked sufficiently to enter the wedge of thought, and when that is accomplished you can safely rely on old Savannah for a good and substantial following. For it is a fact that Savannah never does things by halves, to be candid and honest with you. This city, of all the cities that I have visited and of which I am fully acquainted, stands at the head of the list as "non-sensational." Why, even Sam Jones, Sam Small, the Rev. Dr. Pearson, and the great Munhall, all signally failed to frighten and intimidate, enthuse or exasperate this staid and sturdy old City by the Sea. They came, they saw, but they failed to conquer. They preached and they prayed, as long as they staid, and when they were paid—they departed, "and they never came back," with Bible or tract, to give us a whack, since they started. So you see it is not to be wondered at that Mr. Putnam was not more enthusiastically received. But we hold to the old axiom that "a poor beginning makes a good ending," and adding to this the fact that the people of Savannah are just a little bit more humane and generous than the same number of people in any other spot on the globe, we feel satisfied, even encouraged, to work quietly on; go to church, when it is best, and let the good Christian people see and know that we are not vile, dangerous, nor even aggressive in our deportment, however much in our zeal. And I must say that I often see things to condemn in the would-be Liberal ranks. So many seem to lose sight of the fact that they were once Christian believers, and it is much harder for one to disbelieve than to accept the Christian faith, since we have all been taught these simple ideas, even from the cradle. I cannot forget how hard it was for me to disbelieve in the real necessity and existence of a God. I was many years arriving at present conclusions. And even now, if the Christians were content with their creed, "only to believe and be saved," I tell you candidly I would never pen these lines of attack on their "happy religion." But when I see, as I most certainly do, the cunning and combined efforts of their most aggressive skill aimed at, not my own, but the liberty of posterity, I cannot and will not keep silent.

They tell us that God is love; that the religion of Christ is all that is needed to civilize and enlighten the world. Then it is that I ask, "Why do you invoke the moral law to aid you in chaining the mind and muscle of a fellow-being?" The moral law is fully able to stand alone, but it has never been allowed to walk out by itself. That is just what I want to see. I want the constitutional moral law to untie from the apron-string of religion, and go out and weed its own patch.

This weeding-patch sentence reminds me of "slavery days." An old darkey on the place was hoeing his potatoes (sweet potatoes) on Sunday. When asked why he was working on "the Lord's day," he replied, "Got no udder time to work him, boss." "Oh, well," was the rejoinder, "you could find some other time to work your potatoes. Trust in providence for a time." At this the old man straightened up, and looking his Christian friend square in the eye, replied, "Why, boss, you tell me 'bout trus' in providens! Providens is de laziest nigger on de place—he won't work he own patch." And that is just what is the case with the Christians of to-day. They preach providence, and then pray for the good moral law to take his place. "We cannot enforce our Sabbath without your moral aid. We have neither brain- nor muscle-food in our churches to offer the enlightened of to-day. We can offer them only spiritual blessings." Well, when the Christians themselves deny the spiritual existence anywhere outside the Bible, the man of modern mind begins to think for himself, and finally comes to the belief that happiness is the only good. And he seeks happiness in all the walks of life. He finds happiness most in making others happy. He turns the holy day into a holiday; he takes his friends, his wife and children, and they go out for a change of scenery, to listen to the birds, to gather the sweet flowers, and to view nature in all its wonderful beauties. There is no superstition in the woods. There is no day half so good as a happy day. Truth lurks in every blossom. Happiness walks hand in hand with knowledge, and he is blind indeed who will not try in some feeble way to raise the clod of sordid superstition from the brain of his fellow-mortal.

SAVANNAH.

A Waggish Tale.

CHRYSTOVAL, ARIZ., Feb. 22, 1893.

MR. EDITOR: Inclosed find \$5 to pay my subscription for one year. Use the balance for the cause of truth in any way you think best.

Your cartoons are worth more than the subscription, to say nothing of the valuable reading matter.

I inclose you an amusing account of the alleged conversion to Catholicism of that fearless denouncer of "the pope and the pope's Irish," Frank Pixley, editor of the *Argonaut*. It is worth reading if you have time, as the miracle leading up to the conversion is of the usual stereotyped sort.

O. F. THORNTON.

SATURDAY NIGHT.

"Oh, to Tophet with the pope!"

This exclamation was made by one of a group of men standing and talking on the corner of California and Montgomery streets yesterday afternoon.

A portly gentleman with gray side-whiskers, an aquiline nose, and a piercing eye who was passing, stopped instantly and said sternly:

"How dare you, sir, speak thus of his holiness the supreme pontiff? Are you not afraid that the heavens will open and consuming fire descend upon you for such blasphemy? It is infamous that such language should be used upon the streets of a civilized, a Christian city!"

The speaker was Frank M. Pixley, editor of the *Argonaut*.

"You are astonished, gentlemen," said Mr. James McCue, ex-candidate for Congress, who was by the shocked journalist's side, "to hear my friend Pixley lift his voice in behalf of the pope. He's been converted, and henceforward is a child of light. Already a bill is on the way to Sacramento authorizing him to change his name to Phelim O'Pixley."

"'Tis a marvelous change!" cried the rebuked one.

"Marvelous? Miraculous," replied Mr. McCue, "and I'm happy to say that I was the humble instrument in the hands of providence by which the great change was wrought. Let's go into Collins's and have a drink, and I'll tell the whole wondrous story. You'll stand the drinks for the glory of God, won't you, Phelim?"

Mr. Pixley nodded, and with his pious elbow on the bar, Mr. McCue gave the following narrative:

"Pix and I have adjoining ranches up at Corte Madera. The railroad track divides 'em. His is on the hill and mine's on the flat below. You know how we grangers were suffering for the want of rain a few weeks ago. Well, Archbishop Riordan, who's a friend of industry and wants to see the state developed, issued orders to the clergy of his diocese to remind provi-

dence of its duty and pray for rain. The prayers were said, but somehow the rain didn't come. I've been in politics long enough to know that if you want influence you can't get it for nothing; so a week ago Tuesday I harnessed up my old roan mare, hitched her to my blue wagon, and started round among the ranches and spoke my little piece. Says I to 'm, If you want rain, why, dern you, show it. There's Father Largan down at San Rafael, who has the pull, and we've got to make it an object for him to exert it. You can't expect a man to go on praying night and day at a time like this, just to oblige a lot of fellows who have neither piety nor appreciation. Make a contribution, and I'll take down a wagonload of stuff to the padre, and if he don't fetch rain in forty-eight hours, why we'll report him to the archbishop and scratch his ticket henceforward and join the Methodists in a body.

"The business took. Murphy gave me three sacks of potatoes. Hoolahan chucked in a ham and a box of honey, Ryan chipped a quarter of beef, Malloy threw on a sheep and a bushel of onions. By the time I got round to Pixley here, the blue wagon was full and running over. I didn't want truck from him but coin. I spoke my piece, and asked him for \$40. He refused."

"Yes, God forgiv me," murmured Mr. Pixley, crossing himself, though rather awkwardly.

"He not only refused," continued Mr. McCue, "but he was guilty of sacrilege. He called me a blanked fool, and asked if I thought he was idiot enough to give \$40 to the Romish church, whose superstitions and mummeries—those were his words—he hated. 'Do you suppose,' he said, 'that any sensible man believes in the efficacy of prayer for rain? Do you think that God can be induced to change his mind at the solicitation of priests. You can bet, Jim, that if the almighty has planned to dry us out this year he won't alter his resolution to oblige Father Largan, or even Archbishop Riordan.' That's what he said; didn't you, Phelim?"

"Yes; may the saints pardon me," assented Mr. Pixley, humbly.

"Well, boys, I dumped the load on Father Largan, and told him to sail in and squeeze the clouds. To spur him up, I reported what Pixley had said, and I could see the fire flash from his reverence's eyes. It made him roll up his spiritual sleeves and spit on his spiritual hands like, which was just what I wanted.

"That same night, about 11 o'clock, I woke up and knew that I had done the business. The water was just pouring down and dancing on the roof. I rolled over with a chuckle and fell asleep again. About 8 A.M. I was awakened by a terrible hammering on my door. Up I jumped and flung it open. There stood Pixley, pale as a ghost, and wet to the skin.

"'Jim,' he gasps—I give you my word, gentlemen, I never saw a worse scared man—'Jim,' says Pixley, 'let me in, I beg of you—let me in under a Christian roof. Oh, will you?"

"'Why, hell, of course I will,' says I; 'but what's the matter?"

"'The matter,' says he, 'the matter, McCue?' and he drags me over to the west window. 'Just look out there, McCue, and see for yourself.'

"Gentlemen," said Mr. McCue, lifting his hat and placing his hand upon his breast, "I give you my word as a Christian man that my heart stood still as I stared out of that window. The rain was pouring down on my ranch, Hoolahan's to the south was drenched, Ryan's to the north was deluged, and Malloy's to the east was running like a river. But Pixley's was dry as a bone. While everybody around him was getting soaked, nary a drop had fallen on his ranch. More'n that, there was an opening in the clouds overhead showing the clear blue sky, and the edges of that opening followed exactly the boundaries of Pixley's property. It was the most awful, the goosefleshiest thing I ever beheld in my life.

"'Pixley,' says I, in a hoarse whisper, 'get down on your knees and pray.'

"'All right,' says he, 'but before I do I wish you'd take this and give it to that godly man, Father Largan, at your earliest convenience,' and he handed me two twenties.

"After we'd prayed, we drove into San Rafael, and when we rattled up to Father Largan's door there was his reverence waiting for us, and when he caught sight of Phelim here there was a twinkle in his eye and a grin on his sacred countenance that was excusable under the circumstances. We fixed things with the padre, and that night the opening in the clouds was closed, and Pixley got his rain like the rest of us. Now, gentlemen, push your glasses over to the barkeeper and have another round with me."

"No; with me," cried Mr. Pixley, firmly; and as the liquor was served he laid his hat on the bar and said solemnly:

"Gentlemen, a toast: I offer you The Pope. And," he added, after a slight struggle, "the Pope's Irish."

Children's Corner.

Edited by Miss Susan H. Wixon, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

March.

Oh, March is a tricky fellow—
A tricky, troublesome sprite;
He will be as mild as a lamb by day
And fierce as a lion at night.
He rushes about with a clatter and bang
And makes the echoes ring,
And lays his mouth to the doors of the flowers
And roars, "Come out! I am Spring!"

But the flowers, they know better;
They smile and wink in the dark,
And nudge each other and whisper low:
"He is trying to cheat us. Hark!
How he shakes the ground with his heavy tread
And croaks as he tries to sing.
We know better, don't we, dears,
The voice of the real spring?"

We know April's lulling music,
Mild as the wood-dove's catches,
And the sound of her dainty finger-tips
Fumbling upon our latches.
And May—the dear, delicious May—
When we hear her laughter,
Quickly we jump and out we troop
In gay procession after.

But this obstreperous fellow,
This noisy, mischievous thing,
Need not think he is going to take us in
By leaving his card as 'Spring.'
Lie down again, violets, darlings,
And crocuses, you keep quiet;
Spring may come with a serenade,
But never with a riot."

—By Susan Coolidge in Boston Journal.

Useful Hints.

It is never wise to be too sanguine of success. The best endeavors sometimes fail of the mark. It is better to be thorough, though slow.

Do not jump at conclusions. Seek evidence and weigh it well. Caution, if not excess, is always in order.

Be careful of your signature, how it is affixed to business documents. Read papers carefully and thoroughly understand them, before signing.

Make contracts in writing. See that they are duly attested, and that they cover all the ground you desire. Unwitnessed verbal contracts will not stand in law.

It is better to be honorable under all circumstances. A man whose word is as good as his bond is superior to a god who promises but does not fulfill.

S. H. W.

A Query.

The newspapers of this city say that it is very probable that the king-boy of Spain, Don Alphonse (which means the son of the Bear), will probably be the personage who by touching an electric button in connection with the transatlantic cable and the World's Fair, will put in motion all the machinery on the 1st of May next.

Now, Miss Wixon, would it not be better for Mr. Cleveland to let his little daughter Ruth do that?

King Alphonse, merely a boy, has already caused the death of its nurse. I say this, because whether they are monarchs, kings, emperors, czars, or sharks, presidents, etc., when I know positively that they were ferocious animals in their origin, but have now the human shape, I cannot make use of the pronoun his. They continue killing now the same victims of their previous lives.

JOSEPH FELIX GONZALEZ.

New York, March 13, 1893.

[Yes, it would be very appropriate for our president's little daughter to do that, and especially so as this is the Woman's Era.—Ed. C. C.]

Correspondence.

BRONSTON, KY., March 5, 1893.

DEAR MISS WIXON: This is my first letter, and, as "brevity is the soul of wit," I will be brief.

I live in a brick house near the Cumberland river and in sight of the Cincinnati Southern railway. We have a very fine view. I can stand in our door and see steamboats and trains passing at the same time. I am very proud of my home. We have rather a mild climate here, although December and January were very cold. The soil is very fertile, especially in the

river bottoms. We have plenty of beautiful flowers, such as grow in the South.

I liked the letter written by J. E. Craft very much. I would like to know him personally.

Freethought is not spreading much in this neighborhood, but there are a few who are not afraid to think. May THE TRUTH SEEKER ever prosper, and may Freethought spread over the land like a tidal wave.

J. B. BROWN.

[An excellent letter.—Ed. C. C.]

BRONSTON, KY., Feb. 22, 1893.

DEAR EDITOR AND FRIEND: For fear you all will forget me I will write again, as it has been a long while since I wrote my first letter. And I like THE TRUTH SEEKER and the Corner as well as ever. I have four sisters, and we all get recitations out of THE TRUTH SEEKER, and our teachers and pupils all wonder where we get such nice pieces. We live on a high point on Cumberland river. We can see several miles, and for this reason we have named our place "Long View." Success to THE TRUTH SEEKER and friends.

MATTIE STIGALL.

DEEP RIVER, CONN., March 13, 1893.

DEAR MISS WIXON: I thought I would write a few lines for the Children's Corner, as I have nothing to do at present. I am fifteen years old, and this is my first letter to the Corner. My father takes THE TRUTH SEEKER and I enjoy reading it very much.

The people in Deep River are almost all against this paper. They say there is no truth in it, but I tell them there is more truth in it than in the Bible. People try to discourage my reading it, but I believe in it and always shall.

Hoping to see this in print, I remain,
Your true friend,

LOTTIE M. LEIGHTSINGER.

[A brave little lady.—Ed. C. C.]

BRONSTON, KY., Feb. 22, 1893.

DEAR FRIENDS OF THE CORNER: I will write my second letter to the Corner, as it has been so long since I wrote.

We have had one of the coldest winters we ever had—the river was frozen over and wagons and teams went across. Our school is out, but I am going this spring. I will send you my composition on fruit and if you can find space in the Corner you can print it. Our schoolteacher gave us a card when we stood head of the class five days. I got seventeen cards.

I will close with my best wishes for the Corner.
Your little Freethinker,
GERTRUDE H. STIGALL.

[The composition will be printed.—Ed. C. C.]

CROOKSTON, MINN., Feb. 23, 1893.

DEAR MISS WIXON: I will now take the pleasure of writing a letter to the Children's Corner. My father has been taking THE TRUTH SEEKER for three years and values it very highly.

This is a tough winter; it storms most of the time, and not long ago a blizzard came along and fixed a minister in bad shape. He was going out in the country to tune up some church cranks, and he had to stay in an old shed all night without fire or food, as he couldn't find people anywhere.

The Crookston Freethinker Lodge meets every Saturday night.

When John R. Charlesworth was in Crookston he turned a lot of Christians into solid Freethinkers.

People will go to church one day and pray to God, making believe they are Christians, and next day gamble, get drunk, cheat, lie, and do many other bad things, women as well as men, especially the Catholics. Hoping to see it in print, I am yours truly,

C. C. MOORE.

BENJAMIN, UTAH, Feb. 27, 1893.

DEAR MISS WIXON: I take pleasure in writing a few lines to you, hoping to find you well as this leaves me at present. I like to look at the paper. I go to Sunday-school, but I do not believe what they teach. I go to Presbyterian school. The teacher is kind to her students. I like to go to school. I have not been to school much this winter, for I have been sick. I cannot go to school till it is finer weather. I want summer to come, for I like to work among the bees. I am in the Third Reader. I study reading, grammar, arithmetic, and geography. The teacher is a nice lady. She is very religious, but she is a good teacher. I will tell you her name—Miss Alice M. Peck. I often look at the Bible Picture Book. I like to look at the pictures in the book. I will tell you my brothers' and sisters' names and ages: One is Thomas Hone, he is twenty-four; the other is Will Hone, he is eighteen; the other is Lawrence Hone, he is nine. Eliza Hone is twenty-five; Louie Hone, she is fifteen; Lilly Hone is thirteen; Rosella Hone, she is twelve the 4th of March. I like to read the Children's Corner. Yours truly,

ROSELLA HONE.

SWEETLAND, IA., Feb. 19, 1893.

DEAR MISS WIXON: This is my first attempt to write for the Corner. I am a girl nine years old. I go to school; I study reading, history, arithmetic, language, and geography. My father has taken THE TRUTH SEEKER for about thirteen years. I think the pictures are really comical. I read the Children's Corner. I have one brother and one sister. My brother is twenty-two years old, my sister is sixteen. I have been to Sunday-schools of many different denominations, but the Unitarian suits me best. We attended Mr. Copeland's church and Sunday-school when we lived in Tacoma, Wash. Mrs. Copeland was my teacher. While there we heard Mr. C. B. Reynolds lecture. I love to see and hear him. Mr. Remsburg lectured there twice and he took tea with us once. I like to hear him also. I am afraid I will tire you, but I must tell you I have "The Story Hour," and know it almost by heart. I will close for this time.

A. PEARL NEWMAN.

[Write again, Pearl, and tell us about lovely Sweetland.—Ed. C. C.]

YORK, NEB., Feb. 23, 1893.

DEAR MISS EDITOR: This is the first time I have ever written to the paper. My father takes the paper and takes very much interest in it. He dropped it for a while, but he soon took it up again. He gets it of a newsdealer in our town. The town I live in has nine churches. I went to hear an evangelist preach not long ago. I know he was not telling the truth all the time, because he said quite a number of things about Mr. Ingersoll I know were not true.

Our superintendent comes in nearly every morning and uses up our time, that we ought to have for study, in praying and having us repeat psalms. I and a friend of mine are about the only ones that do not help along. I was fourteen years old this month. I am next to the high school, and have nine studies, which use all our time without the superintendent coming in and using half of it for foolishness. If all the people would take THE TRUTH SEEKER and get some common sense, the world would grow better.

From your friend, WALTER BAER.

[Walter is quite right in his conclusions.—Ed. C. C.]

McMINNVILLE, ORE., March 6, 1893.

MISS SUSAN H. WIXON AND LITTLE CORNER FRIENDS: As this is such a lovely day I will endeavor to write to the Corner again. We are having such nice warm weather, it is almost like summer, although there is considerable snow in places. Where the snow is gone the flowers and plants are all beginning to grow, the tiny blades of grass are creeping forth through the old dead grass and the warm ground.

I am very glad that spring is coming, when we can go to school—gather the leaves and flowers for bouquets, and then hurry along to school, where we commence our day's work of daily study. I like to study hard at school and try to improve every minute, for the time to learn is while we are young. Don't you think so?

Our school will commence the 3d of April, and our teacher's name is Miss Gertrude Pound.

There has been church at the schoolhouse two or three times lately, but I did not go. I'd rather stay at home, and read THE TRUTH SEEKER—there's lots more benefit in it, I think.

I used to go to church almost every Sunday, but I just went because the other young folks went!

There are some people around here who are Freethinkers when they are with a Freethinker and Christians when they are with a Christian. I say, be one or the other. Some are afraid to say what they believe. I am not, and never shall be.

I will never belong to any church and be bound down by their false teachings. We have lived here five years, and when we first came here the girls were nearly all religious, and now they have all gone back on their religion and gone to dancing, and enjoy themselves much better.

I have never read the Bible any yet, but I am going to read it through when I get time, not that I believe a word in it, for I think it is all false.

I don't believe there were ever many preachers but that would lie or steal if they should get a chance. There are some that I know of who would. I think by the help of Ingersoll, Heston, Remsburg, Putnam, Wettstein, Miss Wixon, and Miss Gardener and many others, we can make our mark in the world.

We have one of Miss Gardener's books. It is "Pulpit, Pew, and Cradle." I think it is very nice. I have been wanting to get some of your books for a long time, but have failed to get them.

I also have "Infidel Deathbeds," by G. W. Foote.

The Children's Corner is improving all the time, and I hope it will grow into a young folk's Liberal paper.

There are some very nice letters in the Corner of late.

I like George Remsburg's letters very much. They are always interesting, also Ida A. Ballou's.

We have very large forests in the mountains. I will give the names of some of the timber that grows in Oregon.

The small trees are ash, alder, maple, willow, and white oak.

The largest of the trees are the fir. There are cedar, yew, and hemlock. Those are all evergreen trees.

We raise many kinds of fruit here, such as apples, pears, plums, apricots, and cherries, and many kinds of berries.

There are the largest tame strawberries raised here I ever saw.

There are many thousand bushels of wheat raised here in this Willamette valley. It is one hundred miles long and sixty miles wide, and it is very level. The Willamette river is the largest river in this valley.

There are a great many China pheasants here in the summer time. When the wheat is getting ripe you can sometimes see a dozen China pheasants feeding their young ones. They are beautiful birds.

I hope the gates of the World's Fair will be left open on Sunday. I am not going! Are you?

In the issue of February 25th, the poem entitled "Dare to be True" is very good. I wish I could write one as good.

There are so many nice pieces of poetry in THE TRUTH SEEKER. I am taking the People's Home Journal. It is a pretty good story paper. We still take your paper, and think it is grand.

I live within eight miles of McMinnville. It is a very pretty town indeed, of one thousand inhabitants. It has four churches, and three schoolhouses, and three or four large dancing halls. I would rather go to a dance than to any church. All of my brothers and my sisters are dancers, and also myself. I would like to correspond with some of the boys and girls about my own age, which is fourteen.

I think Alvin J. Tanner writes splendid letters.

As my letter has grown rather lengthy, I will close. Long may THE TRUTH SEEKER wave o'er the land of the free and the homes of the brave. Hoping you will not throw this in the wastebasket, and wishing you success in all your undertakings, I remain,
Yours sincerely,

LOU VINA FARMER.

[It must be a lovely country where Vina lives, and Vina is herself a lovely girl. About visiting the World's Fair, we have made no plans as yet.—Ed. C. C.]

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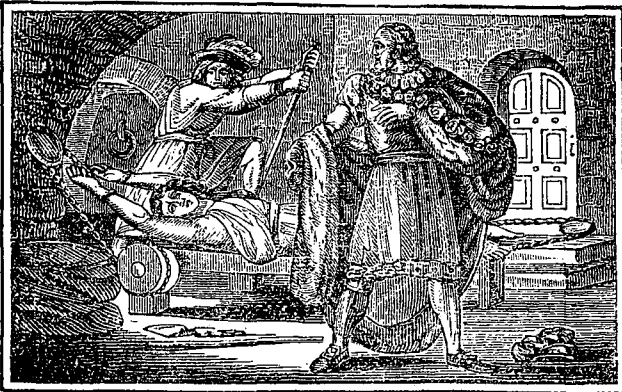
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The study of the early periods of this country's life has always been accounted instructive. Consideration of such points as the extraction of our ancestral stock, their temperament and aims; the circumstances that attend the settling of a new country and the subduing of nature; the institutions planted, of which ours to-day are modifications, and many other such matters, throws useful light on the problems of the present—the questions of sociology in general. Indeed, the study of life in those early periods is not only informing but fascinating. The struggle of our fathers with savage men and beasts wears the character of romance, the deeper interest of which is rippled and enlivened with many a mirth-provoking incident of the superstitious folly which we are forced to admit went to the composition of those worthies' mental make-up.

The work now before us is quite as readable as any of its class. The name of the eminent author is a guarantee of literary excellence of all needful varieties. His investigations have been painstaking. His statements are accurate and his judgments well balanced. His style is easy and attractive.

The first part, "The Settlement of Boston Bay," we will here pass over to notice matters more in the specific line of this paper. The history of the theological wranglings is profitably admonitory to us. Of these disputes, so deplorably wasting time and effort, one of the most notorious was the Antinomian controversy. In the chapters narrating it, the author remarks that "theological controversies are as a rule among the most barren of the many barren fields of historical research." Among modern writers the historian Hallam, Mr. Adams goes on to say, "had to acquaint himself with it in at least a general way; and even Hallam, who was not wont to finch at an array of books and authors, was appalled, not more by the mass than by the aridity of those devoted to this particular branch of learning." So far, says Mr. Adams, as its substance is concerned, the literature of the great New England religious controversy of 1637 is as repellent and profitless as any that frightened the stout-hearted Hallam. "Not only were the points in dispute obscure, but the discussion was carried on in a jargon which has become unintelligible." Let us here reflect that to be thus regarded as obscure or unintelligible is the fate which in the next generation must infallibly overtake those theological reasonings that in this age fill so much of our newspapers and magazines. Mr. Adams says that the Antinomian controversy is "one more example of that childish excitement over trifles by which communities everywhere and at all times are liable to be swept away from the moorings of common sense." Let, then, this example of "childish excitement over trifles" warn all excited over the theological questions of the present, which are just as truly "trifles," to have an end to their misadventures and turn their energy in rewardful directions.

In pursuing the account of this Antinomian dispute, Mr. Adams states that the people of Massachusetts existed under the rule of "an organized and firmly rooted oligarchy of theocrats." For "the early Massachusetts community was in its essence a religious organization. Church and state were one; and the church dominated the state. The franchise was an incident to church membership. The minister—the 'unworthy prophet of the Lord'—was the head of the church." The writer here dilates on that well-known fact that the Protestant reformers are not deserving of the credit for instituting religious liberty which they claim, for they aimed merely at supplanting the despotism of the pope by their own. "The Reformation of the previous century had resulted in practically substituting for a time many little popes and little bishops for the one pope and few great bishops. . . . God's word was beyond question, and it only remained to interpret it and declare its meaning in any given case; but the interpreting and the declaring were the function of the clergy." Mr. Adams proceeds to set forth the sophistry by which these clergy defended their brazen assumption of this right of interpreting, to the exclusion of the lay populace. "The casuistry," he says, "to which the early New England clergy gravely had recourse in

defending the position thus assumed might have moved the admiration of a Jesuit. When earnestly adjured by brethren, more liberal as well as more logical, not to make men hypocrites by compelling an outward conformity, thus practicing that in exile which they themselves went into exile to escape—when thus adjured, they replied that they had fled from man's inventions; but there was a wide difference between man's inventions and God's institutions, and they compelled a conformity only to the latter. The institution being of God, the sin was not in the magistrate who compelled, but in his perverse will who stood in need of compulsion." We promised our readers some laughable features of Puritanism, and certainly the above piece of parsonic reasoning will not in comic capabilities be challenged by anyone. We may add that to-day the clergy retain and employ the same piece of false ratiocination; everywhere they absurdly pretend that the opponent of their institutions is an antagonist of God, instead of, as the fact really is, an antagonist of their opinions about God. The author notes: "Both priest and minister had recourse to civil persecution to compel religious conformity; and, while the fagots that consumed Servetus and Savonarola were not alike, they forever bear witness to a strong family resemblance between Romish cowl and bands of Geneva." It is declared: "Except in certain small localities like Holland, or among a few most advanced thinkers of the day, who, like Roger Williams, were looked upon as visionaries, the conception of spiritual freedom and religious toleration had no more footing in the mind of the seventeenth century than the idea of freedom in crime and immunity from its legal penalties has now." The Bible, "when once construed and its meaning ascertained by competent and recognized authority, was held by common consent to be the rule in force. It only remained to compel obedience to it, just as now obedience is compelled to the criminal law. When, therefore, Cotton argued that, while it was wrong to persecute a man against conscience, no man's conscience compelled him to reject the truth; and therefore to force the truth upon him could be no violation of conscience—when he argued in this way he uttered that which to us is foolishness. . . . The fallacy which lurked between his premises and his conclusion did not suggest itself to him."

The superstition which prevailed "is to the modern mind well-nigh inconceivable. . . . Sleeping and waking, at bed and board, in the pulpit, in the field or at the work-bench, God and his providences, the devil and his snares, were ever present. Their direct interposition was seen in events the most trivial. . . . Two unfortunate men are drowned while raking for oysters; 'it was an evident judgment of God upon them, for they were wicked persons.' The hand of God was also heavy upon those who spake 'ill of this good land and the Lord's people.' . . . A poor barber, called hastily to perform a dentist's office, and bewildered in a storm of snow between Boston and Roxbury, is found frozen to death; and presently it is remembered that he has been a theological adherent of Mrs. Hutchinson. A father, industrious or interested in his task, works one hour after Saturday's sunset [into Sunday], and the next day his little child of five years is drowned; and he sees in his misfortune only 'the righteous hand of God, for his profaning His holy day.' . . . The scriptures, and the volumes of commentary upon them, were the sole literary nutriment."

Persecution over the religious questions soon began in earnest. A synod was organized, and it "proceeded to throw out a sort of general drag-net designed to sweep up all conceivable heretical opinions. The work was thoroughly done, and soon there were spread upon the record no less than eighty-two 'opinions, some blasphemous, others erroneous, and all unsafe,' besides nine 'unwholesome expressions.'" These suspicious opinions were boiled down to three points, on which our historian says: "To appreciate the whole absurdity of the jargon, in which metaphysics lent confusion to theology, these must be stated in full: "1. That the new creature is not the person of a believer, but a body of saving graces in such a one; and that Christ, as a head, doth enliven or quicken, preserve or act the same, but Christ himself is no part of this new creature. "2. That though, in effectual calling (in which the answer of the soul is by active faith, wrought at the same instant by the spirit), justification and sanctification be all together in them; yet God doth not justify a man, before he be effectually called, and so a believer. "3. That Christ and his benefits may be offered and exhibited to a man under a covenant of works, but not in or by a covenant of works."

"It is not easy to realize now that strong, matter-of-fact, reasoning men could ever have been educated to the point of inflicting—and, what is far more curious, of enduring—persecution, banishment and torture in the propagation or in the defense of such incomprehensible formulas."

Yet banishment and torture were therefor inflicted. Succeeding chapters detail this, setting forth the lunatic notions, the perverted accusations, the unjust conduct of trials, the penalties inflicted—all the follies and wrongs that must appear in every instance when the clergy are believed and deferred to and their teachings practically observed. We reluctantly pass over this interesting matter. The next part into which the book is cast is "A Study of Church and Town Government." The titles of its valuable chapters are: Old Braintree; The Braintree North Precinct Church; Land Titles and the Town Commons; The Highways; Dwellings and Modes of Life; Population and Wealth; Social Life; The Vicious, the Poor, and the Insane; The Meeting-house; The Church and Church Discipline; The Training-field and the School-house; Intemperance and Immorality; Health, Reading, Diversions; Town-meetings; Colonial Wars and Town Contentions; The Revolutionary Epoch; Exhaustion; Recuperation; The Era of Change; The Quincy School System; The Alien Infusion; The Rebellion; Town-meetings Again; A Long Battle Won; "The King is Dead—Long Live the King!"

We will award much commendation to a booklet by Geo. W. Brown, M.D., of Rockford, Ill. It is entitled, "The Teachings of Jesus Not Adapted to Modern Civilization." This is the main theme of the book; while incidental consideration is given to "The True Character of Mary Magdalene." We believe that whoever wishes to introduce to a friend or a community some piercing truths on a matter which forms the chief support of the Christian religion, cannot do better than to buy and give out a copy or copies of this work. It attacks and destroys, in language plain and apprehensible by all, the numerous claims for exalted merit in the character of Jesus Christ. The Jehovah of the Old Testament is to a considerable degree discredited in these days; his ignorance, geogenical, geographical, and historical, and his bad morals, having largely unstated him from his former deific throne in men's minds; but Christ is still revered almost everywhere; and even those who doubt his divinity admire what they think his sublime moral character and are loath to speak against him. Hence the opportuneness of this book, which says, for instance: "No more worthless character has ever been presented for man's contemplation than this ideal hero." One point is: "All the good things ascribed to Jesus are as old as civilization, and can be traced back to times antedating the pretended birth of this Nazarene. Many of the best sayings ascribed to Jesus were the common possession of the East before his birth. There is not a single maxim, however sensible or silly, in the whole of Christ's discourses that cannot be found in the writings of pagan moralists and poets, or Jewish doctors, who flourished before him." The author quotes some valuable dicta from authorities. He cites Professor Foote as saying, "The New Testament is not history, but an arbitrary selection from a mass of early Christian tracts, of uncertain authorship, different dates, and various value." On the utterance of Christ, "Foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head," our critic remarks: "How came the foxes to have holes? Simply, they dug them. And the birds of the air, instead of flying over the country and telling how destitute they were, made themselves nests. If Jesus had not taught to take no thought of the morrow; had not carried out his teachings in practice; but had gone to work like an industrious carpenter and made himself a house, he would have had where to lay his head." This highly useful work, which we think Freethinkers can find pleasure in distributing, is neatly printed, bound in blue paper covers, and sells at 15 cents.

It is not often we care to call attention to business catalogs, as such. They are generally dry, stiff, and technical affairs, and have interest only for the trade. We make an exception, however, in favor of the beautiful catalog just received from the Foster Engineering Company, of Newark, N. J. In its illustrations, press-work, and whole get-up it is a model and bears the imprint of a master hand. It is evidently the work of an adept in the art of putting things—of one who understands that good taste and the best rhetoric have a place in business catalogs as well as in polite literature. When we look into it and see that Mr. I. N. Baker, formerly secretary to Col. Robert G. Ingersoll, is secretary and treasurer of this Foster Engineering Company, we know who is responsible for the catalog. We wish Mr. Baker the good fortune he deserves in his

new field. If we were in the line of buying or using steam-pressure regulators for every-day purposes as we are in the business of regulating pressures on religious and humanitarian questions, we would certainly advise all our readers to send for this catalog. We are sorry to miss Mr. Baker in his old and happy relation with Colonel Ingersoll, but as he has received an imperative call to enter the business and manufacturing pulpit, we follow him with our best wishes. We know he will succeed, because there is no such word as cant in his catalog, or career.

There may be some use in the volume written by Wm. H. Van Ornum and published by Charles H. Kerr & Co., Chicago. The title of it is, "Why Government at All?" It is described on the title-page as "A Philosophical Examination of the Principles of Human Government, Involving an Analysis of the Constituents of Society, and a Consideration of the Principles and Purposes of All Human Association." It handles the Single Tax, Socialism, Marx, Bellamy, Proudhon, Social Palliatives, Reform by Political Methods, The Motive of Human Action, The Purpose and Condition of Society, Property, Liberty, Church and State, Government, Crime, Education, How Laws Are Made, Distribution of Wealth, The Remedy, The Woman Question, The Race Question, etc. Paper covers; 368 pages; price, 50 cents.

Mr. James Emerson, of Willimansett, Mass., has written and published a "Treatise Relativ to the Testing of Water-wheels and Machinery, also of Inventions, Studies, and Experiments, with Suggestions from a Life's Experience." The mechanical matters treated we are not qualified to judge; but we know that the author's face in the frontispiece is both shrewd and kindly, and that the Antichristian pieces which he has interspersed between his main articles are truthful and useful. The book's price is \$1.

Possibly profit may be had by glancing through "A Critical Essay in the Philosophy of History," by Thos. Whittaker, B.A., of Exeter College, Oxford. The method of the author, however, involves continual reference to systems of philosophy and events of history with which everyone is not familiar; some persons would be better fitted with a simpler, a less technical and allusive treatise. Watts & Co., London, publish this 44-page pamphlet at 25 cents.

It is not easy, in the present state of our knowledge, to write anything illuminative, anything satisfactory and approaching demonstrativeness, on the sexual question. We will leave it to readers to decide for themselves whether Lois Waisbrooker has done anything of this sort in "The Occult Forces of Sex." What may be the price of this 129-page paper-covered book we do not know.

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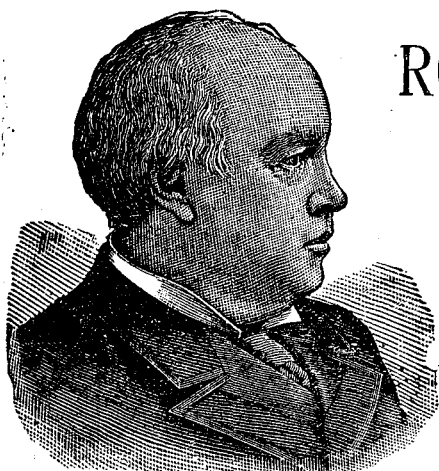
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News of the Week.

FRANC contributed \$450,000 to the Peter's Pence—more than any other nation.

TREMONT TEMPLE, Boston, has been burnt—for the third time since it was transformed from a theater into a church.

ONE of the paintings that will draw the most attention at the World's Fair will be Herr Koppay's remarkable picture of Satan.

THE National Association of Democratic Clubs has recommended the celebration of April 13th, the birthday of Thomas Jefferson.

THROUGH worrying over the salvation of his soul, W. R. Newell, a student of the Western Theological Seminary, Allegheny, Pa., has become insane.

COL. ELLIOT SHEPARD, the pious editor of the New York Mail and Express, who daily printed a scriptural text at the head of his editorial columns, died on the 24th ult.

A DUTCH Protestant recently converted to Catholicism at the miracle-working shrine of Lourdes has presented three million francs to the bishop for completion of a church there.

AT Norfolk, Va., on Sunday, the 19th ult., steamers were not permitted to unload, stevedores attempting work were arrested, and telegraph linemen repairing broken wires shared the same fate.

ANTICHRISTIAN riots have revived in China. Many native Christians have been tortured and a few have been killed. The English missionary was attacked by a mob of fanatics and barely saved his life by flight.

IN Toronto, Can., on the 25th ult., Magistrate Baxter imposed on a driver \$2 fine or ten days' imprisonment for driving a lady on Sunday. This decision will greatly inconvenience a number of persons who have been in the habit of using conveyances Sundays.

AT Bensonhurst-by-the-Sea, N. Y., a burglar's hat, dropped by him as he escaped at an alarm, had pasted in it what was evidently a picture of his patron saint, St. Rocco. This bore the inscription, *Eris impete Patronus*, with an accessory picture of a scriptural scene.

IN the election of school trustees at Westfield, N. J., on the 21st ult., the Junior Order of American Mechanics mustered in force to defeat Miss Emma Bridges. Miss Bridges, with some others, is opposed to the use of the Bible in schools, as it debars Catholics and Jews.

A CORRESPONDENT of the London Telegraph writes that things have gone so far in Ulster that nothing can avert bloodshed if Home Rule comes. Military leaders are seeking accommodations for bodies of troops in Belfast. Over \$5,000,000 has already been subscribed to the fund for defending the Protestants from Catholic aggression.

ALBEX. H. REVELL, a member of the executive board of the Columbian Exposition, dissents from the opinion of the majority of the board that prayer should be dispensed with in the opening exercises. He grounds his argument on precedent, saying that the custom of our country should be observed, and this custom is to offer prayer on such occasions. The Fair, he adds, is not an ordinary business undertaking, and ordinary business rules cannot be urged against using prayer at an exposition destined to prove the greatest factor for education ever known.

HYATTSVILLE, Md., a town of fifteen hundred population, two years ago instituted the single-tax system of Henry George, levying on land alone. Challenge of its fairness and legality was met and overcome by a judicial decision in its favor. Now, however, the Maryland court of appeals, which is the supreme court of the state, has adjudged the system unconstitutional. Single-taxers admit that it is so under Maryland's present constitution, which provides that each citizen shall contribute "according to his actual worth in real and personal property." They advocate change in the constitution.

As King Humbert of Italy was passing through a street in Rome on the 25th ult., a man threw at him a stone, which barely missed him. Bystanders seized the assailant, and would have torn him to pieces but for the arrival of police. A multitude assembled, and, cheering the monarch, escorted him home as if with a triumphal march. The prisoner proved to be a religious zealot named Berardi. He had served seven years in Italy for murder, emigrated to America and stayed some time, and returned. His motive, he owns, was to insult and menace Humbert because that sovereign refuses to make peace with the pope and grant his demands.

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Weather and Witchcraft.

In two previous papers we set forth the doctrines of the Christian church regarding meteorological phenomena. These doctrines were that all the workings of the weather are governed not by natural causes but by spiritual beings. In the following article we will relate the persecutions of innocent persons to which those doctrines led.

The belief that the weather may be influenced by evil spirits was held by Christendom for fifteen centuries. But it was only during the latter of these centuries that this belief greatly occupied men's minds and impelled them to act thereupon. Through the early Christian ages most of the crimes that were afterward collected by the inquisitors in the treatises on witchcraft were known; and some of them were occasionally punished. At the same time, the executions, during six centuries, were probably not as numerous as those which took place during a single decade of the fifteenth and sixteenth centuries. In the twelfth century, however, the subject passed into an entirely new phase. The conception of a witch, as we now figure it—that is to say, of a woman who had entered into a deliberate compact with Satan, who was endowed with the power of working miracles whenever she pleased, and who was continually transported through the air to the Witches' Sabbaths, where she paid her homage to the evil one—first appeared. The panic created by the belief advanced slowly at first, but soon after with a fearfully accelerating rapidity. Thousands of victims were sometimes burnt alive in a few years. Every country in Europe was stricken with the wildest terror. Hundreds of the ablest judges were deputed to the extirpation of the crime. A vast literature was created on the subject. And it was not until a considerable portion of the eighteenth century had passed away that the executions finally ceased.

This belief that witches exist, and injure the human race by bad weather and other afflictions, Professor A. D. White speaks of as "a theory . . . sanctioned by the church, which must forever be considered as among the fearful calamities in human history. Indeed, few errors," continues Mr. White, "have ever cost so much shedding of innocent blood over such wide territory and during so many generations." "No other class of victims," says the historian Lecky, "endured sufferings so unalloyed and so intense" as these unfort-

unately punished for the imaginary crime of breeding ill weather or bodily maladies. Not for these unhappy creatures, continues Lecky, "the wild fanaticism that nerves the soul against danger, and almost steels the body against torments. Not for them the assurance of a glorious eternity, that has made the martyr look with exultation on the rising flame as on the Elijah's chariot that is to bear his soul to heaven. Not for them the solace of lamenting friends, or the consciousness that their memories would be cherished and honored by posterity. They died alone, hated and unpitied. They were deemed by all mankind the worst of criminals. Their very kinsmen shrank from them as tainted and accursed. The superstitions they had imbibed in childhood, blending with the illusions of age, and with the horrors of their position, persuaded them in many cases that they were indeed the bond-slaves of Satan, and were about to exchange their torments upon earth for an agony that was as excruciating, and was eternal. And, besides all this, we have to consider the terrors which the belief must have spread through the people at large; we have to picture the anguish of the mother, as she imagined that it was in the power of one whom she had offended to blast in a moment every object of her affection; we have to conceive, above all, the awful shadow that the dread of accusation must have thrown on the enfeebled faculties of age, and the bitterness it must have added to desertion and to solitude. All these sufferings were the result of a single superstition."

In 1437 the infallible voice of Rome was heard confirming this belief, hitherto preached by the general clergy, that certain men, women, and children had secured infernal aid to produce whirlwinds, frosts, floods, and all unfavorable elemental disturbances. Pope Eugene IV., in 1437, by virtue of the teaching power believed to have been conferred on him by Christ, vested with the divine guarantee against error, issued a bull exhorting inquisitors to greater endeavors against the agents of Satan, especially against those who produced bad weather. In 1455 this pope again issued instructions and commands, making statements irreparably committing his church to the doctrine. On Dec. 7, 1484, a greater personage than Eugene, indeed one of the greatest who ever filled the papal chair, Pope Innocent VIII., sent forth to the world the famous bull *Summis Desiderantes*. Says Professor White: "Of all documents ever issued from Rome, imperial or papal, this has doubtless, first and last, cost the greatest shedding of innocent blood." In this communication the clergy of Germany are exhorted, with the utmost strenuousness and fervor, to leave no means untried to unearth and punish the sorcerers afflicting mankind, especially those who by evil weather blast vineyards, gardens, meadows, and all growing crops. To carry out the commands, witch-finding inquisitors were authorized to scour all Europe. For their use a manual was prepared, "The Witch-Hammer." Its precepts were based on the scriptural command, "Thou shalt not suffer a witch to live." Their soundness was grounded on various texts, especially the famous statement in the book of Job.

When, according to the directions laid down in this manual, "The Witch-Hammer," torture was applied to thousands of women, the natural result was the production of vast bodies of evidence for the existence of the crime of witchcraft. These miserable beings writhing under their torments, frantically longing for death as a relief to their suffering, confessed to anything and everything that was suggested to them. It was needed only that the inquisitors should ask leading questions and

hint satisfactory answers; the tortured, to end their misery, were sure before long to give the answer required, though aware that it would fetch them to the scaffold or the stake. Often the suspected persons, from the very iteration and pressing of the charge, and from their having been reared in an atmosphere of superstition, would themselves fall under the impression that they were possessed by fiends, or had made compacts with them or with Satan himself, and believe it as fully as the others. These confessions, by the scores of thousands, are yet remaining on the ecclesiastical and judicial records of Europe and may there be consulted. The proofs flowed in torrents, decade after decade, from all the torture-chambers of Europe. The subject was examined in scores of thousands of cases, in almost every European nation, by tribunals that included the acutest ecclesiastics and lawyers of the age, on the scene and at the time when the alleged acts had taken place, and with the assistance of innumerable sworn witnesses. For more than fifteen hundred years, it was universally believed that the Bible established, in the clearest manner, the reality of the crime, and that an amount of evidence, so varied and so ample as to preclude the very possibility of doubt, attested its continuance and its extent. The clergy denounced it with all the emphasis of authority. The legislators of almost every land enacted laws for its punishment. Acute judges, whose lives were spent in sifting evidence, investigated the question on countless occasions, and condemned the accused. Tens of thousands of victims perished by the most agonizing and protracted torments, without exciting the faintest compassion; and, as they were for the most part extremely ignorant and extremely poor, sectarianism and avarice had but little influence on the subject. Nations that were completely separated by position, by interest, and by character, on this one question were united. The only controversy was over the details of witchcraft; its existence was considered beyond doubt. The evidence was cumulative, and at last irresistible. With all our modern principles of explanation of such cases, such as ascribing some to confession to escape torture, some to ecclesiastical deceit, some to insanity, some to coincidences, and others to optical delusions, it is all that we can do to dissipate the enormous masses of evidence of the veritability of witchcraft. Says Lecky in his "History of Rationalism": "The historical evidence establishing the reality of witchcraft is so vast and varied, that it is impossible to disbelieve it without what, on other subjects, we should deem the most extraordinary rashness." The modern Christian reproaches the refusal of the Infidel to accept the alleged testimony of three or four ignorant Jews as to the existence of Christ, as unreasonable incredulity; but he himself in denying witchcraft, as in nine cases out of ten he does, rejects a body of evidence so immeasurably more extensive and credible as to be out of comparison with it.

The extreme folly of the teachings of the Christian religion on this subject of the diabolical control of the weather, and the horrible cruelty of its persecution of witches, so strikingly illustrate the evil character of that faith that we will devote another article to the conclusion of the subject.

Let Us Fix the Blame of Cholera Where It Belongs.

A European dispatch says: "The Hamburg cholera germ pays little attention to the thermometer. He is not quite so busy as he was, but he is still quite active. His spring tour of the United States is doubtless occupying his mind to some extent." The piece of information here given in so gamesome

a wording, is not by any means an agreeable one. We earnestly hope that the cholera bacillus will come to regard his education as sufficiently finished without any American peregrination. As to New York city alone, that town might become a frightful sufferer should cholera enter its neighborhood; a medical commission has just reported that the presence of that epidemic in the Croton basin whence New York draws her water would diffuse the germs with fearful rapidity. The use of the Croton watershed, by the way, does now occasion numerous cases of typhoid fever every year, and many petitions that the region be bought by the city and kept uncontaminated have been made; but the Tammany-Catholic public officials have other, and to themselves more pleasant, uses for the public funds.

The disease is active in Europe. In one recent week when the thermometer was far below freezing-point, seven hundred deaths from it were reported in Russia, to say nothing of those not reported. A London dispatch says:

"Berlin has very dubious water and can hardly hope to escape serious trouble. Cholera is almost certain to be brought to England.

"We may be able to exclude the disease as we have done since 1866. That is our best chance, for once it obtains a footing we will not find ourselves in a much better position than our neighbors. London, in particular, has escaped more through good luck than good management."

Belgium is being affrighted by a revival of the cholera germs in its bounds, and a number of deaths.

The treasury department of the United States has dispatched three physicians to Europe to ward the disease from our shores if possible. But in view of the influx of visitors to the Fair, success seems dubious.

A number of persons are demanding efficient action not merely of each government but of a combination of governments in extirpating the plague. Col. Thomas T. Wright, of Nashville, Tenn., for instance, regards the existence of cholera anywhere on the globe as a reflection on modern civilization. He suggests that the enlightened nations of the earth combine to stamp it out. Further than this, Colonel Wright would have penalties assessed against and rigidly collected from all countries where filthy diseases are propagated and allowed to exist. This latter scheme perhaps is not feasible just at this stage of affairs, but the statement that the existence of cholera is a reflection on modern civilization we concur in.

However, we wish to proceed from this judgment still farther. If there be an institution which year by year breeds, not only the cholera but fiftyfold more of evil, of endlessly varying character; and this institution is not only tolerated, but lauded, and given special prerogatives over us, then is not this a disgrace to modern civilization unspeakably more black and damning? Such an institution exists; and has, as we have abundantly shown in former papers, produced our epidemics of cholera, and has produced manifold other ills and afflictions—it is religion.

Dr. Popoff calls for an international anti-cholera congress. And such an assembly, we learn, will indeed be held in Europe soon.

Sentiments looking toward such action are expressed also in a timely book, "Public Health Problems," by John Sykes. This author says:

"We should bear in mind the interdependence of the whole world. Modern statesmanship holds that where in a civilized country there is famine the government is to blame, and the day will come when a government will be held responsible for any plagues or fatal epidemics found within its domains. Tens of thousands of unfortunate creatures have died of starvation in Eastern Europe, and the most fatal of diseases has swept away many tens of thousands more, and because of an epidemic of cholera in Russia, fostered and hived there, the rest of the world is made to suffer."

This is good; but withal, it is possible to reach something still better—to carry this tracing of cause and effect, this fixing of the criminality where it belongs, back one step farther yet; and this is done by saying, "Because of" Christianity "in Russia, fostered and hived there, the rest of the world is made to suffer."

Some Handsome Premiums.

To induce new subscriptions and prompt renewals on the part of our friends we make the following handsome premium offers:

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "Paine's Great Works Complete" (3.00). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5.00 we will send THE TRUTH SEEKER one year (\$3.00) and "The World's Sages, Thinkers, and Reformers" (\$3.00). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated" in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated" in board covers (\$1).

This is a splendid opportunity to obtain books which every Liberal desires to have at an exceedingly low price. Old and new subscribers can avail themselves of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

The following card directing a change of address of THE TRUTH SEEKER tells its own pathetic story:

"ZURICH, SWITZERLAND.

"DEAR SIR: I must return to Germany to serve my thirteen months in prison for blasphemy. Be kind enough to send your paper regularly to Miss J. Altman, Berlin, S. W., Markegraten str., 83, who will personally bring it to me once a month.

"With hearty thanks fraternally yours,

"DR. VOELKEL."

Fine country, that Germany!

The controversy with Miss Chapman has branched so widely that in the interests of our other contributors we shall have to confine it to the original party in interest and Mr. Wettstein. It is impossible to print all the matter for and against the lady sent us, and to discriminate would be unfair. The government physician at St. Eustatious and others will please take notice. We are glad to have been the humble instrument by which so many have been wrought up, but there is such a thing as having too much of one thing, however good it may be.

The Michigan legislature is considering the advisability of taxing church property, and a bill to that effect has been framed. The churches are circulating petitions against its enactment, one of which concludes: "The proposed legislation would tax religion and the worship of God; tax the spirit of charity and the diffusion of knowledge, tax human misery, weakness, and misfortune; tax the devotedness and self-sacrifice of those who wish to help their fellow-men. It would put religion on the same plane as commerce; put a premium on infidelity and unbelief; put those who vote for the measure on record as the enemies of religion; charity, and enlightenment." All of which shows that it is easy to lie.

J. E. Remsburg recently returned from his Eastern tour. He was absent sixty-three days and during this time delivered sixty-two lectures, in the following towns: Louisiana, Mo.; Macon, Mo.; Nauvoo, Ill.; Chillicothe, Ill.; Reddick, Ill.; Elwood, Ill.; Chicago, Ill.; Belvidere, Ill.; Rensselaer, Ind.; Allegan, Mich.; Grand Rapids, Mich.; Shepherd, Mich.; Leslie, Mich.; Detroit, Mich.; Toledo, O.; Findlay, O.; Shreve, O.; Cleveland, O.; East Otto, N. Y.; Newark, N. Y.; Constantia, N. Y.; De Ruyter, N. Y.; Glens Falls, N. Y.; Saratoga, N. Y.; Boston, Mass.; Worcester, Mass.; Cotuit, Mass.; Harwich, Mass.; Manchester, Conn.; Bristol, Conn.; New York, N. Y.; Orange, N. J.; Newark, N. J.; Philadelphia, Pa.; Washington, D. C.; Greensburg, Pa.; Butler, Pa.; Tarentum, Pa.; Pittsburgh, Pa.; Tappan, O.; Cortland, O.; Vera Cruz, Ind.; Bluffton, Ind.; Muncie, Ind.; Noblesville, Ind.; Redmon, Ill.; Coles, Ill.; Highland, Ill.

Our readers will recollect that a few months ago the most foolishly ignorant of the church people thought they had struck a bonanza on Mr. J. J. Nouri, who avowed that he had been in Ararat and found Noah's ark, miraculously preserved. His account was detailed and piously romantic, and in this ark the Christians thought to sail all over the Infidels. Less importance is now attached by them to this discovery owing to the commitment to the Napa, Cal., insane asylum of the discoverer. The phase of aberration shown by Mr. Nouri is in imagining himself king of Chaldea, and a constant tendency to talk about the ark, and the geographical location of the mountain. He is just a plain religious lunatic. That's all.

In the East.

News and Notes.

I did not know exactly where to find Fort Fairfield when I started out on my journey "away down East." I supposed it was in the backwoods somewhere in the vicinity of the "jumping-off place." When I arrived in Boston Thursday morning, March 23d, I discovered that I was a whole day's journey from my point of destination. I leave the "Hub" at 9:15 A.M. and travel via Portland and Bangor to Vanceboro, New Brunswick, where I arrive in the middle of the night and change cars and wait an hour for the mixed train to Fort Fairfield, which place I reach 9:50 A.M. Friday. The snow is all over the ground and winter's face sparkles upon my view. It is quite a contrast to the semi-tropical scenes which I had only left a week ago—but a rather beautiful contrast, for the sun is shining brightly all the time, the skies are nearly cloudless, the cool weather is bracing, while the soft breath of spring is occasionally felt. What can be more delightful than this brilliant mingling of winter and of spring, the dark-green firs and pines contrasting with the gray earth and the glittering snows; while faintly luminous in the wide atmosphere is the promise of the summer that is surely coming? Every day seems to grow more genial and musical in this March of the varied year.

I passed through some wild and desolate scenes on my way to this Aroostook country. Maine stretches away with many a mile of barren land, but Aroostook county is fertile, attractive, and fruitful. The elegancies of civilization are here. Fort Fairfield is a handsome village of about 1,500 inhabitants, the town itself contains 4,000, this being one of the richest farming sections on the continent. Houlton, the county seat, with a population of 10,000, Caribou and Presque Isle, with 4,000 each, are the business centers of a flourishing people.

The great source of wealth in this country is potatoes. The land is especially adapted to potatoes, although wheat, oats, and corn, and fruit are abundantly produced. But potatoes take the cake. About \$500,000 worth of potatoes are sold in Fort Fairfield every year—\$6,000 and \$7,000 worth per day in the busy season. Seven hundred and forty-five bushels and twenty-five pounds have been produced to the acre. This is extraordinary, only one case of this kind being on record for Fairfield township, but it beats all the records of New England, or of the world I guess, except one out West, where 900 bushels were raised on one acre. Frequently 300 and 400 bushels are produced to the acre, while the average is about 250, and the running market price is \$1.75 per barrel. It will thus be seen that this county of Aroostook is one of the choice spots of the earth; and those who have a good farm are pretty sure to escape the Christian blessing of poverty.

Fort Fairfield was aforesaid the scene of military exploits, and hence its name. There is a real fort here, and there was a real war, although no blood was shed. It was during the administration of Governor Fairfield of Maine. It is known in history as "the Aroostook war." I will not swear that I ever heard of it before, although I have a dim recollection that in my school-days it was mentioned. Now I shall never forget it. John Bull and Brother Jonathan were in tremendous battle insignia. The militia were summoned from every quarter, and Fort Fairfield was alive with war's magnificently stern array. This was in 1839, and the trouble was about the boundary line, which was finally settled by treaty in 1842.

Fort Fairfield is on the Aroostook river, which flows into the St. John's at Woodstock not far away. All this country was populated long before the railroads were built, on account of easy water navigation. The railroads, however, have wonder-

fully improved this section, and new railroads are being built, and this county—the biggest in Maine, I think—has by no means reached the acme of its prosperity.

When I reached Fort Fairfield I found that arrangements had been made for a four nights' debate with Rev. A. J. Wheeler, of the Advent church, Concord, N. H.—not of the Seventh Day Adventists but the First Day Adventists; and between these two sects there is by no means a cordial feeling; in fact the First Day Adventists don't seem to know that there are thirty thousand Seventh Day Adventists in the country, and that they are suffering persecutions. So far as I can find out the First Day Adventists are in favor of a union of church and state equally with other orthodox bodies.

The Rev. A. J. Wheeler is a young man of considerable brightness and enthusiasm, and is an interesting speaker, who can make up for the lack of argument with nice stories and beautiful exhortations.

The following resolution was the subject of debate for the first three evenings:

Resolved, That the Bible is the divinely inspired word of God.

There is no need of going into a particular report of the proceedings, for Liberals already understand the general drift of the argument. The first speech of my opponent was devoted to proving that the Bible was an old book and a remarkable book, which assertions I did not deny. I was thus compelled, in view of the fact that my opponent had advanced nothing, to make the first assault, which I did, upon the genuineness of the Bible—that is, its authorship. I proved that nothing was known as to the authorship of most of the book—Christian scholars to-day only affirming the genuineness of twelve books in the Old Testament and four books in the New Testament. This was made the main battle-ground of the first night's debate. My opponent was evidently worsted, for on the second night he declared that he would not undertake to prove the genuineness of the Bible, but demonstrate its inspiration upon other grounds. I do not wonder that he retreated as gracefully as he did, for while he denied many of my statements, I proved them on the authority of Chambers's Encyclopedia—referring to its article on the Bible, where it plainly declares that the authorship of the books cannot be proved; that in the text both of the Old and New Testaments are errors; that there are eighty thousand variations, and that Luther rejected some books of the present Bible. Mr. Wheeler declared that he accepted every word of the Bible as it is from cover to cover as God's revelation. However, he offers Chambers's Encyclopedia as premium to the subscribers of his own magazine, the *Christian Reporter*, thus disseminating the seeds of infidelity and endangering the eternal welfare of his readers. I advised Christians present to subscribe for the *Christian Reporter*, secure the premium he offers, Chambers's Encyclopedia, and read its article on the Bible.

Having retreated from the first battle-ground, he rallied his forces on the following points: The harmony of the Bible, its moral influence, and the prophecies. Everyone knows how easy it is to prove the contradictions of the Bible, both with science and with itself, which utterly destroys its claims to harmony. As to the moral influence of the Bible, I showed that it gave degrading and therefore immoral ideas of God—saying that he repented, was ignorant of what was going on in some parts of the earth, that he commanded the slaughter of little children, etc. I also showed that it taught obedience to tyrants, subjection for women, that it sanctioned slavery, polygamy, etc. These arguments are familiar. As to the prophecies, whatever they might prove, it was evident that one false prophecy in the Bible would destroy its divine authority. I instanced two false prophecies: the one concerning the time of the burial of Jesus—that he would be three days and three nights in the heart of the earth, which was not the case—and the prophecy that the end of the world would be before that generation passed away—a prophecy absolutely unfulfilled. I was astounded to hear my opponent declare that the character of God as revealed in the Bible had nothing to do with the question of its inspiration. Why, the very purpose of a revelation is to reveal God's character; otherwise it is worthless. And if we are to judge the Bible by internal evidences, the character of God in that book has everything to do with the question of its inspiration.

But, as in the matter of the genuineness of the Bible, my opponent, seeing he couldn't prove a good character for God out of the Bible, declined to admit the character of God as any part of the testimony. He thus abandoned in the discussion two

main points in the issue, the genuineness of the Bible and the character of God.

The fourth evening the subject was changed. The following resolution was discussed:

Resolved, That the morality of Freethought is superior to the morality of the Christian religion.

I defined the essence of the Christian religion to be a belief in total depravity, vicarious atonement, and eternal hell, all of which are immoral doctrines; but without faith in these there is no hope of salvation, says the follower of Jesus.

On the other hand Freethought teaches that character is the main thing, and not belief; truth to be accepted without regard to consequences; right to be done for the right's sake, and not for fear of punishment or hope of reward. Freethought also stands for human rights without regard to creed; while Christianity is simply for the rights of its followers, which is both unjust and immoral. Freethought is for education, the unfolding of natural powers; while Christianity is simply instruction from some outside basis. It is the putting on of a harness, not the expression of a faculty. Freethought stands for self-respect, sympathy, and reverence, while Christianity in its creed affirms self-degradation, sectarian feeling, and fear of God. Freethought recognizes the value of this world, and educates for success in this world, while Christianity calls this a "dim vast vale of tears" and says we must have our minds fixed altogether upon another world.

Mr. Wheeler replied to my argument by a very good sermon on the Christian's hope and faith. Men were sick, they needed medicine; men were lame, they needed crutches. All right, I answered, for those who are sick and lame. They can choose their medicine, but the medicine and crutches should not be forced upon those who do not want them.

Mr. Wheeler denied eternal hell-fire, and thus by being one-third Infidel and only two-thirds Christian he made a much better plea than he otherwise would. When he is three-thirds Infidel he will do first-rate.

Mr. French presided at the debate, assisted by Mr. Baker and Mr. Billington, and there was no trouble from beginning to end. Good nature prevailed. I do not know whether any Christians were converted, but I am certain that Freethought has been greatly strengthened by this agitation. It has its supporters among the best men of the community.

The Fort Fairfield Liberal League was organized last winter, with a fine membership, and it has prospered well. Several lectures have been given by local talent, and by others—Mr. Ellis, of *Secular Thought*, etc. This debate was the result of a debate recently held between Mr. French and Geo. Eastman. This started the fire, which has been burning ever since, and now this great blaze. The audiences were larger than any ever gathered in this community. The interest has been intense. Liberals are satisfied with the outcome and are ready for another debate at any time the Christians may choose.

I think a great work can be done in Aroostook county, not only at Fairfield, but at Caribou, Presque Isle, and Houlton. There are hundreds of Liberals here, and by combination they can accomplish a great deal.

It is a curious fact that the Salvation Army barracks has fallen into the hands of the Liberals, and is now called Liberty Hall. Mr. Baker owns it; has fitted it up nicely, and the Liberal League meets here every Sunday evening.

I had the pleasure on Sunday afternoon of listening to Rev. F. A. Gilmore, Unitarian, of Presque Isle. I find him a broad-minded, scholarly, and Liberal gentleman. He is a very popular speaker and has the largest audience of any clergyman at Presque Isle. As he stands upon the Theistic platform of Thomas Paine without bigotry, of course we can shake hands cordially.

I have enjoyed myself greatly in this New England community. They are a go-ahead people here in true Yankee style. They don't hurry as they do out West, but they "get there" just the same with both feet. This must be a lovely place in summer, and I hope to visit it some time amidst the splendors of June. They have twenty-six schoolhouses in Fort Fairfield, some of them costly and beautiful; and as long as these remain we need not have much fear of the triumph of superstition.

Besides the debate, I lectured on Sunday morning on "The Rights of Man." I lecture to-morrow, Thursday evening, at Liberty Hall, on "Evolution and Creation."

R. L. Baker, president of the Liberal League, who has been an outspoken Freethinker for nearly half a century; who has been selectman of the town for thirteen years, deputy collector, sheriff, etc., in spite of his declared views; is heart and hand in

the Liberal work. He distributes books and pamphlets at his own expense. He gives the free use of Liberty Hall to the League, and generously aids in other directions.

On Saturday evening after the lecture I enjoy a fine sleighride to the home of Joseph A. Conant. I haven't had a sleighride for years, and it was quite delightful to renew old memories as we sped over the snow in the brilliant moonlight. It is a quarter of a century, I guess, since I have thus dashed over New England hills. Mr. Conant is a stalwart Liberal. He is the father of nine boys and two girls. He was a great-grandfather in his sixtieth year. Liberalism prevails in this big family, descendants of one of the first Puritan governors of Massachusetts. I had a pleasant visit at his home four miles out, returning Sunday morning. Sunday was a busy day all round. I went to meeting three times, as most of the people did—to my own meeting in the morning; to Mr. Gilmore's in the afternoon, and to Mr. Wheeler's in the evening. The Christians didn't want to debate on the holy Sabbath, and so the day was given up to these different services, and the debate continued on Monday and Tuesday.

Among the friends I meet here, members of the Liberal League, etc., are Mr. and Mrs. Waldron; Geo. W. Eastman, who can hold his own with anybody, clergyman or otherwise; John McGill, an earnest worker; Mr. and Mrs. Grant; Dr. A. D. Sawyer; N. H. Martin; Geo. E. Bartlett; A. I. Rollins; W. T. Spear; J. F. Hacker, cousin of Jeremiah Hacker, the stalwart of nearly a hundred years; J. M. Wheeler, cashier of national bank; Cutts & Skates, proprietors of a large furniture establishment, etc.; J. S. Hall; Ole Johnson, and many others. Mrs. A. W. Hoyt attended all the debates and faithfully reported the points made to her sick husband, who could not attend on account of injuries received while in the war, but who is every inch a Freethinker and wanted to know how the intellectual battle was going on.

A. O. French and Dennis Billington, representatives of the Christian party, acted with the greatest fairness and courtesy. Mr. French is proprietor of a large business house, and acts on the square, and his creed doesn't seem to hurt him a bit. If God has the same sense of fair dealing I don't believe I shall suffer much in the world to come.

In every way I have enjoyed the campaign—good weather, good attendance, good people, and good cheer.

I was pleased to meet Geo. E. Baxter, of Perth Center, New Brunswick, who occasionally lectures for the Liberal League and keeps our flag flying on the other side. G. B. Frizzell, of the Collins House, is a genial entertainer and supports me for the combat with plenty of home comforts. I also enjoy the hospitality of Mr. and Mrs. R. L. Baker. Mrs. Baker is not Liberal altogether as to creed, but liberal as to heart every time. And so are many of the Christians I have met here. They don't think me so very bad, after all. They are apparently sorry that I am to be damned, but they don't fret over it any more than I do.

Daniel Hopkins, a Grand Army comrade, is pretty well posted up on Daniel in the lions' den, the king's image, the beast, the ten horns, etc., and gives me a good deal of information as concerns both the ancient and the modern world. He expects the end will come—Gog and Magog will be in battle array, the way of the East will be open, etc. There are quite a number of Adventists in this community, but they are not so far advanced yet as the *American Sentinel*.

Fort Fairfield, I guess, is the banner town of this Eastern country, and Liberty Hall will give forth no uncertain sound for many a year to come.

SAMUEL P. PUTNAM.

Fort Fairfield, March 29, 1893.

To My Liberal Friends.

I propose to publish a pamphlet, the opening part of which appears in THE TRUTH SEEKER this week, entitled, "Religion a Curse, Religion a Disease, Religion a Lie." I consider that we are drifting into a most dangerous religious tyranny and war. It is not simply church and theology that we must oppose, but it is religion at the root of these, which is what I have defined it to be. We must understand religion, and for the safety of the race we must destroy religion. I want this book to be widely read. It is important. Religion as the foe of humanity is not sufficiently understood. We do not realize its terrific nature. I have written this book because I feel the necessity of speaking the plain truth. I challenge contradiction of my statements. Send to THE TRUTH SEEKER for this book. Circulate it. Price, 25 cents per copy.

SAMUEL P. PUTNAM.

Communications.

Religion a Curse, Religion a Disease, Religion a Lie.

DEDICATED TO THE AMERICAN CONGRESS WHICH FOR THE SAKE OF RELIGION HAS STABBED LIBERTY TO THE HEART.

Whatever may be the essence of religion it inevitably manifests itself in a belief in God. Exclude all idea of a deity and there is no support for religion. A belief in immortality is the logical result of a belief in God. It is impossible to believe in God, that is, in infinite goodness, without believing in immortality. If the mind is restricted to this present world there is no possible demonstration of deity. Time is perfectly atheistical, absolutely godless. It is only by the reflected light of eternity that any divinity is discoverable. Against the overwhelming logic of the ills that flesh is heir to; of the tragedies of life, of the horrors of human experience, the theologian only finds refuge in the endless hereafter. Without a supernal world he is *hors de combat*. He must give his God another chance, or even he himself is compelled to admit that God is a failure. St. Paul declared that if this life were all then are we most miserable, thus frankly confessing that without immortality the deity is a stupendous fraud. And right St. Paul is, for if you take away from the believer in God the dream of immortality this life becomes to him a terrific puzzle, for he sees his God baffled at almost every point. Certainly the manifestation of God in this life is so weak, so pitiable, so contemptible, so useless, so beggarly, that he needs several eternities in which to vindicate his good name. It will take him a long period hereafter to make up for the infinite wrongs he now permits. I doubt if he ever can prove his omnipotent benevolence—if through millions of eons he can wipe away the stain of his earthly defeat. No amount of deific splendor in the next world might make one fully forgive him his cruel derelictions in this. The only plea that one can possibly make is that of "no jurisdiction;" that this is the devil's world, and the devil will give God no chance. God is "conspicuous by his absence," so far as this life goes. Thus religion is forced to a belief in immortality as a supplement to its belief in God. Take away immortality and religion would perish of despair—for it could no longer defend its God at the bar of human reason.

Thus religion ever has and ever will express itself in these two beliefs, God and Immortality—and when I speak of religion I speak of that in man which necessarily and logically affirms these dogmas.

It might be possible to so subtly define religion as to separate it as a feeling from these dogmas, but as a matter of fact this has never been done. No religion has ever existed without a belief in God and Immortality in some form. A simple belief in Immortality without a belief in God does not constitute a religion. I do not consider Spiritualism a religion. It is simply a philosophy. To believe that I exist to-day does not make me religious; to believe that I will exist to-morrow does not make me religious, and so a belief in existence hereafter as a continuation of this existence, provided that belief is based on present experience, does not make one religious. So when I say that religion is a curse, I do not mean to say that Secular and scientific Spiritualism is a curse, or even a folly. It is simply a human natural belief like a belief in continued life on this planet, and does not involve religion. If Spiritualism does become a religion by insisting upon a belief in God, then it is not only a folly but a curse, and must perish in the pathway of civilization. There are Spiritualists and Spiritualists. The Secular Spiritualist is with us, the religious or godly Spiritualist is against us.

One on evidence can believe in a future life without believing in God; but one cannot believe in God without believing in a future life, but a belief in a future life on a theistic basis is entirely different from a belief in a future life on a natural basis.

Therefore in what might be called common sense Spiritualism there is no such thing as religion.

There is no such thing as a "Religion of Humanity." Comte has failed in his efforts. There might be a theology without a religion; but there cannot be a religion without a theology. Religion involves worship; for if one believes in a God, he will worship that God. But one cannot worship humanity. There are noble qualities or attributes in humanity; but one cannot worship a quality, or an attribute. He must worship a being. Comte endeavored to make a supreme being out of humanity. But there is no such thing. Humanity

is composed of individuals, and the individual being is to our experience the greatest being. Put a million individuals together, and you do not increase the quality of their being. There is no added dignity. You have no supreme being, only the individual still. Hence the worship of humanity is simply the worship of some individual, and such worship is degrading, and of course contrary to the idea of Comte. Comte as a matter of fact invented a huge abstraction, which is after all only a kind of God and has no real existence. Comte rejected theology, but accepted its outer habiliments, its husks; but religion cannot feed upon these, and hence the "religion of humanity" is dead.

The sentiment of humanity is something entirely different from the "religion" of humanity. The sentiments of love, devotion, self-sacrifice, exist in and of themselves, and require no religious foundation. When I speak against religion, I do not speak against a single natural sentiment of humanity, I want to distinguish religion from all these. Spencer's "religion of the unknowable" is also an absurdity. Religion is not a thought, I grant, but a feeling. But feeling is founded on sensation, and sensation must involve knowledge. In order to feel anything you must sense it, and therefore to feel anything in regard to the "unknowable" one must "sense" it, and if one senses the "unknowable" then he must have some knowledge of it. The infant can give no intellectual definition of its means of sustenance, but will anyone affirm that to the childish mind the breasts of the mother are "unknowable?" As well assert that the sustenance of poetry is unknowable to the poet's, or that the sustenance of religion is unknowable to the believer's, mind. The poet cannot always explain the origin of his ineffable ecstasy, but will anyone affirm that it originates in absolute ignorance? If there is in this universe such a thing as the "unknowable" we cannot possibly conceive it, or picture it, and therefore we cannot possibly have any feeling concerning it, and therefore there can be no "religion of the unknowable."

The endeavor to save religion to science or humanity is absolutely useless. It cannot be done. The curse cannot be taken from religion by seeking to change its nature, or its meaning.

In affirming that religion is a curse—not incidentally, but essentially—it is necessary that we know what religion is. The tree is known by its fruits, and in this way we must know religion.

Religion is inseparable, as I have said, from the God-idea.

What is the God-idea?

I do not see how it is possible to understand God in any other sense than as a personality. An "impersonal God" is a contradiction in terms. The "God of nature" if it means anything more than force means a person. If you call it "purpose," "intelligence," "mind," or even only "tendency," it must still be a personality. If there is a choice in the "tendency" it must be a personal choice. If there is no choice, then why call it God? It is no more "God" than the running of water downhill is "God." Pantheism if it means anything must mean that the whole universe is the expression of a personality. How can pantheism be any different from Atheism if it does not mean this? Atheism recognizes universal force, but that force is neither good nor evil as universal. It is only good or evil when partially considered—that is, when it is in relations. But pantheism asserts that the universal force is good. How can it be good in any real sense except it chooses to be good? How can it be worthy of any reverence unless its goodness is the result of a personal effort? In other words, pantheism simply means that all force is thought-force or will-force, and it is this which Atheism denies. There can be no will-force, however, without a personality.

God therefore, however vaguely and variously the term may be used, is a personality.

There can be no religion therefore without a belief in a personal God, or at any rate in a personal manifestation of God like Christ or Buddha in which is centered the religious feeling and hope.

There is no religion without some supernatural being as the object of its worship.

With these explanations let me give a definition of religion which I believe to be perfectly historic and scientific.

Religion is that feeling in humanity which always results in a belief in God, in a personal God or a personal manifestation of God; and also results in a belief in immortality as necessary to the vindication of the justice and goodness of God; and it also results necessarily in worship, in order to obtain the good will of God as the supreme ruler, and to enjoy the rewards of the hereafter, wherein the perfections of God will be victorious.

I propose to show that religion, thus defined,

with its attendant results is a curse to humanity, and therefore should be utterly abolished. It is a purely savage feeling, a barbaric belief, and unfit for man's highest civilization. It is the foe of liberty and the enemy of human progress. History proves this, and analysis of the feeling as such will declare why it has been so.

Desperate attempts have been made to save the name of religion, as if religion in itself were a precious jewel—only it has been "in the rough," they say; in bad company and has never shown its pure brilliancy. Clear religion, it is said, of its unfavorable surrounding and it will be a beautiful thing—a benefit to humanity. Religion is not a jewel. It is a dagger—a bloody dagger. It is a dagger in its very nature. Brighten it up and it will be a dagger still. Wipe off the blood and its dazzling blade is still ready for slaughter. You cannot change that dagger into a jewel to shine in peaceful luster. All the ornaments of religion are but the ornaments of a weapon of death.

It is said that the numberless cruelties of religion are the fruits of its abuse, and not of its real nature. Is it possible that the abuse of a naturally good thing could result in such unmitigated evil? If it could be shown that religion has benefited the race, it might be admitted that the evil it has done was not normal, but abnormal. But religion has never benefited the race—it has never given it one truth, one art, one invention, or one discovery. It has been a murderer and a despot from the beginning. It has slain millions of the human race and has not preserved one single human life. It has always opposed science. It has imprisoned the noblest of mankind; put them to the torture and to death. The dungeon, the cross, the fagot, and the chain have been its constant aids. It is nonsense to say that the abuse of a naturally good thing would result in such infinite havoc. Liberty is a naturally good thing, and the abuse of liberty has been simply terrible; but over against this abuse behold the glory that has been achieved through liberty—the heights that have been won, the genius displayed, the knowledge acquired, the virtues attained. In spite of all abuse liberty has been an infinite blessing. But religion can show no such record as against its dark and bloody deeds. It cannot square the account. It has not a single credit mark. It has been evil, and evil only. Not one virtue has it ever given to humanity—not one ray of light or genuine hope. It has never planted one seed, or reaped one golden harvest. It is in its very nature a curse, and history is my witness. It is impossible for a thing really good to be the source of so much misery. What is so everlastingly bad in its effects must be bad at its fountainhead, and this I affirm.

An effort has been made by many liberal minded religious people to shift the responsibility from religion to theology. It is theology that is the source of these evils, they say, not religion *per se*. I deny this, and affirm that it is religion itself that is the curse, and not the theology that accompanies it. Theology is the child of religion—its intellectual offspring—but the child is not the criminal, but the father. If the child is cruel, it is because the father is cruel. Religion is the root, and theology is the flower, and the bitterness of the root has ever made poisonous the flower, so that it has breathed destruction.

Theology is a purely intellectual affair, and simply as such is perfectly innocent. The theologian simply as a theologian would no more persecute than the mathematician as a mathematician would persecute. Keep theology entirely within intellectual influences and it would be as gentle as philosophy or poetry, or pure metaphysics. It would be merely a mental amusement careless of acceptance or non-acceptance. It is only when feeling is involved that the *theologicum odium* is aroused. The mathematician would be equally cruel if the same feeling co-existed with his mental operations. If the eternal happiness of the mathematician was endangered by a non-belief in the theorem that the square of the hypotenuse is equal to the sum of the square of the other two sides of a triangle, he would instantly persecute everyone who would not accept the theorem. Or if he was convinced that a denial of this theorem was necessary to his eternal happiness, he would not only deny it himself, but draw the sword and compel everybody else to deny it, and imprison and kill those who affirmed it. The purely intellectual man would never persecute, be he theologian or mathematician; but when his intellect becomes the slave of feeling then the spirit of persecution is aroused. Religion the feeling, and not theology the intellectual perception, has been the source of every persecution, and it is absurd to try to vindicate religion at the expense of theology. It won't do. Neither history, nor science, nor human nature admits the

evasion. Theology has been hideous and damnable, but it is religion that has made it so. Take away religion and theology would sink into "innocuous desuetude." It would then become an intellectual toy—a plaything of the imagination, a will-o'-wisp of the fancy. But join religion with theology and it is at once a cruel beast, like its progenitor.

If I bring theology to the bar of human judgment, I bring it simply as the accomplice of religion. Religion is the instigator of every crime which theology has sanctioned. Theology has simply followed after; it has not gone before. Religion is the master, theology is the perpetual slave. Kill religion and you will kill theology; but kill all present forms of theology and new forms will appear, still partaking of the dark and bitter fountain from whence they spring. It is useless to fight theology merely. It is religion itself that must be exterminated, and then theology will trouble us no more.

It is said that religion is a beautiful thing. So is the tiger beautiful when it is not mad. What is more beautiful than its graceful antics? So is the serpent beautiful when it is not angered. What is more charming than a snake? What glorious colors it has. What delightful movements. What exquisite grace. But the nature of the tiger and the snake exist in spite of their beautiful appearances. Yes, religion is beautiful, wonderfully attractive. It charms the eye and ear. Behold its gorgeous temples, its majestic statues, its enchanting pictures, its gloom irradiant with colors soft and thrilling. Listen to its solemn music, its chants, its sweet songs, its alluring voices. Yes, religion is beautiful. Its service is magnificent. It awes and subdues. The worshipers bow with rapture. Yes, religion untouched seems as peaceful as a poetic dream—it flows along a limpid shining stream—and who could think for a moment that there could be any terror in this lovely apparition, that it could torture and slay, that it was more cruel than the grave, that its music could turn to groans—its songs to tears—its temples to dungeons?

Ah, the ocean is beautiful, beautiful in its sunny glory, beautiful as it breaks in white splendor all along the sunny beach, beautiful in its calm blue depths beneath the calm blue sky, beautiful as it flows against the silver morn or golden eve; beautiful as the ship speeds merrily over its azure plain; beautiful as the stars are mirrored in its soft expanse; beautiful as it mingles with the moonlight on dark-browed rocks; beautiful as the chambered nautilus sails along its diamond surface; beautiful as we daintily play with its glittering billows, and the boat rocks to our happy dreams and the far-off horizon seems like Cleopatra's jewel melting in the glorious effulgence of the purple of the sea. Oh, it is beautiful, but let the breast of that peaceful ocean be smitten by the storm, let the hurricane come, where is the beauty then? Lost in terror, in shipwreck, and in death. Then everywhere the sea becomes a raging monster; it lashes the shores, it hurls thousands to destruction; it is an immeasurable horror.

So with religion, beautiful when summer's peace is brooding over it, but let religion be struck with fear, let it feel that its pomp and power are endangered, that it must preserve itself, and it becomes a monster, it fights like the wild beast, it bites like a serpent. It rends, it tears, it crushes, it devours, it kills. It is like the mighty ocean when the whirlwind is sweeping over it. Its beauty vanishes in immeasurable gloom. Then the tiger, the serpent nature of this beautiful religion is revealed.

It does not seem as if a belief in God and immortality could be so cruel. How can a belief in infinite goodness make one infinitely devilish? How can a belief in eternal existence kindle the fires of dark damnation? Yet it is so. These two beliefs have been the most dangerous in all human history. Dominating the mind, intensely held, they have transformed man to a tiger. It is strange that what appears so beautiful in itself, so sublime and precious, should be the source of the greatest horrors. One would think that a belief in God would make one kind and charitable. That the dream of immortality would suffuse life with measureless sweetness. But these beliefs have had the exactly opposite effect. Regarded as the greatest of blessings they have really been the greatest of curses. It is religion that has made them so. If these beliefs had been purely scientific they would indeed have been a "thing of beauty and a joy forever." If God and Immortality had been the gifts of science, how noble they would have been, how infinitely splendid. What warmth and brilliance they would have shed on human life. What grace and magnificence they would have given to human toil. But being, not the gifts of science,

but the creatures of religious feeling, they have been a bloody paraphernalia along man's pathway. The face of God has been the face of a fiend, and the dream of immortality an eternal hell.

This is simply a fact, attested by a thousand wars, a million murders. I will endeavor to explain this fact and show that religion in its very nature must be cruel.

Religion originates in a desire for happiness. It is not that desire simply in itself, but the intensification, the crystallization, the abnormal emphasis of that desire. It is that desire made determinate, all-absorbing and all-commanding.

The very nature of religion therefore is absolute selfishness. It originates in selfishness. It is the expression of selfishness. From beginning to end it is a colossal egotism. It is more selfish than the desire for food by the hungry man, or for warmth by the naked wanderer.

How often it has been declared that religion is self-sacrificing; that it is indeed in its very essence self-sacrifice. There never was a false idea; there never was an act of religion that did not pertain to self; that did not begin with self and end with self. There is not a particle of generosity, of self-abandon, of real kindness in religion. Religious sacrifices I admit, always sacrifices, but it never sacrifices itself. It sacrifices a lesser good to a higher—the little self to the larger self—that is all. Self is not forgotten or obliterated. Religion has been one long record of sacrifices—sacrifices of millions of men, of doves, of sheep, of oxen, of the fruits of the earth. Religion is nothing but sacrifice, we might say, but never self-sacrifice. I challenge the production of one single deed of real self-sacrifice in all human history that has been the result of the religious motive. Great acts have been done for religion's sake—acts of heroism and splendor, romantic acts—but these acts have been all for the glory of the self. Armies have been led to mighty battles, innumerable sufferings have been borne, dangers dared, death encountered, for religion's sake, still the ulterior motive has been the exaltation of self.

SAMUEL P. PUTNAM.

(TO BE CONTINUED.)

A Compend of Anti-religion and Science.

"The Creation of God," is the title of a book by Dr. Jacob Hartmann, a graduate of American, Canadian, and British medical schools, and universities and other institutions of learning.

We beg to call especial attention to this work. It is original in its conception; bold and fearless in its expression; free from prejudice or bigotry; profound in thought; full of facts, truth, scientific and historical data; concise in its arrangement; plain in its statement; clear and popular in its language. The scientific part is comprehensive, easily understood, abounding in useful and practical information. It is not a production to be simply glanced at and thrown aside; not written for the moment, to excite the passions and emotions; but a book that must undoubtedly be regarded as among the standard works, classic in its character. It must be studied, thought over; and this will call forth ideas and exercise the reasoning faculties. It is full of useful knowledge. It is a text-book that will not be affected by age, that can be read and reread with interest and profit. It is nowhere tedious, always instructive, apprehensible, and entertaining. Of whatever bias or belief any individual may be, he or she will certainly be much improved mentally by reading the contents of this book.

There are thirty chapters, and each chapter is an essay of itself, treating the subject thoroughly, bringing the most important points prominently and clearly before the mind. The first four chapters are devoted to the consideration of the chief aspects of the natural universe—our own solar and planetary system, their relative size, distance, and constituents, also distant stars, planets, and systems, as far as the human intellect has up to modern times discovered by astronomical research, painting the insignificance of our own sun with its planets, satellites, etc., compared with the incalculable number of other systems, suns and planets, their vast number and magnitude, their respective situations in infinit space. Such facts are recited, for instance, as that the sun, notwithstanding its so-called prodigious volume, is comparatively but a mere speck, appearing, when viewed from other remote planets, as a star perhaps of the second, third, or fourth magnitude. This terrestrial globe is discussed—its gaseous, fluid, and solid state; the earth's crust, the geological formation, its age, its constant elementary changes; its products, vegetable and animal life; its motion, variations, and phenomena; the antiquity and evolution of the

various organic kingdoms; the atmosphere, its composition, influence, and saturating power, its relation to life and the laws governing the same; the chemical elementary substances, a subject of paramount importance. Here we will delay to remark that this last is a subject that every person ought to be more or less familiar with, since these elements enter into the composition and construction of everything celestial and terrestrial, animate or inanimate. Nothing can exist or ever existed without them; everything that has ever been produced or is being produced, from a simple protoplasm to an electric battery, is composed of them. This part shows the momentous role the vitalizing element, oxygen, with hydrogen, carbon, and nitrogen, play in organic life.

The subject of the fourth chapter, the sun, can not be overestimated. The facts dealt with are so extraordinary that the soberest hypothesis must appear extravagant. It is only by careful study and reflection that we can fully appreciate the sun's power and value; that we can learn something of its relationship to life—that the sun is the source, mediately or immediately, of all vegetable and animal life. By his warmth the sea is kept liquid and the air gaseous, the storms are agitated and the winds blown, etc.

The author demonstrates in these introductory chapters that, search where you will in the universe, suns, stars, planets, satellites, this terrestrial globe, its atmosphere, infinit space, chemical constituents, animal and vegetable life, all, all, everything known, is found to be natural, governed by natural laws; and not a vestige, not the remotest shadow, of anything supernatural, of a God or gods, is to be found. It demonstrates that the sun sets all this wonderful machinery in motion, exerts all the power that is exerted both physically and physiologically.

The scriptural criticism is certainly new and striking. The doctor proves beyond a possibility of contradiction that the first ten chapters of Genesis are an imaginary production, of fabulous origin—stories told and handed down thousands of years perhaps before the supposed creation was to have occurred. The author makes it clearly manifest that the creation of man, as represented in the Bible, is an absurdity, an impossibility. Man cannot be made out of dust, because more than two-thirds of water enters into his composition. The author makes it clear that the story was composed by some prolific brain when the human family had attained a high degree of civilization. He shows that the story of a universal deluge is as frivolous as it is false; that it is ridiculous in modern times to entertain an absurdity so palpable as that a rise of twenty-six feet of water could cover highlands and mountains ranging from three to eighteen thousand feet above the level of the sea. How the idea of God originated is fully discussed, and the mental process that led to the formation of idols, their worship and religious ceremonies. From the time of Terah's apostasy, Abraham's reformation and his banishment for heresy and blasphemy against the Chaldean idols, to Christ's coming, the principal characters are analyzed and shown to be human, by thought and deed. It is made plain that the peculiar phraseology, cant sayings, subterfuges, miracles, wonder-workings, and supernatural padding are the proper offspring of the then existing barbarism, ignorance, and superstition, constituting the peculiar politics of the day. The doctor reviews the patriarchal, Egyptian, and theocratic periods; the struggle for national life, first under the leadership of General Moses, the hero and savior of Egypt, the originator of Jehovah, the ambitious, scheming, intriguing politician; then under his followers of the time of Samuel, the Warwick of antiquity, the stern, bloodthirsty priest and general who led the nation to the zenith of its glory and greatness, making Saul and David kings; the movement culminating with the profligate, licentious debaucher Solomon, who ruined the nation; thence through the several centuries of theocratic and monarchical form of government, during which there were continual quarrels, dissensions, and bloody crimes and barbarism, terminating in their captivity and dispersion, with the so-called Lost Tribes returning to idolatry, while two are preserved by the Levites, the priestly tribe. The interest never seems to flag. Vigor and graphical-ness mark the recital, and curiosity grows more intense as the reader proceeds from chapter to chapter.

The principles of life, the animal machine, deserve and obtain special attention. The master tissues of the body, as the author designates the muscular and nervous tissues, these perform the work of the body, consume the elaborated food and throw off the waste material. The muscular tissues perform for their function all the mechanical labor; while the nervous tissues, the brain, spinal cord, etc.,

direct or guide them, thought, recollection, imagination, etc., etc., being the proper functions of the brain. The author advocates the view that nothing can be conscious except brain matter, and only through brain matter can intellect, understanding, wisdom, etc., be produced, and what is known as mind, soul, or spirit—these all being one and the same thing—has no existence apart from nervous organization; all the unseen forces are the products of chemical combination, vitalized or non-vitalized. All other organs, we are given to understand, are subservient to the master tissues.

The chapter on Alcohol and its Effects upon the master tissues everyone ought to read. It is a remarkable chapter, and deserves the closest attention.

It is impossible in this brief review to do justice to this excellent work, valuable for its helpful information. It must be read and studied to be appreciated. The book, though in part antagonistic to the prevailing beliefs or opinions, bigotry or prejudice, should be obtained and read by every thinker. "The Creation of God" we unhesitatingly pronounce a fit companion for any book or class of books in any library.

Liberal Societies.

"The Glad Tidings of Easter" was the subject of Professor Adler's lecture in Chickering Hall last Sunday morning. Every seat in the hall was taken and more than a hundred people were forced to stand. The following is a synopsis of the professor's remarks:

"The tidings of Easter are, in the first place, that spring is coming. This is sufficient to send a gleam of gladness into the heart. But from times of old men have been accustomed to give spiritual significance to the coming of spring. After a long period of stagnation comes the rejuvenation. Can we predict for man the perennial rejuvenation?"

"I was in Florence a year ago; I have never been in a city that impressed me more. But I doubt if there was one thing that made a deeper impression on me than did Ira Giovanni Angelico's painting of the crucifixion in the convent of San Marco. There are thousands of paintings of the crucifixion; artists seem to harp on that subject. The reason undoubtedly is that it gives them an opportunity to represent the tale of sorrow that is so common. But in all of these paintings the face of Jesus is the common type of the country wherein it was painted. Every artist has put his own conception of sorrow into the face of Christ. Here it is the sorrow of the dull, stupid peasant. There the sorrow represented is that which can only be ameliorated by supplicating heaven. But what struck me in the face of Fra Angelico's Christ was that it was so different from any of these. It was the face of a high intellectual being who seemed to see that there must be sorrow in order that there may be joy.

"The message of Easter is of the life that comes out of death. It is of the joy that comes out of sorrow. Its tidings are not for those who are naturally joyous; they are not for the happy maidens and youths. The message of Easter is to those who are in trouble; it is to tell them of a joy that is possible.

"When I speak of those in trouble I have in mind three classes. First those who are troubled with a guilty conscience. There are many who are guilty of wrong-doing, but of these it is only the better class who are troubled with the pangs of conscience. It is a sign of self-respect; let the wrong-doers who are thus troubled be not discouraged but begin anew. According to the teachings of Christianity man is naturally bad. According to the teachings of Christ man is naturally good. In this the teachings of Christ are diametrically opposed to those of Christianity.

"The second class I have in view are the parents who have been unsuccessful in their efforts to bring up their children properly. They should not despair, but rather should feel better able to succeed on the second trial. The third class consists of those who are attempting the erection of a nation. Here my thoughts revert once more to the subject of last Sunday's lecture. The more the Russian revolutionists are persecuted the more they feel that right and truth will eventually prevail; and this shows us that nothing can give us faith in truth and justice but deeds.

"To-day there is repeated in all churches the story of one who died a martyr's death. All reverence and all honor to him—Jesus of Nazareth. But his was after all but the type of that martyrdom which is much greater than his, that of the human race, which has been crucified thousands of times and died thousands of deaths."

Next Sunday Professor Adler will lecture on "The Anti-Semitic Movement in Germany."

T. B. Wakeman delivered a very interesting lecture before the Newark Liberal League last Sunday. "How to Sustain the Disillusioned in Religion" was the title of his lecture. In opening Mr. Wakeman said:

"This day is the birthday of spring. It is called Easter, after Eastre who was the goddess of spring and light. It is a day of happiness. We owe it to no one in particular, and we do not propose to let any one sect claim it as theirs.

"I have frequently been asked the question, 'What are you going to give us in place of the religion you have taken from us?' I always tell those who ask this question that we will sustain them by giving them a new religion which is higher and better than the old. The difficulty has been that Liberals were compelled by their position to assume the analytical instead of the synthetical course. But as in government the object of all revolution is to put a new and better government in the place of the old, so in religion. We can't destroy religion (using the word properly). But we can replace the old religion by one which is higher and better and which will hold us closer together."

Mr. Wakeman then compared the ideas of the ancient Hebrews with those held by the people of to-day. Their ideas were suited to their knowledge, and so we must suit our own ideas to our knowledge. The lecturer also told how he could take the symbols of any religion and explain them so that they would suit the new. Continuing he said:

"In place of the little personal god you were worshiping, we give a higher and a better one. When I am asked if I believe in a God, I say, 'Yes, a bigger one than you have any idea about.' That god is the universe. We destroy something that was never seen and replace it by something that you can see all around you. In place of Christ, we give you Humanity; and instead of the Holy Ghost we have the common life and love of the world."

Among those who spoke after Mr. Wakeman were Mrs. Smith, Messrs. Bird, Walker, Mayo, Morris, Place, Brill, and Burton. Messrs. Place and Burton spoke against the lecturer, but so flabbergasted was the former by the first words of Mr. Wakeman's reply to his adverse critics, that he left the room without waiting for the end.

Evidently the members of the Manhattan Liberal Club are not thoroughly inculcated with the importance of keeping religious holidays, for despite the fact that it was Good Friday and Passover, the meeting-room was well filled on the 31st. C. L. Schwartz lectured on "Capital Punishment." The lecturer reviewed the various methods that have been used to decapitate criminals. He also spoke at some length, and without any dulcification, of the barbarous methods of the inquisitors. Mr. Schwartz concluded by saying that he objected to capital punishment for three reasons; viz.: it entails expense, it is demoralizing in its effects on the community, and it is unpleasant.

The critics were Mr. Macdonald, Mrs. Leonard, Dr. Weeks, and Mr. Oppenheimer. Next Friday evening Mohamet Alexander Webb will lecture.

Mr. H. Nichols delivered an address on the "Silver Question" before the Brooklyn Philosophical Society. The lecturer said that the country had been declining yearly since 1866, when gold and silver was the currency of the country. Mr. Nichols thought that Mr. Sherman's attitude on the silver question was prompted by a strong regard "for revenue only." Among those who replied to the lecturer were Messrs. Hanson, Beers, Elwell, and Stone. Next Sunday Dr. Holbrook will lecture on "The Evolution of the Marriage Relations."

A Congress of Freethinkers.

I have just read in last week's TRUTH SEEKER Mr. John E. Remsburg's call for a World's Fair Congress of Freethinkers. This is a very commendable object. The different religious denominations are to have gatherings of this kind, and nothing would be more appropriate than for the friends of Freethought to do the same. We are sure that such a gathering could be made a grand success, and its influence an inspiration to universal mental liberty for many years to come. Let every Freethinker in the land give his or her aid toward the fulfillment of Mr. Remsburg's call. Last evening I delivered a lecture in this city on "The Evidences of Christianity Tested." Springfield is a priest-ridden place, and Liberals are strictly in the minority. However, the *Illinois State Journal* in this morning's issue did me honor by displaying the true spirit of Christian bigotry. This is the first time, I believe, that a Springfield paper has taken notice of a Freethought lecture, and here it is:

CENTURIES OF DELUSION.

"Popular Evidences in Favor of Christianity Tested," was the subject of a lecture by Franklin Steiner last evening in the supervisor's room. Mr. Steiner or the man who wrote the lecture for him has started to prove that the majority of the world's population have been seriously deluded for over eighteen hundred years. At the close of his lecture he offered for sale Ingersoll souvenirs, spoons, and books bearing on the subject of his talk. The attendance was small.

Now, the little penny-a-line scribe who wrote the above is not aware of the fact that Mr. Steiner's lectures are not written at all. Hence the man whom the *Journal* refers to could not have written it for him, whoever that man may be. Possibly, as some reporter for the *Journal* is so well informed concerning my affairs, he can tell me who it is that writes my lectures, and can tell me another thing that I did not know before—that the lecture delivered in Springfield last evening was ever in manuscript? Who is it that believes that the majority of mankind have been deluded for over eighteen hundred years? Here, our scribbler is not aware of the fact that the majority of mankind are not Christians. This is so nevertheless, and therefore the Christian believes that the majority of mankind have been deluded—not for eighteen hundred years, but for over two thousand years. Rev. George W. Northrup, president of the Morgan Park Theological Seminary, at the meeting of the American Baptist Missionary Union two years ago made this statement: "There are to-day one billion heathens, while at the beginning of the Christian era there were only six hundred millions, an actual increase of four hundred millions after the lapse of eighteen centuries. Again, during the era of modern missions—the last one hundred years—the heathen population has increased two hundred millions, while the number converted to Christianity from the whole heathen world is estimated at three millions."

Not only, according to the Christian scheme, have the majority of the human race been deluded for over eighteen hundred years, but more are deluded to-day than there were eighteen hundred years ago! Yet we must not say that there is a possibility of Christians themselves being deluded. Oh, no.

FRANKLIN STEINER.

Springfield, Ill., March 28, 1893.

Items of Foreign News Interesting to Freethinkers.

The Socialistic local government of Roubaix, France, has vetoed every item on the city budget which directly or indirectly appropriated money for churches and other clerical institutions.

A new Freethought paper has seen the light at Barcelona, Spain. It has been named *La Piqueta del Libre Pensamiento* (The Freethought Picket), and its editor is the well-known Freethinker E. Moreno Acosta.

Mr. Hildebrandt, of Berlin, Germany, has been sentenced to prison by the German supreme court. The wicked man had in his brochure, "A Modern Infidel Letter," said a few plain truths about the Christian church.

The Freethought society at Creil, France, has been quite unfortunate during the past year, having lost eight prominent members by death; but we are proud to state that in each case the deceased was buried without the assistance of a sky pilot and ghostly mumbling of nonsense.

Liberty of conscience is guaranteed by the German state constitution. But then theory is one thing, practice another. Seven men appearing before court at Barmen refused to take the oath. "An Atheist has no legal rights in a court of law," said the presiding judge. This is German liberty.

The late English clergyman, J. Spurrell, D.D., must have had a hard time getting by St. Peter and being allowed to pick out his harp and crown. The orthodox disciple of the Galilean left a fortune of over \$2,400,000. But perhaps the passage about the camel and the eye of the needle should be taken in a Pickwickian sense only.

The abbot of Neaurtzu cloister in Roumania, Dr. Joseph Moschénai, has caused quite a sensation in Bucharest by a letter of his published in one of the daily papers in which he states that he had to leave the cloister on account of the life led by the monks, which was in the highest degree beastly. The abbot can find the same state of affairs all over.

Holy Germans entered the Freethinkers' Hall in Berlin and distributed tracts. The fact that but a few consented to take one made "home mission"

workers mad, and they caused a disturbance. No legal redress was possible, as the "home mission" is specially favored by the government. The Free-thinkers should find out whether this rule cannot be worked both ways.

A rare treat in the line of Freethought lectures is in store for the American Freethinkers. The fact is that our friend Victor E. Lennstrand will during the summer deliver a series of lectures here in the United States. Mr. Lennstrand is a splendid lecturer and debater, and besides is one of Freethought's martyrs, which can but lend additional interest to his coming.

Dr. Heilberg, the well-known peace advocate, recently gave a lecture before the Humboldt Society for Popular Education, at Leipzig. Our societies should follow the example set by the German Freethought society. The discussion which follows a lecture like that of Dr. Heilberg's—"The Idea of Universal Peace"—will give an excellent opportunity for vigorous attack on Christianity, the religion of war.

In spite of his advanced age Prof. Ludwig Büchner, M.D., the well-known author of "Force and Matter," and president of the German Freethought Federation, seems to have lost none of his youthful vigor. Jan. 31, 1893, the professor gave in Munich a lecture attended by over a thousand people on "Progress and Development of the Natural Sciences." The hall of the Freereligious Society was so crowded that men like Professor Ziemsen had to stand up.

Socialism.

The priest claims that all human government, good or bad, is by divine authority or permission. This theory is an invention of the priests, and is the bulwark of tyrants. Freethinkers unite in its denunciation.

But some few Liberals, without one thought, swing to the opposite extreme and advocate anarchy—a primitive social condition with no fixed authority—a condition about like that of a herd of buffaloes where the biggest bull roams free. To a reasonable Liberal it is somewhat discouraging to witness an ex-reverend stated lecturer in a large Liberal hall in this city declare he would not vote at all; that if he did he would thereby recognize government, the rights and need of which he denied. Now, when one starts on a toboggan slide it is well to know that there is a bottom somewhere.

Our federal Constitution would do fairly well if Congressmen would stop violating it by passing meddlesome and partial laws. Congress has been the fountainhead of usurpation, favoritism, extravagance, and corruption in this land. But instead of destroying the government, the Liberal should assist in sending men more intelligent, more honest, and more modest to make laws. Anarchism and civilization are incompatible.

Probably a much larger number of Liberals, dissatisfied with the existing order of things, are striving for Socialism—a social system of either all head, or else with no head nor tail, where individualism is absorbed in the concrete mass. The attraction here is the promise of equality—equal division of labor and wealth.

But this sort of society has been tried at different times and places, and has invariably failed of success. In an old but still popular legend it is written that one Jesus, with a few barefoot fishermen, tried it. And they left a record which no Liberal can approve.

About the beginning of this century an enthusiastic Frenchman (Fourier) conceived Socialism to be just the thing for human happiness. He wrote extensively in its support, and gained a few crazy converts in this country. Probably his work modified somewhat the brutal rigor of the ruling powers, but his plans failed.

A few years later Robert Dale Owen wrote volumes in favor of Socialism or Communism, and spent time and money in trying to establish Socialistic communities in the hope of remodeling society and government. Those communities have had their funerals.

And our brethren of the Shaker community, who combine with other oddities the practice of Socialism, are in a dwindling condition—not expected to live.

All these Socialistic experiments were based on more or less supernaturalism. The fishermen were looking for celestial bait to catch land gudgeons. Fourier wished to return to what he thought was the real teaching and practice of the said Jesus and fishermen. Owen was involved in an impenetrable fog of Spiritualism. And the Shakers believe that Jesus Christ came to earth the second time in the

person of Ann Lee, a young English woman, about one hundred and fifty years ago.

The modern Socialist may reject all these modes of Socialism, but he wants a division of wealth, if not of labor, and objects to paying interest or rent. He thinks the neighbor who has made or saved money should let him have a share without charge. One mechanic, who may not be able to figure out the exact distance of the earth from the sun, may calculate that the saving of one dollar a week will soon enable him to buy a house lot near by, if not in, the heart of the city, on which to make a home. When he has the home, and after being assessed for improvements which have trebled its value, along comes a fellow-mechanic, who has spent his odd dollars on a bobtailed nag or some other funny thing, and insists that he did not earn the increment of the property, and for that reason should let some poor devil share its quarters without charge. Now it is easy to guess which of the two, if either, is a Socialist.

"Oh, look at Gould, with his millions, who never earned a dollar," says the Socialist. Nay, but look at the legislators who grant charters and patents so favorable that a few long-headed men can monopolize great interests. The recipients of the Pacific railroad grants, the sewing-machine patents, etc., *largely* became millionaires. And when a legislator receives a consideration for his vote he does not divide with his constituents. It is safe to say that no one ever worked for Jay Gould for less pay than he could get out of another for the same work. "Oh, but he gambles!" Well, it is all in the family. If in a game of stock policy Gould wins a million from Sage or Huntington, how does it harm him who has no stock?

The fact is that imprudence and incompetence are the principal breeders, in this country at least, of Socialists.

The advocate of Socialism overlooks the important fact of diversity of character and disposition found in any given community. He must indorse the erroneous statement of some philosophers that all men are born equal. He must presume that a promiscuous company of men and women will willingly surrender their individuality to become absorbed in a concrete human mass; that they will volunteer to work through life by arbitrary rule—each one to take a row in the field as does the harrow's tooth.

But men are not born equal, and do not grow up equal. What school ever did or can graduate a class of equals? They differ in ability, aims, and tastes; and it is well. There are many kinds of employment in the land; and while one can construct an engine or clean a watch, another biped is content with his pipe and cleaning a cesspool.

No people half civilized will be content under Socialism. The average man may have some love for the community, but he loves himself more. He will not willingly relinquish the individual liberty Socialism necessarily exacts. Through superstition his personality may be crushed under a divine right and priestly tyranny; but if there be any active brain left, he desires liberty. In the one case his nonentity is compulsory, in the other it is to be voluntary.

There is no good reason for urging Socialism in this country. All Liberals will agree that that government is best which governs least—which allows the largest individual liberty. Our federal Constitution were the Senate clause expunged—the Senate being merely an expensive obstruction—would be excellent. As it is, were it faithfully regarded by Congress and state legislatures, all church property would be fairly taxed, and there would be no public chaplains nor Sunday laws. A republican form of government, honestly administered, seems to be the best yet devised. Improvement will come when we select honest, courageous legislators in place of pious fanatics, cowardly sneaks, and scheming scoundrels.

The Socialistic agitation in Germany will not result in peaceful Socialism; but it is already disturbing the peace of rulers, and may ere long precipitate a revolution that will cause priest and royal blood to shiver.

But royal blood is strong and the priest is tough. In France, even yet, the waves of contention between absolutism and individual liberty are ominously rolling. The priest is persevering, and has his traps, baited with sacred lies, set in every direction.

Individual liberty is necessary for human progress and happiness, and priestcraft is its greatest foe. To destroy this foe is still a big job, requiring the concentrated energy of all Liberals. For fifteen hundred years past the priest has had things pretty much his own way. At last reason and science are forcing him on the defensive. Perhaps in the year 1993 the good old church buildings will be in use

for schools, clubs, and theaters. Perhaps the priest by that time will have retired from all centers of civilization, and be found only in the woods with crows, *à la* Jeremiah, and—perhaps not.

L. G. REED.

No Brain, No Thought.

In defense of the biblical doctrine of soul immortality, its advocates are nearly always ready with the assumption that the feeling and hope of a spiritual existence after death, exist naturally in the breasts of all mankind. Now, I imagine that this idea is not entirely supported by fact; but granting that it may be so, such feeling and hope on the part of mankind do not sufficiently accomplish the fact of such subsequent spiritual or soul existence. In order to prove, by any means whatever, such a state of existence, it would first become necessary to prove that the soul had any existence at all. Substance is never annihilated. Matter is eternal in various forms, but in its changes the act of changing may not be matter. When I strike a blow with my fist, the fist itself and the arm and nerves of the arm are directed by the nerves of the brain, themselves set in motion by that still mysterious odic force, which, operating upon the brain, produces thought. The fist and arm and brain, and odyllic force operating upon the nerves of the brain, are matter; but the act itself and the consequences are not necessarily matter. Thought is merely the act. It is the operation of matter. Upon this basis of reasoning I conclude that when the brain dies and dissolves and changes into other elements there can be no such thing as its being acted upon to produce thought. Its individuality is lost, and even though its particles may assist in the processes of building up other brains, its individual functions as a brain have ceased forever. Upon the living, active brain, this odic force is operating everywhere. All thought is the result. I firmly believe that through the operations of this force all the phenomena of mentality, mental communications, so-called spiritual manifestations, and mental illusions have been and are being produced, but only upon living, active brains; that hypnotic influence is more general than it is commonly supposed to be; that although a man may not exactly realize or understand the fact, the operations of his brain exert an influence on other brains, and his brain is also influenced by the action of other brains. My belief, brought about by this foregoing chain of observations, is strongly at variance with all the teachings and assertions of those who advocate an individual spiritual existence after death; and to be consistent I must doubt the truth of any religion which is built upon a foundation of faith in the individual existence of thought (or soul) after death has rendered the brain inoperative.

J. B. SWETT.

Lectures and Meetings.

S. P. PUTNAM'S lecture appointments:

Montreal, April 9	Boston, Mass., April 16
Osterville, Mass., " 11	Worcester, " " 16
Cotuit, " " 12	Bristol, Conn., " 17
Harwich, " " 13	Cincinnati, Ill., " 23

THE Brooklyn Philosophical Association's program for this month is:

April 9th, Dr. M. L. Holbrook, "Evolution of Marriage."
 April 16th, O. P. Loomis, "Ancient Astronomy and Religion."
 April 23d, Prof. R. E. Mayne, "The Coming Man."
 April 30th, S. H. Wilder, "Science Falsely So Called."
 The Association meets Sundays at 3 P. M. at Fraternity Hall, Bedford avenue and South Second street, E. D.
 At the Manhattan Liberal Club, 220 East Fifteenth street, Friday evenings, the programme for April is:
 April 7th, Mohammed Webb, "Mohammed the Prophet."
 April 14th, Raymond Perrin, "The Christian Religion."
 April 21st, Lizzie Ward, "Women's Skirts."
 April 28th, Reuben Rush, "Life and Death."

LIBERALS living near New Cambria, Kan., should watch the local papers for dates of J. E. Rensburg's lectures there.

Mr. Alexander's Book.

From the Detroit Free Press.

An elaborate treatise covering a thousand large octavo pages deals with "The Dynamic Theory of Life and Mind," which may be briefly summarized as a theory that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. The author is James B. Alexander, who has very evidently made an exhaustive study of the subject, and spared neither time nor pains in an earnest effort to reach correct conclusions.

That the "facts" are as numerous as claimed, the size of the book, which is very largely devoted to facts, attests. Fully seven hundred pages of the thousand in the book are devoted to a presentation of the facts from which Mr. Alexander draws his conclusions, and if the latter are unwarranted he has put in the hands of his readers the means of showing that they are. The volume is profusely illustrated.

Letters of Friends.

A Gift That Shall Go to Do Good.
ORANGEPORT, N. Y., Jan. 31, 1893.
MR. EDITOR: Inclosed please find \$2 to renew my subscription. M. E. ATWOOD.
P.S.—Apply \$1 on subscription and the balance for the good of the cause.
M. E. A.

Cheering Words.
TOWNSEND, MONT., Dec. 20, 1892.
MR. EDITOR: Inclosed find \$3 for my paper for 1893. I hope you may meet with generous relief for your financial needs and long continue to publish your most excellent paper.
C. T. COLLIER.

Aids the Propaganda of Civilization.
BENMILLER, CAN., Jan. 26, 1893.
MR. EDITOR: Please find \$5 for renewal of my subscription for 1893 and "Old Testament Stories Comically Illustrated." The balance you can keep to help you along. My greatest wish is that you may prosper in the good work.
WM. LONG.

Wishes Freethought Propaganda Assisted.
SAN ANTONIO, TEX., Jan. 11, 1893.
MR. EDITOR: Inclosed please find one year's subscription for the paper. I trust those Liberals who are richly endowed will extend a more liberal hand and assist one of the grandest publications the age has yet called forth. Wishing success, I am,
Yours truly, VIRGINIE DONALDSON.

Churches and Saloons—It Must Be Like the World's Fair.
ARCHBALD, PA., March 1, 1893.
MR. EDITOR: Please find inclosed \$2 from one who is termed a hard citizen in a little borough where churches and saloons go hand in hand—seventy-five saloons, and seven of the number running without license, and the priest takes the boodle.
J. J. RUTLEDGE.

They Would Burn the Truth.
BOX ELDER, NEB., Feb. 28, 1893.
MR. EDITOR: A short time ago I received a copy of your paper—the first I ever had seen. I am pleased with its teachings. Some persons say they would not have such literature in their houses—they would burn it. Inclosed find \$3 to pay subscription one year.
I. W. SPAULDING.

Going to Organize—Let Others Imitate.
AXTELL, KAN., Feb. 23, 1893.
MR. EDITOR: Inclosed find \$3 for my renewal to your most excellent paper. I am very much pleased with your stand on the opening of the World's Fair on Sunday. The Liberals of this county, Marshall, meet next Sunday to effect an organization. I think the cause is growing rapidly here.
F. B. WHEELER.

Our "Old Testament Stories Comically Illustrated" a New Thing.
ELLIS, MINN., Feb. 6, 1893.
MR. EDITOR: I received the Bible Picture Book, and it is a little the best thing I ever saw. Everybody that sees it is wild over it, and some say they did not think anyone would dare to print such a book. I received the paper also, and shall be a subscriber for life.
Yours for Freethought and Liberty,
GEORGE JONES.

Religion Won't Let One Solitary Slave Read the Truth.
FORT JONES, CAL., Feb. 9, 1893.
MR. EDITOR: Inclosed find \$5—\$3 to pay my subscription for the paper; for the other \$2 send me Ingersoll's "Gods" and "Ghosts," in cloth. There is too much religion here to get you a subscriber. Wishing you and the old TRUTH SEEKER a long and prosperous life, I remain,
A life-subscriber,
J. H. LINDSAY.

Feels It a Duty to Aid Freethought.
PAULINA, ORE., Jan. 23, 1893.
MR. EDITOR: Money is very scarce here at present, but we feel it our duty to do all we can to help a good cause. Your paper is getting better all the time. And we look with much interest for the con-

tributions of our old friend, and ex-editor of the San Francisco *Freethought*, as I know his letters will be of much interest to the readers of the paper. S. P. Putnam's letters are very interesting, and R. G. Ingersoll's writings, and many others. Hoping the good cause may ever continue, I remain,
Yours truly,
C. D. HARDISTY.

Indispensable.
MARTINSVILLE, ILL., Feb. 15, 1893.
MR. EDITOR: I consider your paper the most scientific journal in circulation, and indispensable to a mind seeking after truth and right principles. As soon as I can make arrangement I mean to send for an order of books for a little library here from the TRUTH SEEKER library. I remain, as ever,
Yours for science, truth, and justice,
J. T. HANSEN.

The Two Meanings of the Word "Law."
WILBUR, NEB., Feb. 25, 1893.
MR. EDITOR: I want to thank you for your able exposition of the Design fallacy. When in controversy with my Christian friends I found the design argument the most difficult to refute, as I had never discovered the distinction between natural order and human law or decree, as pointed out in your refutation of the design argument.
H. KILGORE.

Thinks He Pays Only Half-price.
COVINGTON, IND., Feb. 13, 1893.
MR. EDITOR: I could not think of giving up THE TRUTH SEEKER. Here I am with \$5 inclosed to pay up on my subscription. I do not feel that I am paying for more than half of what I get from the paper anyway.
Hurrah for Sunday opening. I am sure we'll get there. Respectfully, etc.,
SCHUYLER LATOURETTE.

"For the Spread of Freethought Light."
MEMPHIS, MO., Feb. 4, 1893.
MR. EDITOR: Herein find \$4—\$3 to put a new subscriber inclosed on the roll of THE TRUTH SEEKER for one year and \$1 for you to use as you think best for the spread of Freethought light. I have been reading your paper since our friend D. M. Bennett was in prison, and I must say I like it better as it and I grow older. I have often tried to get others to subscribe for it, but failed till to-day. Please send me catalog of publications.
EDWARD BUTLER.

Counsel Is Ever Welcome.
GANANOQUE, CAN., Feb. 21, 1893.
MR. EDITOR: You made two improvements in THE TRUTH SEEKER, by making the pictures separable, and putting the editorials in front. I would like to see another change, viz., giving only one page to "Letters of Friends," for the reason that so many of them are uninteresting to the majority of readers, and substituting such matter as comes under the head of "News of the Week," giving at least one column to humorous paragraphs.
Yours continuously, HENRY SMITH.

This Paper Needed to Cope With the Religions Press.
BALTIMORE, MD., Feb. 10, 1893.
MR. EDITOR: I see in your last issue you want money. I inclose \$5 for two years, no premiums. My subscription expired, according to the tag, Jan. 27, 1893; please extend to January, 1895. Your paper should be sustained. While the cowardly press throughout the land is catering to ecclesiasticism and infamous superstition, your paper is battling for our rights and liberties. So I think every Liberal should be prompt.
Respectfully, E. LIVEZEY.

May We Liv to Water Christianity's Grave.
ORO CITY, COL., Jan. 25, 1893.
MR. EDITOR: Inclosed find \$11 for the renewal of my subscription, and two new subscribers, and books as mentioned below. I do not see why I cannot get more subscribers for your paper. Almost all men, women, and children up in this altitude, which is eleven thousand feet above sea level, are Freethinkers—except a few Catholics; but they are ignorant and would not read anything that would enlighten them if they had a chance.

May Heston and the Editor of THE TRUTH SEEKER liv to water the grave of Christianity.
Yours for truth,
ELMER DUTRO.

We Will Distribute Literature.
GREEN HILL, O., Dec. 19, 1892 E.M.
MR. EDITOR: Inclosed please find \$4, to be applied as follows: \$3 for the renewal of my subscription for the grandest, boldest, and the most fearless of papers that I am acquainted with (it hews to the line, and if the sky-pilots do not want the chips to fly in their eyes they must keep them shut); fifty cents for "The Higher Criticism in Theology and Religion," by T. E. Longshore; the balance to be used as in your judgment will do the most good.
ENOCH WICKERSHAM.

A Christian Quizzed.
CARBON, TEX., Feb. 21, 1893.
MR. EDITOR: The people out here are getting to be quite Liberal. One of our Liberal friends and a Christian were talking. The Christian told our friend that God made him. There was a good crowd present, and only one negro at that time. Says I to the Christian, "Did God make the white man?" "Yes," said he. "Then," says I, "who made the other fellow?" at the same time pointing at the negro. That was more than the Christian could stand, so he left, while the crowd enjoyed a hearty laugh. I. A. DINGLER.

Liberty and Equal Rights Impossible Under Religion.
BARNES, KAN., Jan. 24, 1893.
MR. EDITOR: I am a Freethinker from head to foot, and believe in liberty and equal rights to all, which is an impossibility while clinging in the least to any religion. Reason should be man's guide and Humanity his altar.
Please find inclosed \$4.70—for the paper and the "Freethinker's Pictorial Text-book," \$4; the "Liberal Hymn Book," twenty-five cents; "Holy Bible Abridged," thirty cents; "One Hundred and Forty-four Self-Contradictions of the Bible," fifteen cents.
JAMES PONTIUS.

How Is Slate-Writing Done?
EAST OTTO, N. Y., March 8, 1893.
MR. EDITOR: I am interested in what your paper contains, and especially "Letters from Friends." I wish that some one who is scientific enough would explain how writing is obtained between closed slates, under strictly test conditions. I have got answers from departed friends written in their handwriting.
I feel encouraged; the Methodist minister here has been reading Ingersoll's lecture on Lincoln in THE TRUTH SEEKER that I gave him.
Your Liberal friend, C. BURCHARD.

Complains of 'There Being "No Limit to Credulity."
BELOIT, WIS., March 21, 1893.
MR. EDITOR: THE TRUTH SEEKER suits me very well. It is very hard to get new subscribers. I try and circulate my TRUTH SEEKER among the hypocrites, and I am doing what I can for the cause of truth. I attended a spiritual séance here held by a materializing medium who goes by the name of Charles Wianans, and there were a good many who were converted, but as for myself, I am well satisfied that it was a fraud. So it looks as if there were no limit to credulity. Wishing you success, I remain,
Yours truly,
NELSE CHRISTENSEN.

Thinks We Are Ushering the "Era of Peace."
FALUN, KAN., Jan. 28, 1893.
MR. EDITOR: I long every week for your paper, where I partake of ideas from thinking people all over the globe. I think skeptics are now progressing the Era of Peace. "Letters of Friends" are more harmonious than ever before. Orthodoxy has held a strong hand over this community, but the young, where lies the safety of our country, are quite Liberal. Christians think infidelity rather bold when it even officiates at the grave, as was the case when the writer took a minister's place at Freethinker A. Rodin's grave, December 25th. Our friend was young and brave, only twenty-two years, but

had to go. "Twas Nature's wish."
Inclosed find order for \$7 for one renewal and two new subscribers.
Yours truly, GUS ECKWALL.

Shows How the Pope Talks.
MAGDALENA, SONORA, March 12, 1893.
MR. EDITOR: I have been receiving THE TRUTH SEEKER since the 4th of February, and I am very fond of it. I don't wish to flatter you; but believe me, Mr. Editor, that it is the best paper I have seen. I am a Liberal and I congratulate you because you print such a paper, which I guess will be able to break the chain of superstition and take away the veil of ignorance and fanaticism with which religion has covered the eyes of humanity. The picture in No. 7 is a masterpiece; but let me tell you that I guess it had been better if it had had the pope saying: "Only the Roman Catholic religion is true and nobody can go to heaven but for it; my Bible does not say it, but I wish to say so, and that settles it." Yours truly,
IGNACIO HERNANDEZ.

An Emancipated Catholic.
NANAIMO, B. C., Dec. 19, 1892.
MR. EDITOR: Inclosed find \$4—\$3 for the renewal of subscription for the paper and \$1 for the "Old Testament Stories Comically Illustrated," cloth covers, as you advertised in your paper you would send them both for \$4. I like your paper very much. It is the best I ever did read, according to Truth—for I have been a truth seeker or Freethinker from the time I can remember, but nothing was clear to me till I got your valuable paper (which I give to my friends after I am done reading it), for I was brought up in the Roman Catholic church. Religion was talked to me much, but I could never believe in it. Will you please send me a catalog of your books? MRS. ELIZABETH KEMPER.

Freethinkers Kept Silent by Fear of Losing Work.
ORANGEVILLE, PA., Jan. 26, 1893.
MR. EDITOR: I was in hopes I would get a new subscriber, but have failed so far. Although there are several here who agree with me, some are unfortunately too poor, while others are afraid to be known as Freethinkers—and in some cases not without good reason, for they could not hold their present places to make their living and would have to move or keep still.
We had a flag raised on our public schoolhouse on Saturday, January 14th, and speeches made. I was not there, but understood that one speaker thought the Bible should be read in the schools, and that Catholics and Infidels should be kept out. I am sorry I was not there. I could then give a better and more correct report. But the above is sufficient to show that their religion must be supported by the strong arm of the law with the policeman's club to back it up, for it has not bottom enough for itself to stand on and if not so supported it will go down.
Yours for truth, M. S. HAYHURST.

The Truth Has Changed the World for Him.
WASHINGTON, D. C., March 12, 1893.
MR. EDITOR: I must put it down for good luck that I here met a friend, Mr. Rosenthal, who is a Freethinker. He is a subscriber of THE TRUTH SEEKER, and has for a long time let me read your excellent paper. What I have read and found out through THE TRUTH SEEKER has made me a new man, and the world appears now in a different light before my eyes. I was a church-member and an earnest Christian when I first commenced to read THE TRUTH SEEKER. As I have been a Christian and believed every word in the Bible, it is easy for me to find the truth by comparing the old legend with books written by men who have yielded to their reasoning powers, as Thomas Paine and others. Please send me THE TRUTH SEEKER for six months, and the following books: "Death-bed of Infidels," twenty-five cents, "Bennett's Answers to Christian Questions," twenty-five cents, and "Woman, Past and Present, Her Rights and Wrongs," ten cents. As payment for THE TRUTH SEEKER and the above-named books, you will find inclosed \$2.50. Keep what's left over.
P. HERTZBERG.

Believes Our Battling Not Fruitless.

LINDSEY, ONT., Jan. 20, 1893.

MR. EDITOR: May you long live to edit your paper, is the hearty wish of one who believes that your persistent battle for the liberation of our race from the shackles of superstition is not in vain, as many who were blind now see that human reason is the best guide and human experience the best teacher.

THOS. A. MIDDLETON.

The Blundering Waste of the "Designer."

COOK, N.B., Feb. 17, 1893.

MR. EDITOR: Herein find postal money order for \$7—\$3 for C. W. Williams, \$3 for myself, twenty-five cents for interest on past-due subscription; send "Crimes of Preachers" as soon as out; if any balance send a few Fair Leaflets.

I want to say in the way of encouragement that the grand old TRUTH SEEKER grows better and better. I have now read it for nearly sixteen years, and while the "lamp holds out to burn" there is one sinner that never will return to the worship of the Christian humbug. So never stop sending the paper till you hear of my demise.

You have handled the Design argument most masterly—though the strongest point you have not as yet touched; that is the everlasting waste. There are a thousand blossoms to one that reaches maturity, a million spawn to a few fish that possibly may become half grown. The spermatozoa or seed of man are wasted by millions; and, too, millions die in infancy. A designer that would make such a blunder ought to have been the first to die.

Yours for all truth, W. P. BROOKS.

The Difference Between Religions and Freethought Literature.

BRIMFIELD, IND., Feb. 6, 1893

MR. EDITOR: We feel as though we were paying for truth when paying for Liberal literature, and not for fables and falsehoods such as religious papers teach. How much better it would be for the whole world generally if they would read less of religious papers and more of such papers as yours and investigate such books as the Life of Thomas Paine and Voltaire's works, and stay away from churches and let the pastors preach to empty houses. Certainly no one that thinks of the matter at all can help but see that the priesthood have been the greatest enemies the human race have had to contend with, and in the place of teaching peace and good-will to men have only taught falsehoods and have brought discord and dissensions to mankind. Teachers and lecturers are always needed, but let them teach something true and instructive—tell what they know and not what they guess at. But my letter is already longer than I intended, so I will close by wishing you success in your good work.

MRS. S. W. DEVENBAUGH.

A Veteran and His Sunday Habits.

HAGERSTOWN, MD., Jan. 19, 1893.

MR. EDITOR: My subscription expires to-day, and, in consideration of my financial and other conditions, I have been thinking of asking you to discontinue my paper, for a time at least, until I might perhaps be in more favorable circumstances than at present. But when I think of the length of time I have been reading the paper continuously from week to week, I fear I would miss it more than I can realize at present. I have taken it seventeen or eighteen years, and have concluded to inclose \$1.50 to continue it for another six months per adventure, the best I can do at present. I am now seventy-eight, and it has become a fixed habit to look for my paper on Saturday evenings, that I may have something where-with to keep the Sabbath while the good people are attending their churches.

At my stage of life I cannot expect to live to see the Nine Demands of Liberalism accomplished fact in our government. But my desire is that THE TRUTH SEEKER, and all other Liberal papers aiming at the same objects, may live and go their rounds as educators of the people from generation to generation, until all shall come to a knowledge of the truth, that justice may be done to all.

Upon reflection it is a source of sorrow

when we remember such brave and good men, champions of liberty, dropping out of the ranks of Liberalism by death, one by one—such men as D. M. Bennett, Hon. Elizer Wright, T. C. Leland, Courtlandt Palmer, Stephen Pearl Andrews, John R. Kelso, James Parton, James Lick, Prof. William Denton, Horace Seaver, Mendum, and others—a serious loss to the cause of Liberalism.

SAMUEL GANTZ.

Christians' Treatment of the Heathen.

BARRE, MASS., March 15, 1893.

MR. EDITOR: Do you not think this poem good enough for THE TRUTH SEEKER? When its author got off the last two lines he must have had in his mind the Christian missionary proselytism of Hawaii more than fifty years ago, and the late revolution.

I remember well when the first missionaries went out to Hawaii, funds raised, returns of numerous happy conversions, etc., etc. Please publish and oblige Yours, etc., ELLA E. GIBSON.

MODERN MISSIONARY ZEAL.

From the London Truth.

Onward, Christian soldiers!
On to heathen lands!
Prayer book in your pockets,
Rifles in your hands.
Take the happy tidings
Where trade can be done;
Spread the peaceful gospel
With a Gatling gun!

Tell the wretched natives
Sinful are their hearts,
Turn their heathen temples
Into spirit marts.
And if to your preaching
They will not succumb,
Substitute for sermons
Adulterated rum.

Tell them they are pagans
In black error sunk,
Make of them good Christians—
That is, make them drunk!
And if on the Bible
Still they dare to frown,
You must do your duty—
Take and shoot them down!

When the Ten Commandments
They quite understand,
You their chief must hocus
And annex their land.
And if they, misguided,
Call you to account,
Read them—in their language—
The Sermon on the Mount.

If, spite all your teaching,
Trouble still they give;
If, spite rum and measles,
Some of them still live;
Then, with purpose moral,
Spread false tales about,
Instigate a quarrel,
And let them fight it out.

Non-Spiritualists Must Combine With Spiritualists Against the Common Foe.

SKOWHEGAN, ME., Feb. 13, 1893.

MR. EDITOR: I am, as you will see, a Spiritualist, having practiced among the sick for nineteen years—ever since D. M. Bennett was put in prison. I have been a weekly reader of THE TRUTH SEEKER, and in its pages I find many thoughts expressed proving what I call Spiritualism. Of all Spiritualist teachers R. G. Ingersoll is, in my opinion, the greatest, as he teaches humanity instead of brutality. I wish every Spiritualist would take THE TRUTH SEEKER and one of the Spiritualist papers, also that every Liberal would do the same. We should all join our forces in order to hold our own instead of helping the church power that will, if ever able, put us in chains. I think we should stand up and be counted and let it be known what our forces are and where we are to be found. I am not caring because some church member wishes to go and live with Christ, if some other wants to sleep a long time, or if still another wishes never to awake. They have that privilege. They say they never saw any spirits—that there is no such thing—so of course that makes it true. I say after a thorough investigation that I know there are spirits, and I claim the right of seeing and conversing with them, and not to go to hell because church people say I must. I am sorry that some who claim to be Freethinkers are bigoted, and stoop to slander and other means that are used by the enemies of liberty and do nothing toward reform, feeding the hungry, or relieving those who are sick and in need; and I say until they do they have no right to call mediums

and healers fools, dupes, and such names, as I often see in the pages of the grand old TRUTH SEEKER. I think there are as many Spiritualists as there are so-called Freethinkers who read your paper. Let us all work together to maintain our liberty and leave the gods and devils to themselves.

DR. F. S. BIGELOW.

The Lay of the Parson.

SAN FRANCISCO, CAL., March 13, 1893.

MR. EDITOR: I have made it a point for many years to read THE TRUTH SEEKER weekly, and to add to my little library by purchasing many of the books it advertises. To say that I am pleased with it and with the majority of these works is but faintly to express my opinion.

For common sense, for convincing arguments, for just and reasonable views, I have read no paper that can equal and certainly none that can excel THE TRUTH SEEKER.

Wishing to imitate it in a humble way, I seek to disseminate our views among my friends and those persons with whom I come in contact. Some have proved unwilling to even listen, but others I have won completely over. Among the latter I may class a young man—Chesterson by name—who roused himself from a sort of apathy concerning religious matters to pour a hot fire of argument into me. He is able and bright and worked the worn-out and honeycombed guns of that old hulk Christianity in a manner seldom equaled by even its most earnest and zealous officers. But it is ill defending a sinking ship, as he found, and he ended, at last, by taking a berth on the stanch vessel Freethought, where he may, in time, do excellent work.

One of his first acts was to celebrate an incident he had somewhere witnessed by a bit of doggerel which I take the liberty to append to this.

I remain, sincerely your friend,
HENRY M. AIKEN.

Our parson was slender, fair, and tall,
His face was a sight to see;
It shone with the light of faith and hope,
And of wondrous sanctity.

Full pious and meek, full holy and good,
Was this servitor of Christ;
And we loved him well, as Christians should,
Though he was somewhat high-priced.

Reasoning, he said, was a deadly sin,
A thing we must all avoid;
A harp and a crown we all might win,
If with thought we never toyed.

Sadly he spake of the infidel,
And told us about his crimes;
Showed us how surely he ends in hell,
While Christians have better times.

He spoke, and his voice was soft and clear,
Of love and of chastity;
Of the joy and the bliss we can't have here,
And of immortality.

We missed him once when we went to church,
And a deacon's wife was gone,
So his money-bags, he found on search,
Had followed our paragon.

Our wrath it swells as when ocean rolls,
And him cold we'd like to lay.
We'll show, at least, we all have soles,
If ever he comes this way.

Uncle Sam Is Quite a Fanly Individual.

SANTA FE, N. M., March 7, 1893.

MR. EDITOR: THE TRUTH SEEKER continues to be a most interesting and instructive paper, and I enjoy reading it and looking at Mr. Heston's pictures, although his illustrations are not always founded upon facts. In one of the late papers he represents Uncle Sam as standing in the door of the public schoolhouse forbidding the Catholic and Protestant ministers to enter with their armful of religious literature. Now, we all ought to know that Uncle Sam has always permitted the Protestant minister with his Bible and prayers to make his home in the public schools, while he forbade the Catholic similar privileges. It is only lately since the Catholic became strong enough to do some violent kicking that we have noted a change in some localities. Uncle Sam is by no means the ideal being whom Mr. Heston represents, but on the contrary, he is the gentleman who closes our World's Fair on Sunday and sends upright, industrious people to penitentiaries for doing something which may not be in accordance with his religious

notions. He is always ready to enforce his puritanical ideas by the machinery of laws enacted for the purpose, differing in that respect from the Catholic, who keeps his religion to himself and does not bother other people with it. It would be an easy matter, for instance, to get up a petition for opening the World's Fair on Sunday and have it signed here by every Catholic including the clergy and bishop himself. But I don't believe in petitions upon such a large scale; nobody reads them, and any number of fictitious names can be put down, as we have seen from the result in Michigan, Ohio, and perhaps other places. But I do believe that if put to the votes of the people at large, quite a majority would be found in favor of opening in spite of the fact that three-fifths of the native American people would be for sustaining the action of Congress. I see by the dispatches that President Cleveland kissed the book and the ministers were made to feel happy by this act of hypocrisy. Well, this country is a long way yet from the road to common sense and honest dealings, and cannot compare with the progress made by France, Italy, and even our own Mexico. With many wishes for your prosperity and the success of Freethought, I am, Respectfully,

LEWIS SCHOEEMOYER.

The Relations of Congressmen to Closing the Fair.

NUNACH, CAL., March 7, 1893.

MR. EDITOR: In reading over the Congressional report of Sunday opening of the World's Fair published in your paper some time ago, I noticed that the name of our Congressman, W. W. Bowers, was among the 138 non-voting members on the question. I had an idea that a great majority of those 138 members who did not vote on the question were really in favor of Sunday opening but were afraid to be put on record as favoring an open Fair on account of losing the votes of church people, so thought I would sit down and write Mr. Bowers a letter sounding him on the question. In my letter I told him I supposed he was in favor of Sunday opening but did not want to put himself on record on account of losing votes; urged him not to be afraid of losing the votes of a few fanatics; he would gain as many more Liberal votes. As for myself, and I represented forty other voters in my district, we are independent in politics, but we would certainly vote against any man who voted for or favored closing the Fair on Sunday, as it is a step directly in favor of a union of church and state. I received a reply from Mr. Bowers some two weeks ago, and in concluding his letter he said: "To sum the matter up, I am opposed to Sunday closing of the World's Fair by act of Congress." I believe if every Liberal had followed the tactics of the Sabbatarian fanatics and threatened to boycott their representatives politically in case they voted to close the Fair on Sunday, Congress would have given a good majority in favor of an open Fair. You may argue with the average Congressman till doomsday, it has no effect on him. But when you threaten him with a large loss of votes, that will generally bring him around. That is where the Freethought Federation of America will get in its work. There is enough Liberal votes to hold the balance of power in any election if they are properly organized. I noticed in THE TRUTH SEEKER of February 18th a letter from Ole Hagen, in which he said he did not believe that the People's party intended to unite church and state. He believed there was enough intelligence and foresight in the party to prevent it. I do not believe it. From the time of the national convention in Ocala, Fla., when a resolution was introduced and adopted unanimously favoring the closing of the World's Fair on Sunday, I have been suspicious of it. In the Congressional vote on the question there was not a single People's party representative who was honestly in favor of Sunday opening. The People's party member of the California Sixth Congressional district, Marion Cannon, is so pious that I would not want to waste any ink on him trying to get him to favor any liberal proposition like opening the World's Fair on Sunday.

H. SANDBERG.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Little Brown Hands.

They drive home the cows from the pasture,
Up through the long shady lane,
Where the quail whistles in the wheat field
All yellow with the ripening grain.
They find, in the thick waving grasses,
Where the scarlet-tipped strawberry grows,
They gather the earliest snowdrops
And the first crimson buds of the rose.
They toss the hay in the meadow,
They gather the elder blossoms white,
They find where the dusty grapes purple
In the soft-tinted autumn light.
They know where the apples hang ripest,
And are sweeter than Italy's wines,
They know where the fruit is the thickest
On the long, thorny blackberry vines.
Those who toil bravely are strongest;
The humble and poor become great,
And from these brown-handed children
Shall grow mighty rulers of state.
The pen of the author and statesman,
The noble and wise of the land;
The sword and the chisel and pallet,
Shall be held in the little brown hands.

—Orange County Farmer.

Tell the Children the Truth.

Some one has kindly sent us a copy of a paper called the *Ram's Horn*, and in it is a little story about "Harry's New Year's Caller." It goes on to tell that God is reading everything that old Father Time is writing in his book. That God is glad when the things written are good, and when they are naughty then "God hides his face and is very sorry!" Now, it is no such thing, and that story-writer in the *Ram's Horn* had better not try to point a moral in any such way. Providing there is a God, does anyone suppose for a moment that he, out of the fifteen hundred millions of people on this planet, is taking note of the childish actions of a little three- or four-year-old boy, as above depicted? If it were so, there are thousands of other ways in which he might be better employed, and watching little Harry is not to his credit. He might look after the starving thousands in big cities, the plotting thieves, robbers, murderers, embezzlers, and prevent their heinous crimes—the grown-up men and women who are constantly getting into scrapes and making trouble for themselves and others. He might exercise his power in averting loss of life by the floods on the land, and storms on the sea, and in many other ways. The fact is there is no evidence that God cares two straws about baby Harry's actions, and Harry's common sense will show him that when he grows up and is able to exercise a little thinking on his own account. There is too much humbug taught children. Be open as the day with them. Tell them the truth, fair and square, and they will respect you all the more for it.

S. H. W.

Correspondence.

NOBILITY, TEX., Feb. 28, 1893.

DEAR MISS WIXON: For the second time I will write to the Corner, which I am always anxious to read. My papa takes the paper, also the *Independent Pulpit*. Papa and mamma are both physicians. Brother says he is going to be a lawyer, and I am going to teach school when I get grown. We are all going to the World's Fair this winter. I hope to meet some of the correspondents there. There are a good many Liberals down here. Mr. Remsburg comes round here every few years and lectures for us, then the preachers "giv him fits," as the saying is, after he leaves. For fear of the waste-basket I will close.

Your Liberal friend,
DORA MORROW.

[We feel sure Dora will be a good teacher.
—Ed. C. C.]

PERRY, IA., Feb. 28, 1893.

MISS WIXON: I am a boy of fifteen years old. I live in Perry, a town with electric lights and water-works. My grandfather takes *THE TRUTH SEEKER*, and I read it, especially the Corner.

There are five churches here, but all the people do not go to church because they are Christians. I have some Liberal books and read all I can. I like to read stories,

I have two brothers and two sisters younger than myself. I go to the school regularly, but seldom go to Sunday-school, because I don't like to go there. I would like to hear from the writers to the Children's Corner. This winter has been very severe here, and the children have had very much sliding and sleighing.

Your Liberal friend, SLADE BEESON.

[We shall always be pleased to get a line from you.—Ed. C. C.]

GOLDTHWAITE, TEX., March 13, 1893.

DEAR MISS WIXON: As I have not seen anything from this part of Texas, therefore I will write to let the readers of the Corner know what we are doing. I am not going to school at present. Our school was out on the 24th of February; but the schools here do not amount to much. I live within a mile and a half from Goldthwaite, a thriving little city situated on the Gulf of Colorado & Santa Fe railway. The county-seat of Mills county was visited on the 26th of February by a very destructive fire—all of the business part of town, also a number of dwellings. The losses aggregated over \$100,000, partly covered by insurance. Well, as I do not go to school now or to church or Sunday-school the Sundays seem very long and lonesome. Well, I will close, my letter is getting so long. I remain,

Your Liberal friend,
ROSA McPHERSON.

GLENWOOD, WASH., Feb. 24, 1893.

DEAR MISS WIXON: This is my first letter to the Corner. Papa takes the paper and I delight in reading the Children's Corner. We have a little brother; he is one year old. We named him Robert Ingersoll. I am twelve years old. At school I study Fourth Reader, spelling, arithmetic, grammar, physiology, and geography. We have one of Mr. R. G. Ingersoll's books; it is his "Forty-four Lectures Complete." Also "The Age of Reason" and "Crisis," by Thomas Paine.

The snow was about three feet deep this winter. The coldest was about 8° below zero. Papa killed a deer Tuesday, and papa, Josie, and I went to get it home Wednesday morning. It was down a big hill down by the big Klickitat river. I am glad you reached your home all safe from your voyage across the Atlantic ocean.

Well, I will close, hoping to see this in print. From your Freethinker friend,
EVA L. PARROT.

CORTLAND, O., March 12, 1893.

DEAR MISS WIXON: My parents take *THE TRUTH SEEKER*, and I can hardly wait to read the Corner. I am eleven years old and go to school every day. I have three brothers and three sisters, and we are all Freethinkers. My papa had Mr. Remsburg lecture on "False Claims" the 1st of March. Christians tore the posters down. Pa offered ten dollars for the detection of the one who did it, but the house was full anyhow. We are going to have Mr. Remsburg here this spring to deliver a course of lectures if we can get him.

Ministers and Christians never ask papa any questions, but they write him letters and send him tracts telling how hard Infidels die, and how happy Christians die, but they never sign their names. Mamma says, to read their sweet stories, death must be a long-looked-for pleasure.

I love my parents and schoolmates dearly, and have a nice time. Pa and ma take us little ones out riding every Sunday that is pleasant. When not out riding pa sits in his office and reads the Bible and Christian books, and Infidel books, too, and among them he has one of your interviews with Moody. He bought a dozen and gave them away. Our people give to the poor, but not to any church. There are a great many Freethinkers in this place but they have been afraid to speak out. But we do not get our living off Christians, and do not care a straw for their likes or dislikes. I wish I could correspond with some little Freethinker. No more this time.

From a Freethinker,

JESSIE PARSONS.

McMINNVILLE, ORE., March 7, 1893.

MISS SUSAN H. WIXON, My Dear Friend: I guess you have forgotten me I have not written to the Corner for so long. It is a very dismal day to-day—it rained a little this morning, and will rain more, I think. We have two young calves and they are as cute as they can be; one of them is white and the other red. I will start to school the 3d of April. I will have six studies—Fifth Reader, arithmetic, grammar, spelling, writing, and geography. It will soon be my birthday. I will be twelve years old the 22d of March. I am going to send you some pressed leaves some time. I would send you some this time but I haven't got any. The snow was three feet deep this winter, and when it melted off it snowed four feet more, and was very disagreeable, but I had a fine time riding the snowshoes. But I would fall down sometimes and get in the snow—although I didn't mind it; it was only fun for me.

Some of the children at school call me a little Infidel, but I don't mind it for I would rather be an Infidel than a Christian. Well, as it is bedtime I will close. Please excuse my writing. Yours sincerely,
ELIZA FARMER.

[Why, certainly we remember Eliza, and wondered what had become of her. When they call you names at school, tell them that some of the noblest and loveliest characters that ever lived were called Infidels, and you are proud to be reckoned in with them.—Ed. C. C.]

GLENWOOD, WASH., Feb. 24, 1893.

DEAR MISS WIXON: It has been three years since I have written to the Corner, so I thought that I would come again. I enjoy reading the paper, and especially the Corner, very much. I have just finished reading Mr. Ingersoll's "Forty-four Lectures Complete," and am now reading "Age of Reason," by Thomas Paine. I have also read a few other Liberal books. Last winter I stayed with my grandparents, Mr. and Mrs. W. W. Jesse, of Barlow, Ore. While there I saw the "Freethinkers' Pictorial Text-Book" and "The Bible Analyzed." Among the pictures was "The Voice of the Lord God Walking in the Garden." I can remember when I was but four years old mamma was reading the Bible aloud. When she came to the voice walking in the garden I began to laugh. She asked me what I was laughing about, and I wanted to know how a voice could walk.

We live in the mountains, about six miles from Glenwood and ten miles from Mt. Adams. The different kinds of timber here are pine, fir, cedar, and tamarack. There are many varieties of flowers here in summer. I am the oldest of five girls and one boy. I am thirteen years old.

Well, as this letter is getting rather long I will close.

From your Liberal friend,
JESSIE MAY PARROT.

[Jessie and Eva are two bright and interesting girls. It is a pleasure to hear from them.—Ed. C. C.]

CROMWELL, IA., March 10, 1893.

MISS SUSAN H. WIXON AND READERS OF THE CORNER: In the paper of February 25th Mr. Geo. E. Remsburg's piece on "a convention of young Freethinkers" appeared. Glorious idea! As Mr. Remsburg says, "Why cannot we have such a convention?" We might meet at Chicago during the World's Fair. He says, "If properly managed it would be a credit to the cause of Freethought." I agree with him, but I think it would be more than a credit; as the boys say, it would be a "boomer," and in my estimation would do more for the advancement of Freethought in one week than is generally done in a year. It would be one of the most attractive meetings on the records of Freethought, and one to be remembered as well. Just imagine seeing even one-half of the children we hear from through the Corner and you will have an audience worth more than all the religious denominations put together. You can have the satisfaction of looking into the faces of really intelligent people, not these putty-faced mud-molds seen in most of the church pews.

I think great credit is due Mr. Remsburg for the suggestion of such an idea. Let all those who read the Corner suggest something additional, and not let this be an idea alone, but a reality.

Yours truly, MINNIE M. GEIER.

[Yes, it would be a splendid thing if it could be accomplished. To see our children, big and little, all together—there must be several thousand, all told—would be the occasion of a lifetime. What exchange of greetings! what hand-shaking! what recalling of pleasant memories! It is probably too much to expect, but we do think there should be at the World's Fair a Freethinkers' exchange, or headquarters where believers in Freethought can meet and names be registered.—Ed. C. C.]

ARMSTRONG, IA., Feb. 26, 1893.

MISS WIXON, Dear Madam and Friend in the Cause of Liberty: I was glad to hear that you returned safely from your long and interesting journey. I believe I should like to go on just such a trip.

We had a visit from a Presbyterian minister a few days ago. He had heard we were Infidels and he acted scared all the time he was here. He did not mention his religion, but papa showed him the pope's letter, and they talked about it most of the time.

I suppose you have heard that all the heretics are to be exterminated. We were showing a young Catholic fellow the pope's letter. "Well," he said, "that wouldn't be right." Yes; there are lots of them that think so. But the pope's word is law and they must obey him, even if it is against their own conscience. I am very thankful I am not made that way, and can

not help pitying such people. They must have very small minds or else very small individuality to allow themselves to be led so. If we do not watch they will yet ruin our country as they did France; but I hope the people will awaken to their situation sooner than the French did. But we must live in hopes that they will not be so cruel as they were in those days—although there is no telling what they might do if they had the power. Still we must hope—hope will help us drown our fears.

We have many brilliant boys and girls growing up that may be like the diamond, which is a dull stone before cut and polished, and they will help us in our need.

Miss Wixen, I think you are doing a noble work. I cannot say enough in praise of you. I wish we had millions like you. I am sure the world would be better for their having lived in it.

Wishing you a long and happy life, I remain,
Your young Liberal friend,

ETHEL BURT.

[A thoughtful and excellent letter. We thank Ethel for her appreciation of our work. Such kind words help us to continue hopefully in our chosen field of labor.—Ed. C. C.]

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THE ELIMINATOR; or Skeleton Keys to Sacerdotal Secrets. By Richard B. Westbrook, D.D., LL.D. Cloth, pp. 441, portrait of author, price \$1.50.

Dr. Westbrook, ex-president of the American Secular Union, has here written a very interesting book. It is full of historical statements that are trustworthy and informing; for its writer is a gentleman of extensive and accurate scholarship. It is, as a battery of attack against superstition, nearly complete; the extensiveness and variety of the field covered will be seen from the chapter titles that we will give farther on. And it is plain in language, understandable by the most unlearned reader; the author saying:

"I am prepared to have certain dilettanti sneeringly say, 'This book is of no critical value.' They are so accustomed to 'scholarly essays' which are 'poetically sentimental and floridly vague' that they have little respect for anything else. The book is intended for the common people, and not for the professional critic."

"The Whole Truth" is the title of the first chapter. This chapter proclaims the necessity of telling the whole truth on all subjects. Of the apprehensions that so doing will weaken morals and governmental order it says:

"These foolish fears show a great want of confidence in human nature, and falsely assume that moral character depends mainly upon an unquestioning faith in certain dogmas which, in point of fact, have no necessary connection with it. The statistics of crime show that a very large majority of those who have been seized by the strong arm of the law as dangerous members of society are those who most heartily believe in those very dogmas of theology which we are warned not to criticize, though we may know them to be accretions of ignorance and superstition, and that some of them have a natural tendency to fetter the essential principles of true religion and that higher code of morality which alone can stand strong under all circumstances. It is safe to affirm that ninety-nine hundredths of the criminal class believe, or profess to believe, in the dogmas of the dominant theology, Romish and Protestant; which are essentially the same."

Of the next chapter, "Sacerdotalism Impeached," a good idea may be had from the following four of its chief conclusions:

"(1) The clerical fraternity claims to be more than a mere profession. It is essentially a caste, a 'holy order,' borrowed from the ancient paganism, but somewhat modified by Judaism and a perverted Christianity."

"(2) From such a caste or order the whole truth is not to be expected, especially when the truth would show the order to be an imposture. The assumptions of peculiar sanctity, official pre-eminence, functional prerogatives, and special spiritual authority make such a hope unnatural and quite impossible."

"(3) The church system, with its tests of orthodoxy, its ecclesiastical handcuffs, and its worse than physical thumb-screws, puts an end to all independent thinking, and results in an enforced conformity inconsistent with intellectual progress and the discovery and full publication of the whole truth."

"(4) The pecuniary stipend upon which professional preachers are dependent has a demoralizing and degrading influence, so that the doctrinal teaching of the pulpit should not be received without hesitation and distrust. The common law excludes the testimony of interested witnesses, and though modern statutes admit such testimony, the courts take it for what it is worth, but always with many grains of allowance. 'A gift perverts judgment,' and self-interest may sway the convictions of a man who intends and desires to be fairly honest."

With the third chapter, "The Fabulous Claims of Judaism," the doctor enters on the task of following up the Christian religion from its very embryo, and showing point by point how it was formed.

"Moses and the Pentateuch," the next chapter, continues this labor. It convincingly shows the falseness of the popular Sunday-school claim that Moses wrote the Pentateuch, and indeed exposes the untrustworthiness of that piece of literature altogether.

"Ancient Symbolism and Modern Literalism" is a chapter that will open many a church-blinded eye to staring wideness. Parts of the Bible which readers have heretofore passed over with no conception of their real meaning will after perusal of this chapter be vested with a curious significance. It is supposed by those who have had no chance to obtain other than the ordinary Christian instruction, that

the Jewish persons and tribes who are in scripture represented as adhering to Jehovah worshiped no other deities than him. But the fact is that they, like other peoples of that age, were prone to the adoration of a good many other objects. Serpent-worship flourished. Phallic worship, or adoration of the sexual organs and functions, prevailed largely. These worships possessed respectively systems of symbolism as elaborate as the Jewishistic. The references in scripture to their symbols and functions are here noted and explicated. The work thus begun is carried farther in the next chapter—

"Astral Keys to Bible Stories," which shows that fables concerning the sun and the other heavenly bodies are the secret groundwork of many Bible tales now wrongly taken literally.

In the succeeding chapter, "The Fable of the Fall," the legend of the fall of man is discredited, with considerable learning and satisfactory reasoning. The comment is added:

"The conclusion is inevitable that if the fall of Adam is a fiction, then the entire system of evangelical theology is based upon a fiction; and the fruit must be natural to the tree—a fictitious tree can only bear fictitious fruit. Orthodox theologians, especially of the logical Presbyterian stamp, realize that if they give up Adam and Eve as progenitors of the entire human race, they give up the very foundation-stones of the 'redemptive scheme.'"

The fall of Adam is really the pivotal principle in dogmatic theology of the orthodox variety. If the entire human race are not descendants of a real, genuine, historical pair miraculously created (a pair almost divine in perfection), and who by disobedience fell from their high estate, and by their federal or representative character involved all their countless descendants by natural generation and descent in the same ruin—if these things are not true, then what is called the evangelical scheme is based upon a fiction, and is to be so treated, regardless of the effect upon other theological doctrines. The dogma of a sudden, special creation of a perfect man is not sustained by the facts of history nor the science of paleontology. Scientific investigators find man, so far as the evidence of his remote existence can be traced, very nearly allied to apes; and there is abundant evidence to show that man has been improving in every respect as years and cycles of years have rolled away. It is thus absolutely demonstrated that the history of our race shows the rise or ascent of man from a very low estate, instead of his 'fall' from a condition of high perfection."

Chapters which are equally valuable, but over which space limits enforce us to pass, are: "Search for the 'Last Adam,'" What is Known of the New Testament, The Drama of the Gospels, the Ideal Christ, Jesus and Other Christs, A Reverent Critique on Jesus, A Few Fragments, Blood-Salvation, and The Things That Remain."

When we come to this last chapter, "The Things That Remain," we are, very unwillingly, compelled to discard our strain of unqualified approval. For the first of these things that Mr. Westbrook conceives to remain after criticism has done its utmost, is *God*. To be sure, this God whom no fellow can make budge is not so strictly personal, so absurd and baneful, a God as the orthodox deity. He is, says the author, "not a God. The passage in the New Testament (John 4: 24) admits that 'a' is an interpolation. There is no personality in God in a sense which implies limitation. *God is spirit*, and so *spirit is God*. Even Professor Haeckel, the German materialist, says: 'This monistic idea of God, which belongs to the future, has already been expressed by Bruno in the following words: "A spirit exists in all things, and no body is so small but contains a part of the divine substance within itself by which it is animated." The words *God* and *religion* have been so long associated with superstition and priestcraft that many liberal thinkers have a repugnance to both. But we must not let these perversions of sacerdotalism rob us of good words. We can conceive of God as the *Over-all and In-all Spirit of the Universe*. That spirit is causation, and matter, its palpable form, is one of its manifestations. We know that Nature's method of making worlds and brutes and men is by a uniform system of evolution, taking millions and billions of years to carry on the work to the present time, and that it is likely that it will take millions more to perfect it. When asked what *spirit* is, we answer, We do not know; neither do we know what electricity is, nor can we answer one of a thousand questions that come up regarding the subtle and occult qualities of matter. We see no difference between the *Unknowable* of Herbert Spencer and the *Unsearchable* of Zophar in the book of Job. The Unknown Power is the *Noumenon*, the absolute Being in itself, the inner nature of *force*, *motion*, and even of conscience. . . . It may be

said that this is 'begging the question' by assuming the existence of an infinit God. But we deny that it is an assumption in its last analysis. What is known as the scientific method leads logically to the conclusion that there must be *something* that theists generally name God. You may call it 'protoplasm,' 'molecular force,' the 'potentiality of matter,' or even matter itself; and when you tell us what these words mean we will tell you what we mean by 'God.' Possibly we all mean the same thing. We know of the existence of God, as we know other things, by *palpable manifestations*. . . . We affirm no more of God than materialists imply of matter, and we endow him with no attributes that they do not virtually ascribe to matter. So far as assumption is concerned, both stand on the same ground. They, indeed, call things by different names, but mean about the same thing. What theists prefer to call 'the works of God,' materialists call 'Nature,' 'cosmic laws,' 'spontaneous generation,' 'the potency of matter,' 'conservation of energy,' 'correlation of force,' and 'natural selection.' . . . It is a rational proposition that something must have been before what is called creation. There must have been an *intelligent potency*, and that power theists call God. Materialism in its last analysis ascribes to matter all that theists ascribe to God. It gives matter an eternal self-existence—endows it with an inherent infinit intelligence and an omnipotent potency. It spells 'God' with six letters instead of three. It makes a God of matter, and then denies his existence!"

Certainly this is all very interesting. It must be so, we should say, to Atheists as well as to Theists. Atheists searching for succinct and sane statements of the arguments for the existence of a God, that they may know just what they have to fight, will scarcely be suited elsewhere better than in Mr. Westbrook's pages.

The second of these stubborn Things that Remain is *religion*. The writer says:

"We use the word religion as it is used by Cicero, in the sense of *scruple*, implying the consciousness of a natural obligation wholly irrespective of what one may believe concerning the gods. Religion in its true meaning is the great fact of *duty*, of *oughtness*, consisting in an honest and persistent effort to realize ideal excellence and to transform it into actual character and practical life. Religion as a *spirit* and a life is objected to by none, but is admired and commended by all. It is superstition, bigotry, credulity, and dogma that are detestable. The religious instinct has been perverted, turned into wrong channels, made subservient to priestcraft and kingcraft, but its basic principle remains forever firm. If it could have been destroyed, the machinations of priests would have annihilated it long ago. Give yourself no anxiety about the corner-stone of religion, but look well to the rotten superstructures that have been reared upon it. Its professed friends are often its real enemies. . . . That there is a general drifting away from the old formulas of religious doctrine everybody knows, and yet there is more practical religion in the world to-day than in any previous age. It does not consist in fastings and attendance upon ecclesiastical rites and ordinances; but it takes the form of universal education, of providing homes for friendless infancy and old age, of the prevention of cruelty to children and even to brute animals, of the more rational and humane treatment of lunatics, paupers, and criminals, ameliorating the miseries of prisons and hospitals,—in short, of elevating and improving the condition of universal humanity. These truly religious works do not depend upon any particular statement of religious belief, for all sects and persons of no sect are equally engaged in them. Charities would not cease if all creeds should be abandoned or should be so revised as not to be recognized by the disciples of Calvin and Wesley, and if every priest in the land should henceforth give up the mummeries and puerilities of the Dark Ages. Religion, as the 'enthusiasm of humanity,' the cultivation of the virtues, and the practice of the highest morality growing out of the inalienable rights of man in all the relations of life, is a fixed fact. It is a natural endowment, coeval with humanity in its development and progress, and is as absolutely indestructible as manhood itself."

The other Things which Remain are the *scriptures*, which "remain for just what they are" and no more; *faith in the continuity of life*, and *faith in the doctrine of present and future rewards and punishments*. These survivals from the iconoclastic hurly-burly are supported by arguments some of which seem to us to have weight, and others of which we deem fallacious.

We esteem the book not without its uses as missionary literature. It will please and convert some Christians who would be repelled by more sweepingly destructive works.

JANET SMITH. A Prcmiscuous Essay on Woman. By W. Stewart Ross. London: Stewart & Co. Cloth, pp. 220, price \$1

W. Stewart Ross, or "Saladin" as he is more widely known, in this volume muses over woman—over the average, every-day woman especially. This common type of woman of our daily encountering, he dubs Janet Smith; and this incarnation of femininity he follows through the various phases of her life with penetrating observation and sage reflection, accompanied with sentiment gentle and sweet. Those who have enjoyed the choice treat of perusing the former works of this very noticeable writer, must remember the peculiar and delicious flavor of his style. In this book they will be gratified by the same relish of eloquence and glamour of poesy. The cogitations, too, are wise and profitable.

A passage of no little beauty is the following:

"Nothing which I have seen forged on the anvil of creation is at all to be compared with her [Janet]. I know the joy and the beauty of the woodlands when spring first hangs fringes of tender green on the branches of the larch, when the wild hyacinth makes the air heavy with fragrance, and the bracken bursts from the mold in as yet undeveloped bulbs. I love the nooks where, up through the waving foliage, you have a glinting glance of the blue banner of God, which, at night, he dyes black and waves over the universe, emblazoned with the escutcheon of Divinity, the one solemn moon, and the myriads of mysterious stars. The breezes play anthems on the tense strings of the harp of the soul. The mavis and the merle sing the only order of music I understand, and the murmur of the burn [brook] is the bass to the sylvan symphony."

"He did well who situated Eden among trees. He did well who ordained religious worship to take place under the oak. For, of a verity, deity's own temple is the forest; his Gothic columns are the whispering pines; the fretted vaults of his crypt are of intertwining honeysuckle, hazel, and holly; the beech and the birch join branches, and whisper in psalms as they form the long-drawn aisle. The sound of the stream tumbling among the boulders is the *Te Deum* on the organ of Nature. The incense is the breath of the primrose. The rock, gray and green with lichen and moss, is the altar: the fresh wet fern thereon seems as if around it glowed a nimbus from heaven; the dull century-plant has caught a glow which is not of earth; and the blue-bell melts away into the floral expression of a holy hymn."

"And, even here, the insatiable longing of the soul is not satisfied. Even here the cry is: 'O give, Eternal God, for my soul is void. Here is Eden: but where is Eve?'"

"Our prayer is granted. Eve is given us—the source of all our joy, the fount of all our woe. Eve is given us—no flower of the earth, no star of the sky, so beautiful as she. Her name, even if it be Janet, rings itself into the rhyme and rhythm of our being. The street looks the statelier because she lives in it; the field is greener where she trod. The red rose never was so lovely till you saw it in her hand; the white rose never was so beautiful till you twined it in her hair. Hours abridge themselves into moments when she is present; hours spin themselves out into eternities when she is away. The sun never ruled by day till now, and the formerly unheeded moon is an adored goddess, rich with the Love and Night. You recline at the gate of Aidenn, slumbrous with the perfume, drunk with the nectar of flowers. Stale Terra, the Earth, has been struck out of the stellar muster-roll, the hum of its cities has died away, and, in your dreamy ear, fall only the refrain of the anthems which the angels sing, and the murmur of seas lapping on the shores of worlds where sorrow is unknown. Her soft, warm arms are round your neck, your breast is garmented with the tumbling wealth of her wine-hued hair; dreamily hover over you rosy-tinted nymphs in samite of moon-lit gossamer. You sleep in the hush of heaven on a bed of lily and asphodel."

The author's Antichristian views in frequent places mingle with the strain. For instance:

"The Christian Janet has been an ill-educated, soft-headed, and hysterical dupe of priestcraft. Long since that accursed snake would have perished from the earth, had it not, for warmth, insinuated itself into Janet's bosom. The big python at the Zoological Gardens is rolled up in a blanket; the viper of priestcraft lies at our fireside rolled up in a petticoat. The priest is the fiend—

"Inhumanly ingenious to find out
New pains for life, new terrors for the grave."

But he has seduced Janet's simple trust, and she regards him with a sacred reverence and awe such as she does not extend to the grandest layman that ever lived.

"If we have to thank Janet for the birth we owe her—a doubtful boon—we at least beg to be excused from thanking her for, in

our childhood, twining that viper round our heart; for not having brains enough to comprehend the mischief she was doing, and for, in the sacred depth of a mother's love, teaching us, unconsciously, the virtues of ignorance, mental lethargy, bigotry, and hate. How insidious the viper is at first to the child, as it basks in that child's simple and wondering credulity, and consecrated by a mother's holy love! The mother reflects not that, one way or other, it has made her the silly, brainless thing she is, the dupe of the priest and the slave of her husband. She reckons not that the son to whom she introduces the viper of Romanism, Presbyterianism, or the like, will have to pass through life an unconsciously cringing and abject helot, as far as the higher mental and moral manhood are concerned; or he will have to stand forth like a Laocoon, and, between the altar and the sea, wrestle with the monster serpent of Priestcraft, his valiant thews battling with the crushing coils, with much spiritual travail and anguish and agony."

Much time never passes without the grim glare of animosity which glows from Saladin's face when he is assailing evils, and the smile of rapture with which he contemplates his fancy's air-drawn scenes of tenderness and joy, both giving way to the twinkle of humor unctuously droll. Behold:

"Countless millions of prayers have gone up to Christ, and countless millions to Osiris; and the two have answered alike. There is a grand equality among the gods of all nations and ages, as far as the answering of prayers is concerned. Isis has answered just exactly the same number as Juno and Mary and Frigga. A more practical example of praise and prayer than the 'Christ to keep' specimen is, while I write, flaring from the boardings of London beneath the picture of a happy, red-haired girl who has just gone to bed in conscious safety from the inroads of 'Ye bugge that walketh by night.' The *noli cemulari* runs—

"Of all the powders made by art
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Of blanket, rug, and sheetings;
And, when in bed I lay my head,
His praise I'll keep repeating.
There's not a man in all the world
Who's down on fleas like Keating."

"Never to speak of such big jobs as the averting of plagues, wars, and earthquakes, all the gods ever prayed to put together have never yet killed a flea. Gods help only those who help themselves. They practically say: 'Get twopenny worth of Keating's insect powder and stop bothering us about your fleas.' Mr. Stead some time ago, in his *Review of Reviews*, calculated that, during the first fifty years of his life, Albert Edward, Prince of Wales, had been prayed for 890,000,000 times in English churches, exclusive of the times he had been prayed for by private individuals. The burden of the prayers was that his Royal Highness be 'endowed with his [that is, Jehovah's] Holy Spirit, and enriched with heavenly grace.' And, after this immense parson-power praying for him for over fifty years, Albert Edward is—just the Prince of Wales, better than some and worse than others of us poor wretches who are accounted hardly worth the praying for. If 890,000,000 prayers at enormous expense and concentrated on one point produce no effect, it is surely time to set about utilizing the incalculable volts or horse-power of hitherto misdirected energy."

Among the books awaiting our review are Dr. Foote's new "Human Wonders, Freaks, and Diseases," and others equally useful. Next week they will find themselves served up to the world.

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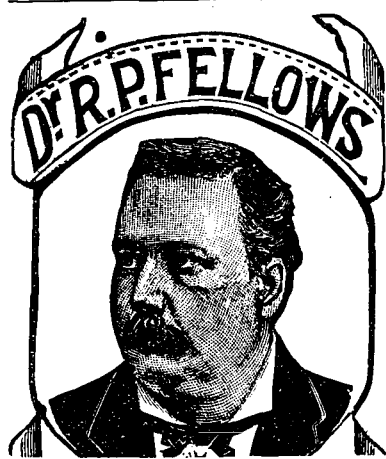
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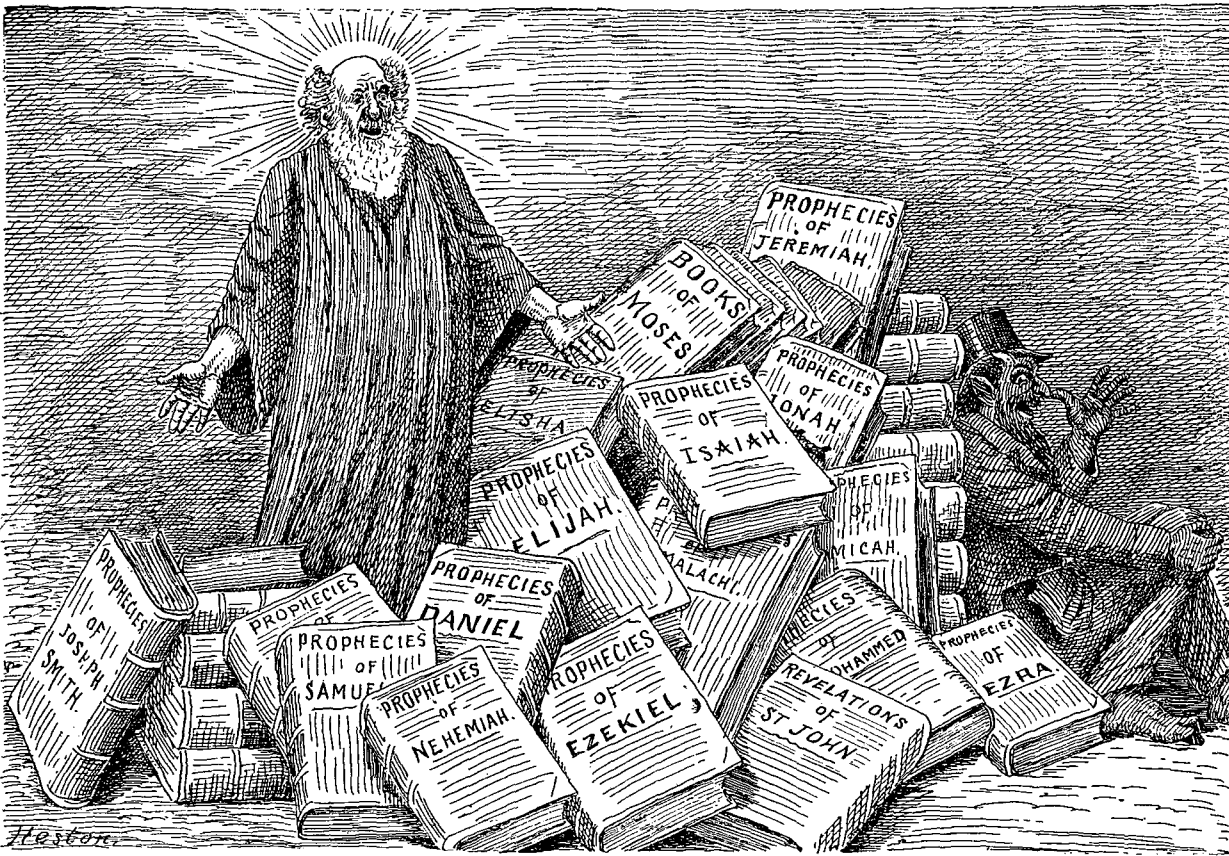
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News of the Week.

The Chinese may resist arrest on May 5th.

HELENA FETTER, of New York city, has been crazed by religion.

BIRMINGHAM, Eng., is fining tobacco-nists and candy-dealers wholesale for Sunday traffic.

The railroads have reaffirmed their intention to reduce fares to the Exposition only twenty per cent.

On the 23d ult. the pope gave a ceremonial audience to the princess of Wales and her sons and daughters.

The jubilee celebration of Leo XIII. brought in gifts of \$1,250,000, and jewels, plate, and other valuable articles worth \$1,000,000.

The American Bible Society will distribute New Testaments at the Columbian Exposition, and has already prepared 250,000.

NEAR Nacogdoches, Tex., last Sunday, two factions of a colored congregation fought in church with stones, club, knives, and pistols.

BESIDES the Sunday-school exhibits in the World's Fair grounds, a model Sunday-school building for the design of which a prize of \$500 has just been awarded, will be erected outside the gates.

ANTONIO ASTORA, an Italian living in Johnstown, Pa., attempted to remove his trunk and valise from one boarding-house to another on Sunday, and was arrested and fined \$4 for desecration of the Sabbath.

On the 27th ult. the New York police found the factions of the colored Zion Baptist church so far from being enabled by their religion to keep peace among themselves, that the profane aid of several officers supported by Infidel taxes was necessary.

At Chicago Rev. Cyrus Teed's "Heaven" or "College of Life" has begun injunction proceedings against the municipality for shutting off water to compel payment of water taxes, which the "Heaven" claims exemption from as a religious establishment.

THE Russian extradition treaty, which had been kept secret by the officers of this government, has been so far revealed as to permit our learning that the most dangerous clause is one promising the return of forgers. As a passport can be obtained by a political suspect only by forgery, he cannot leave Russia without becoming amenable for this crime.

THE conclusions of the persons at Chicago conversant with Fair matters is that "Sunday closing is a fixed fact." Those interested in the finances lament that "Sunday closing will seriously reduce not only the total attendance but the average week-days." They regret that Congress should have given \$2,500,000 "hampered by the costly condition of Sunday closing."

THE success of Oscar Wilde's new play may occasion another attempt to reproduce his drama "Salome," which was refused a license by the British lord chamberlain in his capacity of dramatic censor, because of the doubtful propriety of representing personages from the scripture on the stage. "Salome" is founded on a New Testament episode, introducing Herod, John the Baptist, etc.

THE New York city Central Labor Federation learned that one of its component bodies, the Anti-Sweating Union, was entering on an alliance with Dr. Parkhurst's society, whereupon it resolved, "That we strongly censure the act of the Anti-Sweating Union in joining hands with Dr. Parkhurst's organization, because we think it hostile to organized labor, being composed of church-members, capitalists, and other disreputable people."

JAMES HAMILTON, a negro, at one time a preacher, was executed by electricity at Sing Sing, N. Y., on the 3d, for wife-murder. He had always been a devout Methodist, but several days before death embraced Catholicism, and devoted his remaining days to praying, reading the Bible, and conferring with his priest. He would pray aloud continuously, in a muttering tone, anon raising his voice to that of a preacher's exhortation. His last hour was spent with two priests. He advanced with them to the electric chair, carrying aloft a small crucifix, all three repeating a prayer. When he was seated Father Creeden leaned over his shoulder chanting "Save me, Jesus!" When the priest was given the signal to withdraw, Hamilton repeated "Save me, Jesus!" till silenced just as the "e" had left his lips and before he could sound "J." The crucifix in his right hand was clenched so tightly that it nearly broke.

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A Journal of Freethought and Reform.

Vol. 20. No. 15. { PUBLISHED WEEKLY. } New York, Saturday, April 15, 1893. { 28 LAFAYETTE PL. } \$3.00 Per Year.



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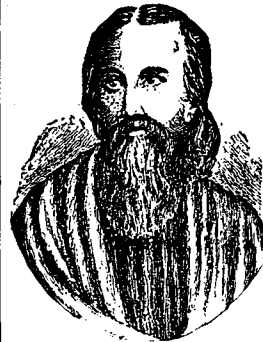
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

A Spurious Document.

We have received several inquiries as to the genuineness of the "oaths" printed in a Western paper and purporting to be the vows taken by priests, bishops, and cardinals when entering into office. In regard to them we can only say that we are not in a position to know. They sound very Jesuitical and Romish, but whether they are the real thing or the concoctions of priest-hating Protestants we do not know.

Our attention has also been several times called to what purports to be a papal order to massacre the heretics of this country next September, and our opinion is asked as to its genuineness. In this case we have the decided opinion that the order is spurious—if for no other reason than that the pope wouldn't dare to issue it. The order is long, but it has excited so much interest that we reproduce it:

"ENCYCLICAL LETTER OF HIS HOLINESS, LEO XIII., By Divine Providence, Pope.

"To the Jesuits, Patriarchs, Primates, Archbishops, and other Ordinaries in Peace and Communion with the Apostolic See of the Entire World.

"For the Temporal Reign of the Future Popes in the Land Discovered by Christopher Columbus, known as the United States of America.

"Venerable Brethren, Greeting and the Apostolic benediction, Leo, bishop and servant of the servants of God: Be it remembered by posterity that he who is omnipotent in heaven and on earth hath confided his Church, which is One, Holy, Catholic, and Apostolical, and out of which there is no salvation, to one man upon earth, namely, to Peter, prince and apostle, and to the bishops of Rome, his successors, with full power to rule over it.

"This pontiff alone hath been constituted head over all nations and kingdoms, and invested with power to destroy, to separate, to scatter and subvert, to plant, build up, link together by mutual charity, in order to preserve the faithful in the spirit of unity and surrender them whole and entire to their savior.

"In order to fulfill the duties imposed on us by the divine goodness, we labor incessantly to maintain the unity of the Roman Catholic religion which God hath visited with heavy conflicts to the end that his own may be tried and for our correction; but the numbers and powers of the wicked have so far prevailed that no portion of the earth has escaped their attempts to propagate their infectious and detested dogmas, being supported, among others, by that slave to every species of crime.

"The American Republic, under Protestant rulers, is with the worst enemies of the Church where security is offered: this republic having seized upon the lands discovered by Christopher Columbus, a Catholic, and usurped the jurisdiction and authority of the supreme head of the Church, the United States is filled with obscure heretics.

"The Catholics have been oppressed and the preachers of iniquity established.

"The sacrifice of the mass, prayers, fastings, abstinence, celibacy and all the rites of Catholicity have been ignored by Protestants.

"The United States has been filled with books containing the most flagrant heresies, of which the Protestant version of the Bible is chief. And not content with adopting its false and impious doctrines, proselyting has been resorted to to turn the Catholics from the one true Church. The whole Roman Catholic hierarchy and priesthood of the world have been deprived of their livings by the Protestant heretics of America.

"Courts have been set up and rendered decisions in ecclesiastical cases, and the people forbidden to acknowledge the authority of the Roman Church or to obey its ordinances and canonical decisions.

"Naturalization oaths have been demanded in order that the subjects of the true Church might be made to subscribe to the United States Constitution with its impious laws and nefarious teachings, to compel them to renounce the true authority of the Catholic pontiff; to disacknowledge him to be the head of both church and state, whereby those who have persevered in the faith have been compelled to suffer spiritual afflictions.

"The Catholic bishops and clergy have been deprived of vast lands, and this is known to all nations and so clearly proved that all the palliation, argument or protest on the part of the United States is unavailing.

"We find, moreover, that impiety and crime have increased; that persecution against the religion of Rome has been redoubled by the Protestants dwelling in the United States of America.

"With deep sorrow we are now constrained to have recourse to the arm of justice, and are obliged to take action against a nation that has rejected the Pope as head of all church and state governments.

"In virtue, therefore, of the divine authority by which we have been placed on the supreme throne of justice, an office so superior to our capability, we do, in all the plenitude of apostolic power, declare that all heretics and the encouragers of heresy, together with all adherents, have incurred the sentence of excommunication, and they are hereby cut off from the unity of the body of Jesus Christ.

"Moreover, we proclaim the people of the United States of America to have forfeited all rights to rule said republic, and also all dominion, dignity and privileges appertaining to it. We likewise declare that all subjects of every rank and conditions in the United States, and every individual who has taken any oath of loyalty to the United States in any way whatever, may be absolved from said oath, as also from all duty, fidelity and obedience, on or about the 5th of September, 1893, when the Catholic congress shall convene at Chicago, Illinois, as we shall exonerate them from all engagements; and on or about the feast of Ignatius Loyola, in the year of our Lord, 1893, it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States of America.

"As the circulation of this bull by sending to all places would become a matter of difficulty, it is commanded that copies of it be taken and signed by Jesuit notaries, subscribed by a bishop, and sealed with the seal of our court. They will then have the same power and efficacy as these presents here.

"Given at St. Peter's, Rome, on the 25th of December, 1891, the fifteenth year of our pontificate.

"LEO XIII., Pope."

To one of our friends who sent this here we have written that we believed it to be a fabrication of the fanatical Protestants who hate Roman Catholics simply because they are Roman Catholics—on religious grounds exclusively. The so-called encyclical was published in the *Loyal American*, and the editor of that paper thus maintains the genuineness of his find:

"MINNEAPOLIS, MINN., Feb. the 28th, 1893.

"PETER H. BURT, ESQ., Dear Sir: Your favor of the 23d at hand. The encyclical, like most secret diplomatic documents, is hard to trace. There are several points which go to prove its authenticity. It has been circulated around priests all over the country and was never denied until it was discovered by Protestants and published by them. It was sent to the high prelates, to be transmitted by them to the priests; but was intended to be kept absolutely secret until the time appointed to commence operations. It came into the possession of a gentleman whose business takes him among the high

officials of the Jesuit order. He called together several friends, who assisted him in translating it. Several copies were made and certified to by those present, and the original document taken to President Harrison. To give the name of the man who secured the document would be to sign his death warrant. I do not know his name myself—nor do I wish to. Priests all over the country are preaching the *doctrines* promulgated in the 'encyclical.' Then, again, the fact that I have published the letter every week for two months and have not been prosecuted ought to convince the most skeptical that the thing is authentic. Should it become necessary to prove the authenticity of the letter in court, the name of the gentleman referred to above can be made public and the facts proved.

Sincerely yours,

"(Signed)

EDWARD J. DOYLE, Editor."

In spite of this, however, and also because of it, we still doubt that the pope ever sent out any such document. A moment's reflection is sufficient. The Catholics are numerically inferior to the "heretics." They would stand no chance in a war of extermination. The pope knows this well enough. He is a politician, and has worldly sense. Times have changed since the massacre of St. Bartholomew, and none know it better than the keen politicians of Rome. Moreover, the order has a medieval flavor, showing it to be an imitation of ancient orders. That it is done by Protestants is shown by their constant reference to themselves as heretics, and their Bible. Some fanatical fellow, with as much bigotry as the pope, and as little sense as the Catholics themselves, has evidently made this encyclical, as the Book of Mormon was made, by paraphrasing other documents. To one conversant with the tactics of the Roman church the paper seems a most absurd humbug. The Roman church will not attempt any butchery in this country. She will gain her ends by using the ballot, and through bargains and deals with the politicians. At the ballot-box is where she will sooner or later have to be fought.

Religion of Criminals.

Dr. Cesare Lombroso, professor of legal medicine in the University of Turin, publishes in Europe the results of his investigations with regard to the physiological basis of criminality, and in this country Dr. Arthur MacDonald supplements it with the results of his investigations among criminals. In the book published by the latter is this chapter on religion among criminals, which shows, what every observer already knew, that religion is no restraint upon the viler passions of humanity:

"While some of the chiefs of the bands ridicule religion, the majority of criminals believe in it; many of these make a sensual use and accommodation of it for their personal advantage. To a priest who was exhorting repentance, a criminal asked 'How many hotels he would reach before arriving at Paradise, as he only had six cents to spend on the route.' The criminal's God of peace and justice is a benevolent guardian and an accomplice.

"According to Lombroso* the free men are more frequently in the churches; but Lombroso adds that 61 per cent of the violators and 56 per cent of the assassins frequent the church.

"Ferri found only 1 who professed to be an Atheist out of 200 assassins; 7 of the others showed an exaggerated devotion; 5 were strong in the faith; the rest, while scoffing at the priests, affirmed that they believed in God. One said, 'He does not depend upon me to be a good man; it is God who gives this sentiment.' Out of 2,480 who were tattooed, 238 had religious symbols. In their slang, God is the great 'Mek'; the soul is 'the perpetual'; in Spanish, the church is called 'the sainted. These facts point to a belief in God and the immortality of the soul. The Bohemian murderers think they obtain divine pardon if they wear the shirt a year which they

	Criminals. (500)	Normals. (100)
Regular attendance at church.....	46 per cent	57 per cent
Irregular attendance.....	25 "	13 "
Absence.....	38 "	29 "

had on at the time of the murder. A criminal, having killed 12 soldiers and a priest, believed himself invulnerable, because he kept on his breast a consecrated offering. Some bands place sacred images in the woods and groves, where they keep candles burning. A criminal after strangling 3 women was said to be the most assiduous and sincere at church and the confessional. Three criminals refused point-blank to eat on Good Friday, and when the director of the prison inquired of them about it, they replied: 'What! Do you take us to be excommunicated?'

"A woman criminal, who had strangled a little girl, on hearing her death sentence, turned and said: 'Death is nothing. The essential is to save the soul, as I have saved mine; I mock at the rest.' A notorious criminal of Milan, who had been condemned for 34 murders, attended mass every day; he preached Christian morality and religion continually. A young man of Naples, who had killed his father, had asked of a madonna for the force necessary to commit the deed. He said, 'I have the proof that she aided me, for at the first blow of the club that I gave, my father fell dead; and I am extremely feeble.' A woman places the poisoning of her husband 'under divine protection.' In urging another on to crime, one said, 'I will come, and I will have God inspire thee.' Another, having stolen to found a chapel, continued to steal in order to furnish it. After strangling his mistress, a criminal gave her absolution 'in articulo mortis,' then sold the proceeds of his thefts to enable him to have mass said.

"At the moment when setting fire to the house of her lover, a criminal said, 'May God and the Holy Virgin do the rest.' Numbers of prostitutes pretend to be irreligious in the presence of their lovers and companions; but they are far from being so.

"In the ordinary life of the criminal, indifference is the rule. Religion does not seem to prevent vice and crime very much among them; it serves sometimes as a pretext to one or the other. Spanish prostitutes place above their beds the Child of the Virgin, like the sinners of the respectable world who go from the church to their paramours. While in many cases this is hypocritical, it is more often, in the case of criminals, frank and naive. Thus it is that religiousness is unfortunately and too often allied with the baser instincts of man, and such glaring contradictions become social ulcers."

If this had appeared a little sooner, it would have made a fitting closing chapter in the "Crimes of Preachers," which proves that Protestants as well as Catholics in this country are no less pious and vile than in Europe.

In reply to several inquiries, we may say that the book mentioned last week—"The Creation of God"—is published at this office. Price, paper, 50 cents; cloth, \$1. We shall make further notice of it, and put it in our lists.

The *Christian Advocate* is, or pretends to be, astonished that two ministers of the gospel have been found to be crooked. When Dr. Buckley reads the "Crimes of Preachers," a copy of which has been sent him, he will probably burst with astonishment.

Another warning against the prayer habit: "ABLENE, KAN., March 27.—R. W. Abraham Bear, a Dunkard preacher, dropped dead while offering prayer in the pulpit yesterday." Why will ministers persist in running such risks! Prayer—particularly in pulpits—and cigarettes are killing many.

J. E. Remsburg held a debate at Caddo, I. T., April 6th, 7th, and 8th, with Rev. M. A. Smith, presiding elder of the Methodist church in the Choctaw Nation. The Choctaw courthouse was crowded each night. The Methodist brother proved a very "weak sister" in debate, falling far below the average Campbellite parson in this respect.

Mr. Remsburg to Mr. Putnam: "My Dear Putnam: 'I am glad to hear that you are writing a book—'Religion a Curse, Religion a Disease, Religion a Lie.' I like the title, and it gives me infinite pleasure to underscore it." The second installment of this book is in this week's issue of THE TRUTH SEEKER. We shall not, however, wait for the weeks to roll by, but put it in type ahead of the paper and print it right away.

The Philadelphia presbytery is going to give the babies a chance as well as the perfectly good adults. It has adopted this clause for the "Confession of Faith": "Infants dying in infancy and all other persons not guilty of actual transgression, are included in the election of grace and are regenerated

and saved by Christ through the spirit; so also are all other elect persons who are not outwardly called by the world." Our readers must figure out their own probabilities for themselves. Catechising himself in the solitude of his den, this Editor confesses himself a-goner. The publication of Heston's pictures would alone fix him.

President Cleveland has appointed as consul to Vienna Max Judd, of St. Louis. The Austrian newspapers cabled an inquiry as to his religion, as the name is Jewish. To a reporter Mr. Judd stated that he is "a Freethinker, a member of the Ethical Culture Society, and a great admirer of Prof. Felix Adler." All of which speaks well for Mr. Judd as an official, a scholar, and a gentleman. President Cleveland has made another sensible move in telegraphing to the United States Legation in St. Petersburg to stop all negotiations relative to the extradition treaty between the United States and Russia and to endeavor to have the whole matter referred back to him.

The New Jersey lawmakers in their infinite wisdom have enacted a law legalizing pool-selling on horse races, which, we believe, is a form of gambling, and therefore pernicious for the losers. The unco guide of the state, mostly ministers, held a mass meeting to protest, and A. Comstock, whom the New Haven *Palladium* alludes to as a "reformer of unsavory reputation," was called to speak at the gathering, and referred to one of the promoters of the bill, James E. Kelly, as the "boss gambler" of New York, when some one in the gallery asked: "Of what nationality is Kelly?" "Why, Irish, don't you know?" was Comstock's answer. There were a few hisses, when Comstock added: "And Kelly is a disgrace to the Irish race." "Any Irishman is better than you are," said a voice in the gallery. "You are no gentleman; there are Irish priests here and Irish laymen. They are respectable and you are not." We think that on this occasion we can score one for our Irish friend. He possesses a faculty, sometimes as rare as happy, of telling the truth in plain if homely language.

That religion is a disease, as Mr. Putnam claims, seems to be evidenced by the many cases of lunacy developed at "revival" meetings. One of the saddest of these occurred in Farmdale, Ohio, but a month ago. The revivalist was of the hell-fire type, and succeeded in stirring up the emotions of his hearers violently. A Mr. and Mrs. Gleason were regular attendants at the meetings. About a year ago their son was drowned, and the loss made inroads upon the parents' mental health, and they were in ripe condition to be carried away by religious excitement. Their minds gave way, and they are now raving mad. When put upon the train to be taken to the asylum the couple fought their attendants savagely and had to be strapped to the car seats, all the time shrieking and talking about religion in general and the meetings in particular. A day or so after Mr. Gleason and wife became insane, another attendant of the meetings went crazy. The residents of the neighborhood then concluded it was time for the evangelist to go and go he did, though somewhat against his will.

Revivals often leave queer effects, but one of the most curious results of this form of insanity that we have noticed is reported in the Spirit Lake, Iowa, *Beacon*. Charles Dickens and Sir Walter Scott, under the influence of the Holy Spirit, have been declared to be writers of books unfit to have in a public library! The *Beacon* gives the details: "Richland township has maintained a most excellent public library for a number of years, to the manifest benefit of her intelligent people. Recently there was developed a fear that some of the books were not of a proper character for circulation, and a committee was appointed to make examination, and clothed with authority to destroy all works of a questionable character. The library is kept in two sections. The gentlemen whose duty it was to inspect the section on the west side 'O. K'd' the entire equipment. The other portion, however, fared differently. According to reports a number

of books in the vicinity of one hundred and fifty were consigned to the flames, as being too vicious for perusal. Among the condemned were Scott's and Dickens's works, and other standard books of equally high character. The committee did hasty and lamentable work." Mr. E. R. Sully, who sends us the report, says he has not yet learned whether the men composing the committee could read or write, but thinks it not probable.

The *State Republican*, of Lansing, Mich., views Helen Gardener, her fame, and her best book in this way: "Some of the world's best writers have been women, but only after long years of probation have they received much honor among men, but not so in the case of Helen H. Gardener, who for the past two years has attracted more attention in America than any other author. Her first book, 'Men, Women, and Gods,' was issued only three years ago, and is already in its thirteenth edition. It is a collection of essays written by her with an introduction by Col. R. G. Ingersoll, and is the most startling work of the kind since the issue of Paine's 'Age of Reason,' and is all the more remarkable because written by a woman who dared to put herself on record for that which she believed was right. Miss Gardener is a petite little woman, with snapping brown eyes, weighing less than one hundred pounds. She is a great student of human nature and is a great believer in heredity, and the result of her researches in that direction have been so valuable as to be consulted by men of science. She is an insanity expert, and recently visited Schweinfurth, the false Christ, at Rockford, Ill., and after an interview with him unhesitatingly pronounced him insane and self-deluded. She is a brilliant conversationalist, and carries the conviction that she believes intensely everything she says."

A Cleveland preacher recently undertook to find out why the people did not rush to the churches, and sent out a circular asking, "Are you a Christian?" and "If not, why not?" The following are some of the replies:

"I think you don't believe in it yourself."

"I'm not a Christian because I believe in truth, not fiction; and because of the unequal distribution of justice by the Christians' God to his children."

"No, sir; because the Christian church is in opposition to most reforms and does nothing to emancipate the people from the oppression of capital."

"No, I'm not, because I cannot reconcile the doctrine of man's free agency with the doctrines of hell, and God's omnipotence, justice, and mercy."

"Because the truthfulness of the Bible has been disputed by science."

"Because the church is not in favor of equal rights to all and special privileges to none."

"I'm not because I do not believe in the divinity of Christ. I think he was only a good man and a reformer."

"Christians as a rule, when employers, are greater oppressors of labor than so-called heretics. Christian and hypocrite have almost become synonymous terms."

"In the future life I should have to live with Rockefeller, Sage, Gould, Wanamaker, and other fleecers of their fellow-men. I don't want to associate with them."

"Because I do not believe in the Bible which preaches Christianity. It upholds polygamy, slavery, and moderate drinking, to all of which I am opposed."

And still the minister is not satisfied!

Last Sunday the number of visitors to the grounds of the World's Fair, which had previously been fifteen thousand, was swelled to thirty thousand. The buildings were closed to visitors, but everyone looked over, through, and under everything in sight. Many a "Sunday closer" in sentiment remarked on the quiet and orderliness of a Chicago Sunday crowd. Sunday closing was freely discussed. Among the many plans to make the Sunday-closing clause less oppressive to the laboring men were those overheard at the ticket-office. An iron-molder said that his employer had agreed with the men to let them work two nights in the week and to have Mondays off. Another, a brass molder, who would be mistaken for a young lawyer, said his employer had agreed to let the men work Sundays and have Mondays for the Fair. Instead of quitting at noon Saturday, they would quit work Sunday at noon. One wage-worker made the statement that twenty thousand of his fellow-workmen

had agreed to work Sunday and have Saturday or Monday off, so that they could visit the Fair. But alas, poor workingmen, so piteously straining to slip the yoke and enjoy and instruct yourselves, are there not laws to suppress your Sunday industry, and parsons to press those laws, to the end that their pews and purses shall be filled? Yes, it is to be apprehended that this drama of Man's Struggle for Liberty—ever, and ever played again—will end with the so familiar scene of the preacher triumphant.

There is in Bulger, Pa., a girl who although able to repeat English words is incapable of knowing their meaning, and has her own words for objects and animals. She is an interesting study in philology. About three years ago the fame of a certain Catholic priest as a divine healer began to spread beyond the confines of Pittsburgh, Pa., and reached the little village of Bulger. It was said that he could cure the worst cases of sickness by simply touching the afflicted part of the body with the hands. The Kaufmans were devout Catholics, and the father decided to take Minnie to the priest to have her cured. They received this answer: "The child can be cured in three days. In that time she will be able to talk English as well as any other child of her age." Then the assistant explained how the cure was to be procured. Father and child were to go to the chapel before sunrise and remain on their knees for three hours. The rest of the day was to be spent in prayer. On the evening of the third day the divine healer would receive the child in his sanctum and touch her tongue with a piece of bone from the body of St. Anthony. He would then command: "Arise and speak!" and if at that moment the child's faith in God, St. Anthony, and the divine healer was perfect, her cure would be complete, and she would go forth speaking English as any other person sound in body and mind. The father was very much awed, and he resolved to give to the church fund all the money he had with him, except sufficient to take him home, but the next moment all his hopes were shattered. The assistant added: "And the charge is \$50, payable in advance." The poor man turned pale, says the *Sun*, which relates this, but he said not a word. He went away, and the hand by which he held his child trembled. This exorbitant demand of the priest for compensation for services utterly worthless, is but one of the many extortions and humbuggings of his brotherhood throughout the country. That they are possible is a stain upon our civilization and our page in history.

In the East.

News and Notes.

The brilliant weather did not last my whole stay at Fort Fairfield. A little of the real lion of March put in an appearance after the debate, and Thursday, March 30th, was a stormy day. However, Liberty Hall was well filled and I gave a lecture on "Evolution and Creation" to the Fort Fairfield Liberal League. Mr. Baker has fitted up the hall in fine style and it makes a pleasant home for the league. It was built originally by the Salvation Army with great *éclat*, and it was supposed that Jesus would prevail. But as he had no bank account and debts accumulated, the building came into the hands of R. L. Baker, and he dedicated it to Freethought. I suppose the Christians do not see any "providence" in this arrangement, but it is certainly an indication of progress. When all churches come to the same end and with merry bells "ring out the old, ring in the new," there will be large additions to the world's happiness.

I hope I shall be able to return to Fort Fairfield, for I have not found anywhere more Liberal enterprise than here. I think from this point a pretty large influence will circulate and the whole of Maine receive an onward impetus and Aroostook will be one of our shining landmarks.

In spite of the lion in it, which roared a bit on Thursday, on Friday, the 31st, March went out like a lamb, and as I left Fort Fairfield in the afternoon with the good-bye of generous friends who will keep our campfire blazing on this Eastern front, the sky cleared off with gentle colors, and while speeding down the Aroostook valley, the river, the white banks, the gleaming hills, and dark woods

made a beautiful picture changing in the golden light of the descending sun. Through the sunset palace I pass, and the vast starry portals of night, and arrive at Vanceboro at 12 o'clock, where in a somewhat sleepy frame I have to wait an hour for the Montreal train. It doesn't take me long to fall asleep when once I am on the home-stretch, and I am not awake until the morning sun is up in the sky. Looking forth I find we are journeying through vast forests, and scarcely a house is to be seen, and the Moosehead lake spreads in desolate expanse into the wide hills, emerging from which in snowy effulgence is Mount Katahdin, monarch of them all. It is a wild and grand scene for many miles. At Loony Pond a whole company of lumbermen plunge into the car. They are through the season's work, and sing and dance with the exuberance of frontier life, and make quite an interesting panorama along with the vast and solitary regions through which we thunder on. By and by we reach the majestic St. Lawrence, and towns glitter upon our view and finally Montreal appears with its quaint and solid ranks of houses and towering cathedrals. Capt. R. C. Adams is at the station and I am made welcome to this northern city, where the Freethought Club has flung its flag for many a year.

A good night's rest and the sparkling Easter Sunday, with its pagan memories, far surpassing the modern Christian myth, bursts upon my belated vision. With Captain Adams I take a look at the great cathedrals and churches, ornamented with flowers and ringing with music. One cathedral holds thirteen thousand people and every seat was occupied, and the priests like a lot of hustling old women were passing the contribution-box, and the pennies rattled with the organ peals. It was a curious sight to see this vast crowd bowing down before the candles and the chanting priests. It was not much better in the Protestant churches. There was finer music, less ceremony, and more eloquence—and as a consequence empty seats—for religious crowds always go where there is the least bit of sense, and the biggest show. The church is a circus, and the clown is the most attractive part of the service.

Montreal is overwhelmed with churches. There are one hundred and fifty churches, with immense cathedrals. Montreal is "snowed under," you might say, with ecclesiastical pomp. The value of church property in this city is over thirty millions. The value in the province of Quebec, with a population of one million, is \$150,000,000, with an income of \$13,000,000, and no taxes are paid. Moreover, a part of the taxes paid is for the benefit of the church. In fact the papal church in this province has more power and wealth, according to the population, than in any other part of the world. It has a lien upon the very land upon which Montreal is built, and derives an income from rents. Protestants are compelled to pay taxes for parochial schools. There is one priest to every twenty-five families in the province, counting the non-Catholic families. Only one-tenth of the people can read and write. In Montreal only about 30,000 out of 150,000 are English. The French rule with a rod of iron. Besides the ordinary taxes, a tax of from \$100 to \$500 is levied upon every business man—a tax upon his business—and this tax is driving hundreds into bankruptcy. So much for the religious city of Montreal.

However, there is a sturdy Freethought element, and for years it has held the fort right under the shadow of these mighty churches. Captain Adams, president of the Freethought Club, has given lectures almost every Sunday evening, and to crowded houses, and there are a few among the best citizens of Montreal who support him in his brave pioneer work.

I lecture to a full house on Sunday afternoon on "The Rights of Man," and it was decided to secure a larger hall for the next Sunday, and Victoria Armory Hall is the place. Two years ago the Freethought Club was refused the use of this hall, but now it is considered that our money at least is orthodox and the hall is at our service. This is a straw which shows an onward-moving tide.

Sunday evening I made an experiment at Point St. Charles. Mr. Chisholm, a member of the club, has built a hall at this place—the Fraternity Hall—and he gave the use of this hall for a lecture. This is among the shops of the Grand Trunk railway. It was decided to venture into this untried territory, and it was quite a success. The hall was nearly full and the lecture, on "Liberalism and Christianity," was well received. I lecture there again next Sunday. So I found Montreal a pretty good working-ground in spite of the vast preponderance of the churches. The Freethought Club, with its reading-room, library, lectures, etc., has maintained the spirit of liberty and has done great things, con-

sidering the field it has occupied. I do not know of any of our allies who have had to confront a more dark and dangerous foe than here in this province. It is rich, powerful, determined, and relentless.

Another sign of progress is the establishment of the Montreal *Sunday News*, under the management of Mr. Granville. This is a somewhat revolutionary affair. The very fact of a Sunday paper is startling. It is a new departure for this city of churches and is a disturbing element, simply as a newspaper. Under the charge of Mr. Granville, who is a thorough student, an advanced thinker, and a brilliant writer—a member of the Freethought Club—it is bound to be a progressive and influential journal. Of course it is not and cannot be distinctively a Freethought journal. It is a newspaper impartially conducted for all readers, Christian and non-Christian alike. It is for news of all sorts, but in purpose it will ever be for fair play, for justice to all, for truth, and for the education of the people. It is a sparkling journal, and so far has been a success, and its constituency is constantly growing.

Mr. B. Marcuse, secretary of the Freethought Club, has just published a bright little pamphlet adapted from the German, entitled, "The Holy Roman Curiosity Shop." Mr. Marcuse is an excellent German scholar, and out of the latest German researches on church relics, etc., he has compiled a most valuable summary. He is to add to this another lecture on "The Vicegerency of God on Earth" and republish the pamphlet, the first edition having been exhausted. Those who wish to know the almost utter idiocy of religious faith will find its demonstration in this book; but Mr. Marcuse tells me that he dare not publish all the facts he discovers of the folly and filth of the church. Those who study the original sources understand this. Mr. Marcuse's book is reliable and is a useful campaign document.

The *Revue Canada* is keeping up a bitter struggle with the priestly power. It shows plenty of courage, and will win, I think. It is a life-and-death struggle, and the exposures of church-craft and corruption are making a great sensation.

Montreal, April 8, 1893. SAMUEL P. PUTNAM.

To My Liberal Friends.

I propose to publish a pamphlet, the opening part of which appears in THE TRUTH SEEKER this week, entitled, "Religion a Curse, Religion a Disease, Religion a Lie." I consider that we are drifting into a most dangerous religious tyranny and war. It is not simply church and theology that we must oppose, but it is religion at the root of these, which is what I have defined it to be. We must understand religion, and for the safety of the race we must destroy religion. I want this book to be widely read. It is important. Religion as the foe of humanity is not sufficiently understood. We do not realize its terrific nature. I have written this book because I feel the necessity of speaking the plain truth. I challenge contradiction of my statements. Send to THE TRUTH SEEKER for this book. Circulate it. Price, 25 cents per copy.

SAMUEL P. PUTNAM.

The World's Fair From a Freethinker's Standpoint.

In May we shall begin the publication of a series of letters which will be of great interest and beauty. Samuel P. Putnam will write them from Chicago, and they will be about the World's great Fair, which opens in that lively and booming town on May 1st. Mr. Putnam's description—as everyone who knows him knows—will not be the commonplace matter of the geniusless boiler-plate correspondent, but the impressions made upon a cosmopolitan poet by the aggregation of samples of the world's progress in mechanics, art, literature, knowledge. The letters will undoubtedly be big and broad, wide and deep—a picture and a panorama, a history of human advance from "that man in the dug-out" to the racial subjugation of the forces of nature—so far as these forces are subdued. The letters will be essentially a Freethinker's view of the Fair, what it shows, and what it foreshadows, and we venture to say that among the hundreds of correspondents at the Fair, and the thousands of letters to be written by them, there will be none like the writer of the Freethought views and his descriptions. Readers of his "News and Notes" will agree with us in this estimate, we know.

We shall be obliged to our friends if they will call the attention of their friends to this announcement and suggest to them that a six months' subscription will insure them the receipt of these letters, which will alone be worth many times the cost of the paper.

Communications.

Religion a Curse, Religion a Disease, Religion a Lie.—(Continued.)

DEDICATED TO THE AMERICAN CONGRESS WHICH FOR THE SAKE OF RELIGION HAS STABBED LIBERTY TO THE HEART.

The simple desire for happiness is perfectly right and innocent, and when pursued in an equable way without making, as Dickens says, any fuss about it; taking it as it comes with a sort of wise carelessness, letting it flow like a crystal stream in regardless beauty, and not damming it up into a huge motive power which constantly and distinctly appears—pursued in this fashion, not directly, but indirectly, the desire and the attainment of happiness are a perpetual benefit. Reason, philosophy, and science thus regard happiness. It is incidental to human effort and not its absolute goal.

Of course we must be happy; but the best way to be happy is to spend but little thought about it. We labor and are happy; but if we labor to be happy we are very apt to be miserable. Happiness is so subtle a spirit that it evades direct search and drops upon the unconscious mind.

The method of religion is not the method of reason, science, and philosophy. Religion accentuates the desire for happiness, fondles it, cultivates it, and makes a supreme desire. It becomes more than a desire—it becomes a purpose—a conscious effort, an ultimate aim. Religion not only wants happiness, but eternal happiness, an assured happiness that even time cannot destroy. Religion is a searching after happiness, and the being who is supposed to grant happiness becomes the object of passionate worship. The cry of religion is, "I want to be happy," and that is the curse of religion, because in its effort after happiness it crushes and it kills, as the wild beast crushes and kills in its efforts to satisfy hunger. All that religion has ever done in this world, with its beliefs, its worship, its rituals, its temples, its sacrifices, its wars, its persecutions, for the attainment of happiness, has been a tremendous failure. It ever will be a failure, misery instead of bliss. Religious people are not only unhappy in themselves, but they make everybody else unhappy. Religion becomes by the very pursuit after happiness a most solemn affair, a melancholy procedure. Even the most excruciating sufferings are invented and endured in order that the exquisite bliss of the final reward may be greater. What has not been done for religion's sake? Its votaries have lived naked in the desert, have given up every earthly comfort, have plunged the knife into their own flesh, have walked on hot irons, have whipped their bleeding bodies, have stood in one posture for years on the bare sands or the fiery column, have poured by the million into the battle's cruel front, and all for the sake of happiness, "eternal happiness." In no other way can one explain the awful phenomena of religion. At the heart of it is an exaggerated desire for happiness, for a happiness so secure and so brilliant that the fluctuations of time cannot disturb its eternal glory. Most of the enormous miseries of man have been created and endured through this desire for happiness. What a satire on the folly of human nature. The very desire for happiness has been the fruitful source of unnumbered woes. How much better off man would have been had he never made so much fuss about his "soul's salvation." If he had taken things as they are, with moderation, accepted the happiness which follows after, not sought that which is before and ever fitting, what a paradise he might have attained. At any rate, what an immense amount of suffering and error would have been avoided.

The simple desire for money is not only innocent, but beneficial. Everyone should desire money. It is a good thing. One cannot be without it, and should labor for it. But the desire for money should be moderate. It should not be an all-absorbing passion. Money in itself is a blessing, but when made the goal of all human effort it becomes a curse. Who is more contemptible than the miser? Who is a greater fool? Who so misses the very essential value of money? To live and dream and hope with only money in view; to bend every energy to its acquisition, is to destroy the very purpose for which money exists. What is the use of money to the miser? It is absolutely useless, and in fact, it ceases to be money. The miser's greed is for money, and yet his very greed when he gets the money destroys its value as currency—that is, its real value as money. The very desire for money changes money from coin to a useless burden.

The religious man is simply a miser—the miser of happiness. By his very miserliness he loses the

thing he wants. The natural desire for happiness becomes unnatural. Nature ceases to gratify his enormous passions and he resorts to that which is above and beyond nature. He resorts to God and to Immortality. Only these can satisfy his inordinate craving. Time for him is bankrupt. Eternity alone can redeem his claims. Hence he sacrifices the pleasures of this world, the happiness that is attainable, the every-day joys and comforts of earthly existence, for a transcendent bliss beyond the grave. As the miser in his greed never gets the real value of money, so the religious man in his greed never gets the value of the life that actually is. He wants to be so happy that he isn't happy at all.

The belief in God is therefore a purely selfish belief. People believe in God because they want to believe in one who can make them infinitely happy, and for no other reason. The intellect does not demand God. God explains nothing. The pure intellect abhors God, even as nature abhors a vacuum, for to the pure intellect God is nothing; as the creed says, he is without body, parts, and passions. And what has the pure intellect or science to do with such a nonentity? It is the heart that craves for God. When the desire for happiness becomes supreme, illimitable, then nothing can satisfy that desire but a belief in God, and hence the passionate belief in him—the most selfish belief of man, and so the most cruel belief. The belief in Immortality, as a Theistic belief and orthodox belief, is also an intensely selfish belief, and a cruel belief. As the very essence of religion is selfishness, so the very essence of its two grand doctrines is selfishness, and hence the cursed nature of these doctrines and the cursed nature of religion. And its voice has ever been, "Unless ye hate father and mother, brother and sister, wife and child, yea and your own life also, ye cannot be my disciple." Such is the imperious command of this colossal egotism. What is its God but the reflection of the believer's own self—that which is most dear and beautiful to him—seated on the throne of the universe? What is Immortality but the prolongation and triumph of this inner self above and beyond the wrecks of time? God is the universality of self-immortality—that is, orthodox Immortality is the eternal victory of self. And it is no wonder that these two beliefs have filled with bloodshed and horror the pages of history; for no hungry beast will fight for food as man will fight for what he considers absolutely necessary to his happiness.

I believe that history, science, a knowledge of human nature, a study of religious literature, an analysis of religious sentiment in all its various manifestations, will justify this definition of religion as the most selfish, and the most cruel, passion of which humanity is capable. That it is most cruel who will deny? What makes it cruel but its selfishness? That it is potent who will deny? but what makes it potent but the desire for happiness that is in it? That is why it so long endures, although science condemns it. This is why it survives in spite of all its horrors and follies. This is why it is so attractive when no dangers threaten it. This is why it is so furious when it is attacked, why it persecutes, why it imprisons and murders, why it opposes change and progress, new truths and new ideals. It is not a mere doctrine, but a desire, and if a desire then it must be a desire for happiness, but not a simple, natural, moderated desire, which is wisdom and humanity, but an exaggerated, unnatural, all-absorbing desire, whose fruit is inhumanity, ignorance, superstition, slavery, worship, blind faith, suffering, poverty, war, and every curse imaginable. There is no wrong and no injustice of which religion has not been guilty. It has increased a thousandfold the natural misery of mankind. It has not diminished any actual suffering. It has not added to the real happiness of this world any more than the miser has added to the real wealth of the world by his morbid craving. Religion is nothing but selfishness emphasized, crystallized, doctrinized, institutionized, made into a church, a creed, a sword, a dungeon, a rack, a whip, a scaffold. Religion gave the hemlock to Socrates. If the record be true it was religion that hounded Jesus to his death for no other reason than that he was an infidel and a blasphemer, and when afterward the religion of Jesus triumphed it was the bloodiest conqueror of all. It was religion that hurled the wild monks of Africa upon the beautiful naked body of Hypatia, and the rude multitude tore her to pieces with the fury of a mad beast, because she represented that glorious philosophy which is the eternal opponent of religion. Religion destroyed the magnificent library of Alexandria, for books laden with the treasures of human thought and the destroyers of religion. Religion poured a million people upon devoted Palestine, who perished for the sake of heaven and not for the benefit of humanity. In their eyes the victori-

ous cross was the symbol of eternal happiness. Religion invented the ghastly Spanish Inquisition. Was it not better to torture men to death than suffer a soul to be lost? The horrors of the French Revolution were the result of religion, for did not Robespierre say that if "there were not a god it would be necessary to make one?"

Religion has been simply and solely evil, and when the secret of religion is revealed we understand why it has been so incessantly devilish. It is the master egotism of the human heart and it will abide nothing in opposition.

An orthodox preacher, known to be very radical in his views, was asked by a friend of mine why he continued in the pulpit contrary to his intellectual convictions. He pointed to his little child—a lovely girl that might charm the heart of any father—and replied: "For that little girl's happiness I would not only lie, but I would steal!" A father's love is beautiful, but how cruel and unjust it might be. That father's love was a religious love, not a generous, reasonable, moral love; it was a selfish love that would make him a criminal if need be. Such is the spirit of religion. It is a tremendous passion. It is devotion to what the mind thinks most beautiful and dear. But in its very devotion it becomes a hideous madness. As that father for his child, so religion for the sake of the entrancing object of its adoration, would lie and steal and murder—for this it has done all through human history. I challenge the production of one single line in all religious literature that breathes anything but selfishness. Religion says that man is "to glorify God and enjoy him forever." That means that one is to glorify self and enjoy self forever. God is not objective but subjective. Born of the ego, he reflects the ego. I do not care how beautiful the idea of God may be it is still self, and therefore the very dearest thing for which the self can strive.

I never heard an orthodox prayer yet that was not purely selfish. I never heard an orthodox sermon that was not an appeal to pure selfishness. I never heard a Christian hymn that was not the very outbreathing of absolute egotism.

While writing this essay I attended an orthodox revival-meeting, and the first hymn sung with the usual fervor was the following:

How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

Dear name, the rock on which I build,
My shield and hiding-place,
My never-failing treasure—filled
With boundless stores of grace.

Jesus, my shepherd, savior, friend;
My prophet, priest, and king;
My Lord, my life, my way, my end,
Accept the praise I bring.

I would thy boundless love proclaim
With every fleeting breath;
So shall the music of thy name
Refresh my soul in death.

I leave it to anyone who understands human emotion if this is not the expression of a purely selfish emotion. Where is the self-sacrifice in this hymn? There's not a bit of it. It is the very passion of egotism. Substitute "Almighty Dollar" for the name Jesus, and not a sentiment would need to be altered. The same emotion would burn in the heart. The only difference is that Jesus in the long run gives more happiness than the dollar. If the dollar could guarantee as much glory hereafter as in this world Jesus would be nowhere. Jesus has the advantage of eternity, and hence his superior attractions. This is a model Christian hymn, and yet what is it but the outpouring of gratitude for favors received and flattery for favors expected? Is there anything in that hymn that a courtier wouldn't say to his king?

There is self-abasement in religion, prostration in religion, humility in religion, but not self-sacrifice. Every posture, every attitude, every voice, every lowly act of religion, is for itself. It is for the glorification and enthronement of self. Religion is not a curse because of its abuse. It is a curse because it cannot help being a curse. Every horror that it has made is its legitimate fruit. It is the terrific activity of the most subtle and overmastering egotism of which human nature is capable, a selfishness so enormous that the theater of this world is not sufficient. It must invent a God and Immortality as the only possible means to satisfy its illimitable cravings. How the passion of the miser, of the gambler, of the drunkard, of the glutton, sinks into insignificance in comparison with this gigantic passion that in its vast desires sweeps

beyond "the flaming bounds of space and time." No wonder that religion when aroused is such an insatiable destroyer. No wonder that it desolates this fair earth to save its supernatural heaven. No wonder that it is a curse, always a curse, and to-day a curse.

Having shown that religion is a curse, I now propose to show that it is a disease. It might be a curse and still be a natural and universal characteristic of human nature, and therefore permanent; and we could only comfort ourselves with the maxim, "What can't be cured must be endured." But religion is not natural and universal. It does not belong to healthful human nature. It is a disease. It therefore can be got rid of by mental hygiene.

It is said that man is a religious animal. I deny this. Man is not a religious animal any more than any other animal is religious. Religion is the misfortune of man, not a necessity. Man is not born to be religious, any more than he was born to have the cholera.

Religion is not universal. The religious feeling itself is not universal. As a matter of fact it exists in a very small minority of the human race.

Religion has always drawn the sword, and forced itself upon the world, and this is why it has seemed to be in such a big majority. It is as if an insane man should thrust himself upon a whole community and compel everyone to be insane or act as if they were insane.

I grant that immense numbers of mankind are cowards and hypocrites, and this is why religion so far has won the day.

The really religious people have forced the cowards and hypocrites under their banner.

Cowards and hypocrites are not necessarily religious. They only pretend to be. I claim that not one in a hundred is really religious. The human being is naturally secular. Religion is the aristocracy of fanaticism. A few fanatics have compelled the majority not only into submitting to its dictates but into actually believing that they are religious themselves when they are not so.

Who among the people that we meet with are religious? How many talk religion as they talk politics or literature or science? How many read religious books? The Bible is covered with dust even in Christian homes. In a letter to a friend Charles Sumner said he himself was not a religious man, and could not realize what the religious feeling might be. Sumner was honest, and he represents a very large number of people who are non-religious, and yet they dare not be as frank as Sumner. To confess to a lack of religious feeling seems like confessing to a lack of some natural quality. Such is the power of fanaticism even upon intelligent minds. Religion is something that is put on. It is a profession, an artifice, an imitation, a veneer. In civilized society religion is ignored. If one is really religious and tries to live it and talk it, he becomes a nuisance. By common compact religion is avoided in ordinary conversation. Religion is a supposition, and it is impolite to make it anything more than a supposition. One is supposed to be religious, but no questions must be asked. One can say Good morning and How do you do? and How are the folks? etc., but it won't do to say How's your soul this morning? You would laugh at one who should make the inquiry, and if he persisted you would be indignant.

If a man is religious, he will naturally express himself in that way. It is absurd to say that a truly religious man would keep his feelings to himself. It is the very nature of religion to break out like the small-pox.

There is no "golden silence" in religion. It is noise all the time. Religion never "lets concealment, like a worm in the bud, feed on its damask cheek." It is voluble. It runs to tongue as easily as it runs to ears. Tongues and ears are indicative of true religion. Both are characteristics—lengthwise and all. "He that hath ears to hear, let him hear," is a religious injunction. Also "Preach the gospel to every creature" goes with it. Religion could not subsist without preaching any more than it could subsist without believing. Religion would die if it had to keep still. Therefore it is patent that every religious man and woman can be counted. Religion will manifest itself in some sect, however small. The statistics will therefore gather in all the religious people of the country.

The membership and attendance of all the religious sects and churches in this country, of every name, only number a little over twenty-one million. Therefore the non-religious people of this country are in a majority of over two to one—admitting that all the twenty-one millions are religious people. But are they? It will be easily admitted that a large number of hypocrites and cowards are

in this twenty-one millions. All the hypocrites and cowards are with the church. I think that universal experience will testify that one-quarter of the human race are hypocrites and cowards. Therefore, fifteen millions of the inhabitants of the United States are hypocrites and cowards. I do not think this an exaggeration. This leaves out of the twenty-one millions only six millions that are honestly religious. I think this a large proportion. I am sure that there are not more than a million really religious people in this country. The country could not stand any more than that number, when we consider what a rampant bigot the truly pious man is. Our safety lies in the fact that only a few are religious, as it lies in the fact that only a few are insane.

These figures clearly prove that religion is not universal. It is partial. It is not natural; it is artificial. It is not health; it is disease.

SAMUEL P. PUTNAM.

(TO BE CONTINUED.)

A Legend of the Sabbath-Breakers.

"Moreover ye know what befell those of your nation who transgressed on the Sabbath day. We said unto them, Be ye turned into apes, driven away from the society of men. And we made them an example unto those who were contemporary with them, and unto those who came after them, and a warning to the pious" (Koran, cap. II).

THE STORY.

At Elath, on the Dead sea shore,
Some Hebrews dwelt in days of yore,
Where, tempting them to sin and shame,
On Sabbath morn the fishes came—
Great schools, a fisherman's delight—
Only to leave on Sabbath night.

A REFLECTION.

Alas, who never felt or knew—
Be he or pagan, Christian, Jew—
A strife arise between his creed
And his rebellious human need?

A REMINISCENCE.

Lest I should seem to boast herein
Over those ancient Hebrews' sin,
Let me confess that even I
Hav felt the same temptation nigh.
'Twas Sunday morning, bright and clear,
A babbling brook ran very near—
Some fifty paces (maybe more)—
In front of father's cabin door.
A spring, this rivulet beside,
Cool, pure, and bright, our hut supplied.
There now this Sabbath morning fine
(I think my age was then but nine),
With pail in hand, I sought the spring
From whence a fresh supply to bring.
But as upon the stream I look,
Two nice large fishes in the brook,
As if asleep, lie side by side,
While curling ripples round them glide.
Our parents wondered much that day
That I at home could wish to stay.
"What! not to church! What do you mean?
Why would you stay? What hav you seen?"
Then I, thus being urged and pressed,
To them my wicked thoughts confessed:
How I designed, when all was clear,
To take my father's fishing spear,
And, all alone—what triumph mine!—
To capture those two fishes fine.
I had expected nothing less
Than to be chid for wickedness;
But no; my father simply smiled
Upon his wayward, erring child;
His spear down from its brackets took,
And bade me show him to the brook.
With two deft, quiet thrusts and true
Those fishes at my feet he threw;
Then to the church we all repair,
Among the earliest comers there.
Then, after service—oh, what shame!—
To dine with us the preacher came;
"Gave thanks" for those same fishes fine,
But half his thanks to God seemed mine.

THE STORY RESUMED.

But those of Elath by the sea
Were not more wicked sure than we.
There would those schools of fishes stay
To tempt them every Sabbath day,
But ere the unforbidden dawn,
Lo, all the finny tribes were gone!
At length, grown hungry, desperate,
Some slyly caught and dressed and ate;
But afterward cut sluices wide,
With gates to hold the fish inside,
So that their only Sabbath work
Was just to giv the gates a jerk.
But then the others, when they saw
Their neighbors thus transgress the law,
In vain by speech and force essay
To stop this work on Sabbath day;
But, growing still more obstinate,
God's holy day they desecrate,
Till David cursed them, when to apes
Did God transform their human shapes.
Thus they endured this plight three days—
This transformation and disgrace—
And then a mighty wind arose,
Swept all into the sea—all those—
And then subsided in repose.
And never since hav human shapes
Been metamorphosed into apes;
And never since can fishes say
Precisely which is Sabbath day;
(In fact the creedists cannot tell
To save their precious souls from hell);

And ever since that ancient time
No miracle coudemns the crime;
And now like buzzards faith must eat
Some most obnoxious ancient meat.
Harlan, Ia., March 28, 1893. J. K. P. BAKER.

Answers to Prayer.

The *Youth's Companion* of February 9th has a little article containing some extracts from the last sentences of the journal of De Long, commander of the Arctic expedition of 1879, which are a good supplement to the claim of Mr. Moody that he saved the steamer Spree by stilling the storm and quieting the Atlantic ocean with prayers. Jesus contented himself with experimenting on the little lake of Galilee. He never thought of trying his hand, or rather his mouth, upon the Mediterranean sea, much less upon the Atlantic ocean. That shows how much bigger man Mr. Moody is than the "humble Nazarene." Peter said there was only one name known in heaven or among men whereby ye can be saved; but there seems to have been another route to heaven discovered recently. "The world's great evangelist" has published a book entitled, "The Way to God, by D. L. Moody." The capitals in the name of God and Moody are about the same size, which shows the modesty of the man, seeing the man furnishes his own autograph and the God does not. At any rate Mr. Moody is not guilty of the egotism which Mr. Greeley charged against Joseph Lane, that "he spelled god with a little g and began his own name with a capital."

But I digress. De Long and all his men perished. This is the pathetic way in which the *Companion* tells the story:

"The journal was found behind his body, buried in the snow of the Lena delta—one of the coldest spots on the globe.

"Evidently his last act was to throw the precious papers behind him, in order that they might not be lost when the river rose in the spring. Death arrested his arm as he lifted it for the purpose and it was frozen in an upright position.

"The latter part of this touching journal was dated from the day when the Jeannette was crushed in the ice and De Long and his men were forced to begin their terrible journey to the mainland across the treacherous ice-floes.

"The journal stopped with these significant words: 'October 30th, one-hundred-and-fortieth day.—Boyd and Görtz died during the night. Mr. Collins is dying.' Probably on the next day the last man of the party perished.

"Every Sunday, as long as strength permitted, these men held divine service. On October 10th, the one-hundred-and-twentieth day, they had nothing to eat for supper but a spoonful of glycerin apiece. 'All hands weak and feeble, but cheerful. God help us,' runs the pathetic record. After this they crawled into a hole in the bank. The howling gale did not permit them to move. A later entry in the journal runs as follows: 'We are in the hands of God, and unless he intervenes we are lost. We cannot move against the wind, and staying here means starvation.' Can the imagination picture a more hopeless situation? Eighty miles from the nearest settlement, with only a spoonful of glycerin apiece, and strength to move less than a hundred rods. Among the last consecutive words in the journal were these: 'All united in saying the Lord's prayer after supper. Living gales of wind. Horrible night.'"

Truly, the imagination cannot picture a more hopeless condition, and yet they declared they were in the hands of God. Paul says: "Our God is a consuming fire," but his presence does not raise the temperature around the poles to any appreciable extent.

Said De Long: "Unless God intervenes, we are lost." God did not intervene. He never does. When our temporal salvation depends upon the intervention of God, we are lost. If God answered the prayers of these perishing men, it was by sending a howling gale in their faces.

They prayed, "Giv us this day our bread," and they got a spoonful of glycerine apiece, and that was some they brought with them. "They prayed as long as strength permitted." God does not even furnish strength to pray. The breath spent in prayer is wasted. Says the *Companion*: "It is another witness that the soul recognizes God in its hour of mortal need."

Is it not rather a witness to the truth that all the gods are non-existent, or dead, or deaf and dumb and blind, or asleep, or gone on a journey? Is it not another proof that prayer is useless, supplication vain, nature relentless—"no ear to hear, no heart to pity, no arm to save?"

One is tempted reverently to inquire whether—seeing there are few prayers to answer around the

North pole—it pays God to stay up there in the cold unless he can do something in such an emergency as we have been considering.

Jesus said, "Whatsoever ye shall ask in my name believing ye shall receive."

What a mistake. How much more truthful the teaching of Buddha that the only source of help for men is to help each other, and that the gods if they exist are probably so feeble as to need help themselves.

Perhaps the gods have need of help themselves,
Being so feeble that when sad hearts cry
They cannot save. I would not let one cry
Whom I could save. How can it be that Brahm
Would make a world and leave it miserable?
Since if all-powerful he leaves it so he is
Not good, and if not powerful he is not God.

Milwaukee, Ore.

D. PRIESTLY.

Science and Progress.

Qualified Heretics.

The Russian government, with its barbarous methods for the suppression of Judaism, treats its Mohammedan subjects with a good deal of leniency. The emir of Bokhara (like the pretender to the throne of Afghanistan), on his recent visit to the czar was made a pet of the St. Petersburg aristocrats, and the "procurator of the holy synod" defends the inconsistency on the ground that the Koran inculcates the belief in a future existence, while the Old Testament ignores that doctrine—so completely, indeed, that few modern Hebrews have much faith in the existence of a literal heaven. In their present predicament the Russian Jews cannot well doubt the existence of a literal hell.

One-Sided Progress.

There is no doubt that in the direction of political freedom the United States have got a century ahead of the Old World, but it is equally true that, in regard to religious emancipation, a large percentage of our native moralists are about that much behind the educated classes of central Europe. The Sabbath idiots of Chicago, San Francisco, and New Orleans owe their defeat almost entirely to the votes of the foreign population.

A Substitute Devil.

Realizing the decline of the belief in a personal hell-boss, the long-headed leaders of our Protestant Jesuits are casting about for an available substitute, and urge the appointment of "law and order commissioners," who, of course, would denounce every anti-clerical publication as immoral, and every skeptic as a blasphemer.

Ethnological Revelations.

Prof. Frank Buckland, on his return from France, had a young squirrel-monkey in his arms—a tiny pet which he hoped to smuggle through on the principle that children under two years go free; but the ticket agent of the Dover railway insisted on the payment of live-stock rates. "Since you charge for all animals, what have I to pay for these?" asked the traveler, producing a basket full of snapping-turtles. The official adjusted his specks, consulted his tariff ledger, and then surprised the naturalist by the memorable verdict: "No charges for them, sir; they are insects." With a similar amazement many Americans of foreign birth must have studied the ethnological statistics of Mr. Porter, who in his last census bulletin classifies Welshmen as "Anglo-Saxons," and Hungarians as "Slavs." Political associations may, to some degree, have obliterated the difference between the West British Celts and the followers of Hengist and Horsa; but the Magyars have now for more than a thousand years devoted their best energies to the preservation of their independence from the yoke of their Slavonic neighbors, and so far from being Slavs, are not even members of the Caucasian race, but Turanians—kinsmen of the Fins and the Turkomans. The country of the lower Danube, it is true, swarms with Slavs, but Mr. Porter might as well have described a Cape Colony farmer as a "nigger," for being a native of the Dark continent. "You ought to show more patriotism, sir," said a Moscow police-commissioner, in reprimanding a disrespectful British resident; "you have been doing business in this town so long that we have a right to claim you as one of our own." "If I should happen to work in a stable," said the Britisher, "does that give you a right to call me a horse?"

A Dangerous Game.

King Humbert has been called the Henri Quatre of Italy, and it has more than once been predicted that he will ultimately share the fate of that gallant monarch. Last Saturday (March 25th) a fellow named Berardi hurled a stone at the head of the king with such force that the missile whistled through the air like a rifle ball, and missed its aim only by a fraction of an inch. He was at once

overpowered, and in his fright confessed that he had been inspired by religious motives and wished to wreak God's vengeance upon the king for failing to do justice to the pope. A raging mob gathered about in an incredibly short time, and while hundreds crowded the path of the king's carriage with ringing cheers, a broad-shouldered laborer shook his fist under the nose of a priest, and pointing in the direction of the Vatican: "Avertile—you warn him [the pope]," he said, "if his bullies ever accomplish a job of this kind, we'll tear his rookery to pieces before the dawn of the next day!"

Assisted Immigrants.

The Brazilian government has spent millions for the encouragement of immigration by land-grants and direct subventions to actual settlers; but the commissions complain that many of these settlers remain aliens in speech and religion, and that few of their new colonists come to stay and multiply. They ought to try their luck with a cargo of English sparrows.

A Hero's Reward.

A biographer of Shamyl, the Circassian prophet-chief, describes the last hours of the famous patriot who had dragged himself to a suburb of Mecca and died content that Allah had not forsaken him after all, but permitted him to die free and in sight of his holiest temple. "And this," comments the biographer, "was the reward of a man who for twenty-three years had proved his devotion to his faith and his country under unspeakable hardships, and whose valor, unassisted by modern implements of warfare, had in forty-two battles vanquished the same troops that defeated the tactics of the great Napoleon." But had Napoleon himself a much better reward? "The embroidered shroud on his tomb in the Dome of the Invalides," says Mons. Taine, "is the net result of his heroic campaigns." "So much labor for a winding-sheet?"

St. Peter's Boss Called Down.

"Our blue-ribbon bigots," writes a friend from Belvidere, Ill., "wanted me to sign a pledge invoking the aid of the Lord, and I offered their president a bet that I could keep sober without anybody's aid much longer than he could with the aid of Christ and all his Apostles. I knew that he had been a hard drinker, and merely wanted to stimulate his self-respect, but they boycotted me for blasphemy, though the result proved the correctness of my conjecture, for in less than six months their moral exemplar was rolling in the gutter again."

Monkey Instincts.

One trait of nature seems to make all monkeydom kin, viz., the predatory instinct that appears to consider theft its own reward; and the phenomenon of kleptomania may yet be recognized as an incidental confirmation of Darwin's theory. The Vienna police not long ago unearthed an association of amateur shoplifters—girls in their teens, many of them, and nearly all able to offer the doubtful plea of disinterestedness from a dollars-and-cents point of view. They had never patronized pawnshops, and rarely enriched their private wardrobes with their ill-gotten dry-goods, but contented themselves with hoarding their plunder (including hardware, mathematical instruments, prayer-books, and other articles of no earthly use to female aristocrats), or vauntingly exhibiting it at their secret meetings. There are kleptomaniacs who will pick up handfuls of garden gravel rather than come home with empty pockets, and a Danish author of some celebrity once told me that one of his relatives was in the habit of robbing his own larder. Whenever he thought himself unobserved, he would use a private key to unlock a door in the rear of his dining-room, slip in, grab a lot of prunes, coffee-beans, or raw onions, and carry them up to his study, where his wife often recaptured bushel-bags full of such miscellanies.

F. L. OSWALD.

Not Stolen, Only Copied.

No one except the initiated, says a Western paper, has any idea how common it is becoming in this city for ministers to crib their sermons. A preacher who earns a large salary in one of our largest churches lately delivered an address. Shortly after, one of his parishioners remarked that it was very fine.

"Yes," said another, "but he stole it."

This was told to the preacher. He resented it at once, and called upon the gentleman to retract.

"I am not," was the reply, "very apt to take back anything I have said, because I usually weigh my words before I speak. But in this instance I will retract. I said you had stolen the sermon. I find, however, that I was wrong; for returning home, and referring to the book whence I thought you had taken it, I found it there, word for word."

Bound Volumes of The Truth Seeker.

We have a few bound volumes of THE TRUTH SEEKER for the year just closed (1892) which will be sent on receipt of \$4. We also have a few of previous years which can be sold for \$3. Readers desirous of keeping files as received weekly can obtain the File Binder for \$1.

Liberal Societies.

A man with no little personal magnetism is the Mohammed Alexander Russell Webb, who appeared before the Manhattan Liberal Club, Friday evening, April 7th. As Mr. Webb said in opening his lecture, he did not intend to make any converts in one lecture, but it was his aim to disseminate a truer and more liberal comprehension of the Prophet. With this object in view he had chosen for a lecture the life of Mohammed.

"I have yet to find a single Christian writer who has written fairly and justly of Mohammed." To illustrate the treatment he has received at the hands of English biographers, Mr. Webb read selections from various authors. In regard to the prevalent idea that he was an impostor the lecturer said:

"The Koran repeatedly and unequivocally declares that Mohammed was only a man with all the characteristics, while the Prophet himself was careful to assure his hearers that he differed from them in no spiritual way, except in his spiritual developments; that he was subject to the same physical laws that governed them, and that the regular course of nature could not be changed to suit the whims or fancies of anybody."

The lecturer then reviewed the life of the Prophet, laying particular stress on the fact that he had but one wife, and that he never countenanced warlike measures unless they were absolutely necessary. In regard to polygamy, Mr. Webb said there was nothing in the life of Mohammed that would encourage such views, nor is there anything in the Koran.

Dr. Foote and Mr. Oppenheimer were the first critics. The latter thought the members of the Christian missionary societies ought to have been present and seen how missionary work should be conducted. Mr. Wakeman was the next critic. He declared that there were numerous passages in the Koran which advocated polygamy. The other critics were Dr. Weeks and Dr. Ward.

In replying to his critics Mr. Webb said that there was but one passage in the Koran which said anything about a man having more wives than one, and that passage had been translated as a permission, while it was in reality a prohibition. Next week Raymond S. Perrin will lecture on "The Christian Religion."

Mr. Webb's book on Mohammedanism will soon be published. As soon as pending negotiations are completed a free library will be opened and lectures on Mohammedanism given regularly and often.

A general discussion of the question "Is Religion a Curse?" took place Sunday afternoon at the meeting of the Newark Liberal League.

Mr. Bird first read selections from Mr. Putnam's coming book, "Religion a Curse, Religion a Disease, Religion a Lie." The speaker thought all religion is useless, even the high and intellectual one proposed and advocated by Mr. Wakeman. The first speaker after Mr. Bird was a Christian gentleman, who is not very well known to the members. The gentleman believed in a hereafter, because all of his multitudinous fathers-in-law had on their dying beds embraced the Christian faith. Another gentleman who believed in the good of religion, especially the Christian religion, was Mr. Place. This gentleman was frank enough to say that the only reason that he was honest was because he expected to go to heaven when he died; for which frankness he was soundly rated by the members of the League. Mrs. Smith, Messrs. Walter, Brill, Burton, Sexton, Morris, and Mayo also took part in the discussion. Next Sunday Dr. Lewis Jones will lecture on "Cities and Civil Government."

The regular meeting of the Young Men's Debating Club was held in Newark Saturday evening, April 8th. "Life and the Mystery of Life" was the subject for discussion. Mr. Walker read a very interesting and erudite essay on "Life and Its Mysteries." The essayist treated the subject more from an historical than a doctrinal point of view. He reviewed the Abhidharma of Gautama, and while he did not believe in the Karma of the Buddhists, he thought their idea of Nirvana worth some consideration. "One of the greatest mysteries of life is the mind or consciousness." Mr. Walker held that the mind was a *tabula rasa*, quoting and explicating the Lockian formula, "*Nihil est in intellectu quod non prius fuerit in sensu*." He characterized the epigram of Leibnitz as meaningless; in order, however, to show the psychological differences of the two schools he rapidly reviewed the *a priori* philosophy of Spinoza, Malebranche, Descartes, Butler, etc. He then expatiated on the ontological and cosmological differences of the various schools of philosophy. In concluding he dwelt at some length on the

benevolent theory of morals of Hutcheson as opposed to the theory of Hobbes that all our acts arise from self-love. "While such may be the case among some *proletaires* certainly the vast majority is not so base." Short addresses were made by Messrs. Bird, Gillen, Saxton, and Newing. At the next meeting Mr. Saxton will lead the discussion, which will be on "Spiritualism."

Chickering Hall presented the usual brilliant array of handsome men and women last Sunday morning. Professor Adler had chosen for a subject "The Anti-Semitic Movement in Germany."

"It will be noticed," began the lecturer, "that the movement calls itself anti-Semitic and not anti-Jewish. There is a reason for this. The name 'anti-Semitic' was chosen with the purpose of deepening the stigma that it is intended to convey. By the use of this name it is intended to imply that the Jews represent a race which cannot be assimilated. The fear is expressed that these people will soon outnumber the Aryans unless they are put down. This is ridiculous on the face of it. There are only six million Jews, while there are hundreds of millions of Aryans. But it is not true that the modern Jew represents the Semitic race. It is not true that the Jews of to-day are an unmixed race."

"But the cry against the Semitic race is only a cloak. There are other and deeper causes. The most important of these is the religious cause. It is a curious fact that the religion named after the gentlest and most humane master has shed more blood than any other. I sometimes wonder what Jesus would have said if it had been prophesied to him that there would arise among his followers a Torquemada, an Alva."

"Another cause of this bitter feeling is the cry that we hear about us every day, that of deicide. If Christ was god, and came on earth to be crucified, then the Jews only acted their part in a pre-arranged drama. But if he was only a human being, then we must say the same of them as we say of the Florentines, who expelled Dante and now almost worship him—the best men are seldom understood by the people of their time."

"The growing feeling of Nationalism is another cause. The policy of exclusion of foreigners is one of the first signs of this feeling. But this policy is suicidal, for it is the foreigners who are grafted into a nation that best represent that nation. Napoleon, Kant, Catharine II., are examples of this."

"I now come to the economic cause. The strain produced by the change of economic conditions is felt by all classes, and especially the official class. The officials are no longer treated with the respect that the merchants and bankers are, and so they fix on a few of this latter class, the Jews, and vent their spite on these. But it is among the workingmen, among the semi-Socialists, that the movement has its principal footing. But while the movement is apparently directed against the Jews only, it is in reality directed against the entire industrial system."

Next Sunday Professor Adler will lecture on "The Difficulty of Reform in New York City."

Succotash.

I learn from the Rochester *Democrat and Chronicle* that Mr. Robinson, the proprietor of the Musee-Theater, has been giving entertainments on Sunday. To this, as usual, the clergy took exception. It was represented that the performances were of an immoral character, that disreputable women assembled there, and that the authorities were appealed to to close up the wicked and immoral place on Sunday.

Certain individuals were sent there under disguise to see what was going on at the Musee on Sunday, and report to headquarters the immoral and indecent performances, if such were found to be practiced.

The committee reported that the lion and leopard did not indulge in any immoral acts, that the bear and the birds were well behaved, and that the monkeys and wax figures seemed to show a decent regard for the solemnity of the occasion. The women looked well, were dressed well, and behaved in such orderly manner as to arouse no suspicion of evil intent. The men were all civil and sober, and seemed to be interested in the entertainment and showed no disposition to disturb the peace or good order of society.

But they were at the Musee-Theater, and not at the church—"there's the rub"—that's what gruels the kidneys of the clergy. And here is the real inwardness of closing the World's Fair on Sunday. If the gates are left open the churches will be deserted, and the holy scavengers can catch no bullheads in their salvation drag-nets. What they care about the morals of the people will never disturb their brainless noddles.

These devil-dodgers know that if the gates are

closed on Sundays, the saloons and dives and other places of ill repute will be crammed with customers, and this shows the extent of their anxiety about the morals of the people.

In Rochester the saloon-keeper is making common cause with the minister because their interests are identical. Neither cares a rupee whether the Musee is open on Sunday or not. But there are those who would go to the saloon or attend the church if the Musee were not open. And that is all the interest the saloon-keeper or the minister has in the matter. The church is willing to concede a fair share to the saloon if it can secure what remains.

Heston has given a very impressiv cartoon representing the minister, the saloon-keeper, and the jackassical Congressman. Next let him represent the minister and the saloon-keeper as the Siamese twins, the one holding a Bible and the other a bottle, with this inscription over them:

Our aim is the boodle.

The love of God was shed abroad in a church a short time ago. The church was crowded and chairs were placed in the aisles to accommodate the people, but all could not be seated. A pious deacon was standing while the choir was singing, and a brother slid in behind him and took his chair. The minister had just put himself in position to give the Lord a little cheap advice, when the good deacon found the brother occupying his chair. At first there was a suppressed whisper and then the talk was not only loud but fast and furious. And to show that he had the love of God shed abroad in his soul, the good deacon knocked the brother down. And then, "invoking the God of battles," he jumped on the brother and pummeled him until he showed a contrite spirit, and learned that Christ did not come to bring peace.

The women screamed and fainted, they trampled each other under foot in their wild scramble for the door, and finally the minister snapped the "amen" off the end of his finger, and pulled the good deacon off, and thus ended the heavenly racket.

O, how happy are they who their savior obey,

And have laid up their treasures above.

Tongue cannot express the sweet comfort and peace

Of a soul filled with heavenly love.

A few Sundays ago a minister went up into the pulpit to open the services with prayer. He made quite a long prayer, but ended with a very feeble amen. The congregation waited some time, but the minister did not arise from his knees to proceed with the proceedings. A member went to him and found him dead.

I tell you the pulpit is a dangerous place. Christians, don't make fools of yourselves. Whenever you bow your knee in prayer think of this awful lesson, "God is not mocked." He will certainly come down on you with his great dambanger if you don't stop praying.

The Chapman-Wettstein discussion is still on. I do not wish to take part in this discussion, but would like to ask a few questions.

I saw a blind man the other day walking with his hand on the fence in order to keep his way. It is said "the spiritual eye is keener than the material." Now, if there is a spiritual or inner man that sees, of what use is that to the blind man? The blind man is old and will soon die; will he be able to see then?

My brother's arm was paralyzed a year before he died; was there a spiritual arm that was not paralyzed? If there was, it did not help my brother, nor was he cognizant of the fact, if it were a fact.

We have a man in our place who is deaf; is there an inner man or spirit which hears all that is going on? If so, he is not conscious of the fact.

Now, when we lose our sight and taste and smell, our hearing and feeling, when the heart ceases to beat, and the brain to perform its functions, we are dead, and the idea that a spirit is to be born from us is all idle vapor.

Who knows anything about the structure of a spiritual eye or ear? How can we obtain a knowledge of the nervous system of a spirit? Who knows that a spirit can hear, see, feel, or taste, or enjoy or suffer? There is no knowledge upon this subject, neither can there be.

"Sandy, what's this they call metaphysics?" "Why, it's when one chiel tries to tell another chiel something that he knows nothing about himself; that's what they call metaphysics."

Why cannot somebody be found who can tell us something about God? The reason is, nobody knows. Let anyone set down to write what he knows about God, and he cannot write a half-dozen sentences. He will find that there is too much of Sandy's metaphysics connected with the subject.

Heston's cartoon on the stuffed prophet is im-

mense, but it does him no injustice. The conception of the cartoon must have been in Heston's brain before it was put on paper. Can he keep on producing cartoons after he is dead, and his brain ceases to act?

JOHN PECK.

Naples, N. Y.

Agnosticism.

Amongst numerous reasons, the Agnostic rejects Christianity because he cannot reconcile belief in an all-good deity with the evil in the world. Did he create the evil? If it be answered: "The devil made it," the Agnostic inquires, Did he create the devil? If you reply in the affirmative you admit that he is not all-good, for he created a being of evil! If you say that the devil was at first a good being, but afterward fell, you admit frailty on the part of an all-powerful and all-wise deity, for you either admit that your deity could not create that being perfectly good, in which case he is not all-powerful, or he did not know that he would fall, in which case he was not all-wise! If he did know that he would fall, and created him with that knowledge or intention, he must have been creator of evil! If you say that he did not create the devil, you admit that he was not the first cause! In this case the devil might have created the deity or some other being might have created both! If you deny the existence of a devil, you not only throw the responsibility of having created evil upon the deity, but cast down the foundations of Christianity, which are based upon redemption!

However, it is probable that neither a personal devil nor a personal deity exists.

The Jewish scriptures name the party the Hebrews believed to have been the creator of evil. For the culprit's name refer to Isa. xlv, 7.

Lectures and Meetings.

S. P. PUTNAM'S lecture appointments:

Boston, Mass.,	April 16	Worcester, Mass.	April 16
Bristol, Conn.,	" 17	Cincinnati, Ill.,	" 23

THE Brooklyn Philosophical Association's program for this month is:

April 16th, O. P. Loomis, "Ancient Astronomy and Religion."

April 23d, Prof. R. E. Mayne, "The Coming Man."

April 30th, S. H. Wilder, "Science Falsely So Called."

The Association meets Sundays at 3 P.M. at Fraternity Hall, Bedford avenue and South Second street, E. D.

At the Manhattan Liberal Club, 220 East Fifteenth street, Friday evenings, the program for April is:

April 14th, Raymond Perrin, "The Christian Religion."

April 21st, Lizzie Ward, "Women's Skirts."

April 28th, Reuben Rush, "Life and Death."

THE Barlow, Ore., *Three Sisters* makes a fair report of Mrs. Katie Kehm Smith's lecture in that town in reply to a minister who said that schools and colleges, orphan asylums, hospitals, and homes were the fruits of Christianity, and that saloons, prisons, scaffolds, Anarchists, and the destruction of hope, peace, and life were due to Infidels. Mrs. Smith said:

"One of two things must be conceded—namely, that either Mr. Bateman did not know the true history of Christianity or, knowing it, he not only seeks to cover up its crimes and cruelties, and exhorts others to do so, but goes even farther and says that Christianity is synonymous with goodness and virtue. She denied that morality and religion were synonymous and gave many illustrations where the grossest immoralities have been committed by very religious people. She also called attention to the morality and goodness and progress made before Christianity was known, and also by those people and those nations which have never embraced Christianity. Mrs. Smith read statistics from prison records showing that our criminals are with few exceptions Christians. In answering Mr. Bateman's statement, 'If Infidels had ever built a school or done anything for the uplifting of humanity he had never heard of it, except a school at Silverton,' the speaker said: 'It is hardly possible that the gentleman never heard of Girard College, founded by the Infidel Stephen Girard.' Mrs. Smith said that besides the \$6,000,000 left to establish this College, Girard gave during his lifetime \$30,000 to the Pennsylvania Hospital; \$10,000 to the orphan asylum; \$20,000 to the deaf and dumb school; \$10,000 each to the Lancaster schools, to the poor of Pennsylvania for free fuel, and to aid distressed sea captains; \$20,000 for the relief of poor members of the Pennsylvania Masonic Lodge; \$500,000 to the city of Philadelphia, and \$300,000 to the state of Pennsylvania for canals. She said when our government was impoverished in 1814 Girard furnished it with \$5,000,000. She spoke of the gifts of Robert Owen; James Smithson, the founder of the Smithsonian Institute; of Peter Brigham; John Redmond; Peter Cooper, and of James Lick; and after speaking of the Lick Observatory said: 'If Rev. Bateman will go to San Francisco he can enjoy a bath at the expense of the dead Infidel James Lick.' Mrs. Smith quoted dozens of instances of deeds of charity done by Infidels, but we have not space to enumerate them. She spoke of Thomas Paine, his life and death, and denied the minister's statements in regard to his death. She read historical evidence showing that he died as he had lived—an Infidel. The speaker reviewed what she called the 'crimes and cruelties of Christianity,' the persecutions which had been done in the name of religion, and contrasted its history with the record of Liberalism, which she called 'the religion of humanity,' and then outlined what Liberalism would give the world in place of Christianity."

Letters of Friends.

The World Would Be Better If All Took This Paper.

POTTER, ARK., Feb. 25, 1893.

MR. EDITOR: I am well pleased with the paper—in fact, do not see how I could get along without it. The world would be better off if everybody was taking it, and living up to the principles advocated by it. I admire the writing of several of its correspondents, and more especially the lectures of Colonel Ingersoll.

Respectfully, W. P. McINTOSH.

The Influence of Freethought Literature on Future Generations.

COLUSA, CAL., March 7, 1893.

MR. EDITOR: Herewith please find \$3 in payment for the paper. Money is very close with us. Had I been aware of your great needs I should have deprived myself of some other luxuries and remitted earlier. The results of the influence of your excellent paper will be felt in coming generations with tenfold force. May it weather the storm, is the sincere wish of the subscriber,

J. G. GARDNER.

The Catholic Future.

PUGET CITY, WASH., Feb. 17, 1893.

MR. EDITOR: Times are so hard it is impossible to get any new subscribers yet, though a great many like the paper. I think I am the only one who takes it in this whole community. They are almost all Liberal (?) people, but seem to have no fear of impending danger. I firmly believe the Catholic church will be the cause of the downfall of this republic, as the Catholics vote together to a man, and there are enough conservative people, who see no danger, to vote with them so they will soon control our elections. Then, good-bye Liberty.

WALTER J. CHIPMAN.

A Glorious Achievement—Prevented the Building of a Church.

SPORTING HILL, PA., Jan. 17, 1893.

MR. EDITOR: Please inclose a copy of your "World's Fair Leaflets" as a sample. I am using all efforts to assist you in fighting for the grand cause of Mental Liberty and the suppression of priestcraft, religious bigotry, and superstition.

Not over a decade ago I stood alone fighting for this glorious cause, and I now pride myself in saying that through the outspoken and determined stand which I have taken I have prevented the religious orthodox from erecting a church in my town or any other place of religious worship, when you cannot find another place of the number of inhabitants where none of these places exist.

Go on with your work, such as THE TRUTH SEEKER has been doing since its outstart. Liberalism is growing fast, even in the benighted part of our country.

Fraternally yours, T. H. HERSHEY.

Hopes for Less Cant from Cleveland.

SPANGLE, WASH., March 4, 1893.

MR. EDITOR: I herein send you names of some who profess to be Freethinkers but who are not subscribers to your paper.

Well, Mr. Macdonald, to-day our new president is to be put in the chair. Out West here we of the third party—the members of which are nearly all Liberals, with very few exceptions, in this county—are not looking for much justice from this administration. But we are hoping, at least, that we will have a great deal less Jesus than we had under Harrison.

We have not yet joined the Federation.

Putnam ought to have a monument for the glorious way in which he is fighting for the cause of Humanity. May he live many years and continue to fight in the same brave way.

Success to you and your paper, Brother Macdonald.

Sincerely the friend of all reform,

CLEMEY LACEY.

Wants Foreign Freethought News.

LIBBY, ORE., Apr. 3, 1893.

MR. EDITOR: Please send your paper to the following address for one year. Inclosed find \$3.50 in payment for the same, with premium as offered in the last num-

ber of your paper. Send the New Bible Picture Book as premium.

I have nothing important to write about, as I read all the "Letters from Friends" and nearly all of them agree with my views. The People's party of this place some weeks ago took an interest in the Women's Christian Union work in electing a man to represent them at Salem in the coming convention to give us some Sunday laws. They think we have too much liberty. Or maybe they want their prayers before the elections come, as the Prohibition party used to be treated.

I have seen only one in this place that did not like your paper, and he said he would not dare to read it for any price; the pope is his idol. It is hard to get any new subscribers. The hard times are much the cause of it. Many families in this place have been living on water and bread, and cabbages and clams occasionally, for the last year. Give us all the news from Sweden and other countries that you can pick up that is interesting to Freethinkers in general. H. P. STIFFE.

If Each Would Help Freethought As Much As Other Movements.

GRAYS, KY., Feb. 25, 1893.

MR. EDITOR: Inclosed find \$5 for renewal to THE TRUTH SEEKER, "The Freethinker's Pictorial Text-Book," cloth (premium), and Ingersoll's Argument in the Reynolds Blasphemy Trial, cloth.

I feel sorry that I am unable to do more for the cause of Freethought, which has been so dear to me for fifteen years, but I hope to be always able to earn an extra \$5 bill each year to spend in it.

I am a coal-miner and find among my craft in this district very few Freethinkers. I met with so many at a convention last week that I was very much astonished, but a little thought explained it all. Freethinkers are, in almost all cases, the most intelligent and most trusted amongst their class. In this district we have only four months' school term each year, which accounts for the fact that Freethinkers are few. But if each would work for and help Freethought as much as they do other movements, Freethought, the grandest of them all, would soon be a force in the country.

Wishing our paper every success, I remain,

Yours fraternally,

WM. ROBINSON.

P.S.—Please also send Ingersoll's Lectures, in one volume, half calf, \$5. I make the money order \$10. W. R.

No Need to Be Tender of Christians' Feelings.

PEASTER, TEX., Feb. 28, 1893.

MR. EDITOR: There are quite a number of Liberals in this community, but I believe none are taking THE TRUTH SEEKER. All, however, have seen copies of it and know its principles. A few object to its radicalism, but for myself, if I was going to destroy a venomous reptile, I would endeavor to perform the act in the quickest way possible. When the preachers attack infidelity, they spare not the feelings of any. They call them fools, gamblers, blacklegs, libertines, free-lovers, and debauchees, and affirm that they are capable of committing any crime in the calendar. I believe in paying them back in their own kind of coin. I have frequently confronted them with Billings's "Crimes of Preachers," and shown them that it was not wisdom for persons living in glass houses to be tossing stones around in such a careless manner. They have long since learned to treat me with civility.

There are a number of Christian denominations here which hold forth at stated periods and dispense the "glad tidings of great joy." Among them are Methodists, Presbyterians, Baptists (missionary and hardshell), Campbellites, and Second Adventists—the last of which deny the immortality of the soul and future eternal punishment. And I am at a loss to know why they had not just as well deny the rest of it. The different Christian denominations in this locality agree so badly that I believe they are doing more for Liberalism than Liberals themselves. All are growing more Liberal year by year, but they are not yet cognizant of the fact.

I learn by letter that J. E. Remsburg will be in our state next month on a lecture tour. We shall try to procure his services for one or more lectures and have him shake up the foundation of superstition.

With best wishes for the prosperity of THE TRUTH SEEKER, I am,

A Liberal to the core, J. WHITE.

Is Our Future Home Cooling and Getting Pleasant?

ALEDO, TEX., Jan. 22, 1893.

MR. EDITOR: I send a new subscriber. You can put him down as a real Freethinker. He is a reading man, and a thinking man also, and a man that is not afraid to express his views.

There are a great many Liberalists or Freethinkers in this country. As I am outspoken at any and all times, I have a chance to know, so I will inclose you a few names. I think that I said that there were a great many Liberalists. Well, there are, but they are slow to say so. As to myself, I have been reading your paper for three years, and do not hesitate to say that it is the best religious paper that I know of, and I would rather read it because it deals with facts as nearly as possible, instead of fiction. Some of my Christian friends will look at Heston's pictures and laugh at the hits. I say "my Christian friends" because I have some warm friends that belong to the church, and I hope that they are just as honest in their belief as I am in mine. I do not wish to condemn any person or persons for their belief, although I find that I am often condemned, and consigned to that awful lake of fire and brimstone—but I cannot find anybody that can tell me where that lake is or where the brimstone comes from. However, I shall keep on making inquiries. I may find out. I made some progress not long ago. A preacher told me that he did not believe that there was any literal hell at all, and that he told his hearers so in one of his discourses and that some of his brethren and a preacher or two rounded him up about it and that he stood to what he said. That looks as if it might be getting a little cooler and may gradually cool down and become pleasant about the home of the Liberalists yet, doesn't it?

Now something about the pictures. As to myself, I am in favor of them first, last, and all the time. Nearly all of them teach a lesson. If this is worth room in the best paper that I read, which is THE TRUTH SEEKER, I may write again. So with best wishes and a long life to the Editor and a good word for our artist, I will sign my name and stop.

J. C. MILLER.

A Hotelkeeper Disseminating Truth.

WALTON, IND., Feb. 20, 1893.

MR. EDITOR: I write you to-day to let you know that I yet live and have my being, though I am now in the seventy-seventh year of my life, and have the first copy of THE TRUTH SEEKER in my house that D. M. Bennett published. I have seen prosperity and adversity. I live for this life only; I know nothing of another life.

I inclose to you a money order which I wish you to place to my subscription for THE TRUTH SEEKER, and also send a copy of cloth-bound "Bible Myths."

I inclose to you a few of the cards of the Engler House, so that you can see my way of doing business:

ENGLER HOUSE,
TEMPLE OF SCIENCE AND HOTEL.
Class Meeting at all hours. Now in the Holy Land.

Good Accommodation for Travelers.
DAVID ENGLER, Prop., WALTON, IND.
There is a bell on the Engler House,
That rings for a noble cause;
Its tones go forth for one and all,
To teach Science, Truth and Virtue's laws.

Let there be free schools without creed or sect, based on the teaching of Science and Truth and the World's Fair to be open on Sunday.

I have had eleven thousand of these cards printed in the past eleven years. My Christian friends said to me that if I put those cards out it would ruin my business. I have been in the business twenty-three years here. There have been opposition Christian hotels run against me, and they have played out. I am here yet, and I am the only hotel man here now. If you see R. G. Ingersoll ask him if he recollects

the time when he delivered one of his lectures in Logansport, and I at his request met him in his private room, and he gave me the sacrament and initiated me into the church of Humanity, of which I expect to proclaim in my class-room to the latest period of my time.

May THE TRUTH SEEKER never cease to be published while error roams the face of the earth.

D. ENGLER.

A Delightful Club.

CHICAGO, ILL., March 26, 1893.

MR. EDITOR: Less than a year ago your correspondent arrived here an utter stranger. Six months ago, at the solicitation of many new-found friends, who formerly knew him only by reputation as president of the Boston Question Club, he helped organize the Chicago Question Club. That it might be conducted similarly to the famous one in Boston, of which they had read so much, he was elected president. It meets at 2:30 P.M. every Sunday at 337 So. Halsted street. Free discussion follows a brief address on tariff, wages, suffrage, money, strikes, labor unions, immigration, profit-sharing, municipal reform, single tax, or some other social or economic question. Equal time is given both sides through five- or ten-minute speeches, alternating *pro* and *con*. Both admission and platform are free, and strangers are given the floor in preference to regular speakers. No one can speak a second time to the prevention of another who has not spoken. The one religious thing we do is "take up a collection." The club has been a grand success—financially, numerically, and ethically. The name, Question Club, commits us to no "fad" or "ism," and consequently commands more universal respect and newspaper prominence than if we had the reputation of being a lot of so-called "cranks" of any one particular school of reformers. The club aims to discuss popular questions at the time most public interest centers in them. Consequently, three or four reporters are sometimes present at once, and the newspapers give good reports of the proceedings. Our secretary always delivers to the Associated City Press a copy of the resolutions passed, or the questions sometimes addressed to prominent persons, and consequently most of the daily papers print them. Instead of the old-fashioned form of a resolution, we generally state our subject for discussion in the form of a question, thereby committing ourselves to neither side. Regular members pay an initiation fee and monthly dues; associate members pay monthly dues only. Our success has led to the formation of Question Clubs in a number of other cities.

A short time since, we discussed the question: "Should the World's Fair be closed Sundays?" and passed the following resolutions, drafted by your correspondent, who generally writes the Club's questions and resolutions:

Whereas, The biblical command, "Six days shalt thou labor, etc.," as imperatively forbids any rest during those six days as labor the seventh;

Whereas, There is no biblical authority whatever for substituting Sunday (the first day of the week) for Saturday (the Sabbath or seventh day) as has been done;

Whereas, "Every man should be a law unto himself," knowing best when and what rest he needs;

Whereas, The United States Constitution strictly forbids Congress making any "law respecting an establishment of religion;"

Resolved, That, by closing the World's Fair Sundays, Matthew S. Quay and other pharisaical Sabbatarians not only outrage morality and the United States Constitution but even deny the Bible they hypocritically profess to defend.

Resolved, That it is as infamous to prevent willing as to compel unwilling attendance at either a World's Fair or church; as tyrannous to deny men their just equal rights under the euphonious name of Sunday law as by any other name;

Resolved, That, to deprive man's "free moral agency," while stealthily and treacherously denying him that "free moral agency" through unjust law, deceives none but imbecils;

Resolved, That freedom is not the offspring of restriction, and, as unjust Sunday restrictions, like unjust tariff restrictions, hinder individual liberty, consistent opponents of one form of tyranny must likewise oppose the other.

Resolved, That, to compel our invited foreign guests to conform to our narrow

bigotry—while boasting our liberty and freedom—is to offer them them a flagrant insult.
D. WEBSTER GROH,
President Chicago Question Club.

The Coming Steal.

NEW YORK CITY, March 19, 1893.

MR. EDITOR: I ask you to favor the readers of THE TRUTH SEEKER through its columns with a few lines from a truth seeker and truth proclaimer.

Dear truth seekers and proclaimers, while I feel the title of this address is the coming inevitable, I pen these few lines to question whosoever will answer, Is the same avoidable? In the past there have been gigantic steals that have amazed the citizens of our republic, that have amazed the peoples of nations. Steals that have threatened the overthrow of governments (France is a standing example). Steals that have enriched the few at the expense of the many, causing the lower and middle classes, the producers, to be clad in rags and to suffer want for the necessities of life; while the plunderers were clad in silks and satins, dined and wined on the best the producers could forward, and read upon the stolen coin of the people's money "In God we trust" without the least compunction, with the condition of the poorer classes of producers staring them in the face. With might as right, they trusted in their hirelings, who framed laws to make the condition possible for them to trust their servants, who were well paid by the plunderers who hoarded up the people's money by the betrayal of the public trusts the people invested in their public servants.

"In God we trust!" A cloak for the priesthood and leading Christians (probably the authors), and a commandment for the producers whom they plundered.

They claim Christ was God. He commands, they obey—let us see how far. Christ commands, "Giv what thou hast to the poor, and follow me!" Do they obey? No, but have the audacity to preach it while they have hoarded and are still hoarding the wealth of the producers into the millions; investing the same in property of which they are robbing the government annually of the taxes. The priesthood have become the poor, and are continually asking the producers to give to the poor and "follow me." Every common-sense person knows they are the poor, for they have always been paupers, as well as robbers and beggars, and always will be as long as the producers remain asses.

In the recent troubled state of the Catholic hierarchy in the United States over their possessions and influence gained, the public press estimated their possessions at \$21,000,000—the same exempted from taxation. Now, Liberals, think: "Giv what thou hast to the poor and follow me!" Is this not a gigantic steal? Who of them can dispute the fact that they have never obeyed this command of Christ, but on the contrary have been the robbers of the poor, requesting the poor to follow them? Who of them will dispute this fact?

Is not the priesthood obtaining money under false pretenses in the name of him whom they never followed?

Have their followers no eyes, or are they made up wholly of ears?

What are the false pretenses? Promises of hereafter, of which those who promise know as little as the promised.

Liberals, think, how would you like to accept a promissory note of the priesthood to read,

After death we promise to pay happiness for all the cash you can bring us (of which we know nothing ourselves).

(Signed) CHURCH OF CHRIST,
PER REV. —

all this without the least tangible evidence to the human mind that there is a hereafter?

Liberals, how in the name of common sense in this enlightened age of reason can the majority of our population be humbugged in this way? Have the majority no thoughts of their own? or are they like sheep going over a stone wall—when the leader jumps all follow mechanically?

If this mechanical following continues, and this mechanical collecting from the producers of this country, and this

mechanical purchasing and selling of political and legal privileges regardless of consequences, in the United States, our much-boasted liberty, founded by Washington, Jefferson, and Franklin, will be no more, but of the past. Our glorious Constitution of the United States will be stored away as the spoils of the coming hierarchy, who have now crept upon us as a savage beast on its prey, with all its prearranged plans for the coming steal! The most gigantic steal in the history of the world, that of the grandest republic the world has ever produced, the richest and the grandest nation upon the globe—this the Catholic hierarchy seeks, nothing less. I am convinced by all her actions; they speak louder than words.

Liberals, we have foreign invasion established in our borders. We are in the grasp of Rome.

Who will deliver us?

Respectfully yours for deliverance,

G. K.

Interesting Attempt at Co-operative Labor.

TOPOLOBAMPO, SINALOA, MEX.,
March 7, 1893.

MR. EDITOR: Thinking your readers might like to hear something of this co-operative colony, I venture a few remarks.

Of the resident colonists, some have been here over five years. Many have come and left dissatisfied. A few have remained. So that now there are here about four hundred and fifty men, women, and children. The colony has never yet been self-supporting, but now there is a fair prospect of its raising enough to eat; but not enough to wear; and whether or not we shall this year raise a surplus of food enough to sell to buy clothing is yet an unsolved problem.

The colonists have dug an irrigating ditch seven miles long from the Fuerte river, twenty-two feet deep at the river and gradually getting less till it delivers the water on the surface of the land, where it can be made to water perhaps several thousand acres. This ditch cost \$200,000, and is worth it, or more. The object of this movement is to accomplish Industrial Freedom on business principles through a joint-stock company, which is to own city, farm, factory, and transportation, and control exchange. Its principles put in practice are: Exact from each according to his ability and give to each according to his deeds, or needs, as the case may be. Every member must be strictly disciplined according to the iron rule of equity, and of obedience to directors and managers, whom he has a voice in electing from the stockholders. The golden rule of mutuality and interdependence is to govern in all their relations. The end to be attained when the undertaking is accomplished is this: Every child shall be kept at an industrial school and college until twenty, then work at some employment of his choice best suited to his capacity until fifty. Then, it is supposed, everyone will have standing to his credit in the company enough to support him in leisure the rest of his life. This is the heaven upon earth they are struggling to build; though now in poverty, privation, and want, with no dwellings but tents and dirt-covered huts and dirt floors, for there is no lumber here yet. But the climate is very favorable to this condition of things. The materials out of which to build a heaven upon earth are here, ready for the builders to develop, if they possess the requisite skill and moral character to do it.

The colonists are above the average in intelligence, and mostly belong to the Liberal class. There are a very few professing Christians; more of Deists, Pantheists, Agnostics, and persons of other shades of opinions. Some are Quakerish, having been bred in Quaker communities and necessarily inherited more or less of the ish.

In reference to this colony a certain clergyman remarked that "God has at last raised up a lot of Infidels to put in practice the principles of Christian Socialism, which the church has entirely lost sight of."

The company will support no religious society, and none has yet been formed. The colonists have voluntarily fallen into the habit of resting Sunday, though some

work more or less that day. But instead of a Sunday evening prayer-meeting they substitute a dance on the ground by a bonfire light. Those who may think of coming here to help out this movement should bring cookstoves, utensils, and household goods; flour, groceries, clothing, axes, grubhoes, mattocks, shovels; in fact, tools of all kinds come into play. Bring all kinds of improved farm machinery. And above all lots of money, so you can get what you want here. And do not forget tents to live in. Come prepared to help the colonists and not to be helped by them.

The most desirable colonists now to come would be robust young men, who are in sympathy with our principles and willing to undergo hardship and privation to carry them out. The feeble and the children should stay away until the colonists are able to provide for their reception into comfortable quarters and surroundings. This climate renders tents and huts quite tolerable, though not altogether desirable. But the prospect of the vast fruitfulness of this country when irrigation is once well developed enables a young man to endure the pioneer hardships for the reward to come after.

The invitation is now: Come and join us in our privation and hard work for the sake of the reward hoped for in the future.

There has not been the harmony among the colonists which there should have been. The Mormons who settled in Chihuahua about the time our colonists settled here have beaten us in the race badly. They have been self-supporting for some time and are selling their surplus in the mines. The main secret of their success over us is, that the fundamental principle with them is obedience to their directors. The lack of this amongst us has worked to our disadvantage and put us back. But we hope to accomplish here on business principles what the Nationalists are trying to do on political principles—Industrial Freedom.

F. H. MARSH.

Christ and His Apostles Drinking Mescal.

TOPOLOBAMPO, SINALOA, MEX.,
March 12, 1893.

MR. EDITOR: By your permission I will answer some twenty letters received from your readers. I have had the colony's paper sent to M. V. Dadisman, also D. M. McMillan, and will write to them personally.

A. K. Owen started this colony in 1883 by publishing his plans of integral co-operation. In 1886 the Credit Foncier Company was chartered under the laws of the state of Colorado. Nov. 17, 1886, the first party of five hundred colonists landed by order of the board of directors, of which Owen was chairman. Some seven hundred have landed here since. Three hundred and fifty are here now. A great many left in disgust at the way things were managed. All liked the climate and soil. In December, 1886, land was bargained for at Vegaton and camps started there and at Susfragio, as well as at the bay and other places, with no definite plan of operation. In the autumn of 1887 a farm of four hundred acres was purchased at La Logia, and those that did not leave went there, and made some Indian huts out of poles, brush, and mats. The rest of the camps were given up. The people worked with a will. But the integral co-operative machine seemed to be a back-acting concern. Everybody received \$3 in credits for each eight hours' work, and were to buy their own products back for credits at cost of production. They produced but little, but piled up \$300,000 in credits. The debt on their unprofitable La Logia farm became due, and was paid off by a man in Kansas, who holds it yet.

In the summer of 1889 the Kansas-Sinaloa Investment Company was organized. Its object is to buy lands in Sinaloa for the use of its members. This company has purchased what is known as the Mochis tract of over eighty thousand acres, and owns some two hundred thousand acres. Its stock has never been below par. None has ever doubted the ability or honesty of its board of managers. It was this last company that constructed the big ditch, costing \$175,000. It is on the Mochis tract, seven miles from the

Fuerta. Here are living about one hundred people; farming and gardening. Five hundred acres have been cleared. To-day while I write I can look from my tent and see them gathering strawberries, digging potatoes, and gathering peas, beans—in fact, nearly all kinds of garden truck. We gather and plant nearly all the year round. About a thousand orange trees have been set out in the last month of four and six years old. They are expected to bear next year. About a mile further on is another settlement, where about the same number of people have taken land. It is called Kickersburg by some, because these people have refused to deal under the Owen credit plan. In return the people here are sometimes called Owen's pets. About seventy-five are at the bay. They are sometimes spoken of as Wilberites. About fifty or seventy-five are at La Logia yet, but they are moving away every day. Everybody here has been expecting that a permanent organization would be made. Two or three times have been set, but the time has gone by without organizing. The time is now set for May, when Flusham, who is said to have lately sold his property in Dutchland for an even \$1,000,000, will be here. His agent is now here—Hoffman, president of the Kansas-Sinaloa Investment Company. Owen and others interested in this work will be here and perfect all plans, and I am satisfied all will go well. I have been here nearly three years and have not heard of a fight or a scandal. Our leaders are believed to be honest, our people hard-working and moral, but so far we have not produced much. We have never been self-supporting. But I think we soon will be. A boat landed here last week with eight new members and fifteen tons of flour. Our new grader, that cost us some \$1,200, is on the ground and works finely. Our steam-drill is at Guyamas, and our railroad is said to be a sure thing. Time will tell. The new party like it well here. Some twenty odd members that went away have returned during the last three months. There are men here from the best parts of Florida and California, and all agree we have a fine country. Our bay swarms with turtle, fish, shrimps, clams, oysters, crabs, and I saw three men fetch eight thousand duck eggs to our store, all of which they had gathered that day on one of the islands in the bay. I saw this last week. No church or dramshop will ever curse our land—that is, the land owned by this company. I advise all readers of this article to go slow; wait until we are organized. If you think of coming down here send \$1 to the Editor of THE TRUTH SEEKER, and drop me a card, and I will see that you get our paper that is published here all right. The Editor will apply the same on my subscription.

During December and January I was up in the Sierra Madre mountains for pine for our mill. I saw lots, and cut fifteen hundred logs of from one to two feet in diameter. I saw lots of trees five and six and some ten feet through. The river did not rise, and our logs are there in the bed of the Choise river, which is a branch of the Fuerta. They will most likely come down in June.

As I love the dear old TRUTH SEEKER, also the boys and girls, I am going to offer a prize. To the girl that sends the most names with the required amount of money to THE TRUTH SEEKER for that paper for one year during the present year, I will send them a box of beautiful shells of a hundred varieties free of cost and guarantee safe arrival; and to the boy sending in the most, the same. I have sent several boxes home to my children in Kansas, any one of which I could have taken \$5 for here.

Friends may expect to hear from me in five or six weeks again.

I will say, too, that the funniest thing I ever saw is the way J. Christ is pictured out in Mexico. In every instance his face is the same as that of the common American picture, but otherwise I have seen him in American red-top boots, Mexican red blanket—in fact he is pictured dressed in all kinds of Mexican costume. If I can get the picture of Christ and the twelve Apostles drinking mescal I will send it to Heston.

A. BUTTERFIELD.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

(Reprinted by particular request.)

Brown's Religion.

A man named Brown—a very common name—
But, Brown or Jones, I'm sure 'tis all the same—
He was no genius, neither rich nor learned,
And for great schemes had never cared or yearned;

But was one of these easy-going men
Who make but little stir with tongue or pen;
Who keep the even tenor of their way
Through winter snows and sunny time of May.
And he was known where'er his life-line fell
As an honest man, but—an infidel.

He lived a quiet, upright, sober life,
Faithful and true to fellow-man and wife;
And most of folks who'd known him long and well
Had many tales of his good deeds to tell:

Of how, while other people preached and prayed,
He quite long journeys round the city made—
"The poor and sick I'm looking for," he said,
"For those who on dry sticks and husks are fed."

He found—in attics high and cellars dark,
Where poverty had set her chilling mark—
What you or I or anyone may find,
On any day—our own, our human kind,

In want and sorrow and shivering with cold;
With voices trembling their story they told,
Of how they had struggled, essayed, and failed,
While scornfully the world at them had railed.

On such occasions Brown would be quite wroth
And utter profanely many an oath.
Said he: "They preach of God in whom we've
breath,

While here are his children starving to death!

"They pray for heathens in cannibal lands,
And pour out money to loosen their bands,
While the outcast at home, though sore he plead,
Is left to die, or for ravens to feed."

But while some asked God to pity the poor,
Great loads of oak wood Brown left at their door,
And he also left, where'er he passed by,
Beans and beefsteak, bread and butter, and pie.

"It is my way," Brown said to the deacon,
"And if I'm faithful, I rather reckon,
I shall be square with the Infinit One
When my work on earth is finished and done."

"Your soul," snarled the deacon, "think of your
soul,

That works cannot save from the fiery roll
Of the hot, hissing flames down there in —"

"Hold on," said Brown, "when this body, this
shell,

To its first estate shall safely return,
Will there then be anything left to burn?"

"You fool!" sneered the deacon, as to his store
He quickly retired and inwardly swore
That if he were God, every infidel
In sulphur and fire should be roasted well!

Then he thought, as o'er he counted his cash,
That soon there might come a financial crash;
And, as times were hard and the gospel high,
He must raise money somehow on the sly.

Soon after, he failed for quite an amount,
But not until he had made a large count
Of assets of widows, and orphans too,
Who thought that he to his promise was true,

To return to them, before many suns,
The interest due as well as their funds.
He was so pious and talked with such zeal,
That they could not think he would lie or steal;
But he grasped their means though, nevertheless,
And they soon found themselves quite penniless.

With tears they then told their wrongs unto
Brown,

Who said: "Now, this man's expecting a crown,
A robe, and a harp, and all that, you know,
Where rivers of bliss eternally flow.
Well, maybe he'll get 'em, but as for me,
In such company I'd rather not be!

The deacon's known as a pious old saint;
While I—well, I have made no complaint—
But which is the worse, my friends here may tell,
Such a pious fraud or an infidel?"

SUSAN H. WIXON.

Are Schools Attractive?

As objectionable as the parochial school
system of the Catholic church is to the
thinking man, we think it originated from
the Protestant church.

We well remember sixty or seventy
years since, in the competition among the
Protestant churches of New England
—which was really the only thing that
seemed to keep them in existence—each
sect would have its own boarding-school,
a sort of post-graduate continuation
of the village school, and much more
deleterious in its effects to keep alive
sectional hatred.

There is something radically wrong in
the system of teaching children. Inquir-
ing of a young man who for cause had
been confined in prison for a term of
months as to what his feelings were under

confinement, he compared it to "going to
school!"

Can it be possible that the analogy be-
tween school-teaching and prison disciplin-
e is so very close that this crude
young man could make this comparison?
Is it to be wondered at that the teachings
of his infant mind should have prepared
him for the prison, as the prison prepares
the criminal for the gallows?

GEO. M. DAVENPORT.

[The young man was unfortunate in
being sent to a poor school, where the
teachers were inferior. When the teach-
ers are fitted for their work by natu-
ral adaptation as well as education, chil-
dren will be fond of school. As a rule,
children like to attend school.—ED.
C. C.]

Correspondence.

OPHIR, CAL., March 18, 1893.

DEAR MISS WIXON: This is my second
attempt at writing a letter for the Chil-
dren's Corner. My father has taken THE
TRUTH SEEKER for five or six years. My
aunt Mary Smith is here on a visit to all
her folks. She is a Freethinker. I live
with my grandmother. I am nine years
old, and I go to school every day. I have
a sister five years old and a little brother
four years old. I will close for this time.
CORDELIA E. KAISER.

SALINA, KAN., March 21, 1893.

DEAR MISS WIXON: Please accept a few
lines for the Children's Corner from a little
boy nine years old. I have been sick for
the past two weeks and therefore not been
able to attend school. My papa takes
THE TRUTH SEEKER, and we all think it a
grand paper. Mamma would rather read
your paper than eat a good dinner. Some
of my Christian friends think it very wicked
because I prefer your paper to the Bible,
but I think there is a good deal in the
Bible that is not fit for children to read.
As I am seeking the truth and not hypocrisy,
Yours for truth and light,
HORACE HEDSTROM.

EDOM, TEX., March 16, 1893.

DEAR AUNT SUSAN: As I have never
written to the Children's Corner yet I
thought I would write a short letter to let
you all know that I am well and going to
school. I study Fourth Reader and spell-
ing and Barnes's United States history
and arithmetic and geography. My
mamma takes THE TRUTH SEEKER. I will
tell my age. I am a little girl eleven
years old, and have black eyes and curly
black hair.

Texas is full of mountains, hollows, and
swamps, and pine hills, and we live twenty-
two miles from the county-seat, which is
Canton.

Well, as I don't know any more to write,
I will close. Your young Liberal friend,
ELLA SHAW.

BAKER, WASH., March 2, 1893.

DEAR MISS WIXON AND FRIENDS OF THE
CORNER: I thought that I would again
write to the Corner. I have been away
from home a long time, but have come
back to stay awhile. The deepest snow
has been about four feet. If you will be-
lieve me I will tell you the wild flowers
bloomed here till some time after New
Year's; it was not very cold in spite of the
snow. The river is a little high this morn-
ing, but papa and I crossed it and had no
trouble at all. This is one of those rainy
days which gives a person, with nothing to
do, the blues. Everything seems dull.
Before this wet weather set in I had heaps
of fun on the hard snow, on which I could
run. The snow is about a foot and a half
deep now, and very soft and wet; the
chickens do not like this weather very well,
and I don't blame them. Well, I cannot
think of anything more to write; I will
close. This letter leaves me very well, and
hoping it will find you the same;
I remain as ever, your friend,
LORA FLICK.

DENVER, COL., March 13, 1893.

DEAR MISS WIXON: I thought I would
try and write to the Children's Corner.
I don't see any correspondence from this
place.

Papa has taken THE TRUTH SEEKER for
years, and we all like it very much. When
Mr. W. S. Bell lectured in Denver he
stopped at our house, and we think there
is no one like Mr. Bell.

I will now tell you about a little Liberal
girl. She is only four years of age. She
was over to our house, and sitting upon
my lap. I said, "Petie, where is God?"
"Why, don't you know where God is?"
"Why, God is in Dillon, Col., with my
grandmother." And I said, "Don't you
pray when you go to bed?" "Oh, no, me
too sleepy."

We are having fine weather and hope
you are having the same.

If I see this in print, I will write again.
Your Liberal friend, EFFIE SMITH.

PHILADELPHIA, PA., March 19, 1893.

DEAR MISS WIXON: Being a reader of
THE TRUTH SEEKER I thought I would
write again. My oldest sister takes it;
and I see that we get it every week. I
believe my sister Louisa and I are the
only Freethinkers in our school. I am
twelve years old, and in the tenth grade, A,
and study grammar, geography, physi-
ology, history, reading, drawing, writing,
dictation, and arithmetic.

I get so tired of hearing my teacher
read the holy Bible. We have to sit like
statues when she reads it. One day I
asked her, "What makes the Gulf stream
go right through the Atlantic ocean to the
other continent?" And she said, "Be-
cause God makes it go straight." She
said this in a cross, loud voice, and did
not satisfy me. Now, can you tell me the
reason why?

If this escapes the wastebasket I will
write again; if not, well, then I will
write too. Yours for Freethought,
EMIL F. SCHULZE.

MADRON, WASH., March 12, 1893.

DEAR MISS WIXON: We take THE TRUTH
SEEKER and have since 1883. The first one
we saw was sent us by a friend, a very
staunch Liberal. Now, this is my first let-
ter to the paper in any form. I read the
Children's Corner and am very much in-
terested in the little Liberal letters. It
pleases me to see so many growing up to
be Liberals. There are many calling
themselves Liberals here, but I can't see it:
they are not anything.

Now, I do not want to take up too much
time or space in your valuable Corner.

Now, if I see this in print I may give the
little ones a description of my home in the
far West, on the Pacific coast. I am no
child, nor even middle-aged, but a real
old grandma. I have a little granddaughter
ten years old. She goes to school, and I
only see her once a week; then her
grandpa gets her to read the Children's
Corner to him. She is very much inter-
ested in the Corner. If this is too long
put it in the waste basket or do what you
like with it.

Yours for truth, right, and liberty,
GRANDMA.

[Thanks, grandma, for your good let-
ter. Hope you will write again.—ED. C. C.]

EDOM, TEX., March 13, 1893.

DEAR MISS SUSIE: I will write you a few
lines and try to tell you something about
Texas—that is, a part of it, which is full
of rocky mountains here around Edom,
and we live at the foot of a mountain. The
mountains are not high enough to be
called mountains and we call them rocky
hills. We have always lived in Texas.
Ben Wheeler, Brownsboro, Channeler, and
Martin's Mill are all under sixteen miles
from Edom, and it is twenty-two miles
from the county-seat, which is Canton.
I would be so glad to have a nice Corner.
I think your little boys and girls had
better all hurry up; it is soon going to be
so warm that we cannot write much. I
am going to school at Edom. We live two
miles from Edom. Editor Children's
Corner, please tell me your full name.
Dear Aunt Susie, please tell me your age.
I will tell you mine; I am fourteen
years old. It is so far from Edom to Fall
River, Mass., that my letter will be a long
time getting there. If I see my letter in
print I will write again. Well, good even-
ing to you. Your true friend,
COLUMBIA SHAW.

HYDESVILLE, CAL., March 4, 1893.

MISS S. H. WIXON, Dear Friend: We
take THE TRUTH SEEKER and recommend
it highly. I think if I could get my neigh-
bors to read it once, they would like it,
too; but they are Catholics and very rabid
ones at that. We have a talk sometimes.
I quote a few words from THE TRUTH
SEEKER and tell them what a great, great
man Mr. Ingersoll is. We have three daugh-
ters that do not fear anything and are not
afraid to tell what they think. I do not
allow them to read the Bible, or in short
the novel, until they are old enough to
hear all sides, then decide; that is what my
father said. I read the Children's Corner
to our children. The piece, "All Children
Are Mine," is good. Yes, I am very glad
that the poor motherless and fatherless
children find a kind mother. I can sym-
pathize with them, for my dear, kind,
affectionate mother died on February 8th.
Her death was caused by the cars running
into the wagon, which killed one poor wo-
man instantly and injured mother, who
lived two months, then died. I am the only
Freethinker out of the family of ten chil-
dren. I used to go to church and sing, in
fact was the leader in singing, but when I
got home it was forgotten. I never will
forget how I hated to read some verses in
the Bible class, and, even now, I get dis-
gusted reading the novel; it degrades a
woman on every page. I think it disgraces
them who believe it. Oh, what a shame, its
being called the word of our God! I be-
lieve there is an overruling power, and
hope there is a place of happiness for all
good creatures, Freethinkers included.

I would like to say more and do more for
Freethought. I will try to get my neigh-
bor to read that article, "All Children Are
Mine." I will close by wishing to see my
letter in the Children's Corner. A friend
of the Freethinkers, Respectfully,
MRS. W. P. KIRBY.

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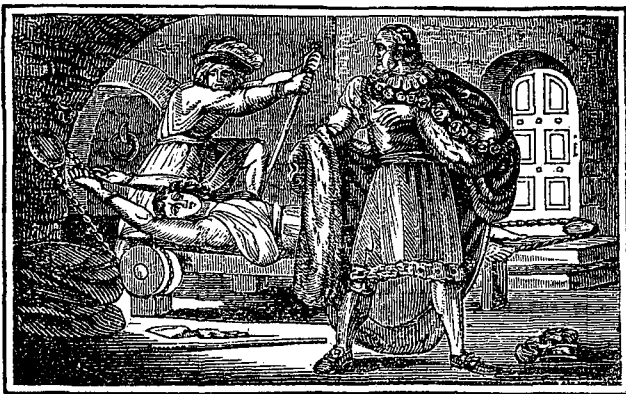
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—FOR—
1893

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It is curious how few of mankind are aware of the fact, so patent to the informed intelligence, that creation instead of being done once and then discontinued, is unceasingly proceeding under our daily eye. This interesting truth, that nature was not once made by a God, in six days, who then rested, but that it is unendingly making and remaking itself, is set forth in detail in H. M. Simmons's book, "The Unending Genesis; or, Creation Ever Present." This is published by Chas. H. Kerr & Co., at 25 cents. In opening, Mr. Simmons adverts to the fact that the Bible story of creation "has much in common with that on the old Assyrian tablets discovered at Nineveh, and probably both were derived from those older Babylonian legends which have furnished much to the opening chapters of the Bible." Stomaching as best they may this charge that their scriptures are borrowed, Christians will proceed through the chapters, "The Old Genesis Story," "The Firmament of Space," and "Worlds Rounded and Rolling." This last chapter, by the way, closes with the statement that the greater Genesis of the bible of science opens with a text far finer than that heading the Christian one. This cosmogonic text up to date is: "Without beginning and without end, from everlasting to everlasting, God creates the heavens and the earth." In succeeding chapters the writer continues to show the folly of the Bible and pulpit version of creation, presenting the scientific account of that highly useful process. He entitles these pleasant chapters, "Worlds Warmed," "Let There Be Light," "Compounds and Crystals," "Sea and Land," "The Air Firmament," "Plant Creation," "Animal Creation," "The Mental Dominion," and "Moral and Spiritual Creations." The outcome is a very pretty little portrayal of how our space-wandering ball and its animate passengers came to set out on their eventful excursion. The author seems throughout the booklet to be keeping company more or less with one of those individuals not nowadays always admitted to the best society, namely, Gods; but this fellow consorted with by Mr. Simmons looks a mild sort of individual, and, we think, won't bite.

Stuart Robson, the eminent actor known all over the country, keeps a scrapbook in which he pastes all collectible newspaper clippings relating clerical crimes. His motif, he boldly proclaims at all places and times, is, when his profession is accused by the parsons of immorality, to show that those persons are equally guilty of it. This is a most praisable scheme. If each profession or craft in the land would follow suit, but a very short time would pass before the shamefully arrogant claims of the clergy to a superior morality would be definitely exploded. These humbugs who are guilty not only of as much roguery as others but of vastly more, and who, despite this, with an effrontery almost beyond belief, take upon themselves to reprimand everybody else, would be exposed and indignantly disgraced. And their pernicious churchly institution, which we with the utmost possible clearness see breeds wrongdoing beyond any other thing, would be unceremoniously overtopped into its fitting pit of ignominy. In this undertaking, not pleasant in every phase but commandingly necessary, the class of Freethinkers have done some work. The well-known volume, "Crimes of Preachers," has been circulated by them for some years, to the discomfort of no few of the detestable interlopers and impostors. A new edition of this work is just out. It has been enlarged by the records of ministerial villanies perpetrated since its third edition. The culprit's name, residence, denomination, and crime are given. Dreadful reading is

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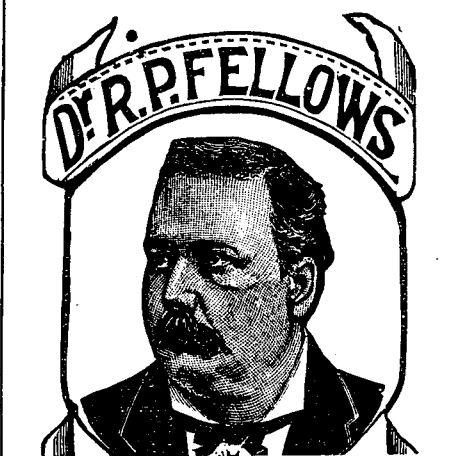
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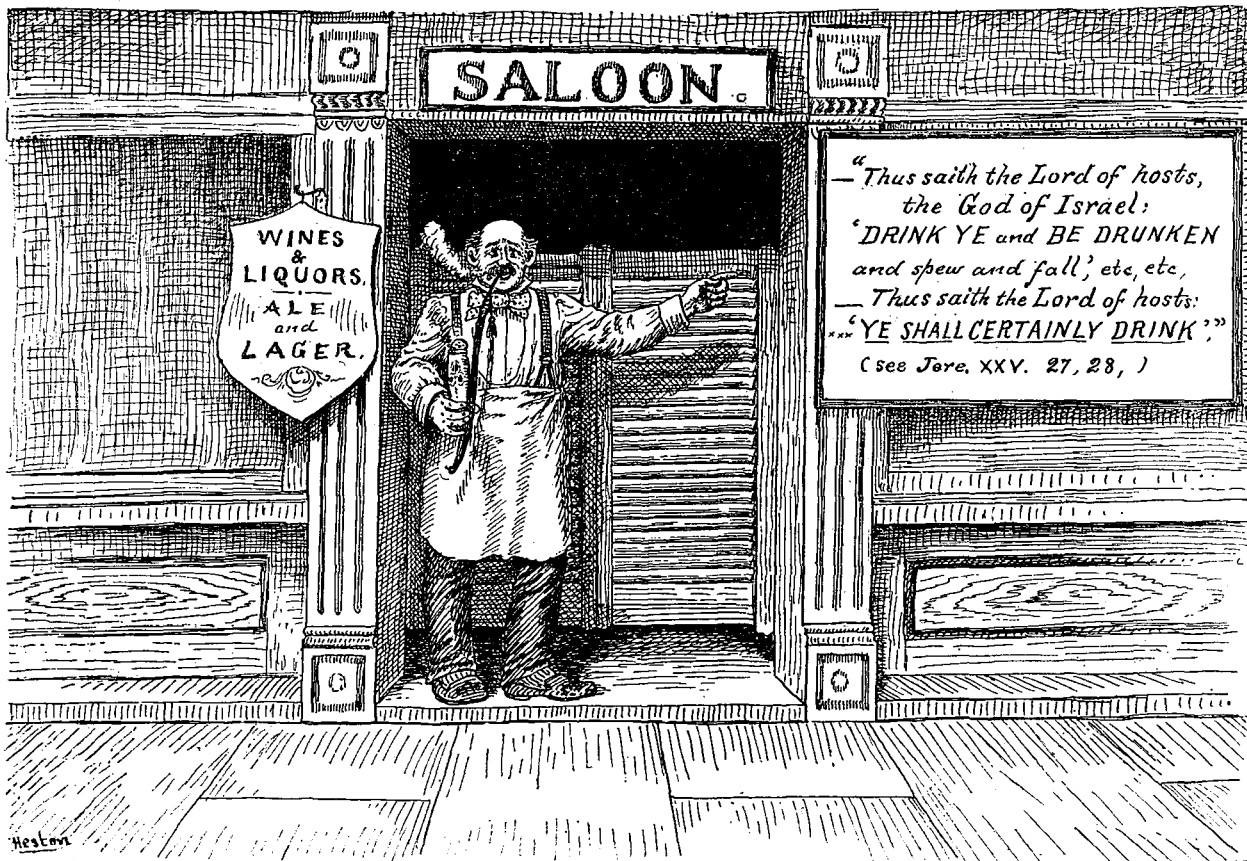
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News of the Week.

Two of the jerry-built hotels thrown up at Chicago for Fair visitors, collapsed in a slight storm on the 7th.

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THE Law and Order League of Pittsburgh, Pa., has had the manager of the Press fined \$25 each for three violations of the Sunday law in the publishing of his paper. Attorney Yost of the Law and Order League says publishers of Monday morning papers will be prosecuted next, and those who work on papers must submit to work five days a week, unless they prepare Monday papers after 12 Sunday night.

A PROTEST has been made against the Senate's considering the Russian extradition treaty with closed doors. It is signed by such eminent citizens as Richard Watson Gilde, William Lloyd Garrison, Thomas Edison, Charles Scribner, F. B. Thurber, and William D. Howells. The protest says: "For the United States, every feature of whose criminal law is drawn to secure the rights of the individual, to make a treaty with a foreign autocracy which, in political trials, employs a system in which neither habeas corpus, trial by jury, nor the rights of a prisoner to employ his own counsel is known, would be to turn its courts into the instruments of a foreign tyranny."

Where Will You Sleep?

Questions relating to sleeping accommodations in Chicago while visiting the great "Fair" must be of interest to many of our readers, for it is not everyone who will be so fortunate as to have friends or relatives there who will offer entertainment at their homes. There have undoubtedly been great preparations made to take care of the large number of people who will visit the "World's Fair," and it is probable that in nothing else has there been so much in the way of scheming and swindling going on as in this particular. There are all sorts of "dodges." For instance: Some invite you to "subscribe for stock in hotel companies and share in the profits arising therefrom—by filling out a blank and pinning a \$1 bill to it!" Some invite you to "purchase a share in an 'association' for \$10 and pay a membership fee of \$2." Others beg you to "allow them to pay all of your expenses, from the time you leave your home until you return to it!" Others require "a substantial 'deposit' to be made, as a guarantee of good faith!" Many expatiate at length upon the merits of their buildings, but ingeniously avoid stating that such buildings are from ten to twenty miles removed from the grand entrance to the Fair! An immense structure of the "elegant" kind is known to be located on the very edge of a cemetery, which is also "kept dark." Some have represented that they would erect four- or five-story brick buildings, when they have, in fact, built two-story, ramshackle frame fire-traps, in which their victims will be huddled together like peas in a pod! Those who have advanced money for "shares of stock," "membership fees," or "deposits," will find that many "companies" to whom they advanced such monies were depending entirely upon those advances for the money with which to construct their houses, and that, in many cases, sufficient funds were not realized for the intended purpose. In these cases, the innocent "investor" will be confronted with unfinished apartments, and he will thus find his money "tied up" in unavailable "accommodations." In other cases, the "shark" will have "skipped" without even having "broken ground" for a house!

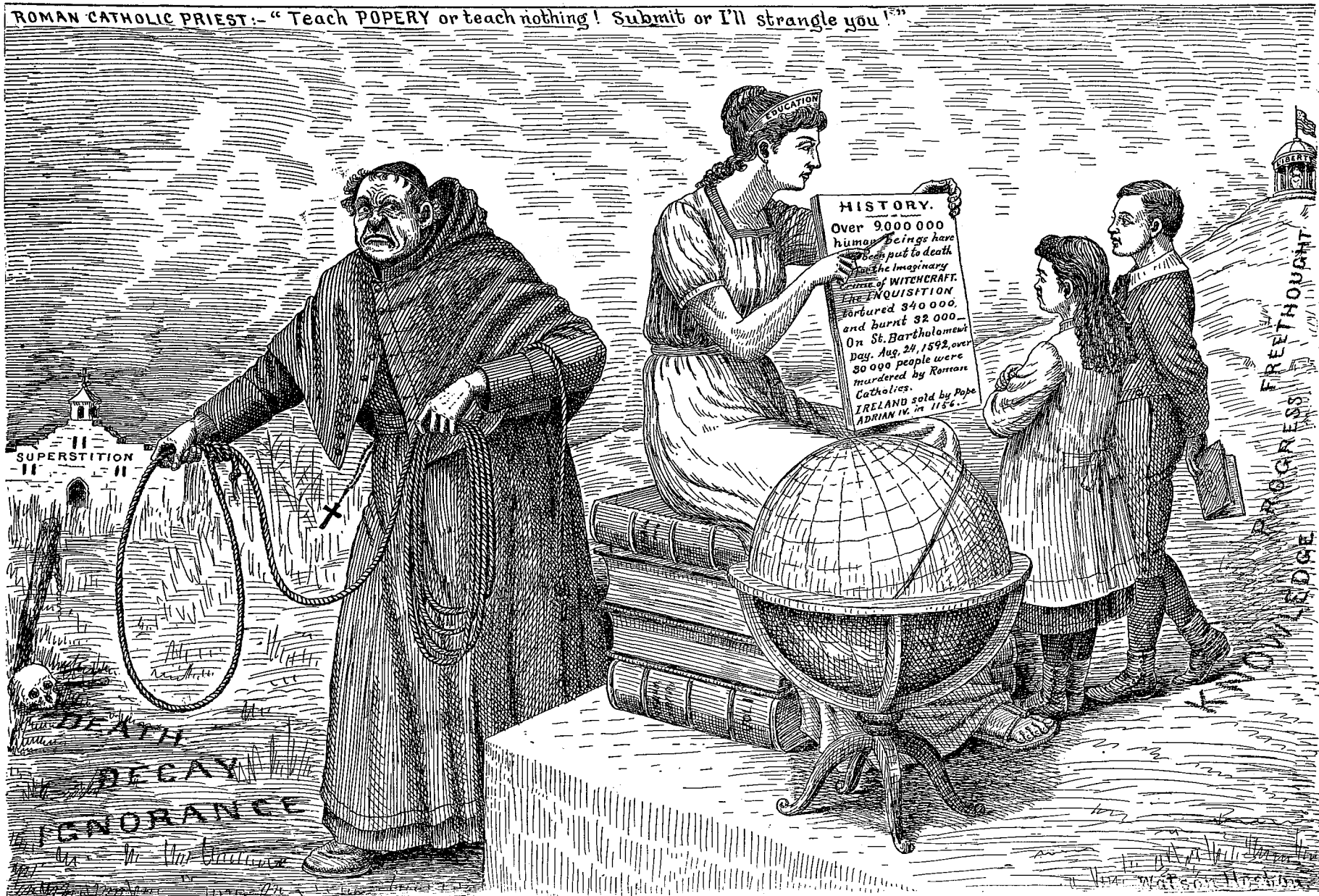
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Weather and Witchcraft.

We will conclude our account of the preposterous doctrine of the Christian church that bad weather is produced by human emissaries of Satan, and of the terrific cruelties practiced on the persons supposed to be those emissaries.

The endeavor to detect the evil-working sorcerers and witches, when it had once been started by the papal bulls, spread over Europe and rapidly grew in fury. The Dominicans plied the task with fervor, and when they fell from the fore rank the Jesuits took up the work and prosecuted it with equal zeal. A very few keen-minded persons, scattered here and there, pierced through the mist of the prevailing superstition; Agobard, archbishop of Lyons, for instance, declared, "The wretched world now lies under the tyranny of foolishness; things are believed by Christians of such absurdity as no one ever could aforesaid induce the heathen to believe;" but these solitary thinkers were by fear or force soon reduced to silence. It was in vain that the scientific investigator Paracelsus offered a physical theory of thunder; the great ecclesiastical champion Bodin laughed it to scorn, for, said he, thunder is "a flaming exhalation set in motion by evil spirits," and this is proved not only by the confessions of tortured witches, but by the passage in Psalm civ: "Whom maketh his angels spirits, his ministers a flaming fire." The volumes in demonstration of the theory of witchcraft were of great number. One of the most noted was by Bishop Binsfield of Treves, France. This book, written toward the end of the sixteenth century, enlarges in proof that everything confessed by witches under torture, especially as to the raising of storms and the general control of the weather, is worthy of belief. It was long a standard authority, both with Catholics and with Protestants, throughout Europe. Its title-page contains the boast of the author that in fifteen years he had for this crime sent to death nine hundred persons. Of the scriptural texts cited in proof of these doctrines, those most frequently advanced were the ones treating of the witch of Endor, the demoniacs of the New Testament, and the magicians of Egypt who contended with Moses and Aaron in the court of Pharaoh. In the vast literature formed on the subject, the different species of witchcraft were all carefully classified and associated with particular doctrines. The whole philosophy of the satanic was minutely investigated, and the

prevailing mode of thought embodied in bulky treatises regarded as masterpieces of theology. Bodin's "Démonomanie des Sorciers," as a typical and celebrated work, may be worthy of a few more words here. The "Démonomanie des Sorciers" is chiefly an appeal to authority, which the author deemed on this subject so unanimous and so conclusively that it was scarcely possible for any sane man to resist it. He appealed to the popular belief in all countries, in all ages, and in all religions. He cited the opinions of an immense multitude of the greatest writers of pagan antiquity, and of the most illustrious of the fathers. He showed how the laws of all nations recognized the existence of witchcraft; and he collected hundreds of cases which had been investigated before the tribunals of his own or of other countries. He relates with the most minute and circumstantial detail, and with the most unfaltering confidence, all the proceedings at the witches' Sabbath, the methods which the witches employed in transporting themselves through the air, their transformations, their carnal intercourse with the devil, their various means of injuring their enemies, the signs that lead to their detection, their confessions when condemned, and their demeanor at the stake. The showing of mercy to witches he especially reprobates. To pardon those whom the law of God condemned to death, was indeed beyond the province of princes. Those who were guilty of such an act had outraged the majesty of heaven. They had virtually repudiated the divine law, and pestilence and famine would inevitably desolate their dominions. One fatal example there had been of a king tampering with his duty in this respect. Charles IX. had spared the life of the famous sorcerer Trois Echelles, on the condition of his informing against his colleagues; and it is to this grievous sin that the early death of the king is most probably to be ascribed: "For the word of God is very certain, that he who suffers a man worthy of death to escape, draws the punishment upon himself, as the prophet said to king Ahab, that he should die for having pardoned a man worthy of death. For no one had ever heard of pardon being accorded to sorcerers."

Of the fearful harvest which was reaped from the seeds thus sown, we will give a few outlines. In almost every province of Germany, but especially in those where clerical influence predominated, persecution raged with fearful intensity. Seven thousand victims are said to have been burnt at Trèves, six hundred by a single bishop of Bamberg, and eight hundred in a single year in the bishopric of Würzburg. In France, decrees were passed on the subject by the parliaments of Paris, Toulouse, Bordeaux, Rheims, Rouen, Dijon, and Rennes, and they were all followed by a harvest of blood. At Toulouse, the seat of the Inquisition, four hundred persons perished for sorcery at a single execution, and fifty at Douay in a single year. Remy, a judge of Nancy, boasted that he had put to death eight hundred witches in sixteen years. The executions that took place at Paris in a few months were, in the emphatic words of an old writer, "almost infinite." The fugitives who escaped to Spain were there seized and burnt by the Inquisition. In that country the persecution spread to the smallest towns, and the belief was so deeply rooted in the popular mind that a sorcerer was burnt as late as 1780. Torquemada devoted himself to the extirpation of witchcraft as zealously as to the extirpation of heresy, and he wrote a book on the enormity of the crime. In Italy, a thousand persons were executed in a single year in the province of Como; and in other parts of the country the severity of the Inquisitors at last

created an absolute rebellion. The same scenes were enacted in the wild valleys of Switzerland and of Savoy. In Geneva, which was then ruled by a bishop, five hundred alleged witches were executed in three months; forty-eight were burnt at Constance or Ravensburg, and eighty in the little town of Valery, in Savoy. In 1670, seventy persons were condemned in Sweden, and a large portion of them were burnt. And these are only a few of the more salient events in that long series of persecutions which extended over almost every country, and continued for centuries with unabated fury. The church of Rome proclaimed in every way that was in her power the reality and the continued existence of the crime. She strained every nerve to stimulate the persecution. She taught by all her organs that to spare a witch was a direct insult to the almighty, and to her ceaseless exertions is to be attributed by far the greater proportion of the blood that was shed. In 1484, as we related, Pope Innocent VIII. had issued a bull which gave a fearful impetus to the persecution, and he it was who commissioned the Inquisitor Sprenger, whose book was long the recognized manual on the subject, and who is said to have condemned hundreds to death every year. Similar bulls were issued by Julius II. in 1504, and by Adrian VI. in 1523. A long series of provincial councils asserted the existence of sorcery, and anathematized those who resorted to it. "The universal practice of the church was to place magic and sorcery among the reserved cases, and at prones to declare magicians and sorcerers excommunicated;" and a form of exorcism was solemnly inserted in the ritual. Almost all the great works that were written in favor of the executions were written by ecclesiastics. Almost all the lay works on the same side were dedicated to and sanctioned by ecclesiastical dignitaries. Ecclesiastical tribunals condemned thousands to death, and countless bishops exerted all their influence to multiply the victims. In a word, for many centuries it was universally believed that the continued existence of witchcraft formed an integral part of the teachings of the church, and that the persecution that raged through Europe was supported by the whole stress of her infallibility.

Such was the attitude of the church of Rome with reference to this subject, but on this ground the Protestant Reformers had no conflict with their opponents. The credulity which Luther manifested on all matters connected with diabolical intervention was amazing, even for his age; and, when speaking of witchcraft, his language was emphatic and unhesitating. "I would have no compassion on these witches," he exclaimed, "I would burn them all!" In England the establishment of the Reformation was the signal for an immediate outburst of witchcraft superstition; and there, as elsewhere, its decline was represented by the clergy as the direct consequence and the exact measure of the progress of religious skepticism. In Scotland, where the Reformed ministers exercised greater influence than in any other country, and where the witch trials fell almost entirely into their hands, the persecution was proportionately atrocious. Probably the ablest defender of the belief was Glanvil, a clergyman of the English establishment; and one of the most influential was Baxter, the greatest of the Puritans. It spread, with Puritanism, into the New World; and the executions in Massachusetts form one of the darkest pages in the history of America. The greatest religious leader of the last century, Wesley, was among the latest of its supporters.

But these countries to which our narrative is now bringing us, demand a fuller treatment than they can obtain in this week's issue of THE TRUTH SEEKER. Pausing after this account of the witchcraft persecutions of continental Europe, we will give next week a relation of those of England, Scotland, and our own land.

The World's Fair on Sunday.

As week after week passes without the Sunday opening of the World's Columbian Exposition being obtained, it looks more and more as though the churchmen are going to triumph in their crowning outrage on the rights of the people. These hateful meddlers and domineers are found chuckling and gloating over their vile deed in all of their periodicals and pulpits.

Rev. Robt. MacArthur, of New York, says: "If the gates are opened America will be false to its history and disloyal to its God. It will not be making a true exhibition of one of its historical institutions—the American Sunday. It will be bowing down at the feet of the gods of greed and lust. It is a great thing for the nation that the Congress of the United States has emphatically voted against opening the gates. Even if the local directory, by some legal technicality, should secure the opening, the moral influence of the action of Congress would still be exercised over the nations of the earth."

How "moral" will be the influence of the action of Congress, and of the closing if it prevails, may easily be conceived by anyone who knows the tendencies of crowds in strange cities when no place of innocent interest is open. Full swing, it is most clear, will be given to debauchery of every description at Chicago this year. In the words of the *Detroit Free Press*, "it looks as though the World's Fair would be the only thing closed on Sunday in Chicago this season."

The evil effects of Sunday closing are, we are pleased to be able to note, deplored and deprecated by one ecclesiastic—a white sheep of a black flock. This is Bishop Spalding, Roman Catholic, of Peoria, Ill. He says: "I hope some means can yet be devised through which the Fair will be opened Sunday. There will be thousands of visitors here, and with the saloons and places of vice being wide open while the gates of the Fair are shut, I fear there will be cause for regret that the Exposition was closed. I believe that all museums and libraries should be open on Sundays. They act as educators, and no one disputes the fact that they elevate mankind. If Puritanical customs must prevail, why not close the public parks on Sundays? If Christian ministers insist on closing the gates of the Exposition, workingmen will believe that the church has no sympathy with them and the influence the church now has among them will be almost entirely destroyed."

Mohammedan Nibblings at Christianity.

The inferiority of Christianity to most other religions, and the objectionableness of some customs that prevail in Christendom, continue to be exposed to Americans by the Mohammedan missionary, Muhammed Alexander Russell Webb.

One of the most telling points made by this goodly emissary of Moslem is that respecting liquor-drinking. His religion forbids this practice, and has reclaimed to prosperity many African peoples plunged in degradation by contact with Christian rum and religion. The position of Christianity on alcoholic indulgence is well known to readers of E. C. Walker's "Bible Temperance" and a number of other publications.

A statement in Mr. Webb's previous lectures that Mohammedan women had been shocked by some customs of American ladies, is in his latest utterance made more explicit. He details: "The Mohammedan women are not what they are represented to be. I lectured to about fifty of them one day in a private house in Bombay. They were all behind a curtain. I told them of the American girl's courtship and ball dresses—those low-cut affairs with two shoulder straps. The next day I was told that the women were horrified and said they could not believe American girls were so degraded."

From our Islamitic friend's further remarks we find—what might have been expected—that his religion has suffered equally with Infidels from the venomous tongue of that notorious slanderess Christianity. "European works on Islam and its founder," he tells us, "contain little else than abuse. Dean Prideaux, a Christian author, was naturally biased, and utterly unacquainted with his subject. This man is accused of deliberately inserting in the Koran a line of his own composition and invention to throw discredit upon Mohammed. Sale, in his later translation, exposed this fraud."

If religion we must have, let it be of Mohammedan, Buddhist, and every kind possible. Multiplicity of religions will insure freedom to all of them, and to the dissenter from all faiths as well. Evil is the predominance of one sole religion—especially of that most tyrannical of all, Christianity.

Commissioner Gray of the New York city park board expresses his opinion that the Museum of Art should be kept open all day Sunday. Three times as many persons visit it on that day, he says, as on any other, and it is ridiculous that it should be open only a few hours in the afternoon. But there is little chance that the clergy will ever submit to seeing this institution open during the hours which they have learned to consider their own for rifling the pockets of the people.

A monthly journal devoted to the interests of watch, jewelry, and kindred industries contains in its April number an article entitled "The Story of My First Watch." Those who tell the story are well-known men and women, among them Colonel Ingersoll, who says: "I do not remember my first watch—though I certainly had a first one; and I cannot tell whether it was good, bad, or indifferent—but I presume it was bad. Forty years ago a watch was not a necessity; now it is—without a watch you lose a train, and losing many trains consecutively invites demoralization."

Bill Nye—for the public—believes in a God, but his deity is different from the orthodox ideal, in that he is not a Sabbatarian. Bill has been traveling out West recently, and writes thus of one of Nature's phenomena: "Much may be said of the magnificence and awful and impressiv grandeur of the Royal gorge, and the wonderful power that could not only create but sever these great mountains as with a mighty sword. Much might be written of all the wonders between the Mississippi and the Golden Gate, enough to convince the most skeptical, doubting soul on earth that there was a great and good intelligence back of all accidental chemistry, glacier erosion, earthquake action, and preadamite changes—a God who created this mighty museum of never-ceasing wonders and then left them all open on Sunday, so that the poor and the workingmen might come and see them. I still believe that there could have been no harm in leaving the Royal gorge open on Sunday."

The *Evening Post*, in its ponderous but usually sensible way, has reached the conclusion that praying is not a legitimate government business, that the ministers selected to officiate often possess faults more mighty than their virtues, and that the finest settlement of the trouble would be to abolish the preachers and their prayers. The *Post* says: The difficulties of serving as chaplain of a legislative body appear to be on the increase. We commented some weeks ago upon the dissatisfaction caused in both Kansas and Nebraska the past winter by the display of partisanship in the prayers of the clergymen employed. There has been even more serious trouble in Texas. A bill was recently defeated in the house of representatives which proposed to make an appropriation from the state treasury for the establishment of a home for fallen women. Next day the chaplain besought the deity to "open the eyes of those who have allowed the love of money to be balanced against virtue, that they may see that purity is above rubies, and that in their hands is placed the power to save those against whom the false standard of society has closed the churches and all avenues of reformation." One of the members who had voted against the bill offered a reso-

lution reciting that "the prayer which appears in the house journals this morning is an unjust and unwarrantable reflection on certain members," and ordering that the portion above quoted be expunged from the journals. Another member supported the motion in a vigorous speech, declaring the prayer "an insult to the members," and an "attempt of the chaplain to dictate to the house." But the chaplain had his defenders also, one of whom insisted that he had not gone far enough; that "without prayer and much prayer you are gone forever;" and that "there are members criticising this prayer who are steeped in vice and folly and need prayer." The clergyman himself was given the floor, and explained that he had no individual member in mind, and that they were "all patriotic, honest, and honorable gentlemen"—in short, that the objectionable passage was uttered in a Pickwickian sense. Thereupon the resolution was rejected and the matter was dropped. The incident shows very clearly what a farce the chaplain's prayer is becoming, and should hasten the day of its abolition.

New Books.

We have supplied all who ordered "The Crimes of Preachers," and are able and quite willing to supply more. To facilitate the acquisition of knowledge about the men of God in this country we offer five of these books for \$1. We suggest that quantities be obtained and distributed around the neighborhood.

A new edition of Bell's "Handbook of Free-thought," of which Mr. Jamieson speaks so highly, has also been rendered necessary by the free sale of the old, and we have improved the occasion to bring out a paper edition and reduce the price on the cloth-bound one, which we make \$1. The paper-covered style is 50 cents. This book ought to sell by the thousands now.

Mr. Putnam's new book is meeting with general favor, a large number of orders having already been received. Mr. Putnam read the final proofs just previous to his departure for Buffalo and the West, and the pressmen are at work upon it. We shall have it ready for delivery in a week or ten days. It ought to be circulated widely. It goes to the very bedrock of the religious question.

Attention is called to the advertisement of the new book, "The Creation of God," a notice of which appeared recently. Dr. Hartmann is a practicing physician of this city, with the solid qualities characteristic of German scientific men, and thinks for himself in medical as well as theological matters. This book contains a great deal of useful information regarding man, how he is made, and how he makes his gods. The book is very cheap, at the prices given, and should have a large sale.

The cartoon on the first page of THE TRUTH SEEKER for March 25th, showing what Christianity has borrowed from the pagans, has met with exceeding great favor, greatly deserved, for it shows at a glance what it takes a volume to explain—that Christianity is not an original religion, but an adaptation of preceding systems, with some bad features added. Mr. Smith, of Geneva, has ordered a lot for distribution, and we have received a request from England for permission to use it there. In order to facilitate its wide distribution we have printed it separately and suggest that our readers send for some and circulate them. We will mail them for 10 cents a dozen, or 75 cents a hundred, and give generous count.

We have been a little industrious this winter, without saying much about it, in getting out new books, and have still another one to announce as complete. "The Resurrection of Jesus" is a new treatment of a subject vital to Christianity, and one upon which Paul allowed that the whole system hinged. It is a striking commentary upon that system also that those in some communities in this "free" country who have the common sense to see its falsity are forced to conceal their conclusions. The author of this work says it would ruin him professionally

to have it known that he wrote it, so it is published under the name of Don Allen. However, the author is a writer very favorably known to our readers, and will be more so from this book. A review of this work will be given next week, and in the mean time its essential points are set forth in an advertisement appearing elsewhere.

In the East.

News and Notes.

About five hundred people were present at the Victoria Armory Hall Sunday afternoon, April 9th, at the lecture on "Spiritualism, Theosophy, and Freethought." There was also an increased attendance at the evening lecture in Fraternity Hall, Point St. Charles. So Montreal, in its northern fastnesses, where the power of the church is so venerable and great, is not by any means without hope. The mass of ignorance, however, against which Freethought has to struggle is shown in the fact that a bill was introduced in the provincial parliament to allow those who could not read or write to be members of the school board. What a comment on "Christianity and civilization."

Through the continued and well-directed efforts of George Martin, first president of the Freethought Club, and Captain Adams it is now the law of the Dominion of Canada that one can affirm if he wishes, and the Agnostic and Atheist are competent witnesses. This is a great gain in legislation, and Canada is ahead of Massachusetts.

Even McGill University feels the breath of progress. The theological students are no longer on the free list. They have to pay their way. Evolution is pretty well enthroned in the medical department, and even Principal Dawson hedges somewhat and is not so orthodox as he once was. There is no question but McGill University will wheel into the line of advance. It has been nobly endowed by Freethinkers. Mr. Moulson, Mr. Macdonald, and Mr. Workman have given millions to this institution, and its educational facilities during the last few years have been wonderfully increased; and it is inevitable that the spirit of science will prevail in all its departments.

Mr. Moulson gave \$10,000 for the opening of the public library on Sundays. His gift was accepted and Freethought has taken this vantage-ground.

I had the pleasure of meeting W. S. Barnes, a very Liberal-minded and scholarly clergyman of the Unitarian church. In fact, the only difference between him and myself is on the question of theism. His criticisms of the Bible and dogmatic Christianity are as radical as my own.

Thus there are many influences in Montreal in favor of freedom. The priests do not have it all their own way.

There is a vast amount of unexpressed Freethought in the social and literary life of the city. It pervades the educated classes, although not distinctly recognized.

I found Captain Adams to be a stalwart supporter in my campaign here, always saying just the right word in his opening or closing addresses, and keeping the audience in full sympathy with the speaker, and the cause for which he pleads. I am sorry that Mrs. Adams was unwell during my visit, but even though an invalid for the time being, the brightness of Freethought was not lacking in one who has been so brave and clear-sighted a truth-seeker in the intellectual struggles of this age. Mr. and Mrs. Adams and Walter Adams will spend the summer in British Columbia, where I hope the golden streams will flow and "make a rattle" for the gallant captain.

I leave Montreal on Monday morning, April 10th, having enjoyed to the utmost the Liberal and social life of the city. The weather was fine, the soft April winds breathing over the glittering snows; while the huge buildings, the river, and the mountains make a beautiful picture beneath the clear skies.

Monday night I am in Boston, and Tuesday glance in at the *Investigator* office, where there is always good cheer; have a chance to see Dr. Noyes, E. C. Walker, Schum, Yarros, the Tiltons, Simpson, and others, who make Boston a kind of electric machine, so that you can't pass through without being "shook up" with new ideas and tremendously radical notions which make you wonder what the finality will be in this infinitesimal clash of thought. I suppose, however, the finality will never come. We shall never know what the end will be; when we think we are safely anchored, there is a fresh tempest and we must go dashing on.

Tuesday evening I am among the Cape Cod folks.

I have always wanted to come to Cape Cod, and look upon the "peculiar people" here, who in this somewhat out-of-the-way place, stretching into the sea with pine woods and lonely sands, have cultivated a serene and independent existence, and developed a type of Yankee upon which even Boston might look with surprise and admiration. That was in the time when almost all were seafaring men, when they went on long voyages, tackled the whale at the North Pole, passed through innumerable adventures, and came home with a thousand and one stories as vivid and ghostly as those of the "Arabian Nights." These dear old romantic tales of Cape Cod have passed forever away. The Cape is now covered with elegant residences. It is a gorgeous summer resort, amidst the beautiful shining seas. There are lovely drives in the pine woods and along the sandy shores. The ocean views are wonderfully fascinating, ever varying in the splendid atmosphere. No wonder the millionaire seeks these shining spots and builds his mansion. Lands not worth a dollar an acre in the good old days of the whale and the cod, now command \$5,000 per acre. Anyone who has a frontage on the water has a small fortune, and the "back lots" are by no means at a small figure. Cape Cod is becoming fashionable and brilliant, and the vikings of the past are disappearing.

The Old Colony railroad takes me to West Barnstable. Osterville is seven miles from this place. Daniel Crosby meets me at the station, and soon I am at his pleasant home. A very good number gather at the hall, and I lecture on "The Demands of Liberalism." Our friends have just organized the "Cape Cod Secular Association," of which F. A. Makepeace is president; Daniel Crosby, J. S. Handy, vice-presidents; Mrs. Emily R. Crosby, treasurer; and Wm. T. Makepeace, secretary. A business meeting was held after the lecture, and \$60 was subscribed in a few minutes for future work. The association has at present a small membership, but is bound to hold its own. The majority of the people are Liberals, but quite indifferent. It is this that the new society must overcome. The churches are pretty feeble, pretty sleepy, and Liberals think it not worth their while to organize against them. They do not realize that Freethought is education; that it is progressive and can only do its best by constant effort.

The Cape Cod Liberals who do see the danger have plenty of backbone, and will stand by their colors. On Wednesday morning Daniel Crosby drove me over to Osterville beach, where Moncure Conway, Miss Annie Shaw, etc., have summer residences. The sea views are charming from this place. In summer nearly two thousand people congregate here. The bathing is fine. The sea is covered with sails. Faint in the distance is Martha's Vineyard, and the lighthouse is just discerned. To the southward is Nantucket, but it is invisible.

The Crosbys, father and sons, and cousins and uncles, are all Liberals, and make quite a band in themselves. They are boat-builders, and their boats are among the fastest and most elegant on the sea, and their pennon has won the prize. I guess they build a hundred boats a year. Their boats are sold as far west as Michigan, and as far south as Florida. They are stanch and graceful and look as if they could skim over the waters like a thing of life. I spent an hour or so among the boathouses.

In the afternoon, with Mr. and Mrs. Crosby, I go over to Captain Handy's. I lecture here in the evening, but to a small audience. I was disappointed, for Cotuit has been quite a Liberal place in the past. Freedom Hall, in which I lectured, was built a number of years ago, in order that Liberals might always have a place in which to speak. But in spite of this Cotuit is not much of a Freethought community. If the churches sleep, the outsiders sleep also, and it is a drowsy community anyway, unless a minstrel show should come along, or a circus, or a funeral. Then the attendance would be large. If I had been a corpse I should have drawn ten times as many as I did.

Captain Handy has been over thirty years a seafaring man, has met every kind of fortune, and is not the sort of a man to give up when once he sets about a thing. He has battled with too many a storm and roughed it with too many a gale to ever haul down the flag of Freethought. Captain Handy, although not much my senior, is a grandfather, and wears his honors bravely. He was a happy father also, only a few months ago, and the uncle-baby is only two months older than the niece-baby. Cape Cod is a good place for babies. They are born healthy and numerous and flourish, and never surrender. They are natural Freethinkers and their rights are to be respected.

On Thursday I journey by way of West Barnstable to Harwich, where I am met by B. F. Rob-

bins, who from his youth up has borne the banner of liberty and excelsior. For seventeen years he was on the sea, for the last thirty years he has been a landsman. He was one of the old antislavery guard, and many is the contest for freedom in which he has borne his full share. Parker Pillsbury used to come here, and he remembers Robbins as one of the most enthusiastic of the reformers. Garrison, Phillips, the Fosters, all have been here, and the antislavery speakers were once mobbed and there was nearly a tragedy, so furious were the passions of the hour.

The Liberal spirit is all through Harwich to-day, but the old antislavery fire has died out. Slavery is dead, and there is but little clear conception of new dangers and new tyrannies in the republic. There is much indifference here as elsewhere.

I lectured here last night, but it was stormy and only a few were present. I lecture again to-night, Friday, April 14th, and hope for a larger attendance.

It is the uncertain glory of an April day. Once in a while the sun comes out, and then the clouds prevail. I am at the home of B. F. Robbins, and whatever happens I am all right. He plays the violin and his daughters the piano. So music can fill the air be it sunshine or storm, and the old-time melodies thrill the heart. SAMUEL P. PUTNAM.

Harwich, Mass.

To My Liberal Friends.

I propose to publish a pamphlet, the opening part of which appears in THE TRUTH SEEKER this week, entitled, "Religion a Curse, Religion a Disease, Religion a Lie." I consider that we are drifting into a most dangerous religious tyranny and war. It is not simply church and theology that we must oppose, but it is religion at the root of these, which is what I have defined it to be. We must understand religion, and for the safety of the race we must destroy religion. I want this book to be widely read. It is important. Religion as the foe of humanity is not sufficiently understood. We do not realize its terrific nature. I have written this book because I feel the necessity of speaking the plain truth. I challenge contradiction of my statements. Send to THE TRUTH SEEKER for this book. Circulate it. Price, 25 cents per copy.

SAMUEL P. PUTNAM.

The World's Fair From a Freethinker's Standpoint.

In May we shall begin the publication of a series of letters which will be of great interest and beauty. Samuel P. Putnam will write them from Chicago, and they will be about the World's great Fair, which opens in that lively and booming town on May 1st. Mr. Putnam's description—as everyone who knows him knows—will not be the commonplace matter of the geniusless boiler-plate correspondent, but the impressions made upon a cosmopolitan poet by the aggregation of samples of the world's progress in mechanics, art, literature, knowledge. The letters will undoubtedly be big and broad, wide and deep—a picture and a panorama, a history of human advance from "that man in the dug-out" to the racial subjugation of the forces of nature—so far as these forces are subdued. The letters will be essentially a Freethinker's view of the Fair, what it shows, and what it foreshadows, and we venture to say that among the hundreds of correspondents at the Fair, and the thousands of letters to be written by them, there will be none like the writer of the Freethought views and his descriptions. Readers of his "News and Notes" will agree with us in this estimate, we know.

We shall be obliged to our friends if they will call the attention of their friends to this announcement and suggest to them that a six months' subscription will insure them the receipt of these letters, which will alone be worth many times the cost of the paper.

The Truth Seeker Company, of 28 Lafayette place, New York, sends us a copy of a book, entitled, "Crimes of Preachers." It is mainly statistical, giving the number of crimes committed by preachers in the United States and Canada, the names and addresses of the criminals, their offenses, and to what denomination they belonged. The number of preachers who departed from the paths of rectitude is given as nine hundred and seventeen (no, as two thousand four hundred and twenty.—Ed. T. S.), which is appallingly large, when it is considered that the compiler has had but a limited source of information, and a large proportion of crimes committed by gentlemen of the cloth must unavoidably have escaped his attention. The book makes very interesting reading.—Mellette, S. D., Tribune.

Communications.

Religion a Curse, Religion a Disease, Religion a Lie.—(Continued.)

DEDICATED TO THE AMERICAN CONGRESS WHICH FOR THE SAKE OF RELIGION HAS STABBED LIBERTY TO THE HEART.

If we take the church's own figures, less than one-third are religious. Fling out the cowards and hypocrites and less than one-tenth are religious.

An orthodox clergyman recently declared that in the city of Boston there are only thirty thousand regular attendants upon divine service. In New York city only three hundred thousand attend church from Sunday to Sunday. The same proportion holds in every city and in every village. Let anyone consult his own experience as to the number of church-members among his acquaintances; and of these how many are sincerely religious? Religion does not enter into the life of one hundredth part of the people we meet. How many, as Ingersoll says, simply "believe that they believe." A recent church publication declares that only three per cent of the young men of this country are in open association with the churches. I realized this paucity of religion when I was in the ministry. I thought when I left the Theological Seminary, that I certainly was in the "swim," that religion was popular, that the people wanted it. I soon discovered my mistake. The vast majority of the people didn't want religion. The majority of my congregation, and the majority of my supporters, were non-religious. They didn't care a rap for religion. Religious topics were a humdrum affair, not half so interesting as corn and potatoes. I found that secular sermons pleased the people best; plain, simple discourses on morality. Every minister knows this, and it is the burden of his life. How often does he complain of the lack of spirituality, of dull prayer-meetings, etc. How much of the church work to-day is purely literary, and sociable church fairs take the cake and the cash too. Kissing-bees are the fashion. Greet one another with a holy kiss, at twenty-five cents each, is the ritual. Preachers have to ransack newspapers to get subjects to talk about. Sensational titles are the only ones that attract. "Get there," as Sam Jones says, is the theme and spirit of every discourse, and the only way that Sam Jones gets there is to be the "end man" of a minstrel show. The church has to resort to every trick to preserve its staying qualities. Even hell-fire is played out. A scandal in the church choir is a better advertisement than a million golden harps. There is music then and the pews are full. The churches subsist to-day on purely worldly nutriment. Oyster soup does more for the churches than all the prayers of the preachers. The cooking-stove in the fashionable ecclesiastical kitchen is a more effectual calling both to saints and sinners than all the fires of damnation, or the breath of the Holy Ghost. Take the "Sewing Circle," where pious women stitch, stitch for the glory of God. That is the place for religion of course. What an opportunity for the communion of saints, for spiritual edification, for holy conversation. Surely if religion is natural and universal, the sewing-circle should be the scene of its most illustrious presence. Yet religion is not mentioned once in a million times in a sewing-circle. Anything and everything is talked about but religion. Every fashion and every scandal is discussed; but religion is untouched.

These are facts patent to every observer of modern religious life. It is affirmed, however, that civilization itself is artifice; that if you want to deal with real human nature you must go to savage life, the untutored life. This, it is said, is the natural existence, and here you find the natural universal feelings of humanity. To discover what belongs to man *per se*—what is original with him—one must go to primeval man, in close contact with physical nature. Here is man as nature meant him to be, and here religion is an overmastering quality, and therefore it is natural and universal.

There never was a falsier idea than the idea that the savage is a more natural man than the civilized man. A careful study of the habits physical and otherwise of savage life will show that there are more artifice, more Mrs. Grundyism, and more unnatural fashions and styles among savages than among civilized people. Civilized people are the most natural people. They live more in accordance with nature than do the savages. Civilized people even live a more outdoor life than savage people. They are in closer, finer, and every way more subtle and fruitful contact with physical nature. They know nature better, they love nature better, and they use nature better. Physical culture among civilized people far surpasses physical culture

among savages. The habits of eating are more natural and simple among the former than among the latter. The civilized man can outwalk, outrun, and outswim the savage. He can endure more hardships. Irritating as are the follies of society to-day, they are a vast improvement on the follies of our rude ancestors. Is there anything natural in slitting the nose, boring the ear, daubing the cheek, flattening the head, tattooing the body? Civilization is natural. The art, the poetry, the grace and glory of it, are all natural. We distinguish between art and nature, but art is simply conscious nature, selected nature, nature molded, attuned, made harmonious; but art is evermore nature. Science is nature, and it triumphs only by its devotion to nature, by its unfolding of nature, by translating nature from the partial into the universal. The civilized man and woman are the noblest, freest, and most veritable interpreters of nature.

If religion were natural and universal, what a magnificent blossom it would be in the world's civilization, instead of the weak and puerile thing it is to-day. The verdict against religion therefore is true. A perfect civilization will cast it out, for religion indicates a partial, one-sided, and therefore a diseased condition of humanity.

Read the supreme literature of the world; how little of it is purely religious. I do not remember of one religious character in all Shakspeare—that is, one who is actuated by religious motives. The stormy passions of Shakspeare are all of this world. God and Immortality play an incidental part in his majestic dramas. It is so even with Homer. His gods are only machinery. It is the men, the heroes, that interest, and not the divinities. The two great religious poets, Dante and Milton, are but little read. Scott is mainly secular. Dickens and Thackeray are altogether so. George Eliot is somewhat religious, but "Adam Bede," which is purely human, is her most popular work. "Robert Elsmere" is read because it shows that religion is dying out and portrays the process. The secular press overpowers the religious press. Art no longer paints angels but men. The theater outranks the church. Christians pay \$1 an hour to hear Ingersoll. The popularity of theological books lies in the amount of heresy which they contain. Pure orthodoxy is flung into the wastebasket.

Talmage is a representative of religion, and he appeals for help to save his temple from the auctioneer's hammer. What is the result? Out of all the wealth of this country only \$250 per day is collected. That is a gage of the average interest of people in religion. Suppose it were a case of simple human charity, how much more would be contributed? Two hundred and fifty dollars per day out of the millions in circulation is a pretty fair index of the real relation of religion to the universal world.

I believe that if we could get at the heart of savage life we should find that only a few are properly religious, but these few have the knack of ruling the rest. Religion breeds fear, and fear controls. Religion is mainly a pretense and imitation among savages as among ourselves, and we shall find it so in every nation. Religion has been one vast imposition. It has the virulence of a fever and a disease. It is its nature to rule or ruin. It is like drunkenness or insanity. It insists upon a like condition in others. The ancient priest was a medicine man, and all preachers are medicine men to-day. We call them doctors of divinity. They do doctor, but not to lessen the disease but to increase it, for therein is their profit. It won't do to cure, for then religion would vanish, and the doctor have no more patients and no more pay.

Religion is a fungus growth upon humanity. It betokens bad blood. The origin of every religion is a delirium. Thomas Paine says of the Christian religion: "It begins with a dream and ends with a murder." Religion is indeed a dream, but a terrible dream—a nightmare. It must be utterly abolished. Its very beginning is wrong—unnatural. That which is natural, simple, and humane is opposed to it. As St. Paul says the natural man does not want religion. Only the spiritual man—that is, the diseased man. It is the universality of ill health that gives religion its prevalence. The mental hallucination feeds upon bodily ailments.

The very moment we grant that religion is not natural and universal, as facts do declare—as history will declare when rightly understood—we are driven to the conclusion that religion is a disease. In my analysis of religion I have shown why it is a disease, that it is an exaggerated desire—like the miser's desire for wealth—and in that very exaggeration lies the disease. The genesis of religion in the mind is like the genesis of disease in the body. It is an abnormal activity. It is partial and one-sided action. It is too much force expended in

one direction. It is a destruction of harmonious balance.

Religion must be treated both as an evil and a disease; not a natural evil, but an evil which man himself has manufactured. Man makes religion as he makes intemperance, and we must treat religion as we treat intemperance. Modern science recognizes intemperance as a disease, and in treating it as a disease we adopt the wisest method of its cure. So with religion. It is something of which we must be cured, no matter how we come by it, through inheritance or otherwise; and we must recognize the necessity of a cure—that it is a disease we are dealing with, and our measures must be sanitary. One cannot get rid of a cancer by treating it as a natural growth, and we cannot destroy religion or its evil effects until we see just what religion is—a curse indeed, as I have fully demonstrated, but a curse in and through the fact that it is a disease and that it is not natural any more than any disease is natural, nor universal any more than insanity is universal. I consider it of the first importance to thus understand religion, for it gives us hope that we can destroy it, root it out, as we root out the seeds of any other disease. We must deal thus radically or we shall never remove its bitter fruit from man's pathway. Religion, whether regarded as an evil or not, has been too long accepted as something native to man. It is not native any more than the cancer or cholera is. It is not a necessary or universal evil. It is not a natural curse. It is a disease immensely fearful. Deep as hell it may be, but it can be cured, and our efforts must lie in this direction. We are not simply to abhor it, we must treat it scientifically, as we treat the cancer and the cholera. The death of religion is the triumph of hygiene.

Having shown that religion is a disease, that it is not natural and universal, but special and artificial, the aggravation and distortion of a simple natural desire, which is what constitutes a disease, as a boil on the human body is the aggravation and distortion of its simple natural elements, I now propose to show that religion is a lie. When I say that religion is a lie I do not mean to say that religion does not exist, that in itself it is nothing. It is too terribly a reality—like other diseases. Religion is a lie because the two great dogmas which itself produces and upon which it flourishes are lies—monstrous lies—namely, God and Immortality. The God-idea and the belief in Immortality do not exist in and of themselves. They are not the natural products of human reason and experience. They would never have existed if man had always been in a perfectly healthful condition. The perfectly healthful man has no need of God or Immortality. These dogmas are the result of disease, the disease of religion, and they are lies. It is commonly thought, I know, that the notions of God and Immortality are original with the human mind and that religion is the result of these notions. I claim that the cause and effect are entirely the other way. Religion is the cause, and God and Immortality are the effects. Religion is fundamental; it is the fountain-head, and the ideas of God and Immortality, church, theology, etc., all flow from this source, and without religion all these would cease to be. All are manifestations of ill health. Every church, every pulpit, every sermon, every prayer, every pope, every bishop, all the pomp and ritual of the temple, all the splendor of the cathedral, the revival, the evangelist, the Salvation Army, the cardinal's red robe, each spectacle from Talmage's mouth to the pope's toe, Moody, Sam Jones, Joe Cook, *et cetera*, are the variable symptoms of a vast disease. Religion is a big burning boil, preachers are pimples, churches are cancers, and piety is pus. I am not to blame for these terms. They are medical.

God and immortality are twin lies. They are born of the same parent. They nourish that parent, and they nourish one another. Neither without the other could survive.

They are lies—pure creatures of human feeling—the offspring of the enormous miseries of human existence. Man is theistic simply and solely because he is unhappy. God is born of agony, of suffering, and of pain—the fiction of the imagination to console the bitterness of man's estate. I do not wonder that men believe in a God, seeing that living in this world is such a furious struggle, and so many go to the wall and hope is lost. Millions are constantly wrecked, and torture of the mind and body, more or less, is the fortune of every human being. In a blind and miserable way people try to escape reality—shut their eyes and dream of heaven. It is like taking an opiate. It weakens, while it cures not the ills of life. It is a desperate resort. It heals not the wound. It sends the poison deeper in.

We must confront reality and make the best of it.

By courage we can win something of happiness from our dark surroundings. Only, however, by sticking to the truth. If we abandon truth we are lost indeed.

We must not abuse the intellect—make it a slave to search earth and heaven for some delightful falsehood to soothe and comfort our distress. We must accept facts, no matter how ugly they are. Better be crucified with a fact than rot with some splendid lie.

The pure intellect confronting all this world—its heights and depths, its array of stars, its carpet of flowers, its jeweled seas, its shining mountains, its flaming sun, its ocean of blue, its laws and forces, its gigantic evolutions, its sweeps of light and its bursts of splendor—finds nowhere any God, not a scintilla of evidence. It finds the world, and only the world; nothing outside of the world. It can not pierce beyond and does not wish to pierce beyond. It is satisfied with the world. The world only can explain itself. It is the heart, not the intellect, that seeks after God; for the heart wants not an explanation, but a consolation.

Search the universe; dig into the bowels of the earth; walk in the chambers of the deep; catch the lightning; analyze the finest petal; dissect the human body, the eye, the hand, the beating heart itself; multiply a thousandfold man's glorious vision, and travel among the illimitable stars, and God is not even a shadow. Illuminate man's reason with a million suns and still he knows not God. Leave this muddy vesture of decay, if you will, and stand upon Arcfurus's blazing crest; traverse the resplendent spaces while ages wing their flight, and still there is no God. Nor time, nor space reveal him. Nor history, nor science declare him. Poor, helpless God—if there is one—he seems forever imprisoned in his own immensity. He cannot manifest himself at a single point in this crowded universe. Even the worm can do better than that. The worm gives us facts, but God never does. In that respect the worm, the pebble, the sod, the snowflake, the raindrop, surpass God. Think of it, O theologian!

SAMUEL P. PUTNAM.

(TO BE CONTINUED.)

Our Government and the Extradition Treaty.

It is claimed that the government of the United States represents the will of, and derives its power from, the people; it is said that the Declaration of Independence has banished the old idea that millions of men must be subjected to the caprice of one man or of a limited number of men, and enthroned the whole people as the sovereigns of the land. It is supposed that our office-holders, from the highest to the lowest—that is to say from the president to the village functionary—are only servants chosen by the people—the real masters—to attend to the affairs of the latter. It is further supposed that the servants, that is to say the office-holders, have no power of their own at all; they are only obeying the commands of their masters. Theoretically these claims are true, but the question is, do we practically govern ourselves and do our laws voice the sentiments of the people? Is democracy a fact or only a name? Let us not deceive ourselves; let us not live in the realm of fancy and soar in the sky while in reality we stand on the ground and the mud is thick under our feet. Names and appearances are often delusive. You may put chains on our hands and feet and persuade us that they are an ornament and by no means a burden, but will this alter the nature of the chains? Gilt the chains as much as you please, they are still chains. Place a man on an inhabitable island, deprive him of all means of communicating with his fellow-men, and tell him that he is the sole owner of the island, and is at liberty to use his property and person according to his own desire, will it really make him a free man? Being the only inhabitant of the island, he has no duties at all, as he cannot infringe upon the right of another man. No matter how nobly or how meanly he may act, there will be no one to praise or to blame him. Within the boundaries of the island he indeed enjoys absolute liberty, and yet to say that he is free would be a mockery.

It is true, we have no hereditary kings; no one pretends to rule us by divine right; but is the yoke of the politician easier than that of a constitutional king? On the contrary, it is even more offensive. Why should the sovereign be governed by his servant? And why is the sovereign so stupid as to keep the servant in his employ when the latter is not faithful to his trust? A government which frames laws contrary to the will of the people can not be considered a democratic government; a government which bends to the will of the Goulds and Vanderbilts is a failure, and yet every unpre-

judiced man must admit that, in spite of our boast of being the freest and most enlightened nation on the face of the earth, our lawmakers pay very little heed to the needs of the people. I do not mean to discuss in this article all the flaws in our government, as this would require too much space. I desire only to call attention to a single fact—the Russian-American extradition treaty. Rumors of such a treaty reached us first in 1887, but the sentiment of the people has been so strong against it that it was not allowed to see the light of the day. We thought it was dead and buried, and it seemed that no one cared for the infant even so much as to erect a headstone on the place where it was buried. But suddenly after a lapse of seven years we learn that the monster arose from the grave in all its ugliness. But who is the father or the godfather of this monster? Where does it dwell? Who is the man that has so little regard for himself as to give it a room in his own house? We don't know; all this is kept a secret. We want to know the exact wording of the treaty; we strive to learn the final fate of it, but are told by our high-minded Senators that the whole matter is a secret and cannot for the present be disclosed. Let us stop for a moment and ask, Why should any measure in which the people are interested be kept in darkness? If the government derives its power from the consent of the governed, ought not its proceedings to be open for inspection? Is it possible that the American people are in favor of such methods? Laws made in darkness, laws which are afraid of the dawn, are worthy of the despotism, misnamed the government, of Russia, but entirely unworthy of the government of the United States. The treaty has been condemned by the people long ago. Our lawmakers are aware that we are not in favor of throwing into the claws of the lion those who by word or action have displeased the government of Russia. Why then should they now negotiate a treaty with that country and, to make matters worse, keep it a secret? I say, let the voice of the people be heard. If the people want the treaty, if they take the side of the Russian autocrat against the pioneers of freedom, against those who are willing to sacrifice their lives for the good of others, let us have the treaty. But then let us cease calling ourselves a civilized nation; let us stop boasting of our love of freedom; let us expunge the word liberty from our dictionaries, and let the statue of Liberty be returned to France. Personally, I say with Victor Hugo, "Sacrifice to the mob, O poet . . . sacrifice everything to it except justice," and so I could not cease protesting against a treaty with Russia, even if it should turn out that I am the only one opposed to it; but fortunately such is not the case. As far as we can judge from the meetings held all over the country, the American people don't want the treaty; on the contrary, they denounce it in very emphatic language. Are our lawmakers an irresponsible class? Where did they get the right to disobey the will of the people?

Let us examine the treaty and see what meaning is hidden beneath its apparently innocent form. While it does not include political offenders, it says that an attempt on the life of the czar or any of the royal family is not a political crime and is therefore extraditable. If an attempt on the life of the czar is not a political offense, what is it then? Is anyone so naïve as to think that a subject of the czar would attempt to murder his sovereign for the sake of robbing him of his watch or pocketbook? It is not the man named Alexander Romanoff, but the czar, or rather the despotism represented in his person, that some of the Russian revolutionists want to assassinate. Is it really a crime to kill the tyrant who is responsible for the death and suffering of hundreds and thousands and the oppression of millions of human beings? When Prometheus stole the fire of heaven and gave it to the mortals, who were left by the gods in utter ignorance, he was chained to a rock by Brute Force. Such was his reward for having pitied poor suffering humanity. When the enlightened Russians cry, "Give us liberty!" when they dare to teach their inferior brothers the simple lesson of freedom and humanity, they are sent by Brute Force to the gallows and the Siberian mines. Shall we pile Pelion upon Ossa and help the czar to exterminate the lovers of liberty? Have we forgotten the past? Are the traditions of the Revolutionary war dead? When the yoke of England became an intolerable burden, we threw it off at the expense of a bloody war. If we have killed no king, it was simply because there was no possibility and need for it. But suppose the freedom of these states had depended upon the life or death of the king, and suppose his person had been within our reach, would our Revolutionary sires have hesitated to dispose of him? How then

can we be so mean as to deliver to the Russian government men and women who are guilty only in that sense in which our forefathers were guilty? Are we ashamed of the heroes of the Revolution? Do we consider them a disgrace to humanity?

I don't say it is necessary to applaud and commend assassination in order to oppose the treaty. Many of us are undoubtedly of the opinion that the methods adopted by the Russian revolutionists are unwise and futile. But no matter what our private opinion might be, the American people can not and will not regard an assassin of the czar as a common murderer. Let us all remember it. For that reason, I say, the treaty is obnoxious even if accepted only in its literal sense; but the trouble does not cease here. According to the Russian penal code, any man who belongs to a secret society the aim of which is to overthrow the existing form of government is guilty of an attempt on the life of the czar, and we must admit that from the autocrat's standpoint of view this law is just and logical. We should not forget that the government in Russia is concentrated in the person of the czar. Alexander the Third perhaps more than any man in the world can say: "The state—I am the state." An attempt to overthrow the government means an attempt to overthrow czarism, and as this can by no possibility be done without a great struggle, it must be taken for granted that should the favorable moment arrive when the overthrowing of the government will become a reality, the life of the czar will not be spared. Consequently, every man of advanced ideas, every man who is dissatisfied with the present state of affairs in Russia, does what little he can to hasten the day of the czar's fall. That being so, the czar is perfectly right when he looks with suspicion upon the spread of liberal ideas; he is right when he regards every man who dares to dream of freedom as a possible assassin of his person. Now, should the treaty be brought into execution, the Russian government will be enabled to demand the extradition of almost every man who in some way made himself obnoxious to the czar and minions. Will the American people tolerate all this? Will they consent to let the Russian government murder and imprison men whose only crime is that they dare to think without the permission of the czar and demand liberty for themselves and their fellow-men?

"But," will say the defenders of the treaty, "the American government is not composed of babes. We are not going to be fooled by Russia. When we say murder, we mean murder and nothing else. We are not so childish as to extradite a man for having read or distributed a revolutionary pamphlet or for having discussed political questions at the secret meeting. We will extradite no man unless the Russian government can furnish satisfactory evidence that he is actually guilty of an attempt on the life of the czar or any of the royal family." To which I reply: In the first place, we have no definition what an attempt on the life of the czar means, but Russia has, and will insist that its definition should be accepted. It is time that no man can be tried for an attempt on the life of a human being unless he actually made the attempt. If the czar is to be regarded only as a human being and as such not superior to any subject of the Russian empire, there was no need of mentioning him in the treaty; but taking into consideration that special reference is made to him, the Russian government will have the right to include in the words "attempt on the life of the czar or any of the royal family" all possible and impossible offenses. In the second place, should even our government reject the Russian definition, can we trust the honesty of the Russian government? How will it be possible for us to know that Russia when demanding the extradition of a certain man will not attribute to him crimes which he never committed? Where will we get the means of examining the evidence? And suppose a man will be extradited for one offense and tried for another—what then? How shall we be able to find that out? Shall we send an official from this country to be present at the trial of every man whom we may extradite? Shall we tax ourselves to pay the salary of that official or will Russia pay it?

Let our lawmakers not act in haste; let them beware of the consequences of their actions. The treaty with Russia outrages the moral sentiment of our people. Why should we aid the czar in his endeavor to trample upon the rights of men? Shall we side with those who fight for freedom or with those who are against it? No, we cannot afford to enter into partnership with the Russian government. Every lover of humanity should protest against the treaty. Let us do all we can to keep our land free from stains; let us not redden our hands with blood; let us not sacrifice the life

or liberty of any human being on the bloody altar of the Russian despot. CYRUS W. COOLRIDGE.

Oyster Bay, L. I., N. Y., Apr. 6, 1893.

P.S.—Since the above was written I learned that the treaty has been recalled for revision by the president of the United States. May we hope that the spirit of humanity will triumph? May we cherish the idea that our land will continue to be a refuge for the oppressed of all nations? But after all, is it desirable to have a treaty with Russia at all? While I am not in favor of sheltering common criminals, I am convinced that in a bargain with Russia we will always be cheated. No matter how plain and unmistakable the terms of the treaty will be, no matter how distinctly the line will be drawn between a common crime and a political offense, Russia will find a way of imposing upon us and will demand the expulsion of political offenders under the pretense of their being common criminals. Knowing as we do the methods of the Russian government in its dealings with the Nihilists, I am satisfied that it will be an easy task for the czar's friends to get up bogus evidence, the nature of which we shall not be able even to suspect. I don't believe in putting the tips of our fingers in the lion's mouth. He may devour the whole arm.

C. W. C.

Reply to a Bigot Bishop.

TO THE RIGHT REV. LEIGHTON COLEMAN, Bishop of Delaware: Am I dreaming or am I awake? Do the grotesque figures which ornament the head of my calendar, pinned to the wall, really signify the meaning generally ascribed to them? Or is it owing to some optical illusion that I fancy I see the announcement made that we have entered upon the eighteen hundred and ninety-third year of our era, while in fact we have not yet counted fifteen hundred and seventeen? I entertain strong doubts whether I am a contemporary of Melancthon and Luther or Charles Darwin and Herbert Spencer; whether my observations regarding the astounding progress of all civilized nations during the last few centuries, their scientific discoveries and inventions, their acknowledged pretension to the right of liberty of thought and speech, their personal freedom and their Liberal and broad-minded views of life, are true, or whether they are only strange imaginations sprung from a feverish brain. Indeed, I do not know for sure whether we are approaching the close of the nineteenth or fifteenth century, since the limits of religious discussion, which existed during the Middle Ages—a time of intellectual bondage of which we cannot but think with shudders—are to be reestablished; since the study and explanation of the laws of nature are again, as in former times, to be made dependent upon the preposterous claims so readily advanced by a class of people evidently superstitious, or else deplorably devoid of common sense! But still it must be true, my eyes are trustworthy. The four conspicuous figures—1, 8, 9, 3, on my calendar—are plainly visible and permit of no doubt that we soon shall write 1900; that the wheel of time will soon have finished another of its centennial revolutions, despite the efforts made by some incarnated fanatics to stop its natural course.

Macaulay, Stuart Mill, Carlyle, Darwin, and Tennyson; Lessing, Humboldt, and Goethe; Rousseau, Victor Hugo, and Renan, have already been among the living; they have already severed their personal connections from the people of a world which they highly honored through their brief visit—while Herbert Spencer, Huxley, and Tyndall; Haeckel, Helmholtz, and Moleschott, are daily furnishing proofs—as their dead brethren have done before them—of their gigantic intellectual capacity, imbuing with lofty ideas and virtuous aims those to whom they have occasion to impart a share of their vast knowledge and those who wish to listen to their noble teachings.

Ah, no! My mind is wandering! I do not know what I am talking of! These men imbue others with lofty ideas and virtuous aims? To their teachings should we listen? Preposterous! Abominable! Who dares giving us such advice? Who can be thoughtless enough to recommend us the reading of the works of *immoral men*, of men who are wrongfully looked upon and worshiped as the intellectual heroes of the nations to which they belonged? Away with them, and a host of others equally depraved; they are not deserving of our esteem, of our worship; in listening to their words we cannot purify our inclinations and ennoble our souls; on the contrary, their teachings corrupt us, because they have all, at one time or another, overstepped the limits of legitimate religious discussion in questioning the divinity of Christ and in maintaining that virtue is and ever remains virtue, whether attached to any belief or

not, becoming thus—according to the code of ethics of the Right Rev. Leighton Coleman, *immoral*—which explanation of morality compels us, as a matter of course, to draw the inference that we lower ourselves, that we also become immoral, in confessing that we take delight in reading and propagating the works and sayings of such authors as I have mentioned by name, and such as express similar views.

Yes! ye millions and millions of enthusiastic admirers of the great authors of the last few centuries; and ye honest, pure, and charitable disbelievers in Christ's supernatural origin, whether of Christian, Jewish, Mohammedan, or Buddhist parentage; ye noble-minded and sincere believers in the divine of nature; ye that do not wish to besmear the ideal of the most high through the belief in the silly fable of the self-crucifixion of a supremely intelligent omnipotent being, ye all are immoral creatures!

What a terrible charge this is! The more terrible as it is absolutely unjustifiable, and as the one who makes it is one of "Christ's disciples," "a teacher of morality." And upon what ground is this charge maintained by him? Upon the cunning claim that the word "religion means Christianity"—undoubtedly a very witty interpretation of the term—"because the United States has since its early colonization recognized Christianity as its religion; and that, therefore, any attack upon the fundamental principles of Christianity is illegitimate, hence treasonable, and consequently immoral." Obedience to the laws of the country, charity, and the practice of virtue are matters of secondary importance. The fundamental principle of Christianity, *quasi*-morality, being the belief in the personality and divine origin of Christ, according to the Right Rev. Leighton Coleman "he who does not acknowledge this claim is not a Christian and cannot"—listen to the wise words of one of Christ's teachers of morality—"for this reason be accounted moral."

As to his reverence's interpretation of the term religion it is hardly worth while to consider it, because it is simply nonsensical; betraying only the desire to insidiously set a limit to the public discussion of pernicious dogmas characteristic to the Christian faith. Supposing we should accept this interpretation of the term religion and make a general application of it; then in Turkey the term religion would be synonymous with Mohammedanism and in China with Buddhism, and a discussion dissenting from the religious views of the majority of the people inhabiting the countries mentioned would be illegitimate, hence treasonable, and consequently immoral, which logical sequence inferred from the premises so arbitrarily established by his reverence should forever silence his objection to the ill treatment of Christian missionaries in foreign countries or their expulsion therefrom.

Through the other claim, regarding the belief in Christ's divinity as one of the fundamental principles of Christianity and morality, a deliberate, not to say base, insult is offered to millions of pious non-Christians and virtuous citizens of this great state, whose code of ethics—I have no hesitancy in saying after a perusal of "The Limits of Legitimate Religious Discussion," by the Right Rev. Leighton Coleman—is unquestionably far superior to that of the author of the aforesaid article. Through this article, which could hardly be equaled in the spirit of narrow-minded intolerance it breathes, he also proves beyond any reasonable doubt that he is perfectly ignorant of the means to be employed in order to realize the idea of the brotherhood of humanity, to bring about that neighborly love that makes no distinction between the descendants of the followers of Moses, Buddha, Christ, or Mohammed; which proves its affection for all regardless of their individual ideas of the mysteries of nature. Fanaticism, blind belief in the dogmas of the Christian or any other faith, will never accomplish this task; instead of creating love it rather breeds hatred and contempt; condemning its manifestation therefore I *condescended* to write a reply to the article in question, expecting by no means in doing so to convince the reverend author of "The Limits of Legitimate Religious Discussion" of the monstrosity of his views on morality—because the normal condition of my brain functions could justly be questioned if I should entertain such hopes—but in order to minister to the mass of careless readers an antidote to the poison they were given by him.

It was only a few weeks ago that I read in a paper edited in Chicago, and devoted to the work of conciliating religion with science (?), the following sentence: "No religion and hardly a priest now dares to rise up and say that a good life will not open his or any heaven." I may also mention that it was a funeral address which contained the

words quoted. "Worse than that, thousand times worse!" I thought, smiling at the same time at the naïveté which characterizes that exclamation; and, as though I had prayed for a living proof to sustain my objection to the phrase which was the cause of my forced mirth, an essay appears in the *North American Review* denying to all the right to lay claim to a moral character who do not believe in the supernatural origin of Jesus. In view of the conditions existing, such and like phrases cannot but have a humorous effect upon the reader or listener; very much a like effect as would be produced by the words, "Whoever dares to touch me I'll crush between my fists," of a weak child, addressing himself to a dozen of strong men.

I said in view of existing conditions the phrase quoted by me has the opposite effect to that intended, because it is an undeniable fact, a fact in the contemplation of which the whole-souled human being must feel deeply grieved, that there still live people whose mental faculties are so deplorably thwarted—owing undoubtedly to the perverted education which they were unfortunate enough to receive—that it is an utter impossibility for them to free their minds from the preposterous religious impressions of their youth and the hereditary influences of their superstitious predecessors of a former period, in order to observe the rules regulating the law of evolution and to keep equal pace with the march of time. Much less can these mentally crippled be regarded as authorities in any intellectual combat, though they may occupy high positions and advance their views—a determination which would be deserving of our admiration if it served a better cause—because they lack the principal quality of the true thinker, inasmuch as they do not follow their intellect to whatever conclusions it may lead them. Oh, what a vast difference there is between the haughty conceit of these bigots, whose deep rooted, preconceived ideas obscure, or rather confine to extremely narrow limits, their ability to properly judge things, and the modesty of a Newton, who readily, though undoubtedly with aching heart, admitted that "there is no arguing against facts and experiment," upon being told by his friend Molyneux that the latter's observations of the nutation of the earth's axis were likely to overthrow his theory of gravitation.

Heedless of the progress humankind have made in all branches of knowledge during the last few centuries, these stanch defenders of obnoxious dogmas still adhere to the traditional views which originated among a humanity perfectly ignorant of man's station in nature. As the favored children of a personal God, which they imagine themselves to be, they still practice the ridiculous religious rites established by their superstitious predecessors of a remote age in order to thus propitiate and gain the favor of a deity that, according to the prevalent belief, takes a special delight in rewarding their good actions and punishing their evil tendencies or inclinations; proving thereby that true virtue is not known to them, that they are incapable of recognizing and appreciating that exalted virtue which exists independently of any belief and knows of no other reward but the self-content it creates in the bosoms of those who practice it—a virtue that can not but look with disdain upon a religion that holds out the hope of heaven to the good and the threat of hell to the evil-doer; a virtue that thinks it perfectly just to condemn a religious belief the fundamental principle of which, according to the Right Rev. Leighton Coleman, imposes upon its adherents the duty to deny to the followers of Moses, Buddha, Mohammed, and all other non-Christians, the right of calling themselves moral, although they may lead an exemplary life in every respect; and a virtue that considers it one of its most noble aims to expose, through public discussion, those fundamental tenets of Christianity which, through their pernicious influence, for many centuries spread terror and destitution through the whole of Europe and which so deplorably retarded, and still retard, the intellectual—hence, ethical—evolution of the great masses of our civilized nations.

I am well aware of the fact that some pious Christian idolators may accuse me of using vulgar language in discussing the merits of Christianity, but that I can conscientiously deny, because that which I have already said and that which I will have to say could only be regarded as vulgar by devout Christians, who, I have not the least doubt, would consider an attack upon some ridiculous rite or objectionable dogma of the religion of Buddha, Mohammed, or the fire-worshiper as perfectly proper, though the object of the attack is virtually one and the same.

Despite the fact that not only common sense, but also custom and rule, award the medal of morality to the virtuous, no matter what their religious views may be, it is withheld from them—by one

claiming to know what constitutes true morality—if they question that vile dogma, established by a cunning priesthood, according to which "salvation" is only possible through faith in Christ. Yes! it is one of the strong "pillars" on which the church rests from whom we recently only received anew the assurance that true Christians only—such as believe in the supernatural origin of Christ—will be "saved," because they are the only moral people, while all others, as immoral creatures, will, as a matter of course, eternally be roasted in hell-fire by an extremely benevolent God. Abominable assertion! If it were not for the fact that errors are very common among individuals while humanity, as a whole, is constantly advancing in the knowledge of truth and is continually gaining greater wisdom, one would almost despair of the possibility that human society will ever reach a higher plane of morality; that it will attain a purity of character superior to that existing; so much the more is this the case if one reads, in a monthly which counts its subscribers by the ten thousands, an article from the pen of one to whose interpretation of morality and virtue millions listen; an interpretation which proves beyond any doubt that its author is a fanatic, stricken with intellectual blindness, because he is not able to perceive the fact that a good or bad action has nothing whatsoever to do with any fixed belief; that an action is good or evil *in itself*; and that a dogma based upon the assumption that about nineteen hundred years ago an omnipotent supreme being went through all phases of *embryonic evolution* to the end of saving humankind from an imaginary "sin"—a "sin" which they never committed—does not only imply extreme derision of a supposed supreme being, but it also accuses this being of an injustice which even the low-natured brute is hardly capable of; namely to take cruel revenge on the innocent child of the father by whom he has been wronged at a former time.

In conclusion I can only express the hope that the vast majority of the people of our great state are enlightened and intelligent enough to regard suggestions which remind us of the cruelties perpetrated by the members of a church in whose iron grasp the European nations trembled for centuries—and the pernicious influence of which never manifested itself plainer than when she enlisted armies of millions of soldiers to the end of extinguishing the glimmering light of a new and nobler world-idea, kindled by the Reformation of the sixteenth century—as that which they really are, as the deformed offspring of a brain suffering with that dreadful disease which is known by the name "religious fanaticism."

CORVINUS.

Liberal Societies.

"Cities and Civil Government" was the title of Dr. Lewis G. Janes's lecture before the Newark Liberal League last Sunday afternoon. The usual attentive and interested audience was present, Mr. Bird presiding.

Dr. Janes first spoke of the rise of the tribe, then the free town, and lastly the city as we know it. He spoke of its importance in ancient times when loyalty to one's city was thought more of than loyalty to one's country. The ethnological condition of the poor in our cities then engrossed the attention of the lecturer. He described the sweating system, the tenement-house district and its morals. The people for want of some better place to go are driven into saloons, thus increasing their own miserable condition. In conclusion the lecturer said:

"The ethical society, the Liberal league, the neighborhood guild, should everywhere outbid the gilded saloon in that great auction mart where human souls are the merchandise. The tenement-house should be visited and renovated and in time abolished altogether. Reading-rooms should be established, cheerfully lighted, with attractive pictures on their walls; coffee-rooms where wholesome nourishment can be obtained at all hours. All comers should be welcomed without patronage or condescension and entertainment furnished at prices low enough to compete with the neighboring saloon. Popular instruction of a secular sort, in science, hygiene, history, literature, and art should be furnished at a small fee; since gratuitous charity is never an unmixed good. Then shall the city of the future become in fact and in its totality what it should be in accordance with the philosophy of social evolution—the noblest product of man in his associated capacity, a city set upon a hill, a beacon-light to toiling humanity throughout the world."

The discussion that followed was largely restricted to giving suggestions. Mr. Wilder thought education was the best way of elevating the masses. Mr. Wakeman thought that by taking away from

the people the idea of a heaven above, and teaching them of an attainable heaven on earth, much good would be accomplished. Mr. Bird in speaking of the sweating system said that the social system which had brought about such a condition of affairs should be blamed rather than the men who were at the head of the barbarous business. Messrs. Walker, Gillen, and Brill, and Mrs. Smith also made a few remarks.

Next Sunday Mr. Henry Rowley will lecture on "The Christian Scheme of Salvation."

It is commonly said that few things interest educated New Yorkers less than the city government, since they have so little share in the choosing of its chief officials and the management of its revenues. Yet when Professor Adler chose for his subject "The Difficulty of Reform in New York City," and announced that he would pay particular attention to the governmental difficulty, the same enthusiastic audience crowded Chickering Hall. One old gentleman became so excited during the lecture that having put his hat on in order that he might have his hands free to applaud, he forgot to take his *chapeau* off again, but so interested was the audience that this fact went unnoticed. Professor Adler said in part:

"Reformers of all ages have met with certain difficulties. Their paths are never strewn with roses; in fact, they are more often covered with sharp stones. This is especially true of reformers in this city."

"As it is important that one should know oneself, so it is important that a citizen should know his city. New York is a commercial city. Many of its best citizens are given to the accumulation of wealth. Here the men of money occupy the first position. The men of genius occupy a place of secondary importance. This is not so in Paris, London, or Berlin. One of the causes of failure of reform in this city is the lack of unity of action and feeling. In this city there is a German city, an Irish city, a Bohemian city, etc., etc. Between each of these there are social barriers that are seemingly insurmountable. There is also an absence of a center toward which all can turn. The intellectual center of Boston is Harvard College. We have nothing like it. It is true that there is in the city a great deal of brain power, but it is not focused. The men of brains are scattered about in different clubs, and these have their different cliques. Cliques is the curse of New York life. And so, owing to this want of an intellectual center, a man who has a reform to propose must, in order to be heard, appeal to that class with which he is well acquainted. Reforms that might do a world of good thus become 'class' reforms and are generally frowned on by other classes."

"The want of a social center is also to be regretted. If we had an aristocracy there would be more unity of action. True aristocracy is not founded on birth alone, which is really a consideration. There are other elements, such as prominence in science and art, service to the state, etc. The aristocracy of England holds its own because it is continually strengthening itself by taking in the men who have won distinction in science and literature. Our aristocracy has lost its power because it rolls in luxury and consists only of those who have money. It is in fact a hindrance instead of a help to reform progress."

"Our municipal government is a standing reproach. We have no more say than do the people in the heart of Africa. Out of the disorganization that I have described there has arisen an organization, which is complete in its way. It is to this organization that we are in a state of servitude. Twenty years ago the club which rules this city was the most disreputable organization on the face of the earth. It had on it a load of infamy which would have ruined any other forever. To-day it is our acknowledged master. Even if the acts of this government were excellent we would still consider it intolerable. We must remember that it must not only be a government *for* the people, but a government *by* the people. The city government is a great impediment in the way of social reform. It must be cleared out, and our only hope lies in organization."

Next Sunday Mr. W. Sheldon, of the Ethical Society of St. Louis, will speak on "The Coming Leaders and Statesmen."

Raymond S. Perrin was the lecturer before the Manhattan Liberal Club Friday evening, April 14th. The lecture was on "The Christian Religion." In opening the lecturer said: "Religion is a phase of intellectual development; no nation or community has ever developed without experiencing it. Most religions contain the grossest superstitions, and it is the extent and age of these superstitions that

has led a certain school of philosophers to declare that superstition is a constant quantity. Those of us who have been brought up under Christian influences know how hard it is after years of study to throw off the various superstitions. In the Apocryphal New Testament there are mentioned fourteen miraculous cures effected by the bath water of young Jesus. No one believes these, yet the equally absurd miracles of the New Testament itself are believed by over one-half the men of the United States in spite of their education."

"What counts in the Christian religion of to-day is the principle of humanity which it has fostered more than any other religion." Mr. Perrin said that it was to this principle partly that the conversion of the Roman empire was due. "Seven-eighths of the Christian religion is false, but on account of that one-eighth which is good and true let us respect the religion. It is by that one-eighth that wonderful social and moral reforms have been wrought." In concluding the lecturer made some excellent remarks about the doctrine of immortality. He said that while it was an illogical belief and the refuge of those who cannot look the truth in the face, it was also decidedly selfish.

Dr. Foote in opposing the lecturer said he did not think the Christian religion was worth respecting. Mr. Macdonald made some remarks *sui generis*. Mr. Wakeman upheld the views expressed by the lecturer. The other critics were Mr. Oppenheimer and Dr. Ward.

Mr. O. P. Loomis delivered an interesting lecture on "Ancient Astronomy and Religion" Sunday afternoon at the meeting of the Brooklyn Philosophical Association. The lecturer claimed that all religions have their rise in the worship of astronomical bodies. He also explained some of the more abstruse astronomical problems. Messrs. Elwell and Silsby criticised the lecturer adversely. Mr. Rowley made some interesting remarks, ably supporting Mr. Loomis. The other critics were Mr. Hanson and Rev. D. E. Mason. Next Sunday Prof. R. E. Mayne will lecture on "The Coming Man."

Colonel Ingersoll's Lecture Engagements.

Colonel Ingersoll will make a short lecturing tour, beginning this month, and his dates are as follows:

Buffalo, N. Y.,	April 18	Columbus, O.,	May 1
Toronto, Ont.,	" 20	Dayton, O.,	" 2
Hamilton, Ont.,	" 21	Fort Wayne, Ind.,	" 3
London, Ont.,	" 22	Indianapolis, Ind.,	" 4
Rochester, N. Y.,	" 24	Evansville, Ind.,	" 5
Syracuse, N. Y.,	" 25	Terre Haute, Ind.,	" 6
Cincinnati, O.,	" 30	St. Louis, Mo.,	" 7

Liberals living in the vicinity of these cities can learn the locations of the halls and theaters from local papers. Probably most of our readers around these places will make something of a journey to hear these lectures, and they will be well repaid for their trouble.

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.
2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.
3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.
4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.
5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber-shop. Leave it picture-side up.
6. Keep in your pocket some of our cheap tracts and when convenient hand one to a friend.
7. Get a new subscriber by persuading some friend to take it.

Lectures and Meetings.

The Brooklyn Philosophical Association's program for this month is:

April 23d, Prof. R. E. Mayne, "The Coming Man."
April 30th, S. H. Wilder, "Science Falsely So Called."
The Association meets Sundays at 3 P. M. at Fraternity Hall, Bedford avenue and South Second street, E. D.

At the Manhattan Liberal Club, 220 East Fifteenth street, Friday evenings, the program for April is:

April 21st, Lizzie Ward, "Women's Skirts."
April 28th, Reuben Rush, "Life and Death."

Wouldn't Be Wooed With Prayer.

A very good young man in town, says the *Atchison Daily Globe*, called on a girl the other evening, and after talking a few moments asked her if she would have any objection to his offering up a prayer.

She said no, and he got down on his knees and told the Lord that he intended to ask the young woman then present to be his wife, and that he hoped he would move her to consent.

After exhorting fifteen minutes he arose to his feet, but the girl left the room and has steadily refused to see him since.—*Boston Daily Globe*.

Letters of Friends.

Believes in Encouraging Freethought Propaganda.

CORVALLIS, ORE., March 27, 1893.

MR. EDITOR: I inclose \$5.50 for the subscription of myself and a new subscriber, and two copies of "Crimes of Preachers." Your paper is the best publication on earth. You are deserving many compliments and much encouragement of a substantial (\$'s) nature for your able and successful management of THE TRUTH SEEKER. JOHN LONG.

God Analyzed Into Nothing.

CHICAGO, ILL., April 3, 1893.

MR. EDITOR: I do not think that A. Augusta Chapman has read Col. Jno. R. Kelso's "sledge-hammer logic." My advice to friend Augusta is to read "The Bible Analyzed," price \$3; or "Deity Analyzed," price \$1. Either may shake Augusta's faith. For sale by the Truth Seeker Company. All kinds of gods and infinit beings are analyzed in either of the above books. Kelso leaves nothing unsaid about God that is worth saying.

Respectfully, E. W. BROWN.

Pleased With Such a Rarity.

SLOVAN, WIS., March 25, 1893.

MR. EDITOR: I had been seeking for such a paper since I left school. And now I have found it. I cannot express my delight. I did not know there was such a paper published in our free country. I assure you I will do anything in my power to enlarge your circulation. Inclosed find several names of persons who I think will subscribe for your paper. May THE TRUTH SEEKER have success. I think it will have the largest circulation of all papers some day. FERDINAND BOUDINCK.

He Shows How Weak Are the Christian Evidences.

CINCINNATI, O., Apr. 3, 1893.

MR. EDITOR: Franklin Steiner, from Des Moines, lectured for our society on Sunday night, April 2d, to a large audience in Douglass Hall. Mr. Steiner, as your readers are aware, is making his first lecturing trip, and there seems to be no doubt that he will make a successful speaker. His lecture was a masterly arraignment of Christianity at the bar of history, and his references and citations were copious and well arranged so as to show the weakness of the Christian evidences very clearly. We can recommend him to other Liberal societies. Our society is in a flourishing condition.

ANDREW HOGG, Secretary.

Likes the Exposure of Christianity's Borrowed Character.

PORTAGE, WIS., March 27, 1893.

MR. EDITOR: I inclose post-office order for "The Freethinker's Pictorial Text-Book," "Old Testament Stories Comically Illustrated," and one photograph of Col. R. G. Ingersoll and granddaughter. My books and papers received all right. I am very much pleased with the last cartoon in THE TRUTH SEEKER of the stolen rubbish. We are gaining ground. If every person would be honest with themselves infidelity would be the popular thought of to-day. As soon as I read my paper it is sent to some friend with a wish to read and send to some of their friends. I feel in that way good will come.

Yours for the truth always,

MRS. S. RACE.

The Lectures Hit the Right Spot.

CLINTON, IA., March 28, 1893.

MR. EDITOR: I judge it will be pleasing to yourself and the rest of the "truth seekers" to know that on Wednesday and Thursday evenings of last week we were treated to two very pleasing lectures by Franklin Steiner, of Des Moines. I never heard a more general favorable verdict than that given by those who listened to the lectures. The audiences seemed so completely captivated that all yawning and shuffling of feet was done away with. The weather was very unfavorable, Wednesday being a very rainy day, nevertheless we had very good audiences both evenings. And Mr. Steiner, after a warm good-bye on Friday morning, left us rejoicing. He is a bright young fellow, and

it seems safe to predict a successful future for him in the lecture field.

JAMES A. GREENHILL.

Promis of Correct Pilotage Through the Sky.

MISSOULA, MONT., March 22, 1893.

MR. EDITOR: I saw to-day what amused me, and will with your permit give it you. The Rev. J. J. Campbell, Presbyterian minister of this place, has his shingle hung out in the same block where I am doing business. It reads:

"THE REV. J. J. CAMPBELL,
Room 15 and 16, third floor."

Some wag changed it to read:

"THE REV. J. J. CAMPBELL,
Official Sky-pilot."

Right direction given or money refunded.
Men and Women joined together."

Yours, A. M. STEVENS.

God Addressed by Post-Office.

MR. EDITOR: The following letter has been mailed to "God," in the Seattle post-office, Washington, if not delivered in ten years to be returned to the writer. The following is a fac-simile of the envelope and letter (letter unsealed):

If not delivered
in ten years return
to Chas. F. Blackburn,
Seattle, Wash., U. S. A.,
Terrestrial Globe.

6 cent
stamp

To "JESUS CHRIST," "GOD," or "HOLY GHOST,"
"Heaven,"
Universe.

Via "the Christian" Route.
P. O. Box No. (7), Street No. (7)
(See Talmage, Jos. Cook, or the Pope).

SEATTLE, WASH., U. S. A.,
March 26, '93 (?)

To "GOD," "JESUS CHRIST," or "HOLY GHOST," Sir: There are a great many things that are not right going on in this world, and I respectfully ask that you, with all your omnipotence, will, at the earliest convenience, come "down" or "up," and help make things right. *Much help needed!* For more than twenty years I have observed an immense amount of injustice, error, crime, and wickedness, that makes me doubt your existence. Come soon and oblige,

Yours truly,
CHAS. F. BLACKBURN,
Seattle, Wash., Terrestrial Globe.

Would That the Church Would Wait for Him to Build It.

WEST HARRISVILLE, MICH., Feb. 16, 1893.

MR. EDITOR: I like your paper first-rate. I read it all through and then I send it where I think it will do the most good. I have sent some of them as much as two hundred miles from here. West Harrisville has about six hundred population and has got no church. The Christians have started to build one. They have got the frame up and they cannot go any farther for want of money, and I hope it will stay that way till I finish it, and I know it never would be finished. There is a preacher who comes here once a week. He preaches in the schoolhouse. He gets a few women and girls and two or three men who I think have a soft spot in their heads. There is only one Liberal here with me that I know of, and he takes the Boston Investigator. He is not afraid to show his colors. I am,

For liberty, EDMUND APSEY.

Important—A Divine Revelation Made!

ORILLA, March 8, 1893.

MR. EDITOR: Send me seven copies from this on and you will oblige me. If there is any reading matter that you can send I will see that it will go into good hands.

I had a revelation from heaven the other day. There were two things I wanted to know. The first was, Did Jesus Christ ever live? The other was, Was it right for me to sue a neighbor that owed me a debt of \$60? So I submitted my case to God in prayer. I went to my closet, closed my eyes, raised my face to heaven, and put the first question straight: "O God, tell me, did Christ ever live? and if so, was he God?" I remained in that position until I got tired. Not a word came. Not a thought, for or against, came to my brain. So I am left in doubt on that score. But now for the other question. I took the same position and in a loud voice asked God if I should sue an acquaintance for that \$60. In a moment the answer came: "Press him and get your money." A revelation from heaven came and told me to go for him—that he

had owed me long enough and if I did not get it now he would never pay me. So I obeyed the command of God, put the case in court, and in a few days will have my cash. Some of your readers may say this is all moonshine, but when they come to die they will repent and call on God to help them out of trouble the same as I did.

T. W. MOFFATT.

Try the Atonement Plan on Yourself.

BEEBE, ARK., March 21, 1893.

MR. EDITOR: Please let me have one more dash at superstition. I have just been reading Brother Putnam's letter in THE TRUTH SEEKER of Sept. 17, 1892, and it has filled me with enthusiasm. I feel that the time has come for all Freethinkers to act, talk, think, and write. There was a time when reason was unpopular, too much so to even talk about, but that time is past and the world is ready for reform. Since the writer became a Liberalist he has not only studied the mistakes of Christian dogmas, but I have talked with many church-members, and find most of them half infidels. Many say, It does look strange that Jesus should be Christ, God, and the Holy Ghost, and create men to kill him because he was so displeased with his own creation, and that he should send men to an everlasting hell for the crime of murder, when he laid the pattern himself by the sacrifice of his copartner in heaven, and that partner his own body. So say the trinity Christians. And now, my dear Christian reader, let me say to you, perhaps you, like God of old, have a large family of children, boys and girls who believe you to be a just and loving father. If one of the girls eats forbidden fruit and displeases you, suppose you get some of the boys to take you out and nail you up to a tree to appease your anger, and by so doing practice what you preach. If that same action once saved a lost and ruined world, it might save your family. One theory is just as reasonable as the other.

You say you are afraid to doubt the Bible for fear you will do wrong. Let me say, Did you ever know a good man who was afraid to have his work and his life investigated? Would a good father be angry if his son asked him if his works were all true? You say not. Well, ask God, through all the medium you have, his own book, if it is all true and good. Surely if he be a just, true, and loving God he will not damn, and if you find no contradiction and nothing but honest facts, and you have no reason to doubt, then you do not believe but you know it is true. But if you find that Matthew says a thing is one way, Mark says it is another way, and John another, each entirely different, then begin to think and ask yourself if it would not be well to look up the veracity of those four inspired gents and see if they are all reliable and truthful. Then read the four different stories about the death and resurrection. Now read St. Luke xix, 27. Then you may doubt just a little his being the son of God. God himself, and the Holy Ghost. Then read where Mary gave the whole thing away in St. Luke ii, 48. Then remember that you have been taught to believe that this was the only true, loving, merciful God who foreknew all things. Then turn back and read Num. xxxi, then you may begin to get your eyes opened, and think, "Perhaps those worthies have been writing about the wrong God." Then send for THE TRUTH SEEKER and the book called "The Bible of Bibles." Then, if you are a man or woman of reason, we may expect you to join our Freethought Federation and help us to build up moral science and true religion, which are to give light and reason to our fellows.

GEO. B. WYATT.

Hopes the Canadian Northwest Will Counterbalance Catholic Quebec.

BUFFALO, N. Y., March 31, 1893.

MR. EDITOR: I read your paper with pleasure, and consider the contributions of Oswald and of Macdonald valuable acquisitions. Some of the friends, however, are very dogmatic and unfair. They denounce all Christians instead of the superstitions that they teach. This is about on a par with the words of Talmage: "First, I warn you to shun the skeptic." Some others keep rehearsing the old, old stories, as though they could improve on the language of Ingersoll. Some one gets

hold of a threadbare myth and dwells upon it to the extent of half a column and the discomfort of the reader.

I think you take a wrong view of annexation. It is true that in Quebec the lily-white neck of Liberty is under the orthodox hoof, but consider, learned sir, that those people are increasing rapidly, that comparatively few of them go to the Canadian northwest because of the cold climate, but that they immigrate to this country and in spite of yourself you are getting from over the border sufficient of the rosary and graven image to contaminate your school system. The Canadian Northwest will hold about fifty million people, and if annexed to this country, would, in a few years, contain enough cool-headed Scandinavians to counteract the one and a quarter million French Catholics that annexation would bring.

I am attending a business college here where lady students are numerous and old-fashioned religion is rampant. Churches became the topic of conversation one leisure hour, and when asked what church I adhered to I said I liked the Unitarian the best but saw no use in the prayers they made; that I had long since ceased to pray, never having received any good from it. Then up spake a fair follower of the messiah, and asked what I did when misfortune frowned upon me. "Fair fetich-worshiper," quoth I, respectfully, "I lean upon the arm of flesh and endeavor to retain mine equanimity." "But," queried she, "if the arm of flesh fails thee?" "If the arm of flesh fails me I cease to lean, I topple over, so to speak, and that is just what the devotee must do notwithstanding the long prayer." By way of proving special providence one lady told of a very good man who was foreordained to miss an ill-fated train by about one minute's time. The train went through a bridge and about two hundred people were lost. I told her it was saying little for the uplifting power of Christianity when only one out of so many was worth keeping on earth. Then they told me to go into my room, read the Bible, and pray, and that I might get back my faith in eternal hell, but I respectfully declined. Once I went to the mission Sunday-school on Canal street, and among the scholars there appeared to be more Italians than any other nationality, children from under the very shadow of the Vatican, where the mother of modern superstition, instead of enlightening, has sat upon the people for so many centuries; and these children are to be civilized by the superstitions that degraded their ancestors. The superintendent offered me a class to teach, but again I declined the Christian proposition.

I distribute my papers and get many a harsh look from those whom I befriend. At sight of one of the pretty pictures one gentleman shuddered and then became enraged, like Byron's angry Turk in "The Giaour"—

Then curl'd his very beard with ire,
And glared his eye with fiercer fire.

J. H. PINKERTON.

How They Got Fair-Closing Votes in Missouri.

MR. EDITOR: J. E. Remsburg lectured last night at the Haven Opera House on Sunday closing of the World's Fair. The audience was small, but the lecture immense. He told some of the methods of getting names to the Sunday-closing petitions, and I want to give your readers an idea of how they did it in Missouri.

I sometimes go to church, but not often on account of my aversion to blasphemy. I was raised in a religious family, and no doubt this is owing somewhat to my early teaching, and I scarcely ever attend church without hearing the preacher say something about the deity, such that if he would say the same about my father I would kick him outdoors.

But this time I was destined to hear a sermon on Sabbath-breaking of the regular old Puritan order, after which a paper was read with regard to Sunday closing of the World's Fair, that for bigotry and unfairness and all-round meanness I think can't be matched this side of hades.

There were less than three hundred persons in the church, four-fifths of whom were women and children, to whom the

preacher appealed something in this style: "Now, my hearers, after all you have listened to to-day, do you want the World's Fair opened on Sunday? Do you want the saloons of Chicago opened on Sunday? Do you want the dance-houses, the houses of prostitution, the gambling hells, and the low resorts of vice and ruin, open on Sunday? Do you want all kinds of intoxicating liquors to be sold in the World's Fair buildings on Sunday? If not, let each and every one of you stand up!"

Of course, after such an appeal as that nearly three-fourths of the congregation arose to their feet. After they were seated, the preacher continued: "I see some in the assembly did not stand up. Now, do I understand from that that they want all these places open on the Lord's day? and want liquor to be sold in the buildings? I cannot think they do; but I will put it another way, and I trust there is not a man or woman in this house, or a monster in human shape, that will respond. But if there is I want every man, woman, and child within the sound of my voice to look so they will know him or her, and if there is one so void of shame as to respond I want you all to make it your solemn duty, and think it a privilege, to point the finger of scorn at him or her if they meet on the street; to boycott him or her; to, in fact, make it so hot for the party so responding that he or she cannot live in this Christian community; and when they go hence, as they will be compelled to, to make it your business to find out their destination, and write letters of warning to those living in such town, city, or country, of the kind of characters that are coming amongst them, so they may not be enabled to even land their goods; and so keep them moving until they find there is no place for them, and that they are vagabonds and outcasts on earth, just as they should be."

After this appeal, during the recital of which he fairly frothed at the mouth, showing all the malignancy of a freshly caged hyena, he again repeated the former list, placing, as he did before, the whole together, and then asked all who were in favor of having all these places open on Sunday, and favored the selling of liquor in the World's Fair buildings, to stand up, and remain standing until all in the house could get a good look at them. Of course no one stood up.

I, however, came near doing so, and telling him just what I thought of him, and his way of putting the proposition.

Well, the result was that a petition went from that church with a full vote for closing. And that was the way they did it in, at least, one church in Missouri.

S. T. S.

Lectures on Morals, on How Criminals Are Produced, Etc.

NORSE, TEX., March 20, 1893.

MR. EDITOR: As we have had the pleasure of having some lectures delivered by Mrs. Mattie P. Krekel, of Kansas City, Mo., allow me space in your columns for the following condensed report.

Mrs. Krekel delivered two lectures at Clifton and one at Norse on February 11th and 12th to good and attentive audiences. These lectures awakened such an interest in Liberalism—in fact, created such an enthusiasm, actually converting several persons from the darkness of orthodoxy to the glorious light of Liberalism—that we were enabled, I am gratified to say, to make further arrangements for five more lectures—two at Meridian, two at Norse, and one at Clifton.

Mrs. Krekel delivered a lecture at Meridian on March 9th. Subject: "Old and New Theories; Primitive Man's Impression; Scientific Man's Conception of Nature," to a very attentive audience. The *Bosque Citizen*, printed at Meridian, Tex., has this to say of the lecture: "Mrs. Mattie P. Krekel, the lecturer on 'The Progress of Civilization and Science,' was greeted with an intelligent and attentive audience at Fossett Hall in this city last Thursday night. Her remarks were different from those generally heard from the stand. Her words were clean-cut, her literary and historic erudition ample in her chosen field, and her references to the sciences of antiquity and modern times striking and refreshing.

She is a graphic, vivacious speaker, and withal, good-looking. Her style and language were dignified and chaste, her elocution smooth, and her rhetoric, coupled with appropriate gestures, interesting and impressive. Several gentlemen congratulated the lady at the conclusion of her lecture. She thinks freely, and is a Freethinker, and has evidently read a large number of works inimical to established theocracy."

This I consider a very good and commendatory notice of the lecture, especially so for a country newspaper, issued in such an orthodox town as is Meridian, Tex.

Despite special efforts made by the orthodox Christians of Meridian to keep people away, Mrs. Krekel was greeted with a larger audience the second night—i. e., on Friday night, March 10th—when she delivered her excellent lecture on "Evolution of Morals." She compared the morals taught in each of the historical religions—and also its speculations—and pointed out that the moral part of each is a natural product of the time and grew out of the soil in which it flourished. But I shall not attempt to give a synopsis of her lectures. They must be heard to be appreciated.

The *Bosque Eagle*, another paper published at Meridian, Bosque county, Tex., says: "Mrs. Mattie Krekel's lectures last Thursday and Friday nights, at Meridian, were well attended. Mrs. Krekel is a lady of refinement, a fine reasoner, and her lectures are indeed an able effort in behalf of the sentiment of Freethinking."

Saturday night, March 11th, we had the pleasure of listening to a very good lecture on "Woman's Equality Before the Law," delivered by Mrs. Krekel at Norse. She pointed out some of the many great and oppressive legal disabilities with which woman is confronted and which she is compelled to labor under to-day even in this, our boasted land of freedom, despite the advancement made in the more equal educational facilities enjoyed to-day compared with thirty or forty years ago.

The Norse schoolhouse was nearly filled Sunday night by a very interested audience, who listened with almost breathless attention to a highly interesting lecture on "Our Criminal Class—How Produced; the Responsibility; the Remedy." This subject was treated with the skill and ability of a deep thinker, who had thoroughly mastered her subject. She pointed out how this class was mainly produced through the trinity of causes—heredity, poverty, and ignorance. Where the chief responsibility rested was clearly indicated, and effective remedies were suggested for the prevention of crime and the reformation of criminals. But I must draw my article to a close.

Mrs. Krekel closed her lectures in Bosque county, Tex., with her lecture on "Our Government—Christian Encroachments Upon Civil Liberty," delivered at Clifton on March 13th.

Mrs. Krekel has done much to forward the cause of Liberalism in our midst here. She is a well equipped and able representative and exponent of constructive Liberalism. She is not of the destructive order—merely tearing down old ideas—but instead of this she tries first to allay prejudices and avoids direct thrusts at the superstitions of the credulous, and thus averts shocking or repulsing them. She then proceeds to adroitly undermine the foundations, or to show the want of a foundation, of these old doctrines, theories, and speculations, and ably presents the indisputable facts of the recognized and undeniable truths of science. In short, opens the vision to the eternal and immutable laws of nature and of the universe—in short, presents truth, science, Liberalism.

T. THEO. COLWICK.

No Taxation Without Representation for Woman.

SAN BERNARDINO, CAL., Feb. 28, 1892.

MR. EDITOR: Your noble paper has often moved my heart to such a degree that I have felt I must take the liberty to send my grateful thanks for the brave and able manner in which liberty is defended and error, bigotry, and intolerance are exposed.

It is a grand and greatly needed work in which you and your able correspondents are so courageously engaged. We prize your paper above all others, and realize its enlightening and liberating influences. We see in it a hope for the future of America. We see here patriotism strong enough to stand up against all odds and bravely speak the truth. Yet on the much-vexed woman suffrage a California correspondent exhibits more of the old-time narrow prejudices against that much-abused sex than enlightenment equal to the times. He starts off with the enunciation that "Woman will abolish what little liberty we have"—that is, of course, if she gets the ballot.

Experience is the only true knowledge which cannot be denied. Now let the anxious would-be Liberal turn his inquiring gaze on the state of Wyoming, where woman suffrage has been tried very satisfactorily. An effort was made some time ago to restore the right exclusively to the male population, but the people emphatically said No.

Theory sounds very well, and may be so served up with sophistry as to receive universal acceptance, and yet be wholly wanting when put to a practical test.

Nowhere is this more plainly and conclusively seen than on the woman question. It has been ably argued that women were incapable of higher education, that the female mind could not cope with the abstruse subjects of collegiate course. She lacked strength and depth. That theory has been abundantly exploded by actual experience. Time and again young women have carried off the prize in our highest institutions of learning in those very branches men were so sure were wholly beyond her ken.

The next beautiful theory which the unselfish gallantry of the sterner sex brings to her rescue is physical inability, and hard they have labored to prove by well-chosen words that woman's health must be irrevocably broken by the long severe strain of a university course.

But again it has been proved by actual test that there is no need of anxiety on this point, since the president of one of our leading colleges has declared that by proper physical culture carried along with the mental the girls will come out with their sheepskins and yet retain all their physical vigor.

Young men can claim no more for their powers of exertion and endurance. Let a boy start out with the aim of climbing to the topmost round of the ladder of learning, regardless of health and the demands of the physical for an equal show, and how long before nature's broken laws make protest? He'll never get there!

No man claiming for himself the name of Liberal should intrench himself behind an ancient prejudice, and expect to keep pace with the more advanced truth seeker. He will soon see cause for alarm.

Now, if your correspondent were maintaining the authority of the Bible, he would be all right. Women were allowed no privileges in the dispensation recorded in its sacred pages, and to more jealously guard against any error creeping into his holy command, God most explicitly forbid any woman writing any part or having any influence in the make-up of his holy word. The glorious claim to perfection attained by those ancient male lawgivers, no Liberal would care to share.

To many a man not endowed with a great breadth of vision a small obstruction becomes very huge. It is like a man going behind a barn to get a fine view of a lovely landscape. Whereas, if he but get away from the barn, above it, so that light from all parts of the glorious prospect may converge on the retina of his eye, his whole being will be thrilled with a delightful pleasure.

The intrinsic justice of the principle of representation before taxation, or to put it as those immortal patriots who poured out their blood and treasure in its defense, "No taxation without representation," no Liberal can afford to deny. Liberals are fighting for truth, justice, and liberty. Can half the population be slave and the other half free?

The gentleman further says, quoting

from another, "She must realize the littleness of dress, novel-reading, gossip, etc., and that outside of that her mind is a blank." Truer words were never spoken, your correspondent affirms with alacrity.

Surprising fact that a gentleman professing to be up to the times in intelligence and sincerity could at one "fell swoop" encompass all womankind in that idle, thoughtless class who spend their time in an effort to be amused with the soap-bubbles of literature, or for a change in that most irksome of all pastimes, dressing themselves and talking about each other.

If this is the kind of mother that nourished the brain of this timorous Liberal we can easily understand why he has made no better progress. If such are his sisters we can heartily excuse him, begging him to take comfort, regardless of the attitude of the Freethought press on woman suffrage. For this class of females no more represent the great mass of toiling, striving womanhood than the corseted dude with his right eyeglass covered, his mouth curling clouds of tobacco smoke under his aristocratic nose, and twirling his slender cane, as he drawling expounds the merits of the latest novel or the prospects of the coming horserace or perchance the outcome of the last night's faro-game. What truth or justice classing all men in this category? just as correct and fair as that the aforesaid female represents all womankind.

The remarks of a lady schoolteacher caused the gentleman another tremor of anxiety and fright. She said, "If we could only vote, we would soon put a stop to the liquor business, and the first thing we would have a Sunday law in California." Now, this Sunday law has been tried in California, and who of us that have been here all the time could detect the slightest difference now and when we had a law? Besides, a lady schoolteacher can no more predict what the women of California would vote for than anyone else.

The women of California are a progressive, intelligent class, as much as the men. Then, as to the liquor business, what man, not directly interested in its traffic, could find fault with the first-mentioned aim of this lady's ballot had she one?

To destroy the liquor business would be to lay low at one stroke the incarnation of all villainies, the greatest foe of human happiness, the most potent factor of human slavery and degradation.

To destroy the liquor business would be to vanquish more enemies to our freedom and unbiased equality than the civil war wiped out with all its wealth of treasure and blood.

Who does not know what baneful influences have been at work for many, many years, through the medium of liquor in the hands of unscrupulous politicians. With this powerful factor and the millions of ignorant, superstitious emigrants from priest-ridden countries across the Atlantic, they have transformed the condition of our once happy country till now it were far more truthful to sing of America as the land of the coward and the home of the slave, than that old song: The land of the free and the home of the brave.

How can any American, knowing the manner of manipulating elections and its far-reaching effects for evil, find fault with any plan to rid it of its greatest evil? How can any American knowing the part the scum of Europe has had in shaping politics in our suffering land, bring the charge of ignorance and superstition against American women as a reason for unfitness for suffrage?

Have not these benighted beings, as ignorant of our free institutions as an Eskimo, been first sated with liquor, and then a ballot put into their hands, almost as soon as they landed, solely for selfish partisan purposes?

No, sir, the political machines do not favor destroying the liquor power, for with these innovations, their day would be done. Then might Liberty again lift her head, and Hope dashing the tears from her eyes be able to discover law strong and brave enough to affect equally the millionaire and the poor man.

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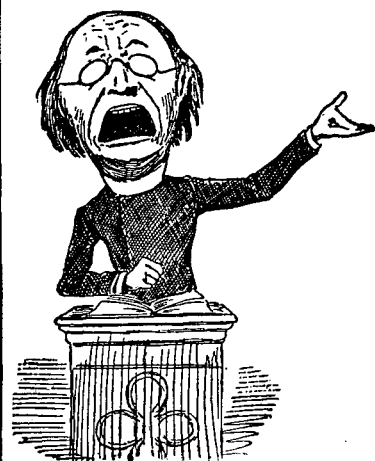
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PROOFS OF EVOLUTION. By Nelson Parrshall. Chicago: Chas. Kerr & Co. Cloth, pp. 70, price 50 cents.

One of the best ways of proving that the universe was not produced by any God, is that of exhibiting the natural processes by which it did come about. Too much study cannot be spent on these processes so kindly furnishing us with said great spectacle and rare-show—a show, all will admit, greater even than the Columbian Exposition. "Evolution" is the name by which these processes have been labeled. The volume before us displays proofs of them. Let us scan its chapter-titles: The Growth of Evolutionary Thought, Practical Benefits of the Evolution Theory, Proofs from Geology, Proofs from Morphology, Proofs from Embryology, Proofs from Metamorphosis, Proofs from Rudimentary Organs, Proofs from Geographical Distribution, Proofs from Discovered Links, Proofs from Artificial Breeding, Proofs from Reversion, Proofs from Mimicry, Spontaneous Generation, A Summary of Evidence, Language and the Moral Sense, Conclusion. Among other things, the author's accounts of the transformations of various kinds of animals into other kinds are informing. Nature, he remarks, never begins any work from wholly new material, for her adaptiv genius is so great that she can transform the old into the new. The shores of the seas were the scenes of many remarkable transhapings. The ocean-born creatures were brave and hardy fellows, a whole host of Columbus as it were, and bent on becoming land-lubbers at any cost. Now, when Nature wanted to make a landsman out of one of these fishes, "she did not give him a new pair of legs at once, but left him to utilize his fins for that purpose as best he could. Of course, he made bad work of it at first; but as he was left in the hard grip of necessity it was Hobson's choice. As he was often left on shallow, muddy shores by receding tides, he began to work his fins more vigorously, until finally, after many generations, in spite of a round of fatal failures, some of his kind succeeded in adapting their fins to this new use. The mud-fish of India, the Brazilian doras, and certain catfish of tropical America, take journeys of considerable length across the dry land in this way. Thus the swim-bladders of certain of the early fishes gradually developed into lungs; the gill-arches into ears; the head enlarged; the circulation increased; a warmer current filled the veins; the tail-fin, not having much to do, dwindled to an ornamental appendage—and then and there a quadruped was born. Again, when Nature wanted a bird, she didn't make one out of raw material, as we are told, full-winged to soar away, but 'worked over' the old fabric, just as thrifty housewives do, and do so wonderfully well. Therefore, if wings are needed, the fore-limbs must go—they must be transformed into wings." That birds should have descended from reptiles seems queer enough, yet, says our writer: "Turning to the fossil world, we find innumerable examples of connecting forms. In the latter deposits, we find remains of toothed birds, having many reptilian characteristics. Reptiles were then not a fixed type, but shaded gradually from fish to bird. The Archaeopteryx, a fossil rarely found, was a true link between the birds and reptiles. Certainly, no two kinds of living things are more unlike than birds and reptiles, or more antagonistic in their natures, mutually preying on each other; and yet their relationship is clearly established. Psychologically, they have nothing in common but hate: and yet the bird is only a feathered reptile. Within three years, there was found, in the slate deposits of Bavaria, a specimen of a reptilian-bird—now preserved in the British Museum—which has a long, lizard-like tail of twenty joints. Says Professor Vogt, 'This is neither bird nor reptile, but a decided link between the two.' In the later chalk formations many fossils have been found by Professor Marsh, more bird-like in character, but still possessing teeth. The flying dragons afford another link between birds and reptiles. The front half was decidedly bird-like, but the hind legs and pelvis were strongly reptilian." In other pages we catch a glimpse of our own ancestor, not conducting himself in a manner edifying to our filial eyes: "Doubtless man lived thousands of years before he acquired what we would now call language. Nevertheless, his earliest cries and noises were the beginnings of connected speech; though no more intelligible than the chattering of apes. If we could go back to this lowest

conceivable savage, what should we find? Probably this: The anthropoid ape and the man-animal not quite out of sight of each other, but evolving on divergent roads from a common ancestor. If we could have stood near the diverging point, it would have been difficult to tell which had the potency of the dominant animal who rules the world to-day. Most people who try to reason about the matter, make the mistake of attempting to bridge the chasm at once from Shakspeare to a shrimp; and they say the difference is so enormous that Evolution cannot be true. But the thoughtful student goes back step by step, age by age, until he stands side by side with a creature half upright and howling, with all the ferocious instincts of a brute, but yet man-like in form and function, his language a jumble of incoherent noises, his moral sense yet undeveloped, killing and eating all he could overpower." However, we shall not be so much shocked at this picture as some seem to be, having, to tell the truth, had right in our own age and neighborhood a plentiful experience with countless just such creatures, "howling, with all the ferocious instincts of a brute but yet man-like in form and functions," garbed in gown or coat of black, with "language a jumble of incoherent noises," and "moral sense yet undeveloped."

TRUTH IN FICTION. Twelve Tales with a Moral. By Paul Carns. Chicago: Open Court Pub. Co. White cloth, gilt stamps, gilt edges; pp. 128; price \$1.

We always welcome a presentation of the truths of Rationalism in the garb of fiction. This volume constitutes one of the most commendable of such presentations that we have met for some time. Each of its twelve tales illustrates some tenet of Liberalism or doctrine of philosophy. It is not required that we should find the art with which the stories are spun to be equal to that of Voltaire. The latter's touch is of such a superlative and perhaps inimitable exquisiteness that one of two or three grades beneath may be pleasant and meritorious enough. We will say that we have enjoyed these tales very well.

The first, "The Chief's Daughter," represents a Catholic missionary learning from Indians living by Niagara falls that, in obedience to an immemorial custom, the daughter of a chieftain is about to pass over the cataract in a canoe to certain death. To the priest's remonstrances the chief replies: "Your own words bear witness against you. Christ you say has set us an example. He suffered himself to be sacrificed for mankind. So we are doing the same. Lela-wala is my only child, as Jesus the Christ was the Great Spirit's only begotten son. Why do you say that Christ's sacrifice is great and holy and praiseworthy, while our sacrifices are evil, and barbarous, and superstitious? Our custom is a holy tradition; we simply obey the command of the Great Spirit and we know that so long as our obedience continues, his blessing will be upon us and upon our children."

The second story, "After the Distribution of the Type," tells us in regard to a certain New England village that "there were two friends in that town, a smith, and a type-setter. The one was a political orator and a freethinker, the other an author and a poet; the former strong, quick, and bold, the latter given to meditation, slow, and carefully weighing his words." The quick and bold words of the former, and the carefully weighed verbalities of the latter, are forthwith made to batter and fence at each other in a debate on the soul and immortality.

"The Clock or the Watches" is an ingenious fable. A clock on a church was regulated by an old official who assumed to have been deputed to the work by Time himself. The owners of watches were forced to say that their instruments kept the time of the big clock, or to observe silence. A number of curious and laughable disputes grew out of various phases of the matter.

"The Mysterious Beetle" puts in a ridiculous light the extreme Agnosticism of some individuals—the Pyrrhonic skepticism which doubts all and will scarcely affirm anything, even that the doubter doubts.

"The Highest Trump in Argument" flourishes and inflicts the same lash.

In "The Philosopher's Martyrdom" the Agnostic notion is still under the harrow. A philosopher is represented as making an eloquent plea for the glory and excellence of ignorance. "I plead with you," he cries, "to throw off all the vanity of pretended knowledge, and hope that science can accomplish anything worth mentioning, for nothing can replace the grand revelation of our eternal, irredeemable ignorance. . . . My creed be henceforth that there is no wisdom except in ignorance." When enough fun has been had out of this philosopher's love of ignorance, he appears to be allowed to feel sure of some things to some extent, for he lays down the principle that the standard of

morality and happiness is not absolute, but relative to each individual; also that our guide should be the greatest happiness of the greatest number. He is brought to a trial of his sincerity, for cast away on a cannibal isle he is reasoned to thus in his own philosophical way: "A man has to die anyhow, and he will have an easier death if he is slaughtered at the butcher's than if he die piecemeal on a sickbed. And if he is dead, I can assure you that there is no pain in being eaten, while the pleasure of eating is indubitable. You, of course, deny that there is any pleasure in eating human flesh. But that is only your one-sided view of the subject. I understand perfectly that you, in the predicament in which you are at present, are prejudiced against our institutions. But you will readily grant that we must understand better what gives us pleasure, than you do. We cannot make you the judge of what our happiness should be." Be it recorded to the everlasting credit of the philosophic fraternity, this limb of them showed no recreant feather. He was sensible enough to understand that any remonstrance would be in vain; nor would it have been a fair demand on his part to let his own views of happiness be the criterion of the happiness of others. Everybody must know best what gives him pleasure. When Thanksgiving day came he ended his life with perfect contentment, for he was conscious that he had lived up to his ethical maxim.

"The Convention of the Animals" relates that in solemn conclave assembled the Lion, the Tiger, the Elephant, the Fox, the Eagle, the Bat, the Crocodile, the Monkey, the Man, etc., deliberated as to who is the greatest, best, or noblest creature in the animal kingdom. Among the observations, one passed by the sparrow may be edifying: "The silliest animal of all animals is without question Man. Man thinks ever of the future, and seldom enjoys the present. His whole life long does he labor and worry, instead of enjoying [not 'employing,' as the Open Court printers have it] the present moment, and being of good cheer and ever in buoyant spirits." The writer, however, in the end brings forth his view that Man is the superior animal. Man, it is true, "was not the tallest creature, nor the strongest in muscular power, nor the cunningest in sly shrewdness; his locomotiv powers were not extraordinary; . . . he was not the merriest in the enjoyment of life. . . . Yet he went to work and joined hands with his brother-man. With common wants they spoke a common language. Their struggle for existence was severest among all creatures, but they comprehended the causes of their troubles one by one, and learned from their hardships. The very evils of life taught them to progress; they fought their way against odds, and took possession of the earth."

The tale entitled "The People by the Sea" illustrates a certain doctrine of immortality different from the ancient and orthodox one. It is that a person lives in his works.

The tale "Charity" reminds us, under the similitude of children feeding young robins who thereby remain unpracticed in getting their own food and unable to do so when necessity arises, that charity often does harm. The conclusion is: "There is but one charity which is commendable. It is that which gives men in need the opportunity to help themselves or to learn how to help themselves."

In "Capital and Labor" it appears that our story-teller does not look for help for the workingman to any such radical system as Socialism or Anarchism. He expects improvement rather from endeavor at individual self-betterment, under the law of the survival of the fittest. The first human beings among the manlike apes, he says, "were exceptions as much as are the capitalists to-day. They of course were more powerful than their less fortunate brothers, and it is very likely that they exercised their power over them, which may have given cause to much jealousy. But there was little use in decrying this condition; the others had to follow their example and acquire the same kind of capital until all humanity became like them so that the whole species man stands now as high above the rest of the animal world as the big millionaire in soul-values." Let everyone become a capitalist, seems to be the cardinal piece of advice issued to the people.

Two more tales are styled, "The Dross Is Discarded but Nothing Is Lost," and "Ben-Midrash the Gardener of Galilee."

It strikes us that a capital use for this collection of tales, besides its regular employment as reading-matter for adults, would be to familiarize children with the problems so jauntily dressed out in fictional fur and feather.

Mr. W. F. Jamieson sends the following letter to our readers:

"W. S. Bell's Handbook of Free-thought" is bigger than the Bible, meas-

ured by the standard of common sense. It ought to be in the hands of every Freethinker. It is a volume of 384 pages, a heavy battle-bolt against prevailing superstitions.

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"W. F. JAMIESON."

"Gloriana; or, The Revolution of 1900," is a cloth-bound book of 286 pages, published at \$1.25. The author is Lady Florence Dixie, a woman whom we have come across a sight of times, always engaged in crying out vehemently for something or other, we forget just what—probably she allowed that point to stay too vague, a thing previously not unheard of. The preface, in a quotation, des res that

"Strife collapse like a thing disproved, Hate consume like a thing unclean."

But then, we can't help *hating* to see caressingly printed with two 's' as on page 6, or degradation with two 'e's as on page 23. A book should be got out correctly, in its orthoepic details and all. If Lady Florence hopes to lead in that arena of public achievement to which she ever incites her sex, she must first study details, mastery of which it is that gives success to all the hated males now distinguishing themselves in that brave theater. Battles are won not by the commander flourishing fantastic and sentimental assertions of superiority and success, but by the one clearly grasping the sordid details of ground, distance, endurance, and ammunition. Then as to that strife collapsing like a thing disproved, how can we help *striving* when we hear dancing described as "the light fantastic toe?" The story closes with the death of the heroin, Gloriana de Lara. She dies for woman's freedom and the salvation of her people. How much less the sacrifice demanded by the public of some women—merely to stop writing.



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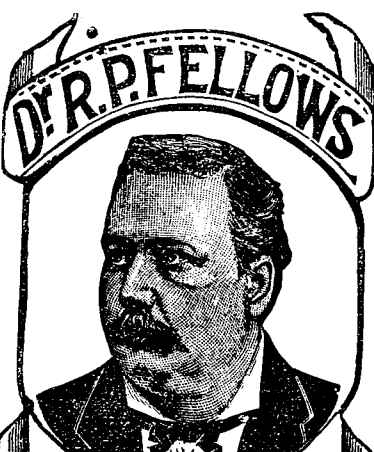
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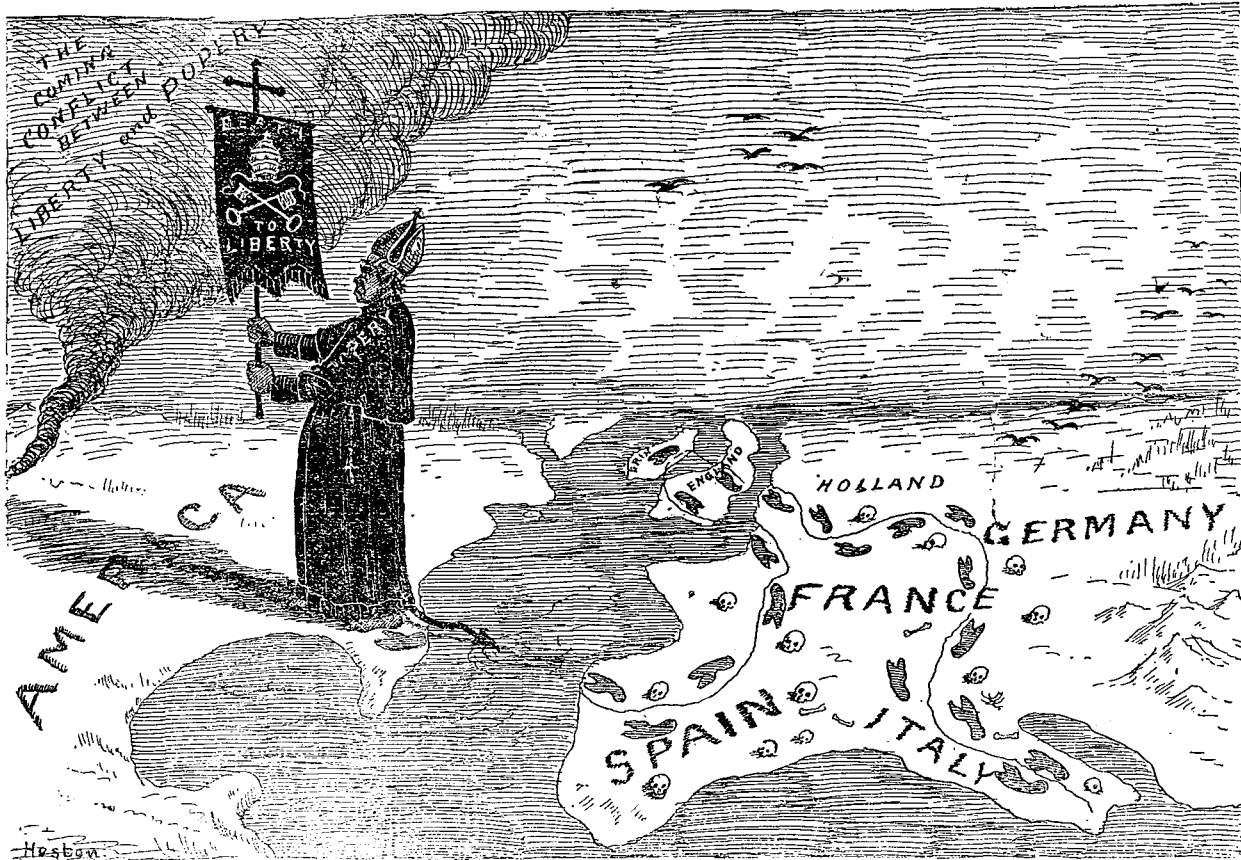
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News of the Week.

An example of religious bigotry that is attracting attention is the blackballing of Theodore Seligman by the Union League Club, of New York, because he is a Hebrew.

WM. BURBANK, a convert to the new Carterite sect near Kalamazoo, Mich., has been tarred and feathered for paying so much attention to religion as to leave his children without clothing and food.

PROTESTANTS in England are indignant that the lord mayor of London, at a banquet given by him at the Mansion House in honor of Cardinal Vaughan, in proposing the dual toast of the queen and the pope placed the pope's name first.

THE temperance reform notion that all liquor-selling should be done by the government has been legislated into actuality in South Carolina. That state is opening barrooms and preparing to sell all the liquor that will be allowed to be disposed of after July 1st.

ABRAHAM MARTIN, an old negro of Atchison, Kan., has had in a dream a revelation that another deluge is coming. He received commands to build an Ark and freight it with animals. He has been at work on the Ark a year. He expects the animals to begin arriving in pairs in June.

THE corpse of a servant-girl named Marie Paulik was found in the Elbe river, near Prague, Austria. The populace conceived that she had been murdered by Jews and her remains used in religious rites. They wrecked a synagog and assaulted Jews and their dwellings so furiously that troops suppressed them only with difficulty.

JOHN HILL, the seventeen-year-old negro hanged at Camden, N. J., on the 14th, for murder, at the scaffold said to his lawyer: "Good-bye, Mr. Rex. I expect to meet you and all my kind friends in heaven. Sheriff West has been very good to me and I'll soon see him in heaven." His last words were, "Jesus, Jesus, Jesus."

THE opening ceremonies of the Columbian Exposition will be:

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THE great Mormon Temple at Salt Lake City, the building of which has taken forty years, was dedicated on the 6th. Brigham Young, Jr., said that politics are as important to the Latter Day Saints as is religion and should be so considered by the Mormon church. He predicted that the destiny of the Saints is to become powerful politicians and the rulers of the world. Lorenzo Snow, president of the Twelve Apostles of the church, advised the Saints not to expect too much on the opening of the temple, as Christ would not come until the Saints were prepared to receive him properly, and that might be ten or twelve or twenty years.

DETECTIVES employed by the Pittsburgh Law and Order League have accumulated a great mass of evidence of violations of the Sunday law. They have secured the names of, and will complain against, the superintendent, officials, and stockholders of the Citizens' Traction Co., whose offense consists in running cars. Bridge toll-takers will be prosecuted. A detective in disguise visited Carnegie's Homestead mills, where he found a thousand men working; that they were doing this not of necessity, but solely of their own pleasure, and regardless of the desires of the Order League as to when they should work, was confessed by the hardened wretches. Coachmen who drive people to church may be prosecuted.

AT JENSEN, a German and Russian village of Nebraska, Frieda Pruder, a nine-year-old girl, had spasms, and lost sight and speech. A superstitious old woman pronounced the child bewitched. The child's mattress when opened was found full of feathers matted in uncanny shapes of wreaths, flowers, and birds. The old woman said that the first female that visited the house next morning would be the witch. The first one was Mrs. Miller, who called to borrow spectacles. As her husband had once vainly attempted to sell Pruder some property, it was now supposed that Mrs. Miller was moved by pique and desire of revenge. Dr. Eringer treated the child in some mysterious way, apparently by prayer. He was presently suspected of abetting the witch, and told that if he did not leave he would be burnt at the stake. He left.

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THE TRUTH SEEKER

A Journal of Freethought and Reform.

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THE TRUTH SEEKER.

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E. M. MACDONALD, - - - - Editor and Manager.
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Witchcraft in England.

We described in our last number the persecution by the Christian church of those whom that institution styled witches, through the countries of continental Europe. We will now relate the course of the same persecution in England.

In England the belief in witchcraft was much less prominent than on the continent. Owing partly to its insular position and partly to the intense political life that from the earliest period animated the people, there was formed in England a fearless and self-reliant type of character essentially distinct from that which was common in Europe, eminently free from morbid and superstitious terrors, and averse to the more depressing aspects of religion. It was natural, however, that amid the conflicts of the Reformation, some of the darker superstitions should arise; and we accordingly find Cranmer, in one of his articles of visitation, directing his clergy to seek for "any that use charms, sorcery, enchantments, witchcraft, soothsaying, or any like craft invented by the devil." We find also a very few executions under Henry VIII.; but in the following reign the law on the subject was repealed, and was not renewed till the accession of Elizabeth. New laws were then made, which were executed with severity; and Jewell, when preaching before the queen, adverting to the increase of witches, expressed a hope that the penalties might be still more rigidly enforced. "May it please your grace," he added, "to understand that witches and sorcerers within these few years are marvelously increased within your grace's realm. Your grace's subjects pine away even unto death; their color fadeth, their flesh rotteth, their speech is benumbed, their senses are bereft. . . . I pray God they never practice further than upon the subject." On the whole, however, these laws were far milder than those on the continent. For the first conviction, witches who were not shown to have destroyed others by their incantations were punished only by the pillory and by imprisonment, while those who were condemned to death perished by the gallows instead of the stake. Besides this, torture, which had done so much to multiply the evidence, had always been illegal in England, and the witch-finders were compelled to content themselves with pricking their victims all over in hopes of discovering "the insensible spot," with throwing them into the water to ascertain whether they would sink or swim, and with keeping them during several

successive nights without sleep, in order to compel them to confess. These three methods were habitually employed with signal success; many women were in consequence condemned, and a considerable proportion of them were hanged. But such scenes did not take place without one noble protest. A layman named Reginald Scott published, in 1584, his "Discovery of Witchcraft," in which he unmasked the imposture and the delusion of the system with a boldness that no previous writer had approached, and with an ability which few subsequent writers have equaled. Keenly, eloquently, and unflinchingly, he exposed the atrocious torments by which confessions were extorted, the laxity and injustice of the manner in which evidence was collected, the egregious absurdities that filled the writings of the inquisitors, the juggling tricks that were ascribed to the devil, and the childish folly of the magical charms. He also availed himself in a very dextrous manner of the strong Protestant feeling, in order to discredit statements that emanated from the Inquisition. But so strong was the belief in witchcraft, so fortified in its ramparts of church doctrine and biblical assurance, that it remained entirely unaffected by the attempted refutation, and when James I. mounted the throne he found the nation perfectly prepared to second him in his zeal against the witches. James, although he hated the Puritans, had caught in Scotland much of the tone of thought concerning Satanic power which the Puritans had always encouraged, and which was exhibited to the highest perfection in the Scottish mind. He was continually haunted by the subject. He had himself written a dialog upon it; he had confidently ascribed his stormy passage on his return from Denmark to the machinations of the witches, and he boasted that the devil regarded him as the most formidable of opponents. This storm was the origin of one of the most horrible of the many horrible Scotch trials on record. One Dr. Fian was suspected of having aroused the wind, and a confession was wrung from him by torture, which, however, he almost immediately afterward retracted. Every form of torture was in vain employed to vanquish his obduracy. The bones of his legs were broken into small pieces in the boot. All the torments that Scottish law knew of were successively applied. At last, the king—who personally presided over the torture—suggested a new and more horrible device. The prisoner, who had been removed during the deliberation, was brought in, and (we quote the contemporary narrative) "his nailes upon all his fingers were riven and pulled off with an instrument, called in Scottish a turkas, which in England we call a payre of pincers, and under every naile there was thrust in two needles over, even up to the heads." However, notwithstanding all this, "so deeply had the devil entered into his heart, that he utterly denied all that which he before avouched," and he was burnt unconfessed. Soon after James's accession to the throne of England, a law was enacted which subjected witches to death on the first conviction, even though they should have inflicted no injury upon their neighbors. This law was passed when Coke was attorney-general, and Bacon a member of Parliament; and twelve bishops sat upon the commission to which it was referred. The prosecutions were rapidly multiplied throughout the country, but especially in Lancashire; and at the same time the general tone of literature was strongly tinged with the superstition. Sir Thomas Browne declared that those who denied the existence of witchcraft were not only Infidels, but also, by implication, Atheists.

But, great as were the exertions made by James

to extirpate witchcraft, they completely sink into insignificance before those which were made during the Commonwealth. As soon as Puritanism gained an ascendancy in the country, as soon as its ministers succeeded in imparting their gloomy tenets to the governing classes, the superstition assumed a gigantic magnitude. During the few years of the Commonwealth, there is reason to believe, says Lecky's "History of Rationalism," that more alleged witches perished in England than in the whole period before and after. Nor is this to be ascribed entirely to the judges or the legislators, for the judges in former reigns never shrank from condemning witches, and Cromwell was in most respects far superior to his predecessors. It was simply the natural result of Puritanical teaching acting on the mind, predisposing men to see Satanic influence in life, and consequently eliciting the phenomena of witchcraft. A panic on the subject spread through the country; and anecdotes of Satanic power soon crowded in from every side. The county of Suffolk was especially agitated, and the famous witchfinder, Matthew Hopkins, pronounced it to be infested with witches. A commission was accordingly issued, and two distinguished Presbyterian divines were selected by the Parliament to accompany it. It would have been impossible to take any measure more calculated to stimulate the prosecution, and we accordingly find that in Suffolk sixty persons were hanged for witchcraft in a single year. Among others, an Anglican clergyman, named Lowes, who was now verging on eighty, and who for fifty years had been an irreproachable minister of his church, fell under the suspicion. The unhappy old man was kept awake for several successive nights, and persecuted "till he was weary of his life, and was scarcely sensible of what he said or did." He was then thrown into the water, condemned, and hanged. According to the story which circulated among the members of the Established church, he maintained his innocence manfully to the end. If we believe the Puritanical account, it would appear that his brain gave way under the trial, and that his accusers extorted from him a wild romance, which was afterward, with many others, reproduced by Baxter "for the conversion of the Sadducee and the Infidel."

We have seen that the conception of witchcraft, which had existed in England from the earliest period, assumed for the first time a certain prominence amid the religious terrorism of the Reformation; that its importance gradually increased as the trials and executions directed public attention to the subject; and that it, at last, reached its climax under the gloomy theology of the Puritans. In its decline, the clergy continued to assert and defend it, when the great bulk of educated laymen had abandoned it. The skepticism on the subject arose among those who were least governed by the church, advanced with the decline of the influence of the clergy, and was commonly branded as a phase and manifestation of Infidelity.

By these clergymen, every attempt to substitute a lighter punishment for death was fiercely denounced as a direct violation of the divine law. Indeed, some churchmen went so far as to question the lawfulness of strangling the witch before she was burnt. Her crime, they said, was treason against the almighty, and therefore to punish it by any but the most agonizing deaths was an act of disrespect to him. Besides, the penalty in the Levitical code was stoning, and stoning had been pronounced by the Jewish theologians to be a still more painful death than the stake.

In 1768 John Wesley prefaced an account of an apparition that had been related by a girl named

Elizabeth Hobson, by some extremely interesting sentences on the subject. "It is true, likewise," he wrote, "that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread through the land, in direct opposition, not only to the Bible, but to the suffrage of the wisest and best men in all ages and nations. They well know (whether Christians know it or not) that the giving up witchcraft is in effect giving up the Bible."

We have now, in this and former issues of THE TRUTH SEEKER, delineated the generation, by the fathers of the church, of the doctrine that Satan and his emissaries styled witches control weather and disease, with an account of how the scientific theories of the matter were suppressed, and how the false doctrine was based throughout on the Bible; and have narrated the persecution bred by the belief in the continent and in England. In one or more future papers we will relate the course of that persecution in Scotland, and our own United States; with the aim of furnishing Freethinkers herein with a completer exposition of the subject than has heretofore been provided them. Meanwhile, they are to reflect that the Bible and Christianity are unavoidably responsible for all these horrors; and that these frightful superstitions have declined only because of the decline of the influence of the clergy, and will naturally revive at any time whatever when that body may contrive to obtain more power.

Freethought Produces Happiness.

It is sometimes said that those Freethinkers disbelieving in a future existence must be less happy than Christians. Here there is overlooked the following vital consideration. A belief in heaven sufficiently strong to be of any value in supplying happiness can be entertained only by a people very ignorant; a people very ignorant is always in misery through inability to gratify its earthly, every-day wants and through the combativeness, injustice, and tyranny inseparable from ignorance. And as what is remote and impalpable makes a less impression upon the mind than what is near and palpable, so the dim expectations of a heaven will in such a case be far overbalanced by the actual felt ills around one every day. So here we have the two possible conditions of the race in regard to this matter. Ignorant enough to believe in heaven, but unhappy through the trouble invariably accompanying ignorance. Or, with intelligence enough to discredit the heaven and thus losing a slight source of gratification, but by the better conditions of life provided by that intelligence kept in a constant or nearly constant state of happiness. Ignorance and, on the whole, unhappiness. Or, intelligence, and, on the whole, happiness.

But this is not all. Add to this that not only is the ignorant life unhappy, but it is shorter; not only is the intelligent life happy, but it is longer. At the epoch of the Reformation, estimates Dr. Jarvis, the health officer and statistician, "the average longevity in Geneva was 21.21 years; between 1814 and 1833 it was 40.68; as large a number of persons now live to seventy years as lived to forty three hundred years ago." "In those days of shrine-cures and ghostly remedies," says Professor Draper, "the death-rate was about one in twenty-three; under the present more material practice it is about one in forty." In the ignorant Christian ages inadequate food, clothing, shelter, and sanitary regulations to obviate epidemics, reduced life to a wretched briefness; now the life-term is steadily increasing. And more. It has been asked, why may we not continue this lengthening of the life-term indefinitely? Our ability to do much in that line we have substantiated by actual facts; why doubt our ability to continue what we have com-

menced? And if we do so will this not be the securing of what may be called an enduring life, a future life—the very thing the Christians long for? Some think that our knowledge of chemistry and physics generally may presently enable us to control those chemical and physical processes producing what we call life, organization, disorganization, disease, decay, death. To science, they say, nothing is impossible. In that case there would be no assignable limit to life. Without pronouncing upon this opinion, we at least may point triumphantly to the actual facts that Rationalism has already lengthened life, and may confidently be expected to increase its length still more.

Another consideration ignored by the Christian getters-up of the theory which we are combating, is the fact that when people have believed in a heaven with a strength enabling them to derive happiness from the anticipation, they have also believed in a hell with a vividness of realization causing them great misery. Though in the present age the contemplation of future damnation racks but few hearts and unsettles but few minds, during the centuries when Christianity was more pervasively held it did cause sufferings inconceivable. When the belief in heaven was operative enough to afford somewhat of pleasure, the belief in hell was operative enough to produce a great deal of pain.

Persons who believe the Christian cult more productive of happiness than the Infidel, do so on the word of preachers. Whoever will read the history of the most thoroughly Christian centuries will find that beside the present comparatively Rationalized age they were gloom beside light, a dungeon-cell beside a mountain-top, inferno beside paradise.

The World's Fair Sundays.

A final decision as to closing the Columbian Exposition Sundays is now expected daily. It is to be rendered by the Fair's national commission, and local directory at Chicago.

Language suitable for characterization of the attempt to close the Exhibition Sundays is difficult of selection. Every right-thinking man feels swelling within him feelings toward the perpetrators of the outrage which are scarcely describable and which will inflame him to a redoubled warfare on churchism for many a year before their force shall have been spent.

For many Sundays workingmen have been hard at work inside the grounds of the Fair digging in the mud, draining swamps, sweating while those known as good people were at church, to enable those good people when the time should come to see the Fair on week-days. It is taxing to describe the character of the man who has the impertinence to say that those workingmen, when the Fair is finished and their work is cut down to six days only, shall not be allowed to go with their families and other workingmen to see and study the Fair which they created. When one has seen hundreds of men working every Sunday on the Fair it seems almost impossible that any sane man should oppose keeping the Fair open for them on their only usable day.

We can do little better than quote the expressions of Arthur Brisbane in the New York *World*, which are that those who insist on Sunday closing may be fairly divided into three classes:

"First. Hypocrites, legislators and others who vote and work for Sunday closing because they believe it will help them with a certain class of prejudiced voters.

"Second. Men who do not think very much, who are entirely selfish and who, being able to see all they want to of the Fair during the week, think it would be just as well to keep it closed on Sunday.

"Third. Perfectly well-meaning, honest people, who believe that Sunday opening is wrong because they have been told so, and who will not change their minds because they have never learned how to think."

The first two classes, says Mr. Brisbane, are of course unworthy of any consideration, the third should be kindly and tenderly repressed as an infant is when it tries to get near the fire. To Mr. Brisbane's ideas we have to add only that the persons of his third category, who "have been told so," have thus been told solely on account of accursed church and churchman.

The Church an Enemy of Our Health.

As science, feebly beginning to draw breath and stir after its long stifling by Christianity, spreads incipiently through the land, cities one after another are opening their eyes to the circumstances surrounding them as affecting their health. New York city, after yielding during decades unnumbered victims to the Moloch of Christian Ignorance, has awakened to the fact that by purifying its water supply it may greatly abate many diseases. Typhoid fever, diarrheal diseases, and cholera are largely, some mainly, propagated by the entrance into healthy bodies of germs from the bowels of the diseased. At present, the lake whence New York draws her drinking water drains a region which has been permitted to be settled by a multitude of persons, and the sewage of those individuals is transmitted unpurified to the city's water faucets. A commission is at this tardy date endeavoring to abate the nuisance. As the commission is swayed by the Tammany ring and not by physicians, it is doing its work dilatorily and bunglingly. But even this limping move in the right direction is not allowed to pass without opposition from the ancient enemy of every scientific and man-benefiting work, the church. The managers of a church at Mt. Kisco, in the city's watershed, individuals knowing all about theology but uninstructed in sanitary science, insist on their fundamental right to pollute the drinking water of New Yorkers. At proceedings in the office of Health Commissioner Daly, one day last week, E. A. Horton, who represented the Roman Catholic Church of St. Francis, opened by insisting that the Church of St. Francis had constitutional rights of drainage into Branch brook, and that it was folly to suppose that the city of New York could come in there and stop it from exercising privileges which it had bought with the land on which it stood. "Do you mean to say that you have the constitutional right to dump filth into the drinking water of New York city?" asked Lawyer Dykman. "I think we have some rights," asserted the opposing counsel. "Your client is violating the law of the state and the laws of common decency," returned Mr. Dykman, "and as pastor of the church is liable to arrest and imprisonment."

A Catholic paper, by the way, remarks: "Small-pox is epidemic in Antwerp and cholera is still prevalent in Russia. If America escapes a visit from these plagues this year, its freedom from pest will be most Providential." But the truth is that America's escape will be just in proportion as it ignores Providence, and gives itself over to the doctrine that events follow not supernatural volitions but a natural unbreakable order of cause and effect.

Religion Perpetuating Separation and Animosity.

We have occasionally pointed out that religion tends to perpetuate barriers and distinctions between the communities of the earth; and thus it does harm, for the obliteration of all such barriers is one of the most necessary features of progress; since it is requisite to the free interchange of thought, criticism, and invention, and to the extinction of sectional prejudice and spirit of war.

An example of this effect of religion is furnished by late public utterances of Jewish rabbis. Some writers in the press, influenced rather by the wish which is father to the thought than by exact observation, had been speaking of the intermingling of Jews and non-Jews as a thing of near approach, perhaps already beginning. Thereupon some protectors of Hebrew narrowness arose and vehemently denied the suggestion. Among them, H. Pereira Mendes, "minister to Spanish and Portuguese Hebrews, New York city," gives what he calls

"the opinion of, without exaggeration, 999,1,000ths of my people.

"Assertion No. 1.—'That intermarriage between Jew and gentile is not prohibited,' because, for example, Moses forbade intermarriage only with the proscribed nations of Canaan. (See Ex. xxxiv, 16.) The reply to this is, that intermarriage with other than the Canaanite nations is also cited as something to be condemned, as is seen in 1 Kings xi, 1; Ezra ix, 1, where are mentioned

Ammon, Moab, Egypt, and Edom. They were not of the Canaanite nations cited.

"From the Jewish standpoint, intermarriage with any people who ascribe divinity to any being except to God alone, is prohibited. We are to be 'separated' from other peoples (Lev. xxi, 24-26). How can we be 'separated' if we intermarry?"

"Assertion No. 2—'That we Hebrews are no longer a nation.' This is flatly contradicted in Jer. xxxi, 35, 36, where it says we are destined to be a nation 'forever.'

"Assertion No. 3—'That initiation into the Abrahamic covenant (circumcision) is not necessary for proselytes.'

Jewish law does insist upon the initiation referred to, and it is well that the contrary assertion should be corrected by chapter and verse. I need only quote Ex. xii, 46, where a man not initiated is even forbidden to join in the great national festival, which annually celebrates the birth of our nation. How, then, can he be received as actually one of the nation without said initiation? I quote only from the Bible, for that is in the hands of your readers. Rabbinical law is even more precise. But extended discussion, especially from such a standpoint, should be only in the Jewish religious press."

Did the Freethought sentiment of universal, non-sectarian brotherhood prevail, the Jews of Russia would not be holding and proclaiming notions like the above, and would not be separated from their Russian co-dwellers and persecuted by them. And the Russians would not be narrow-souled and fanatical Christians, and would not want to persecute. "The world is my country, to do good my religion"—when, when will this noble Rationalistic principle pervade mankind?

At Niagara Falls, on the 19th, Colonel Ingersoll was interviewed by a reporter on his impressions of the scene there. Instead of giving a burst of eloquence over its grandeur and majestic awfulness, the distinguished visitor said: "Niagara Falls is a dangerous place." "Do you mean the hackmen, Mr. Ingersoll?" "No. I mean those great rushing waters. There is nothing attractive to me in them. They are really dangerous. There is so much noise; so much tumult. It is simply a mighty force of nature—one of those tremendous powers that is to be feared for its danger. What I like in nature is a cultivated field, where men can work in the free open air, where there is quiet and repose—no turmoil, no strife, no tumult, no fearful roar or struggle for mastery. I do not like the crowded, stuffy workshop, where life is a slavery and drudgery. Give me the calm, cultivated land of waving grain, of flowers, of happiness." Mrs. Ingersoll, who accompanied her husband, was enraptured with the beauties of Niagara.

At Toronto, Can., on the 19th, Judge Armour told a jury that a certain couple could not be convicted under Canadian law for adultery. He said the law under which they were arrested had been passed to prevent Mormonism from entering the Northwest territories. It said no man could keep or have more than one wife under the same roof. "The Mormons," said the judge, "are allowed by their own laws to have as many wives as they can comfortably keep. All the women are kept under the same roof, but there is no quarreling, and each wife is equally well cared for. In Canada a man often has two women, but there is always one favorite and the other is not cared for. I may also say the two women are not kept under the same roof. But the Christian Canadian who looks after only one wife will not allow the heathen Mormon to enter this country. I have the law here before me, and as there is no evidence that the prisoner was keeping two wives he cannot be convicted under the act." The case was discharged. These animadversions upon Christians' own delinquencies, coming from the side of that sect which they persecuted and well-nigh extirpated simply out of jealousy of a religion outthrusting their own, are in the nature of a "righteous retribution."

The World's Fair From a Freethinker's Standpoint.

In May we shall begin the publication of a series of letters which will be of great interest and beauty. Samuel P. Putnam will write them from Chicago, and they will be about the World's great Fair, which opens in that lively and booming town on May 1st. Mr. Putnam's description—as every one who knows him knows—will not be the com-

monplace matter of the geniusless boiler-plate correspondent, but the impressions made upon a cosmopolitan poet by the aggregation of samples of the world's progress in mechanics, art, literature, knowledge. The letters will undoubtedly be big and broad, wide and deep—a picture and a panorama, a history of human advance from "that man in the dug-out" to the racial subjugation of the forces of nature—so far as these forces are subdued. The letters will be essentially a Freethinker's view of the Fair, what it shows, and what it foreshadows, and we venture to say that among the hundreds of correspondents at the Fair, and the thousands of letters to be written by them, there will be none like the writer of the Freethought views and his descriptions. Readers of his "News and Notes" will agree with us in this estimate, we know.

We shall be obliged to our friends if they will call the attention of their friends to this announcement and suggest to them that a six months' subscription will insure them the receipt of these letters, which will alone be worth many times the cost of the paper.

In the East.

News and Notes.

The uncertain April weather darkened into a storm and I did not have a great many present at the lecture, Friday evening, April 14th, at Harwich, Mass. But there are some few of the old anti-slavery band yet left, and they were not afraid to stand upon the picket line on a rainy night. Perhaps if I try Harwich again in summer weather there will be an improvement. There is a Spiritualist camp-meeting here on grounds fronting the sea and the attendance is quite large during the warm months, and the voice of Washburn and others has been heard here in unison with the music of the waves. Mr. Robbins gave me a pleasant drive along the shore and across country, where the beautiful lakes are shining in the sun. The cape here is about seven miles wide from sea to sea, and within the middle, which is called the "backbone," are a large number of lakes, from one mile to three miles in length, with wooded shores and steep bluffs, as if once on a time an immense tidal wave from the ocean had plunged with mighty fury upon the level cape and scooped out these vast reservoirs. They adorn the landscape with limpid beauty and offer, in their sylvan surroundings, a charming contrast to the boundless blue which off Harwich stretches to Europe in one unbroken tide.

Saturday morning I bid my friend Robbins and his family good-bye, having greatly enjoyed my visit among the Cape Cod folks, and I do not think one can find any better place to live than on these shores, where the standard of liberty has always been unfurled. The old Puritans were not quite so savage here as elsewhere. They felt somewhat the softening influences of the sea, especially in bright summer days, when like the blue Aegean itself flowed and sparkled the gentle waters. There has always been a Liberal spirit in this home of the wandering sailor, who from every land has brought something of knowledge and the romance of adventure, and theology has not been quite so stern. It has had to be penetrated with the glory of the sunny sea and the sunny sky.

On Saturday I return to Boston, where I have the pleasure of meeting Washburn, of the *Investigator*, who always gives the Secular Pilgrim good cheer. After arduous labor in the field, it is with a glow of hope that I strike Paine Memorial Hall, that lifts its gallant front against superstition. Here is a fortress that will not surrender to the enemy.

Saturday evening I go to the Boston Museum of old-time pleasant memory, and witness one of the best plays of the day, "Shore Acres," by Hearne, who plays the principal role. I was surprised and delighted to find this an outspoken Freethought play, and it takes immensely. Advanced ideas are skilfully woven in, and form a part of the romance of the drama. It is sufficient to say that the Atheist doctor—the hero and the lover—comes out ahead. It is a picture of real Yankee life, with the new thoughts of the world irradiating the olden time.

I lecture at Boston on Sunday afternoon to a fine audience. Boston always gives a generous welcome to the Freethought speaker.

I leave Boston Sunday afternoon, 5 o'clock, for Worcester, Mass., where W. B. Clark has inaugurated a successful movement. Remsburg and Washburn have been there before me, and been greeted by large audiences. I was equally fortunate myself, and after a lapse of twenty-five years I again addressed a Worcester public. The last

time I spoke or preached in Worcester was in an orthodox Congregational church in 1868, when I was just entering the orthodox ministry. Great changes have occurred since then, both in Worcester and in myself. Forty-five years ago I attended the Old South church on the Common, where everything was solemn and Puritanic. I remember the dismal sermons and the tedious Sunday-school and the holy Sabbath. But times have changed. Worcester is pervaded by a Liberal spirit, and stands well to the front. There was even an exhibition open on Sunday afternoon for the benefit of the people. I met old schoolmate friends here that I have not seen for years, and I find that they are on the path of progress. Worcester is a growing city, and friend Clark is doing a noble work in bringing together its advanced elements. Other lectures will be given and the campaign carried on with greater vigor next year.

Monday I leave Worcester for Bristol, Conn., and here I find a stalwart few. I did not have a large audience at the Opera House, but it was appreciative, and I am cordially invited to return again to this place. Mr. C. F. Michal, of the Commercial House, is also proprietor of the Opera House, and he generously gave me the use of the Opera House for the lecture, and also entertained me in cordial fashion, and in every way helped to make the lectures a success. I was pleased to meet with Elliott, now of New Britain, about ten miles from Bristol. The last time I met him was at Portland, Ore., where we campaigned together. Elliott is always ready to tackle the preachers, and gives them more than they bargain for in many a debate.

I leave Bristol on Tuesday morning for New York. I make a flying visit to Larchmont Manor with Dr. E. B. Foote; have a chat with Professor Beall, of "The Brain and the Bible;" recuperate myself in the TRUTH SEEKER office looking at the new books, etc. I leave to-day, April 20th, for Dayton, O., where I lecture on Friday and Sunday morning, and at Cincinnati on Sunday evening. Then I journey to Chicago and the World's Fair.

SAMUEL P. PUTNAM.

To My Liberal Friends.

I propose to publish a pamphlet, the middle part of which appears in THE TRUTH SEEKER this week, entitled, "Religion a Curse, Religion a Disease, Religion a Lie." I consider that we are drifting into a most dangerous religious tyranny and war. It is not simply church and theology that we must oppose, but it is religion at the root of these, which is what I have defined it to be. We must understand religion, and for the safety of the race we must destroy religion. I want this book to be widely read. It is important. Religion as the foe of humanity is not sufficiently understood. We do not realize its terrific nature. I have written this book because I feel the necessity of speaking the plain truth. I challenge contradiction of my statements. Send to THE TRUTH SEEKER for this book. Circulate it. Price, 25 cents per copy.

SAMUEL P. PUTNAM.

Colonel Ingersoll's Lecture Engagements.

Colonel Ingersoll will make a short lecturing tour, beginning this month, and his dates are as follows:

Buffalo, N. Y.,	April 18	Columbus, O.,	May 1
Toronto, Ont.,	" 20	Dayton, O.,	" 2
Hamilton, Ont.,	" 21	Fort Wayne, Ind.,	" 3
London, Ont.,	" 22	Indianapolis, Ind.,	" 4
Rochester, N. Y.,	" 24	Evansville, Ind.,	" 5
Syracuse, N. Y.,	" 25	Terre Haute, Ind.,	" 6
Cincinnati, O.,	" 30	St. Louis, Mo.,	" 7

Liberals living in the vicinity of these cities can learn the locations of the halls and theaters from local papers. Probably most of our readers around these places will make something of a journey to hear these lectures, and they will be well repaid for their trouble.

Book Note.

J. E. Remsburg's books continue to have a large sale. One dealer has sold nearly three thousand copies in six months. They are used extensively for missionary purposes. During the past few months the Liberals of Belvidere, Ill., have purchased three hundred copies; of Dublin, Tex.; Manchester, Conn.; Marcus, Ia.; Stillwater, Okla., and Crookston, Minn., from one hundred to one hundred and fifty copies each; Cooperstown, N. D.; Rogers, Ark.; Pine Bluff, Ark.; Norse, Tex.; Shepherd, Mich.; Findlay, O.; Cleveland, O.; Glens Falls, N. Y.; Rexford, Kan.; Gaylord, Kan.; Bruce, S. D.; Waxahachie, Tex.; Vera Cruz, Ind.; Detroit, Mich., and Toledo, O., from fifty to one hundred copies each. Nearly one thousand copies have been sent to members of Congress, and the legislatures of a half dozen states have been supplied with them.

Science and Progress.

Patent Privileges.

The Panama trial makes it probable that the Old World has been tricked out of \$200,000,000 under the pretext of a profitable enterprise in the New. Ever since the discovery of facts implicating a number of prominent French Rationalists, the Roman Catholic church has kept up a howl of indignation, and may really feel sore at the infringement of her patent-rights. A freight train stretching from Rome to Cairo would barely suffice to transport the boodle which Roman Catholic priests have contrived to collect under the promise of repayment in another world.

Mountain Sanctuaries.

Just about three hundred years ago the archbishop of Granada ordered the execution of a tribe of harmless highlanders who had retained the faith of their pagan ancestors in the fastnesses of the Sierra Nevada, but traces of heresy are nevertheless said to linger in the Alpucares, where the Moors maintained a practical independence for at least fifty years after the surrender of Boabdil el Chico. The Lhesgians of the eastern Caucasus still profess the doctrines of the Koran in spite of their nominal subjection to the Russian government, and in the highlands of Savoy the followers of Peter Waldus (a Protestant of strong Unitarian proclivities) now enjoy the religious freedom which their forefathers defended against the murderous attacks of the orthodox man-hunters, who invaded their mountains at least twenty different times.

Volcanic Phenomena.

The earthquake of Sumbava (south of Borneo) during the first week of February was accompanied by a three days' rain-shower resembling a continuous cloudburst. A ledge of isolated rocks, south of the island, were swallowed by the opening of a submarine crater, and the dense clouds of steam arising from that part of the coast drifted north and seemed to be condensed in the form of rain as soon as they came in contact with the cooler air-currents of the uplands. Captain Hoesner, of Batavia, who witnessed the phenomenon from the wharves of Lombok harbor, states that its results struck him with a possible explanation of the traditional deluge. A vast tract of land has undoubtedly been submerged in the northern part of the Indian ocean, and the vapor-clouds evolved by the interaction of fire and water may have returned to earth in the form of an unprecedented rain-shower. The long chain of islands stretching from Ceylon to Papua presents the same characteristics of geological formation, and may once have formed a continuous peninsula of the Asiatic continent.

The Atonement Dogma.

Angelo Ghigi, the bandit-chief taken red-handed in the mountains of Sardinia, a few weeks ago, turns out a zealous partisan of the church, and during his trial repeatedly declined to answer the questions of a cross-examiner whose scurrilous remarks had wounded his religious sensibilities. The number of his robberies must run up in the hundreds, but as an offset he appears to have enforced fast-days and patronized the venders of relics and miracle-working images.

Notions of Beauty.

A Georgia ethnologist doubts if the "buck daries" of his native state at heart consider the prettiest Caucasian girl a peer of an Ethiopian belle in full cake-walk rig, and on the Congo the blackest, greasiest, and snub-nosiest females seem actually to hold the trump cards of the matrimonial market. The matrons of Papua rarely permit a girl of decent parentage to make her social debut before they have knocked a couple of her front teeth out, and the Brazilian botocudos split their upper lips to expose the teeth in a sort of perpetual grin which they consider the acme of personal elegance. All such things, however, are mere trifles compared to the anomalies of moral esthetics if it is true that more than one accomplished scholar prefers the nauseous rant of Howling Jeremy to the poetry of Virgil and Sophocles.

A Pricked Bladder.

The general increase of prosperity in at least thirty states of our Union naturally results in more liberal contributions of St. Peter's Pence, but that gain does not begin to outweigh the loss of moral and material prestige on the other side of the Atlantic. Greek Russia, Protestant Germany, and Freethinking France hold the hegemony of the continent as indisputably as Protestant England maintains the empire of the sea; Hungarian Protestants and North Austrian skeptics are getting the inside track in the political arena of the Danube countries, the progressive elements of Italy are radi-

cally anti-clerical, and before long the holy father will have to puff his balloon with the whining acclamations of Spanish church-beggars.

Superfluous Memorials.

About a year ago the Heine Monument Association assembled in Dusseldorf, the birthplace of the great poet, and got the municipal authorities to sanction the project of erecting a statue near the main entrance of the city park. Funds were collected all over Europe, a prominent sculptor had completed the plans of the monument, and the committee were making arrangements for the erection of the pedestal, when the bigoted mayor of Dusseldorf revoked the charter, *i. e.*, broke his pledge to eighteen thousand subscribers of the monument fund, without a word of plausible explanation—merely pleading the "disagreement of the park commissioners," though his true motive is well known to be a desire to better his political prospects by spitlicking deference to the prejudices of the orthodox puppy now occupying the throne of Frederick the Great. An eminent lawyer informed the representatives of the association that they would have no legal remedy under the circumstances, and the next week the verdict of public opinion was voiced in a perfect storm of satires and diatribes, some of them worthy of the "German Voltaire" himself, *e. g.*, the epigram representing Heine's spirit receiving the news from Dusseldorf, and interrupting his table-talk in the halls of Olympus long enough to remark that:

Man sieht, wie es scheint, am Rheine,
Das Licht der Welt nicht mehr

—"the times are over, it seems, when one could behold the light of the world on the Rhine." But, after all, what need of a sculptured memorial to a man whose monuments stand on the shelves of a million libraries?

An Old Flag.

The wardens of the mosque of Mehemet Ali, in Alexandria, Egypt, preserve a flag said to have waved from the tent of Amru, the conqueror of the lower Nile, in A.D. 638, *i. e.*, more than twelve hundred years ago. The cathedral of Ravenna, indeed, pretends to possess the standard of Constantine the Great, but the piece of blue silk, exhibited under that name, has been renewed about as often as the "miraculous kerchief of Santa Veronica," of which Spain alone boasts some twenty-five duplicates.

Love's Labor Lost.

"He will be nicely cheated if there should be no hereafter," said Diderot, when he heard that a French nobleman of his acquaintance had entered a Trappist convent in the hope of reaching paradise by that peculiar road. The friends of Edwin Arnold must have remembered that anecdote on learning that the "advisers of her majesty do not favor the plan of appointing a successor to the late poet-laureate,"—and that thus, in all probability, the author of the "Light of Asia" has in vain undergone the horrible tedium of writing a trinitarian orthodox companion-piece to his great epic.

F. L. OSWALD.

A Soul for the Universe.

From the Housekeeper.

"The Dynamic Theory of Life and Mind," by James B. Alexander, is an attempt to show that all organic bodies are both constructed and operated by the dynamic agencies of their respective environments.

Arguing from the theory of the natural selection of species, the author advances the premise that mental action is but a form of physical energy under the dominion of natural law, and that in the study of animals we study man.

While giving due credit to prominent scientists, he makes good use of their research and experience and illustrates his points carefully. Beginning with a nucleated cell as a postulate, he considers everything in sea, earth, and air that affects its evolution, and notes the points of difference and similarity between it and other cells in the process of development.

The argument is, that no change of principle takes place from beginning to end, though the "change of reaction and function that supervenes upon a change of form is often of the most extreme nature;" that energy is the motion of material bodies, and that force is the measure of energy; that either is the universal agent of energy and the vehicle for its conveyance between these bodies; that they constitute the basis of its action, and their form, structure, and molecular constitution determine the manner and force of its manifestation; that its "reactions from brain cells constitute mind, and therefore in a broad sense either is the soul of the universe; ponderable matter its body."

The author's earnest thought, patient study, and personal conviction impress the reader whether he accept or reject the premise and argument. Pp. 1,056; \$2.75. Address THE TRUTH SEEKER.

Bound Volumes of The Truth Seeker.

We have a few bound volumes of THE TRUTH SEEKER for the year just closed (1892) which will be sent on receipt of \$4. We also have a few of previous years which can be sold for \$3. Readers desirous of keeping files as received weekly can obtain the File Binder for \$1.

Communications.

Religion a Curse, Religion a Disease, Religion a Lie.—(Continued.)

DEDICATED TO THE AMERICAN CONGRESS WHICH FOR THE SAKE OF RELIGION HAS STABBED LIBERTY TO THE HEART.

Theology in all its thousand tomes of waste paper has given but one argument in support of its claims, namely the argument from design. Surely if the argument from design cannot demonstrate God's existence no argument can.

But logic overthrows this argument and evolution simply annihilates it.

To prove design you must prove a beginning. You can prove design in a watch or house because you can prove the beginning of a watch and house. But if you could not prove the beginning of a watch or house, you could not prove that there was any design. A designed thing must be a begun thing. Suppose the watch and the house never began to be, suppose they existed eternally, then, of course, there would be no design in a watch or house. They always existed exactly as they are. Logic plainly declares—no beginning, no design.

Therefore, unless you can prove the beginning of the universe you cannot prove any design in it. But it is impossible to prove the beginning of the universe. We were not there, and as we were not there, and can't "get there," not even Sam Jones, how can we prove the beginning? This is logic which no one can deny.

Do you assume that because there is design, or adaptation, therefore there was a beginning? That is begging the whole question. It is putting the cart before the horse. No true logician will affirm such a proposition. Design cannot prove a beginning. It is beginning that must prove the design. But grant the proposition that design or adaptation proves beginning. Then if it proves the beginning of the universe, it proves also the beginning of God, for God is not chaos, he is adaptation, harmony, and therefore according to this proposition is a begun being. Logic is logic, and what applies to the universe applies to God. According to this proposition there must be an infinite number of Gods. Every God must be a begun being, for in every God are those "marks of design," or adaptation, which prove a beginning.

Upon whichever leg you put the argument from design it falls to the ground. The existence of God is unproved. If you say that design *per se* proves a beginning, then it proves God's beginning. It proves that there are millions and millions of Gods; an endless chain of cause and effect. There can be no such thing as an uncreated God, unless he is an infinite chaos. If design proves beginning, then it takes chaos to prove no beginning. The eternity of God, therefore, depends upon the disorder of his existence. If you say, as logically you should, that the beginning proves the design, not that the design proves the beginning, then theology is equally checkmated, for it is impossible to prove the beginning of the universe and therefore the necessity for a God.

Evolution annihilates design. Evolution declares simply adaptation, which is the result of environment, and is perfectly natural. Adaptation does not make environment, but environment makes adaptation. You do not need environment plus God. Environment is just as capable as God, and needs no God. No one would say that it takes an act of God to make fire produce heat. No theologian would be so foolish as to assert that. Fire produces heat, God or no God. So environment produces adaptation, God or no God. God would be a useless incumbrance in the matter. He couldn't make it any less, any more, or any different than it is. The adaptations are, because the environments are, and the adaptations are exactly as they are because the environments are exactly as they are. The least change in the environment would just to that extent change the adaptation. Where is there any need of a purpose, or tendency, outside of the environment? It wouldn't change the result in the least.

If you surrender to the environment as the sole source of the adaptation, and ask who made the environment, I might answer a fool according to his folly, and ask who made God? We should simply enter upon a war of words and leave the realm of facts. Facts exist and always will exist somehow. Existence must always have a form, and that form will be an environment. There cannot be existence without modes—that is, there cannot be existence without environments. The question, therefore, is not the origin of environment but of adaptation. What makes the adaptation? The environment altogether, and therefore God is entirely ruled out.

He is not even a silent partner. We do not need him in any capacity. To the intellect he is a nonentity.

If this God, this infinite goodness, this infinite justice, this infinite love, exists, where is he amidst the awful tragedies of human life? No sign he gives, no word, no light, no hope. Blind and still are the heavens to every prayer; millions perish, and they cry to God, and no answer comes. The babe dies upon its mother's breast; the youth is slain before the eyes of his parent; the wife sinks outraged upon her husband's breast; the old man totters to the poorhouse; the storm rushes; the lightning strikes; the waves wreck; not a moment passes but tears roll from countless eyes; homes are desolated; the little cottage burns, and the palace flames with crime; the martyr bows his head; the despot triumphs and the patriot bites the dust; liberty is in chains and justice is denied, and love seeks the confined dust. Oh, the horror and the agony of human life! Ignorance is bliss. We cannot, must not, know it all. It would make one insane. Oh, the torture of it! And where is God? Cannot he heal one wounded heart? Can he not strike one blow for justice? Can he not answer one prayer? Can he not take one grain from man's infinite mass of misery? Not one, not one. He is cold and still, invisible, wrapped in darkness. He is indeed a lie, a cruel lie, a damned lie—and the world will not be happy until his image is forever abolished. We can be happy without God, but we are only miserable with God; for what is he but the creation of our own disease?

And so to save this hideous lie, another hideous lie is invented, the lie of Immortality, the only possible salvation for the God of man's idolatry. Time condemns, discrowns, and annihilates God. Will eternity resurrect him and clear his blasted reputation? I am afraid not. Is there any guarantee that God will be more powerful or more wise hereafter than to-day? Can the infinite change and improve? If God is helpless now, why not always helpless? If the conditions of time defeat his good intentions, will the conditions of eternity be any better? Where is the gain? I want God, if at all, for present use. I would like to have him give some happiness here and now. If we have to trust God to-day, won't we always have to trust him and be forever disappointed? If God must allow wrong and suffering and every kind of horror on this "bank and shoal of time," and he is infinite, and never will be more infinite, why is not this sad necessity permanent? It does not help God at all to put off the date of reckoning. We have a right to judge him by the present scheme of things. The lie of immortality will not make any more palatable the lie of God. In fact, according to popular theology, God will be worse hereafter—more unjust, terrific, and diabolical. We can stand his deeds of omission in this world, and be thankful it is no worse. But how about eternal hell-fire? The little band of saints playing on golden harps, whose music will be drowned by the shrieks of a million times their number—is that a vindication of God's justice and love? Will that put the crown of glory on his brow—the flames of torment and almost universal ruin? I had rather take my chances here, and be a sinner here under God's frown than a saint hereafter under God's smile. Bad as this world is, the heaven of orthodoxy is more evil still. There is some love here, and joy. We do have some human sympathy and are not altogether crushed. But what is the hereafter? A burning hell and a heaven more damnable still; for the saint hereafter is meaner than the devil himself, since without a twinge of pain he can look upon the eternal torments of his own child. Theologians lie for the glory of God, but they only make him a greater fiend.

Even if immortality were of advantage to God, or to man, there is not a particle of evidence to prove it. Like God himself it is merely an assumption, a dream of the imagination. No Bible and no church has ever given a glimpse of light into the infinite unknown. Death to us is a wall and human experience has never passed beyond it. We may dream and we may hope, and that is all. The Bible claims to bring immortality to light, but it is a claim that is absolutely worthless. The only proof of immortality is the resurrection of Jesus, and there is no valid historic evidence of this. There is no proof that Jesus was ever born, no proof that he ever died, and therefore there can be no proof that he was raised from the dead. Even if Jesus were raised from the dead there is no proof that anybody else will be raised from the dead, for by the assumption Jesus is a God, and therefore his resurrection would only prove immortality of a God, and not of man.

There is no natural proof of immortality. The

dead are silent. All the love and all the tears of the millions living have never made the dead speak. No voice is heard from the illimitable deeps. The best and the wisest stand at the grave in utter ignorance. Let us accept the fact bravely and patiently. Why utter a lie? We know this life, and we can know nothing beyond. Death is an awful tragedy. We cannot escape it; and we can not make it any the less a tragedy. We can cover the grave with flowers, but only the light of this world falls upon those beaming tokens. We see no angel springing from the sod.

As it is impossible in the very nature of things to prove the existence of God, so it is equally impossible to prove immortality. To affirm any proof of immortality is to lie, and this is the lie of religion—a lie to save its God from utter abhorrence.

How about the phenomena of Spiritualism? Does not that prove immortality? Well, if it did, the church, the representative of religion, rejects such proof. These phenomena are of the devil, say the priests, for the priests know that if Spiritualism is true, then their occupation is forever gone—for then immortality is no longer a matter of faith, but of knowledge, and knowledge is the eternal foe of the priest.

A scientific belief in immortality, as I have already said, is entirely different from a religious belief. They are really opposed to each other.

I do not deny the phenomena of Spiritualism. They have been asserted by too many honest and intelligent people, and the explanation offered by the Spiritualist is a very good "working hypothesis."

But is it any more than a working hypothesis? And is it therefore knowledge? Is it not a belief, a belief founded on evidence, a reasonable belief if you will, but is it, and can it ever be, more than a belief?

I ask my Spiritualist friend—that is, if he is a secular and scientific Spiritualist—to be candid in this matter. Of course I do not expect candor from a religious Spiritualist, for like all other religious people he will not reason. He will simply assume.

Admitting all the phenomena of Spiritualism, what does it prove at the most? It proves the present existence of an invisible spiritual world in contact with this present visible material world.

Is not this all?

The scientific Spiritualist will admit that the phenomena cannot prove future *endless* existence—only *future* existence. Therefore even with Spiritualism the demonstration of Immortality is impossible. But I affirm that Spiritualism cannot even prove a *future* existence—only present existence. Suppose I see a ghost, an actual ghost; what does it prove? Simply that the ghost is now living; but it doesn't prove that the ghost will live forever, or even that the ghost will be alive to-morrow. We may both be dead, ghost and I, before another sun arises. Why not?

Now, if the ghost cannot prove his own immortality, how is it possible for the ghost to prove my immortality? Suppose I see a million ghosts, or a million spirits, or ten thousand million spirits, what does it prove? Simply that these ghosts and these spirits exist now; but it does not prove that they always will exist. It is therefore impossible to prove the immortality of ghosts and spirits. The fact that a spirit exists to-day does not prove that it will exist to-morrow any more than my existence to-day proves that I will exist to-morrow. To assume natural immortality for a spirit is just as illogical as to assume natural immortality for the body. Grant whatever the Spiritualist claims, that this visible physical world is surrounded by a vast spiritual world, with millions of spirits, wise and otherwise, in its vast realms, will any scientific Spiritualist tell me that he has a particle of proof that this spiritual world will exist forever any more than that this physical world will exist forever? Imposing and wonderful in power and splendor as this invisible world is, compared with the immensities of universal space it is but a wave of the sea. Ten thousand million years are but a billow on the ocean of time. What presumption to affirm immortality of any form of existence, spiritual or otherwise, that may come within our experience! Our experience is only finite, and must always be finite, and it cannot prove anything beyond the finite either in time or space.

The scientific Spiritualist must admit that with all his phenomena immortality is still only a dream and a belief.

The survival of death as we now know it, does not prove a survival amidst all the infinite changes of existence. We do not know what cataclysm may come when we have shuffled off this mortal coil. We may escape one shipwreck but it doesn't follow that we will escape another.

Honestly, my Spiritualist friend, can you guarantee immortal existence? Assuredly not. You can only guarantee a continued existence, but who knows but what a spirit hereafter is as liable to death as this body to-day?

Therefore search the universe; listen to the voices of a million spirits; hear the symphonies of angels and archangels; and yet there is not one particle of proof of immortality. Therefore to assert proof of immortality is a lie and must be a lie equally with God himself. SAMUEL P. PUTNAM.

(TO BE CONTINUED.)

Our London Letter.

The question "Is Christianity Played Out?" has been voluminously discussed in the pages of a daily paper, with the usual result that nothing definite has been decided—the disputants each more or less ably maintaining his own opinion the only correct one. The difficult point about it is that no agreement can be arrived at as to the definition of the word "Christianity," each writer having his own idea on that particular, so that it is utterly impossible for a dispassionate reader to arrive at any conclusion on the matter. Such a discussion must be very entertaining, if not instructive, to, say a Mohammedan or Hindoo, and can scarcely be convincing to such a one to find any inducement to receive a religion in which the professed believers have no common ground. What "Christianity" is has never been, and perhaps never can be, decided, as it is such a contradictory religion, and the book that pretends to teach it can be produced to support totally contradictory creeds, such as no other "sacred" book can do, which perhaps is a proof of its inspiration, as it is so simple that no one but the greatest simpletons can even pretend to understand it. The subject filled up the vacant columns at a dull time of the year and aired the views of certain prominent literary and other people. It would be interesting to the curious to know whether the idea emanated spontaneously from Robert Buchanan or from the editor of the paper, though there should not be much doubt on that point.

Of course the irrepressible Dr. Parker must put in his oar, and in a series of paragraphs to an evening paper has given his views of the writers, but as this egotistical individual is himself pretty well played out, his opinions are valueless. His weekly notes and comments, which he eloquently terms "Pistol Shots," are very peculiar, both in their views and diction; evidently this genius is aiming at an original style, which he has succeeded in attaining and is not likely to have many imitators. When the articles first appeared many people were of the opinion that it was a new kind of a joke on the part of the newspaper people, but it seems they are only responsible for the insertion and not the matter.

The Rev. Michael Paget Baxter, well known as a prophet of the millennium, turns out to be also a trader of a rather fishy nature. It seems he was in the habit of collecting money to enable him to give free dinners to the poor; and this amiable philanthropist bought the food at an establishment of which his son was dummy proprietor, and which eventually found itself in the bankruptcy court. This Baxter is a most guileless Christian, for according to his own account he advanced capital to his son, who was but a lad, to start him in the provision business, and never troubled any further about it, in fact did not know where his son or the business was, and no doubt felt greatly aggrieved and injured that wicked people should endeavor to show that he was a partner in the concern. It came out in the course of evidence that this dear innocent man of God was implicated in another shady transaction, but as his time is always taken up in penning the book of Daniel and the Revelations, he must have been a victim to the evil designs of wicked worldlings, and will now rejoice exceedingly in the anticipation of an exceeding great reward to recompense him for the prosecutions prompted no doubt by the devil.

The elect have met with much trouble of late. Even "King Solomon's Sect" has been worried only just because one of the disciples obeyed the voice of the Lord and left his wife for another woman, who was a believer; whilst the wife was but a scoffer, for when the husband, to recompense her for his desertion, sent a brother in the faith to take his place, this unbeliever would not accept him although he came in the name of the Lord, and had the temerity to sue the husband for support, which an ungodly magistrate granted. Great will be their punishment hereafter.

There is a village named Blackboro in the county of Norfolk which is plunged in the greatest spiritual darkness. It can scarcely be credited, but we

hav it on the authority of the good vicar, who was presented to the charge by his father a short time back, that the church of God—that is, of course, the Established church by act of Parliament—has never been able to gain any footing in this heathen place, which is entirely given over to Dissenters and such like wicked idolators who do not worship Christ; and this must be very grievous to the pious Christian pastor, who happens to be the son of a “converted” Jew, and who, therefore, would be greatly shocked that the Nazarene should be despised and rejected. Perhaps, however, this shocking dissent may have some effect on the amount of the parson’s income, which is no doubt the reason for his expressions of feeling, for it is well known that parsons will not care whom people worship as long as they pay up for the support of the church.

Dr. Hageman, a former master of two public schools, and who is now a rector and canon, has been bothered for money by some wretched man who took shares in a bogus land company he helped to promote and direct, and the worthy pluralist actually lost the case, and will have to pay the money back out of his own pocket. Verily it is sad to see how in these last days the pious are persecuted. Satan must surely be let loose, and troublous times are consequently coming upon the blood-washed saints. J. D.

Hav We a “Spiritual Sense?”

To A. AUGUSTA CHAPMAN, *Esteemed Friend*: As THE TRUTH SEEKER editorially remarked, there are few champions of the church who defend their faith better than you do. Yet permit me in kindness to say, while you are brilliant, versatil, and earnest, you are also sadly ambiguous and flighty, do not thoroughly analyze your ideas, but jump at conclusions which you can and do not explain.

To prove my assertion I quote from your last letter: “When we contemplate existence, not only the world without but the yet greater world within. . . . You [I] fail to perceive the vast difference in the essential nature of spirit and matter.

God is spirit. . . . God is in the Temple of His Holiness, i. e. His Divine Humanity in which alone He is apprehensible to human minds. . . . In the heavens He appears as a sun. To human thought He presents himself in human form. . . . Infinit Love, Infinit Wisdom, and Infinit Power constitute the Divine Trinity, whence are derived the qualities of omniscience, omnipotence, and omnipresence;” etc., all of which is unmeaning and contrary to well-established facts, as I will endeavor to prove.

But before proceeding to this easy task I must notice your argument concerning my request to analyze your ideas. You say: “Is my idea something or nothing? If nothing how can it be analyzed? If something it must be matter according to your logic.” This argument more than any other proves the fact that you are not penetrative or analytical enough in your thoughts and expressions. In denying the existence of bodies, forms, or entities not material, this does not by any means imply that we must deny conditions, laws, processes, or operations, based upon or produced by material forms, which yet in themselves are not material. For instance, music, art, science, literature, mathematics, as well as thoughts, ideas, freedom or slavery, are powerful factors in producing innumerable results, yet all these have no existence *per se*. The small canvas, “The Angelus,” worth \$100,000, for material alone constituting this work of art did not cost \$5, but by the skilful manipulation of brush and colors the artist produced a *form* of matter so rare and sublime that while it lasts it is worth a fortune. Yet this picture has no existence *per se*; the artist’s thoughts and deeds are not material, and he has not added a single particle of matter not existing in his canvas, paints, and oils before he commenced his work. Should the painting be destroyed by fire not a vestige of his art would remain.

So music, science, literature, liberty, etc., have no existence *per se*; yet all of them can be defined and are powerful factors in changing our environments or in contributing to our welfare.

So when I request you to analyze your thoughts, I do not mean that you should place them literally in a crucible or apply the scalpel or microscope, but simply that you elucidate and define them as closely as possible. We are not in class-meeting now, or writing for pious readers, but for those who demand perspicuity and sense.

Because when you speak of a “greater world within than without,” I do not understand you. The universe is without, 1,500,000,000 of people are without—not mentioning the countless numbers on other planets—and there is absolutely nothing within us *except us*, unless it is air. But being a

very complex, subtle, automatic organism, we are capable of intense feelings, acute mental power, and often possessed of a morbid imagination. But there is absolutely nothing in us except the air we breathe, the food we eat, the magnetism and electricity, the chemistry of our bodies generating the blood within our veins, that’s all. This constitutes the life and generates the mental force of our bodies. When we cease to breathe, when this life-fluid ceases to circulate, when this machine stops, the causes which produced such mental force exist no more; our ideas, feelings, etc., then vanish, and soon the constituents of our bodies will have assumed other forms. Then the *forms* of matter we now represent will exist no more.

You say: “You have not yet learned to think spiritually, and fail to perceive the difference between spirit and matter.” Permit me to reply that all the most ignorant God- and fetich-worshippers of the world “think spiritually,” and the difference between yourself, Swedenborg, Parker, Channing, Savage, Thomas, Swing, and the Bushman is one of degree only, not of kind. To “think spiritually” we have only to think superficially, conform to conventional and inherited thought; blindly and obediently accept the theories of our ancestors, as presented by any particular church; take for granted the existence of an “Infinit Spirit” or “God,” of minor or finite spirits, of immortality, etc., without proof, that is all. But it is the same fetich-worship after all. You call it “spiritual,” but how can you think of spirits, both great and small, except clothed in incarnate form? You cannot do it. When you think of your God—think of him with your utmost *spirituelle* capacity, you have to think of him in the garb of man or you cannot think of him at all. If you should think of him in the habiliments of your own sex, you would instantly see the absurdity of such spiritual vision and reject it, yet draped in mantle and trousers you worship “Him.”

You admit: “To human affection ‘He’ presents Himself in human form;” do not accuse me then of unjustly defining your belief. I am simply analyzing your ideas, which you have failed to do yourself. I desire to convince you that the highest conception possible of a God is of anthropomorphic form (which, personally—could I be persuaded to worship at all and “think spiritual”—I would not drape at all, but invest with all the charms and exquisit and chaste outlines of your own sex), and that you cannot, neither can the greatest “divine” living, nor have our greatest idealists in the past been able to, conceive a God otherwise, but generally have pictured him seated in an easy-chair, attired in tailor-made clothes! (I wonder who made his clothes before he made the first tailor!)

But while conceding that your God “to human thought presents Himself in human form,” you also insist that “God is a spirit, . . . in the heavens He appears as a Sun.” Now, kindly harmonize these conflicting ideas. Do you mean he is the sun of our planetary system? You can not mean this, as you also invest your God with attributes of “Infinit Love, Wisdom, and Power,” none of which exist in the sun. Or do you mean he is another sun, which appears as our sun? How do you know this? Have you “spiritually discerned” him so? If so, what part of the heavens do you locate “Him” in? And why don’t you make this important discovery known to the world, so our astronomers may corroborate your testimony that a God, which appears as a sun, exists in a certain place in the sky?

But if this conception of a God is correct, how can a God, which appears as a sun, also present himself to us in human form? Could our sun do such a thing? Or, if like a sun, could he (don’t you notice the inconsistency of using the personal pronoun here?) possibly possess human attributes such as love, wisdom, sense of sound and vision, etc.?

If a human form, how can he be the ruler of the universe? or if a sun—or any other than a human form—how can he possibly possess human attributes to govern, love, protect, judge, reward, and punish mankind? So you see, my esteemed *spirituelle* disputant, that in either case your conceptions of a God cannot possibly be a God and all it implies.

Are not your conflicting thoughts proof that your “spiritual vision” is simply an effort of a morbid imagination—prompted by inherited notions of the absolute existence of a God—to grasp something which positively can not and does not exist in the universe; and that if you applied a penetrative and analytical system of thought to the subject, you would seek and find within the realms of nature the powers and potencies producing all phenomena?

Says Tyndall: “The notion of an atom-manufacturer and artificer of souls, raises the doubt whether those who entertain it were ever really

penetrated by the solemnity of the problem for which they offer such solution.”

You further ask: “Does not dogmatic assumption, either on the positive or negative side of any question, look very much like presumption?” Certainly not. Dogmatic assumption of the knowable, of truth and fact, is always in order. To assert that twice two is four; that heavy bodies tend to fall; that we live; that nature exists, and all facts which can be absolutely demonstrated or proved by analogy—all this may be dogmatically affirmed consistently with modesty and proper conduct. It is only when theorists affirm doctrines beyond proof and contrary to knowledge, reason, and analogy that such affirmations and their persistent defense become rank dogmatism.

To insist that when we die we are dead, is not dogmatism; but to insist that when we die we survive the dissolution of our bodies and, contrary to all other forms of nature, live forever—this is dogmatism; because the self-evident fact is that we are dead; this requires no proof. But the continuous affirmation that, in spite of our apparent death, we still live—this is dogmatism; because during six thousand years it has been affirmed but never proved.

To insist that Napoleon, Luther, and Caesar lived is not dogmatism, because history claims they were men bred and born as men of to-day. To insist that Christ lived is dogmatism because it is claimed a God, not a man, was his father. To deny the former would be dogmatic; to dogmatically deny the latter is justifiable, because men are not bred and born without human fathers to-day.

So, to affirm the supremacy of nature, its eternity, infinitude, and self-existence, is not dogmatism, because this is a self-evident fact. It requires no proof. This is within the limitations of our knowledge; all beyond is idle speculation, wild theory, originating in the brains of ape-men, and upon which the whole world of worshippers is to-day at war. But the existence of the universe to-day absolutely proves its eternal existence, because the contrary implies, at some remote period, a beginning of nature, a creation of everything from nothing, a stupendous miracle, an eternity of naught, vacuum, preceding a comparatively very brief period of universal motion, life, and activity—an absurdity!

To affirm a “Creator” anterior, exterior, and superior to nature, not to deny such a being, is rank dogmatism. Because upon those affirming devolves the burden of proof, which, however, has never been forthcoming, and ninety-nine-hundredths of all strenuously deny what the other one-hundredth believe. Every such conception can be proved to be grossly absurd and illogical, and I challenge the world to produce any concept of any God which I cannot prove to be on a par with crudest fetich-worship. If such a being existed we would know it. “He Himself” would supply the proof. But such proof has never been and will never be forthcoming because this hypothesis was only advanced to explain that which science, logic, and reason now fully explain without such theory.

Therefore the Materialist is the least dogmatic of all philosophers, and modestly confining his belief to the demonstrable is fully justified in affirming what he knows, sees, and can infer directly or from analogy. Theists and Spiritists, on the other hand, in augmenting the mysteries of nature by adding a “Supreme Being,” which to be a God and all it implies must be vastly greater and more potent than nature, *then leaving this being entirely unproved*, cap the climax of dogmatism.

Now a few words concerning my dogmatic affirmation that personality must be identical with the physique of man and that it cannot exist without. When Ingersoll eulogized Lincoln it was his character he praised, his virtues and talents, not his physique, I concede, but you must admit that all the former are purely attributes of the latter and cannot exist separate and apart from the body. And now even, when you “spiritually discern” Mr. Lincoln as you suppose him to exist in the “spirit-world” you can think of him only as of such physique as he possessed in life. And you cannot by any transcendent gift given you by nature over ordinary mortals think or conceive of Mr. Lincoln otherwise. If you do, it’s not Lincoln, but something else. Divest your phantom of this and what is left? Nothing!

You again complacently insist that because I affirm that personal attributes, character, also liberty, etc., are not material entities, I hold they are nothing. Not at all. Certainly a pound, yard, or gallon of honesty, nobility, love, or freedom can not be purchased, yet, as explained above, such attributes and conditions may exist—so to speak—concomitant with personality.

The problem you must solve is: Can the attributes, functions, and characteristics of a human being exist apart from or survive his physique? Affirming, you must prove it. From the *Popular Science Monthly* I quote: "In the human body there are 263 bones, 500 muscles, 30 pounds of blood. The heart beats 4,200 times per hour, and at each beat $2\frac{1}{2}$ ounces of blood are thrown out of it, or $7\frac{1}{2}$ tons per day. We inhale through the lungs 24,000 gallons of air per day. The brain weighs 3 pounds 8 ounces. The nerves with their minute branches number 10,000,000. The skin is composed of 3 layers and is subject to atmospheric pressure of 40,000 pounds," etc. This constitutes, *this is, man*. Now, my learned friend, if such is the construction of man's physique, if all this physical anatomy and complex organism is a necessity to the existence of man during life, kindly inform me how we can exist now and live during all eternity without it. Is this physique a necessity to the origin of man? Is it a necessity to man during life, or is it superfluous? Is it not a fact that each fiber, nerve, muscle, artery, organ, and bone is for a purpose, a cause of some effect, and an absolute necessity to man's perfect existence? If a bullet penetrates the heart death ensues. If we but cut a single nerve we may be blind or deaf; how, then, in the name of reason, can we survive the dissolution of the entire body?

The fact is, man is the body and without such body no man exists. And what you "spiritually discern" is not a "spirit body," but a physical body which you see in your memory and in your imagination. If to the existence of any human form a three-ply skin, capable of resisting an atmospheric pressure of 40,000 pounds, is an absolute necessity, it becomes self-evident that "spirits" which do not weigh a solitary grain can have no existence in our atmosphere or anywhere else. They would collapse like a soap-bubble the very moment they "escaped" from the safe protection of a physical body.

In closing, my dear friend, permit me to give you assurance that I am anxious indeed to "think spiritually," as you say I must before I can learn about infinit and finite spirits. And as I have learned that you are a preacher and one of the most proficient, kindly state terms, and I will comply with all conditions. But the A B C of your science I would expect to be an explanation of "spirit" in the abstract: What constitutes a spirit externally and internally? What gives it man's outline, color, warmth, life, etc.? How does it respire, digest and assimilate food, resist atmospheric pressure, sickness, death, and exist in *statu quo* during all eternity?

Last week I heard the great Paderewski in the Auditorium, Chicago. I concede to none of the thousands present greater appreciation of his genius and accomplishments than I possess myself. His rhapsodies kept me in continual ecstasy, and I was nearer "heaven" than I ever expect to be again. But suppose, when the artist had struck his last key and retired from the stage, some one had said, "I see him there and hear him yet," would he "spiritually discern" facts, or simply recall the artist and his performance in memory?

Rochelle, Ill.

OTTO WETTSTEIN.

Liberal Societies.

The meeting of the Young Men's Debating Club, of Newark, was held Saturday evening. Mr. Saxon read a paper on "Spiritualism" in which he declared it to be a "perfect philosophy" which was doing away with Christianity. He also related several of his "experiences." The adverse critics were Messrs. Gillen, Bird, and Walker. Mr. Shaw supported the essayist. At the next meeting the governmental control of railroads will be discussed.

"The Coming Man" was the title of Professor Mayne's lecture before the Brooklyn Philosophical Association last Sunday afternoon. The statement that the coming man would be religious roused the ire of the critics, who treated the lecturer without mercy. Among those who were especially caustic in their remarks were Messrs. Nichol, St. John, Hanson, and Elwell. The society will hold but three more meetings, after which it will adjourn till October.

Mrs. L. C. Ward gave the members of the Manhattan Liberal Club the benefit of some advanced views on the subject of woman's skirts, Friday evening, April 21st. The lecturer appeared in the costume she advocated. It resembles very much the loose *chausses* worn by the Turkish women. Most of the critics thought the abolition of skirts would be a benefit to women. Among those who spoke

were Mrs. Donlevy, Dr. Foote, C. R. Welkir, Mrs. Britton, and Mr. Wakeman.

W. L. Sheldon, of St. Louis, took the platform in Chickering Hall last Sunday morning and delivered a lecture on "Coming Leaders and Statesmen." Among other things the lecturer said:

"This country has had a peculiar political experience during the last century. There has been nothing like it in the history of the world. We have had great statesmen, but there are none to-day. Webster ranks with Bismarck, or any other statesman Europe has ever produced. It does not matter to-day what kind of statesmen we have at Washington so long as we have a good secretary of treasury."

"We are second-class people as citizens, and therefore have second-class political leaders. We ask why it is that we have no great leaders or statesmen like Hamilton, Clay, Webster, and Calhoun; the reason is that we don't want them. If a great leader comes to the front, we thrust him aside in favor of the second-class man. There are men like Gould in this country, because we worship his wealth and want to get just as much, if we can. We have turned our country into a business corporation. There is no more sentiment, and love for country is fast dying out."

"Why do we have no Shakespeares to-day? We prefer the operetta. The reason we have no artists like Angelo is that we prefer the chromo. We could have great religious leaders, men like St. Paul, on earth to-day if there was a demand for them. But we like the sensationalism of the modern preacher. If Tammany does not govern to suit you, it is yourself who is to blame. You make Tammany possible. You say you despise its leaders, yet you point them out to strangers and talk about them in the daytime and dream about them at night."

"The saddest, darkest blot on humanity is the Australian ballot law. That law means that the votes of our citizens were in the market, and so we have to be locked up when we vote so that no one can tell whom we vote for. When you have your first-rate citizens you will find your great leader, and when you have your lovers of first-rate dramas you will have your Shakespeares."

Next Sunday Professor Adler will lecture on "The Results of the Work of the Ethical Society."

The announcement that Mr. Henry Rowley would lecture drew a large number of people into the rooms of the Newark Liberal League. Several Christians misled by the title of the lecture, "The Christian Scheme of Salvation," wandered in, and probably would have wandered out had not the forcibleness and logic of the speaker held them spellbound. In opening Mr. Rowley said:

"The Christian sects are divided by small controversial differences, but are united (Unitarians excepted) on this one central dogma, 'Christ died for sinners; he tasted death for everyone.' The gigantic scheme of salvation is called the atonement. It is the keystone of Christianity, but Christ had nothing to do with it. Paul is responsible for its biblical authority, and the metaphysical Christian fathers and priests for its present perfection and perpetuation. At the very outset of Christianity it began to engender narrow views. Peter said that salvation was meant for the Jews only; Paul said the Jews first, then the gentiles."

"Origen and St. Augustine held the opinion that the death of Christ was the price paid to the devil. Athanasius upset this and showed the ransom was paid to God. Now let us go back and see the reason of this. Once upon a time there was a perfect God and he created a perfect man. This man disobeyed the specific commands of God, and thereby outraged the divine justice and brought himself under condemnation. This is the original sin which tainted the human race. The eating of that nice ripe apple by a human being, a finite, was a sin of infinit proportions and could only be obliterated by a sacrifice of infinit merit. Now there was no one with whom he could negotiate such a tremendous sacrifice except his son (which was himself). Christ agreed, became man, was executed, went to hell for three days, made a return visit to the earth, went to heaven, and has not been heard of since."

"If God is all-powerful he could have made man impervious to temptation and sin. He knew that Adam would have a *penchant* for apples and should have strengthened him. He did not, therefore he is to blame, for he produced a bad article. The atonement was an act of cruelty and injustice. Christ was innocent, God was guilty. The atonement was a farce. If Christ were God, he could not suffer. If he were a man he had not the divine merits necessary to satisfy outraged deity."

Messrs. Bird, Mayo, Brill, Burton, and Mrs. Smith made some interesting remarks. Mr.

Walker's address was as usual full of original humor. Dr. Hands amused the audience by his extreme simplicity. He is a firm believer in the Adam-apple story, and insisted upon inflicting his version of it upon the audience. He was finally quieted. Mr. Parker was another gentleman who did not agree with the lecturer. After telling what he "knew," this gentleman gave as an excuse for speaking that he "stood up in order that Mr. Rowley might have some one to knock down." Mr. Rowley in replying said he had no desire to knock anyone down; he would be well pleased, however, if Mr. Parker would try to educate himself.

Next Sunday Reuben Rush will lecture on "Life and Death."

Lectures and Meetings.

The Brooklyn Philosophical Association's last lecture for this month is:

April 30th, S. H. Wilder, "Science Falsely So Called."

The Association meets Sundays at 3 P. M. at Fraternity Hall, Bedford avenue and South Second street, E. D.

At the Manhattan Liberal Club, 220 East Fifteenth street, Friday evenings, the last lecture for April is:

April 28th, Reuben Rush, "Life and Death."

The twenty-second annual convention of the American Labor Reform League meets in Science Hall, 141 Eighth street, New York, Sunday and Monday, May 7th and 8th, day and evening; R. W. Hume, A. L. Rawson, Geo. F. Train, Wm. Hanson, Dr. E. P. Miller, John A. Lant, C. L. Swartz, Col. Henry Beeny, and other speakers expected.

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It Explains the Phenomena of Nature.

From the *Minneapolis Tribune*.

"The Dynamic Theory," by J. B. Alexander. It is about a generation since the ideas of the selection of species by natural causes took such form as to constitute theory. Although Darwin has received the credit of this theory, and no doubt deserves it, yet the fact is the theory was unfolding itself to many people at the same time. The great body of accumulated natural facts that constitute a part of the environment of all well-informed people, impressed itself upon many and evolved in their brains simultaneous reactions. A. R. Wallace was almost as ready as Darwin, and would have announced the theory but for his anticipation. So ready was the rationalist world that the idea was received without hesitation, requiring but the announcement and simple explanation. The history of this theory is a good illustration of the dynamic theory. Things come about naturally, when due forces become organized to operate upon properly organized instruments. The complete acceptance of this theory largely withdrew attention from the facts and causes underlying selection. Some of these facts presented themselves in the explicated discussions of the theory, but too little account was taken of them.

It is the author's endeavor in this volume to demonstrate that organisms instead of being handmade and purposive, are machine-built machines, operated by forces outside of themselves. Especial care has been taken to ascertain the relationship of man to the other animals, and to point out their resemblances and contrasts. To this end he has cited a large number of facts that cannot fail to interest every intelligent person whether he agrees with the writer or not, in his conclusions. He elaborates upon mental phenomena and the machinery for their production; the brain is shown to be the organ of environment and a mind-forming instrument. Our ancestors looked too high for the explanation of sensation and mind. They did not regard them as physical phenomena or as connected with the motions of material and familiar bodies. The true course of knowledge is from below upward; progress is slow where this principle is ignored. The advancement of this generation has been assisted by a partial emancipation from the vicious metaphysical methods of the past. The study of dynamic agencies and the inferences justified by the inductive method of considering them furnishes all the real knowledge of cause and effect that is to day possessed. Being involved in the effects of the various dynamic agencies the study of them becomes a matter of interest to all; and it is a duty everyone owes himself to pursue such study as far as practicable.

The facts here presented are drawn from the most reliable resources, including many of the most brilliant names in science. The author has done his work conscientiously, and has endeavored to present his ideas in the most reliable and praiseworthy manner.

Letters of Friends.

One of Paine's Many Converts.

TORONTO, ONT., Apr. 9, 1893.

MR. EDITOR: Will you please let me know the price of the new book that is just out, "The Creation of God," by Dr. Jacob Hartmann—as I would like to get it very much—and oblige a subscriber to your valuable paper, the good old TRUTH SEEKER? And I thought it would not be out of place to say right here that I became a Freethinker by reading Thomas Paine's "Age of Reason," one of the best books I ever had the pleasure of reading. This is the first letter that I have sent to your paper, and it will not be the last, I hope. I think that is all I shall say at present, and will now close with best wishes for that most fearless paper, the grand old TRUTH SEEKER. May it live forever. One cannot say too much in its favor.

Trusting to hear from you soon,

Yours for Freethought and liberty,
B. T. CUPPLES.

Taylor's Book Explains Christianity's Origin.

LOS ANGELES, CAL., Apr. 2, 1893.

MR. EDITOR: I have read and reread T. B. Wakeman's "True Genesis of Christianity," but find a much clearer and more satisfactory explanation in Taylor's "Diegesis." Mr. Wakeman bases Christianity on an expectation of the Jews followed by an ecstatic craze and an era of visionary or imaginary realities; but the "Diegesis" has an explanation far more reasonable and probable, although he rejects the effort to trace Christianity back to Egypt and even India. The evidence adduced by Taylor seems sufficient to fully account for this blighting curse which has infected the world so long; and while the name of this hoary-headed superstition was changed for that of Christianity nearly nineteen hundred years ago, the doctrines that name now represents are evidently much older and find root in early antiquity. Taylor's "Diegesis" and Heston's illustration in your issue of March 25th apparently have more weight than Wakeman's "True Genesis of Christianity."
C. SEVERANCE.

Schemes for Diffusing Freethought.

COLUMBUS, O., Apr. 12, 1893.

MR. EDITOR: As a friend to your paper I hereby submit a plan whereby I think its circulation may be increased. Suppose you send my paper to me through a news-agent that I may name, allowing him to place it on sale, and at the end of say six days, or when sold, he is to order me another copy, and if not sold within the allotted time, I to take it off his hands; and so on, the paper coming along just as it always does under subscription, the newsdealer to reap the profit on all he sells; I simply insuring him from loss in having papers left on hand.

How does the idea strike you? and how many of your subscribers will agree to help the cause along by this means? No one will suffer any hardship after the plan gets to work, as THE TRUTH SEEKER, like good wine, does not impair with age.

Please consider the idea, and if you think it worthy propose it to your readers. I would be glad to hear from you in the matter.
JOSEPH SIMPSON.

[The plan is good, but there is a better one. If anyone knows a newsdealer who will expose THE TRUTH SEEKER for sale, keeping it where it can be seen by his customers, we will send him two or three copies weekly, and receive back all he does not sell, crediting him with them. The price of the paper to dealers in this way is five cents each copy. We shall be grateful to those who will introduce the paper in this way.—Ed. T. S.]

Thinks Canadian Annexation Would Aggravate Our Troubles.

SEATTLE, WASH., March 6, 1893.

MR. EDITOR: In an article in THE TRUTH SEEKER of February 25th as to what would be the outcome of annexation of Canada to the United States, the view is right in my opinion but does not go far enough. I admit it is hard to give a true picture of a people that might be said to stand supreme in filth, superstition, and ignorance. Ignorance is father to filth and superstition, and the priest father to ignorance.

It would be hard indeed to have to put up with a race of people amongst us who have to observe and abstain from work on every saint's day mentioned in the Roman calendar, or forfeit by fine to the priest the price of their day's labor. It seems very unnecessary, also very undesirable, to think of Canada's annexation, as most of Canada's sons and daughters worth having become Americans by choice, and we should rather rejoice that we have not the Christian bigots of Canada having a hand in our politics, as we have enough bigotry amongst us to contend with.

Even in this imaginarily secular state of Washington we have Christian bigotry enough to keep the press from publishing anything derogatory to the church. It was well seen here when Mr. Charlesworth was amongst us that the press dare not give facts as to the outcome of the debate with the great theological lion of the state of Washington, Clark Braden, who turned out scarcely a half-grown whelp, but with very sharp teeth when cornered.

With best wishes for THE TRUTH SEEKER and all who read it, and wishing a speedy return of Mr. Charlesworth amongst us here, I remain,
Yours for Liberty,
JOHN R. RITCHIE.

Expresses Enthusiasm for Pioneers.

WHITEHALL, WIS., March 25, 1893.

MR. EDITOR: Inclosed find \$3 for one year's subscription for your valuable paper. You will see that I am a new subscriber, and when I tell you that your paper is highly valued here, you may be sure that there are not a few people in this neck o' woods who have had a sniff of the pure, wholesome, and untainted atmosphere that is sure to follow in the wake of Reynolds-Rensburg-Putnam thunder-showers.

We are talking of organizing a Liberal club at this place, and although our prospects are very bright at present, nothing definite has been done further than to sound a few of the prominent.

We have some good material here, men who have been posting themselves for years on this subject, who are a terror to the arguments of orthodox saints. Men who, while the writer was innocently, trustingly sailing under the false colors of the M. E. (most economical) church, were fighting the good fight, never faltering, ever hoping that the time would shortly come when the dark bandage of superstition would be removed from the eyes of some or all of the poor mortals who were groping in darkness blacker than midnight. All honor to them. Noble men, who sacrificed their claims to fashionable society, that they and we might be able to carry aloft the banner of Freethought and Freedom. We must never forget them. We can never fully repay them, but we can keep the grass from growing in the paths that they trod. Pioneers—Bruno, Voltaire, Paine! Worthy trio! What magnificent material were they composed of!

I will send you the names soon of persons who I think would be pleased to take your paper.
CHAS. A. ECKER.

What Will Mars Think of God's Loving Only This Planet?

MINNEAPOLIS, MINN., March 14, 1893.

MR. EDITOR: I inclose the following clipping from the Minneapolis Evening Journal of March 13th. I know not at this writing where or in what form the original ideas of Professor Dolbear were expressed:

HEY, THERE, MARS!

Professor Dolbear, the electrician, says we have arrived at that point where there is nothing to prevent our signaling other planets. He asserts that a search-light of a million or more candle-power thrown toward Mars from the top of a very high mountain, where the atmospheric absorption of the light rays would be reduced to a minimum, would clear our atmosphere and speed away through space, reaching the distant planet in about four minutes. "If no response was made," he says, "it might signify only that there was no observer there when we were signaling, or that there was no electric light known there or no telescope." The fact that a shaft of light can be sent this stupendous distance is the most amazing thing. We are indeed on the verge of surprising things.

The thought that struck me at once on reading this article was that one of the first messages likely to be transmitted to the planet Mars was that "greatest message" the "gospel," and that the next one would most likely be a missionary tract. Then the thought struck me again, What would they do with that phrase "God so loved the world?" and how would they fix up hundreds of other similarly distracting passages in both the Old and the New Testaments? Here is some food for reflection of the thoughtful.

Yours truly,
E. D. DAVIS.

This Warms the Heart to Continue Work.

WASHINGTON, D. C., March 11, 1893.

MR. EDITOR: My love for the principles of Freethought prompt me to again communicate with you by mail and renew my subscription to what I consider the most wonderful paper of our age. Every new edition surpasses the one preceding it. Putnam's "News and Notes" are excellent. The foreign news is grand, but let us have more of it. Charlesworth with his Freethought Federation is a rising star, surpassing all others in brilliancy—the defender of right, the destroyer of wrong, and the long-felt want of the Freethought home. Let all Freethinkers immediately become members of the Freethought Federation of America. It is our ultimate hope by which we may obtain justice to our cause. If you do not become a member you will be neglecting your duty to humanity. It costs nothing to join.

Your editorials are excellent, for their depth of thought and the true basis on which your arguments are founded. Wettstein, the ever truthful, fair, accurate, and subventaneous reasoner, has a comfortable dwelling-place, along with A. Augusta Chapman (our future Freethinker) in the minds of all Freethinkers. Lucy Colman, the emancipator of slavery, the alleviator of pain; Susan H. Wixon, the intellectual generator and formulator of the cerebral faculties of what will constitute the finest family of human intellectual and moral entities that will be presented to the eyes of the next generation; Reynolds, Rensburg, Jamieson, Bell, and Steiner, the noble patriots whose sole ambition seems to be the dissemination of the seeds of knowledge, the elimination from the plane of life of everything below par, the enemies of hypocrisy, and the preservers and constructors of everything that is noble and refined in the heart of humanity, will all forever find a green spot in the memory of American Freethinkers.

Inclosed find \$4-\$3 for another year's subscription (due September 1st) and the balance for the following books: "Infidels and Charity," five cents; "The Myth of the Great Deluge," McCann, fifteen cents; "Dwight L. Moody," by Susan H. Wixon, five cents; "A Short History of the Bible," by Keeler, seventy-five cents. I would be glad to receive the issues of the Truth Seeker Library of the year 1893.

Yours in Freethought forever,
PHILIP H. ROSENTHAL.

Jerry Simpson Declared Culpable.

COLUMBUS, KAN., Apr. 15, 1893.

TO THE HON. JERRY SIMPSON, M. C. from Kansas: Your letter to John T. Powell, as to why you voted to close the World's Fair, impels me to write you an open letter. I wrote a letter to Hon. Mr. Clover, member of Congress from this district, imploring him to be consistent and independent, and vote to keep the Fair open. I am grieved to know he, and you too, voted to close the Fair on Sunday, which you had no right to do. And in the end, I think both your voting and your letter to Mr. Powell will be a boomerang, a rope to hang you politically and officially. What a noble contrast to yours was the vote of Senator Peffer, of Kansas, against closing the Fair on Sunday. I voted to help elect you in good faith that you would represent the people, not religious organizations, who are enemies to Truth, Equal Rights, Liberty, and Humanity; also because I supposed you had manhood, great mental ability, and a mind to think and vote without regard to religious organizations and petitions that lied and misrepresented as to numbers most out-

rageously. But you are "weighed in the balance and found wanting," as well as Mr. Clover. The reasons you give to Mr. Powell, that you would have changed your vote had it come to that, were as obvious and prominent as they are now. The truth is that, like others who voted as you did, or at least some others, you were more anxious to be popular and retain and attain office, than to vote to keep church and state apart, as the only way to preserve our liberties. You ought to know that Congress had no right to vote on that or any other religious subject; and in doing so you violated the oath you took to obey the Constitution, the Declaration of Independence, and the Natural Rights of Man. Every man who voted as you did ought to have forfeited his office at once, and gone home in dishonor and disgrace. You have sold out; like Esau you have sold your birthright, and the people's birthrights, for "a mess of pottage." Again I condemn and criticize you for leaving your seat in the house—also Senator Perkins—and coming to Topeka to fish and scheme for the nomination for United States Senator—you drawing your pay all the time for serving the people and leaving your post of duty to serve yourself. It is no palliation for you to say that other officials do so. It is a deplorable fact that the higher the office and the greater the pay, the more the official can leave his post and place of duty. The laborer whose cause you pretend to advocate and champion gets no pay when away from his work, and must be at his post or forfeit his place. So it should be with all the people's servants. You say to Mr. Powell, "I shall pursue what I consider my duty, regardless of whether you support me or not." If the course you have taken is your "duty," then your ideal of duty differs from mine. I had, before you voted to close the World's Fair, "taken much stock" in you, and it was up much above par, but alas it is now, with me, at a big discount.
J. H. COOK.

Why Adam Could Not Have Been Made of Dust.

JACKSONVILLE, FLA., Apr. 15, 1893.

MR. EDITOR: Some time ago I wrote an article that came out in print in one of our home papers, wherein I said Adam was not made of dust, and breathed into, which made him a living soul, because at the date of Adam our globe was beneath water and not a pound of dust existed anywhere. Thereupon I received a letter from a person who signed his name "Believer," and wanted to know of me how I "found out that at the date of Adam our globe was beneath the waters." He further desired to know whether I "was present." In reply I said to him that his question made me think his memory must be out of order, else I could not account why he should not recollect the day when we together inhabited the moon. Can't you recollect, brother, the day when we employed our time at the moon in catching lightning-bugs for our great electric-light works? Don't you remember at the completion of our electric plant at the moon, that all on a sudden the earth like a magnet drew the moon down to the earth, in which we nearly lost our life by drowning? Don't you recollect this collision of the moon with the earth which frightened you almost to death when you saw the earth beneath the waters—scared at a death by drowning? Don't you remember your delight when you saw the deep furrows the moon cut as it dredged along, which caused the ocean and Gulf Stream on earth? Don't you remember this great disaster, wherein all the inhabitants of the moon were misplaced as it plowed up the mud from the depth of the ocean, making dry land and deepening the ocean and the Gulf Stream all at the same time, thus dividing the mud from the waters? Don't you remember the earth by this drainage process was made habitable for all that were lost in the disaster from the moon? Don't you remember how you lamented that the moon got depopulated? Now, my dear "Believer," if you can't recollect anything of this little affair we shall never trust you again with anything important. I do not believe in trusting a person with no memory. From my narra-

tion we learn the moon fitted our earth for the habitation of man, woman, and child, for beast, bird, insect, etc. The moon kept dredging and scooping up this mud from the depth of the ocean, and by this excellent drainage process our earth became dry and habitable. Every man, woman, and child, beast, bird, and insect, that was lost from the moon was picked up by the earth and became an inhabitant of our earth. Grasses and fruit were enabled to grow upon the drained land for the subsistence of all living beings. After the moon had performed its labor in draining the earth, when it had divided the water from the mud it went again heavenward. The light which we receive from the moon is due to our electric plant which we erected before the disaster took place.

AUGUST BUESING.

Approves of Putting God Out of His Own Universe.

GENEVA, MINN., March 19, 1893.

MR. EDITOR: I will now seat myself and write you a few words in regard to Free-thought here. I find a great many Free-thinkers here. I find many who do not fear to express their honest opinions on religious matters, but will not read a Liberal paper or book. Why it is I cannot understand. I am glad to see how Mr. Putnam is spreading Freethought. I hope the Federation will succeed in annihilating superstition. I like the way you and Otto Wettstein and others have shoved Mr. God Almighty out of the universe. Stand by your colors, and if his godship goes to come back give it to him. Mr. Heston is doing exceedingly well. I guess Mr. Anderson and Miss Chapman are "downed."

Yours for the cause of humanity,
MERTON HINES.

Eloquent Secular Funeral Address.

PHILADELPHIA, PA., March 22, 1893.

MR. EDITOR: Inclosed is an account of the services of the late Mrs. Ellen Harker. I thought as she was very well known in the Freethought ranks an account of the services would be appreciated by the readers of THE TRUTH SEEKER.

I inclose a short address by Voltairine de Cleyre, also a poem read by George Longford at the funeral, and a newspaper account of her bequests.

Yours for Universal Mental Liberty,
JAS. B. ELLIOTT.

MRS. ELLEN HARKER.—Born in Wilmington, Del. Died in Reading, Pa. Age seventy-five years.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
The stars to set—but all,
Thou hast all seasons for thine own, O Death!"

Mrs. Harker, the oldest member of Friendship Liberal League and the Ladies' Liberal League, is dead. Her cheerful voice, her happy smiles, are things of the past; her busy hands and brain are at rest.

She was a brave woman, possessed of a good education; was born but once, lived in this world for nearly fourscore years as maid, mother, and widow. Her life was devoted to her children and friends. She spent her time in uprooting the weeds of selfishness and sowing the seeds of love and science—surrounding the cradle with joy and taking from the coffin its gloom. She was never blessed with the grace of God. The narrow creeds were early outgrown. The "Age of Reason" was her standard of ethics, Thomas Paine her hero; and she always took an active part in the celebration of his birthday.

She had no fear of death and did not believe in the resurrection. Many years ago she decided to have her body cremated, and repeated the wish in her will. She was always steadfast. Never in all her years did she care for the odium of the "respectable," believing that one in the right was a majority. She passed peacefully into the great unknown.

"A busy life has ended,
A cheerful voice is hushed,
A happy home made vacant,
Her fragile body—dust."

J. B. ELLIOTT.

ADDRESS BY VOLTAIRINE DE CLEYRE.

FRIENDS: To those who die in the beautiful fullness of beautiful years death is a lovely, a beautiful thing. Its sadness is like the sadness of the autumn shine that melts, and melts, and melts into the kissing shadows of the night. So she died—this mother, this lover and friend of

us all. Into that tremulous, mystic, mighty number; that puissant, pregnant shadow from which all souls float up and form, and back to which they float and mix again, she has gone down. Full of the beauty of perfected days, full of the strength of service and right ways, full of the rest of a settled spirit, full of long-proved trust in the faith of truth, of human freedom, she has gone down to the great Sea of Life, to the great Under Soul that ebbs and pulses through this race of ours, bearing these rich gifts in her hands—gifts that shall flower and fruit in many another soul hereafter, when she, and we, and all that live and love to-day, are vanished and forgotten. I said the sadness lying over her was the softened sadness that comes when something that has rounded out the measure of its life departs. It is not that bitter grief which rends when something young is shocked and shredded from its unfinished task, but the melancholy which droops around the spirit when one who has passed the leaf-time and the flower-time passes away too, in the purple haze beyond the time of the falling fruit, leaving the benison of all its sweet behind.

And none can say how far that benison may reach. Shall a foot stumble on the path of freedom, it shall take courage and rise up and go upright upon the path, not knowing that long ago her feet stumbled there, and her strong soul battled there, and her heart took courage of itself and overcame, and sent down the gift of overcoming to the future years. This small, delicate, white hand, so cold now, so very, very quiet now—which of us knows how far its touch may reach, loving, caressing, protecting, warning, defending? For the end of the touch of a hand is not to-day, nor to-morrow, nor to-morrow. According to the spirit in which it is given it shall live moments or eons. And we who knew her know that when we touched her we touched real sympathy, right candor, and strong fearlessness. I did not know her so well as some of you, but I too hold the memory of a long, lingering clasp with which she pressed my hand once when she had given me a bunch of flowers. I felt better then for having felt that touch—I feel better now remembering it. I knew that I had come in contact not only with a gentle hand, but with something greater that does not change in all this slipping world of change, and I was grateful for it. Out of her earnest eyes shone an unflickering light, and written all over her dear old face—over all its lines and seams and traces of years—was one strong word—"steadfast." Never swerving one hair from what she deemed the truth; never bending before gods, or creeds, or men; never suing at any shrine; never searching help from any outside power; but always, in her own quiet, courageous heart, she walked alike through the fields of pleasure or over the rocks of pain—steadfast, steadfast.

O you whom she loved, take that word with you! Her body goes back to our mother to-day—back as she wished, to the light and the air; but that word she carved her life into, take it and bear it forever with you.

It shall be a light in the dark, dark days;
It shall be a rift in the clouds that frown;
It shall be a voice guiding all your ways;
A thread through the treacherous, tangle-some maze,
From the far, fair heights of the truth coming down.

Beautiful, silvery, silken Death—
So soft, so still, so long longed-for!
Thou givest rest where thou takest breath.
Thou takest brown leaves and givest a wreath
Of the fairest, whitest flowers that are.

Peace is the name of the great pale rose
That opens and broods o'er the brow of the dead;
Silence the lily-white bud that blows
Where the sweet, cold eyes will never unclose,
And the mouth curves yet with a shadow of red.

Cruel, O Death, are thy wings and winds!
But thy flowers are wonderful, white, and rare.
We weep sad salt where our pain begins,
But we bless the silence her pain upbids,
And the great pale rose on her silver hair.

Thou hast given her back to the Mother—
All—
Mother-lover of women and men—
One day we shall lie with her under one pall—
The wild, wide sky and the clear wind-call,
The gold and crystal of sun and rain.

O dear dead body, our eyelids swell
Red with the sorrowful tears of us!
Thou shalt not know, none ever shall tell
The long, sad song of this last farewell,
Though it ring on through all the years of us.

Nay, it is good—for now thou art free;
And freedom—sure thou didst worship it.

A tired wave slipping back to the sea,
Thou goest, bearing our love with thee.
Well that no pain follow thee—well and fit.

POEM DELIVERED BY GEO. LONGFORD.

All Nature, self-existent, power innate,
Life-givers and takes, forms solves as adaptate.
Nature obeys, vice disobeys, her laws;
In short, all good this only evil draws!
No good or ill by supernatural cause.
Let not imagination take its flight
Upward to fancied regions for delight.
Science and virtue lead to happiness;
Known truths, not future faith, give real bliss.

She had no fear, because she'd not
Or faith or hope in Juggernaut,
Nor Foh, Grand Lama, Bouth, nor Zend,
Nor Bible systems without end,
Nor Alcoran, nor Mormon views,
Nor any creed that priest-followers use.
Each class, self-pure, condemns the rest,
Enlightened minds the whole detest.
In strongest faith no virtue lies,
And unbelief no vice implies.
A bare opinion hurts no man,
Then prove it hurts a God who can.
To others do, to others give.
As you'd have done, or would receive.

A MIND OF HER OWN.

Which She Manifested by Desiring to be
Cremated and to Promulgate Free-
thought, and by Disinheriting a Son-in-
Law.

The following amounts were disposed of by wills which were admitted to probate on Saturday: . . . Ellen J. Harker, \$21,900.

The last-named testatrix directed that her body be cremated, and wished Robert G. Ingersoll to conduct the funeral services. She devised \$1,000 in trust, the income to be paid for five years to Friendship Liberal League, No. 257, of which she was a member, for the support of the meetings of the league, and further directed that her executors shall hold the amount for five years as a nucleus fund for the building of a hall or temple in Philadelphia, which shall be owned by the league and used for the dissemination of Freethought, and more particularly to secure the complete separation of church and state in this country.

At the expiration of five years after her decease she devised the amount to the league absolutely forever, provided that within five years a fund of not less than \$24,000 shall be absolutely raised and paid over in cash into the treasury of the league to build a hall or temple as aforesaid, proper proof of which shall be presented to the executor before the \$1,000 shall be paid over. If at the expiration of five years the league shall not have raised the fund for the purpose, the bequest is to become null and void and lapse into the residuary estate. The testatrix further declared: . . .

A Visit to Cincinnati—The Ohio Liberal Society.

LOUISVILLE, KY., Apr. 9, 1893.

MR. EDITOR: I have been on a six weeks' trip, and my hardest deprivation has been to be denied seeing THE TRUTH SEEKER. One reached me through the kindness of Dr. de Lespinasse.

A week ago, while in Indiana, I thought I would run in to Cincinnati over Sunday. My first call was made on my esteemed friend, Dr. E. S. McLeod, one of the warmest friends and supporters of the Liberal cause during his residence in Chicago. The doctor is doing well, and besides a large practice, holds a professorship in the Cincinnati Medical College. For natural talent, scholarship, and profound research there are few men the equal of E. S. McLeod. When quite a young man he was one of the faculty of the Iowa State University, and withal is a true-blue Liberal and a whole-souled fellow. The quartet of faithful workers for Freethought in Cincinnati is headed by "Deacon" Light, ably assisted by Andrew Hogg, Mr. Silverman, and Dr. McLeod.

Sunday morning I am the first to greet Mr. Steiner, and was soon joined by our friend Silverman. We all called on Dr. McLeod and a program was arranged for our afternoon entertainment. Dr. McLeod agreed to take me in charge and the other friends were to see to Mr. Steiner. Early after dinner the doctor called at the Palace Hotel with a carriage in which was seated one of the fairest daughters of the Crescent City, whose name I cannot recall, but whose cheery presence added charmingly to a most delightful drive. Passing

rapidly by the close, smoky, murky, low-lying portion of the city, we ascend Walnut Hills, past Eden Park, Burnett Woods, to Clifton, the urban city *par excellence*. Dom Pedro, when entertained in Cincinnati, pronounced this natural scenery, heightened by the imposing effect of palatial residences, wooded slopes, terraced lawns, and natural lakes, the ideal spot he had seen on earth. It certainly is lovely almost beyond expression, for all that wealth can contribute to add to natural beauty has been done. To view these magnificent palaces is certainly a pleasure, but to contemplate how those who build them live is anything but assuaging. In those castles of the barons of business is stored the labor of thousands upon thousands of human beings, while those who should possess this wealth, by right of producing it, live in squalid tenements in those dirty, dingy streets in the valley two hundred feet below. However, to destroy our pleasure is to think. Thinking is a pernicious practice, which as yet the majority of mankind seldom indulge in or these terrible inequalities could never be. From the contemplation of social injustice we are whirled to the Museum of Art, a magnificent structure of which any city might justly feel proud.

Among the marbles we are attracted to several by Hiram Powers, by his son, and other sculptors of equal celebrity. We take a hurried glance at the canvases. Here are some originals by Rubens, Vandyke, and others. The doctor drew my attention to a large canvas by Benjamin West—a scene from "Hamlet," where Laertes and Ophelia are before the guilty king and queen. This work is strongly, tragically drawn. Each facial expression would suffice for an essay on character, and the detail of the picture is perfect. The largest canvas portrays the scene of Jesus riding into Jerusalem on a jackass. My friend the doctor remarks that "the jackass is the salvation of the picture." Certainly his is the only intelligent expression in the lot. The hour of closing hastens our departure with regrets.

The evening finds us at Douglass Hall, where a large audience regularly attends the meetings of the Ohio Liberal Society, which society—New York possibly excepted—has the largest Freethought gatherings in this country. Douglass Hall is a model in everything but ventilation, and as it is crowded every Sunday night, that becomes a serious drawback. Within the membership of this society is excellent vocal and instrumental talent, with which the audience were regaled prior to the introduction of the lecturer.

President Geo. E. Light ideally and literally fills the chair to perfection. He introduced Mr. Franklin Steiner, who spoke on "Popular Evidences in Favor of Christianity Tested." His lecture is argumentative, terse, forcible, and logical, and Franklin Steiner is bound to take front rank among the lecturers in the Liberal field. During the lecture the audience frequently manifested their appreciation of the speaker's pertinent points, and at its conclusion he was the recipient of unstinted applause.

A discussion followed, participated in by the writer, Dr. McLeod, a "reformed" preacher, and President Light; and a brilliant little lady made an excellent extempore address—Mary L. Geffs.

For large audiences, interest, harmony, and general activity the Ohio Liberal Society far outranks Chicago to-day. Chicago once could lay claim to supremacy as the center of Liberal work. It can do so no longer. Cincinnati has forged away ahead. Its society is a splendid one. All those in it work for the cause, not for themselves. The workers are also the contributors. People who cannot financially assist a cause can seldom inspire others to do it for them. It has fine literary and forensic talent right in its membership. None have any mercenary motives, for all are well able to support themselves as well as the society, and they do it liberally. The society is flourishing financially. There all is harmony and good feeling and small chance for hypocrisy or treachery to diminish its usefulness. May it live long and prosper, is the earnest desire of

E. A. STEVENS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Put Out to Sea.

Put out to sea, sailor, put out to sea!
Fear not the howling winds, but cut the cable free.
All the freight aboard, sailor, aland no longer be;
Leave the poor old rotten dock and put out to sea!

Trust to the Freethought frigate, unfurl every sail;
Faster the craft will boom, the fiercer the gale.
Heed not the rolling waves though surging they be;
Hold the helm by compass well, and put out to sea.

Bright gleams the morning, sailor, lift up the eye;
Superstition disappearing, Reason's realm is high!
On the mizzen-peak, sailor, let your pennon be—
"Freethought forever!" and put out to sea.
Tyngsboro, Mass. JOHN PR. SCOTT GUILD.

Fruits.

There are many different kinds of fruits such as the apple, pear, peach, strawberries, raspberries, blackberries, plums, and grapes, and many more, which grow in the North. In the South are also fruits which grow in the North, and some that do not grow there, such as the orange, banana, lemons, figs, dates. The fruits are canned in the summer, and are very nice in winter when we cannot get them off the trees. All the fruits are gone for this year. The fruits are shipped North in the spring because they get ripe in the South sooner than they do in the North. Nearly all the people like fruits. All the fruit trees bloom in the spring and shed their bloom, and then the young fruits grow and get ripe. The peach tree is among the first to bloom.

GERTRUDE H. STIGALL.

Never.

"There never was a good war, nor a bad peace."—Franklin.

This is one of the pithy sayings of "Our Ben," and true as truth can be. War is never justifiable. It is never right to strike a brother or a sister, or a friend or a foe. It is always ignorance that breeds war. It is ignorance that gives the first blow and ignorance that strikes back. All differences should be settled by arbitration. The time will come when a whip will be a relic of antiquity, and swords and guns will be found only in museums. Then we shall honor and pension our peacemakers, inventors, teachers. The hangmen will depart to the everlasting shades, and jails and prisons will be converted into school-houses and lecture rooms.

AUNT ELMINA.

What Followed.

A young man, arrested for swindling his employer out of \$30,000, sat alone in a criminal's cell, out of which daylight had faded. Covering on his hard bed, he pictured to himself the world outside, full of warmth and life and comfort. The question came to him sharply: "How came you here?"

Was it really for the stealing of that sum?

Yes and no.

Looking back twenty years, he saw himself a schoolboy ten years old. He remembered one lovely June day, with the roses in full bloom over the porch, and the dress his mother wore while at her work, and the laborers in the wheat fields.

Freshest of all, he remembered his Uncle John—such a queer, kind, forgetful old man. That very morning his uncle had sent him to pay a bill at the country store, and there were seventy-two cents left, and Uncle John did not ask him for it. When they met that noon, this boy, now in prison, stood there under the blue sky and a great temptation came. He said to himself: "Shall I give it back or shall I wait till he asks for it? If he never asks, that is his lookout. If he does, why, I can get it again together."

He never gave back the money.

A theft of \$30,000 brought this young man to a prison door; but when a boy he turned that way years before, when he sold his honesty for seventy-two cents.

That night he sat disgraced and an open criminal in his chilly cell.

Uncle John was long ago dead.

The old home was desolate, his mother broken-hearted. The prisoner knew that what brought him there was not the man's deed alone, but the boy's.

Had the ten-year-old boy been true to honor, life now would have been different. One little cheating was the first of many, until his character was eaten out, could bear no test, and he wrecked manliness and his life.

Correspondence.

McCoy, Ore., March 26, 1893.

DEAR MISS WIXON: This is my first letter to the Corner. I am eleven years old. I live in McCoy. My father takes THE TRUTH SEEKER. I like to read the Children's Corner. I go to school, and study reading, spelling, arithmetic, mental arithmetic, geography, and grammar. I am in the seventh A grade. There is one church in McCoy. It is a Presbyterian church. Well, I will close now, as my letter is growing long. If this letter escapes the wastebasket I will write again.

From your sincere friend,

DORIS SEARS

Lodi, Cal., March 12, 1893.

DEAR MISS WIXON: This is my first letter to the Children's Corner. I live on a farm of three hundred and eighty acres of land. I have four pet cats. My papa has taken THE TRUTH SEEKER for three years, and I like to read the Children's Corner. I am seven years old and soon will be eight. I go to school and study reading, arithmetic, spelling, and language.

Well, as my letter is getting quite long I will close. If this escapes the wastebasket I will try again.

From your little Liberal friend,

HAZEL M. HOGAN.

[A bright girl is Hazel.—Ed. C. C.]

Turner, Ore., March 14, 1893.

MISS SUSAN H. WIXON AND YOUNG PEOPLE: We have had a good deal of snow for Oregon this winter. The snow lay on for over two weeks. Things have started to grow now.

How many of the Cornerites like pets? I do, for one. We have three little Japanese "chin" puppies nearly six months old—one of them, Flossie, weighs three and a half pounds, and is a light seal brown, with tan-colored legs and no tail to speak of; one big collie dog; six canary birds; two white rats with red eyes; one blue "Maltese" kitten; one "mouser" cat, and one pet hen. Truly yours,

KATIE D. MATTESON.

[Quite a family of pets.—Ed. C. C.]

BRACKETT, TEX., March 21, 1893.

DEAR MISS WIXON: My father has taken THE TRUTH SEEKER for as long as I can remember, and I am twelve years old. I like to read the paper very much, especially the Children's Corner. I go to school, and I think my brothers and sisters and myself are the only Freethinkers in the whole school. I have two brothers and three sisters. One of my brothers and two of my sisters go to school.

My father is one of the trustees, and when one of the teachers began to say the Lord's prayer he had it stopped. Hoping that my letter will not find its way to the wastebasket, I am your little Freethinker friend,

MAY WHITELEY.

[Such a nice little letter as the above will never find the wastebasket.—Ed. C. C.]

LONG LAKE, MINN., March 30, 1893.

DEAR MISS WIXON: Seeing no letters from this part of the country, I thought I would write one to make a start. This is my first letter to the Corner; and I hope it will not be the last one.

My father takes THE TRUTH SEEKER and thinks it a good paper. We all like to read the Children's Corner. I am thirteen years old and go to school. My studies are language, reading, history, geography, spelling, and arithmetic.

We have "The Story Hour," "Apples of Gold," and "All in a Lifetime," and think they are nice books. I have three brothers and two sisters; my youngest brother plays the violin, and one of my sisters is taking music lessons.

We live near a lovely lake on a big farm, and make much maple syrup every spring. Well, I will close with best wishes to the Corner.

Your Liberal friend,

CARRIE WOLSELD.

BALTIMORE, MD., March 19, 1893.

DEAR MISS WIXON: It gives me so much pleasure to read the letters in the Children's Corner that it encourages me to try

once more, as a few lines from me might interest some of the other readers. We all enjoyed the letters you wrote while abroad, especially those about Scotland, Wallace, and Edwin Ruthven. I am named after the latter and was born in that country. And we were glad you returned safe home. Father and mother enjoy reading THE TRUTH SEEKER; they are both Freethinkers, and never go to church. We have the "Freethinkers' Pictorial Text-Book" and "Thomas Paine's Complete Works" and a good many of Robert Ingersoll's lectures; also a large portrait of that great orator. He is to deliver a lecture here on the 28th of this month. Mother and I hope to hear him. It is getting late, so I will close.

Yours for Freethought,

EDWIN R. FRIEND.

P.S.—I would like to hear from some of the children in the Corner. E. R. F.

[Correspondents will notice the postscript and act accordingly.—Ed. C. C.]

NEW YORK, March 3, 1893.

MISS WIXON: In THE TRUTH SEEKER of February 18th a letter is published from the pen of Mr. Albert Sandberg, of Nunach, Cal., dated Jan. 24, 1893, which in substance says that "women will abolish what little liberty we have" if they are allowed to vote. I suppose that by the word "women," Mr. Sandberg means the American ladies.

I have allowed two numbers of THE TRUTH SEEKER, of February 25th last and 4th inst., to appear without contradicting Mr. Sandberg's assertion, expecting to see one or more American gentlemen come out in the defense of the American ladies; but since such has not been the case, allow me to ask Mr. Sandberg: Who voted in favor of having the Chicago Fair opened on Sundays, against the clergy and members of Congress that want the World's Fair closed? In the board of lady managers all except one voted in favor of its being opened on Sundays. In other countries I don't deny the danger which Mr. Sandberg sees, exists; but not here.

The result in the vote of the lady managers suffices to prove that Mr. Sandberg's fears are groundless.

JOSEPH FELIX GONZALES.

HARLAN, IA., March 21, 1893.

MISS SUSAN H. WIXON: Father has taken THE TRUTH SEEKER for a good many years. I like to read the letters in the Children's Corner. This is my first letter. If any of the boys or girls will write to me I will be glad to answer. All around here are Christians, or rather church-members. Nobody comes to see us, because we are Freethinkers and think for ourselves. Papa is going to sell, and go somewhere else, when he can get \$40 an acre. He is deaf, and spends most of his time reading and writing when he is not at work. About five years ago he was walking to town on the railroad track, and could not hear the cars, which ran into him, knocked him off the track, and broke two or three ribs. There is a little Freethinking girl in town that was made to join church. One day the preacher's wife told her to pray and she would believe. She said that she had prayed and prayed and it didn't do any more good than praying to a corn-cob!

I said that nobody came to visit us—that is, nobody around here comes. I will close for fear my letter will not be published.

I hope that some day this will be a free country, and it will if we do our best to make it so. ARTIE P. BAKER.

[Just about as much good to pray to a corn-cob. Frederick Douglass prayed to be free, but never accomplished anything until he prayed with his feet and walked into freedom.—Ed. C. C.]

GORE BAY, MANITOULEN ISLE,

March 22, 1893.

DEAR MISS WIXON: This is the first time I have written to you, but I hope it will not be the last. Papa takes THE TRUTH SEEKER, and we both like it very much. I go to school. I am in the Fourth Reader and the senior fourth class. I study reading, writing, spelling, literature, geography, and history. I take music lessons, and my teacher's name is Mrs. Sutherland. Do you not think the Freethinkers ought to know as much about the Bible as Christians? I do. I am going to a girl's birthday taffy-pulling to-morrow night—and she will be fourteen years old. Her name is Maud Jackson. I will be twelve years old on the last day of April. I go to the Methodist Sunday-school, and I like my teacher very much. I got a lot of Christmas presents last Christmas. I gave mamma a little breakfast-cup and papa a tobacco-pouch. I got a set of furs, a silver watch, a pair of kid gloves, a pair of china models, a pair of china babies, a sleigh, a very large doll, a pair of vases, two plush albums, a gold watch-chain, a cup and saucer, a silk handkerchief, and a silver mug.

I like to read, but papa says I read

too much. Papa has been a Freethinker and taken THE TRUTH SEEKER for fourteen years. Ma sang a solo at two Christmas festivals, and I gave a recitation at the Methodist festival; it was entitled "Little Nellie's Christmas Eve." It had one hundred and ninety-four lines. I am an only child and have no pets. I have had a parrot, a bird, about a bushel of cats, and one dog. Do you not think I ought to have a pet of some kind? I do, anyway. I have a tricycle, a doll carriage, two cradles, eight dolls, and many other toys. There is a new dock being built here; it is only a few steps from our place. Papa owns the town hall, but the Mechanics' Institute is occupying it now. I would like some of the Cornerites to write to me. My address is Gore Bay, Manitoulen Isle, Ont. I think I will come to a close now, so good-bye.

From your little truth seeker,
GRACE BRAZENOR.

P.S.—Do the Cornerites have badges, and have you got to pay for them, for I should like to get one? G. B.

[No, the Cornerites do not have badges especially for them. Such a favored child of fortune as Gracie should have one of Otto Wettstein's beautiful badges advertised in THE TRUTH SEEKER. So indeed should all Freethinkers wear this badge, little and big. Some one has spoken of a badge to be worn at the World's Fair, that Liberals may recognize each other at once, and nothing can be prettier than the Wettstein badge. It is more enduring than a ribbon, and is a thing of beauty at all times.—Ed. C. C.]

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Watts & Co., London, Eng., have issued a small book as a convenience to persons desirous of learning what Freethought literature it is advisable to buy. It consists of a list of standard works such as are required by Freethinkers. The price of each book is given, and a brief description of its contents. The title is "A Rationalist Bibliography." Works on evolution are given, such as "The Story of Creation," by Edward Clodd; Darwin's "Origin of Species" and "Descent of Man;" "Outlines of Cosmic Philosophy," by John Fiske; Haeckel's "History of Creation" and "History of the Evolution of Man;" Huxley "On the Origin of Species" and on "Man's Place in Nature;" "Mental Evolution in Animals," by G. J. Romanes; Spencer's "First Principles" and other works, and Wallace's "Darwinism." Books upon early man are indicated as follows: "The Childhood of the World," by Edward Clodd; "Human Origins," by Samuel Laing; "The Origin of Civilization and the Primitive Condition of Man," by Sir John Lubbock; "Prehistoric Times," by the same author; "Antiquity of Man," by Charles Lyell; "The Primitive Family," by N. Stareke; "Anthropology," by E. B. Tylor, and "Primitive Culture," by the same author. Then, the subject of ancient mythology, religion, folklore, etc., as illustrated in monuments, language, and so on, has been given some books such as "Egyptian Belief and Modern Thought," in which J. Bonwick traces the Egyptian elements of Christianity; "Myths and Dreams," by E. Clodd; "Introduction to the Science of Comparative Mythology and Folklore," by Rev. Sir George Cox; "Bible Myths," giving the origin of biblical stories in preceding religious legends; "Evolution of the Idea of God, according to Anthropology and History," by Count Goblet d'Alviella; "Myth, Ritual, and Religion," by Andrew Lang; "Chips from a German Workshop," in which Max Müller handles the religion, myths, traditions, and customs of Hindoos, Persians, Greeks, Romans, Germans, Celts, and other peoples; "The Science of Language," by the same author; "Introduction to Science of Religion," by the same author, and

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possess that issue of the paper to preserve Mr. Holland's list.

A timely pamphlet is "America's Compact with Despotism in Russia." It is by William M. Salter, a writer whose contributions to this paper are doubtless remembered by their justness of thought and clearness of diction. Mr. Salter starts with the remark that we ordinarily suppose our governing representatives to be doing right; to be, as standing in the place of the fathers of the republic, animated by the love of liberty and the hatred of oppression. But, our author goes on to say, "it is possible that they should err, it is possible that they should temporarily even forget the great principles for which a free people should stand, and when this happens it is not only the right, it is the duty, of the private citizens to protest. In my judgment such a situation has now arisen. The United States is now entering into a compact with a despotic government which cannot be sanctioned by, and could not have originated with, those who are supremely solicitous for the cause of freedom and the rights of man. I refer to the treaty with Russia."

Moreover, Mr. Salter goes on to say, it is not, to speak exactly, a treaty with Russia, but with despotism in Russia. For "the Russian people are not represented by their government; it is not a government by them, but over them; it does not exist by their consent, nor does it serve their interest. Force established it, and force maintains it. The Russian people are not without lovable traits, and nothing that I shall say must be construed against them; could a treaty be made with them to protect them from oppression, no one would object; but the aim of this treaty, in which our government has consciously or unconsciously acquiesced, is to make the grip of the oppressor still stronger upon them."

The author wishes it understood in the first place that almost all treaties between civilized countries provide that those guilty of political crime shall be regarded differently from usual offenders, and not returned by the country in which they have taken refuge. "The crime may be outwardly the same as common crime; it may be taking life or destroying property, but if it is done in civil war or in the course of insurrection or political commotions, it is placed in a distinct category, and though it may be punished more severely than common crime in the country in which it takes place, it is viewed with different eyes outside. Governments, it is felt, are fallible institutions; they may even be unjust, oppressive, iniquitous; they have not the sanctity about them, that immediate unconditional claim on our respect, which human life, in itself considered, has; offenses against them may be serious to the government concerned, but not necessarily to the outside world. In any case the company of modern civilized peoples is agreed that there should be no extradition of political criminals. We ourselves as a people were once engaged in a political crime; our forefathers were guilty of treason to the English government; they killed English officers; had they been unsuccessful, some of them, the leaders, would probably have been executed. But we can hardly regard the crime as a very heinous one, nor did the world at large think so at the time. To attack men as representatives of a government is a totally different thing from attacking them as private individuals; to kill from private malice is common murder; to kill to overthrow a government may be wise, may be unwise, may be right, may be wrong; however this may be, it is another sort of act, and is differently treated in the law of nations."

Now, the trouble is that the treaty with Russia declares that the political offense of assaulting the life of the czar shall be reckoned the same as a similar attack on any common citizen. This is its language: "An attempt upon the life either of the head of government, or against that of any member of his family, when such attempt comprises the act either of murder, or of assassination, or of poisoning, shall not be considered a political offense, or an act connected with such an offense."

But, points out Mr. Salter, the czar is not a private individual merely, and with his private life we have nothing to do. Charles I. of England was an exemplary man, according to ordinary standards, even benevolent and of great purity of character; but this did not prevent him from being a tyrant. The question is, What is the czar as the head of the Russian government—what is any czar, so long as the present system of government is continued? For the question is not a personal one at all. There is an ethics of government as well as of private life; there are right and wrong ways of ruling, and to rule in such a way as to suppress the liberties of the people is a high crime, according to the conscience of civilization. What is the czar as the Russian government—for, according to the Russian

constitution, the czar and the government are one and the same thing?

That the government represented by the czar is such as to provoke and deserve righteous rebellion, Mr. Salter easily evidences. There are some assemblies elected by the people, but these assemblies can do nothing of which the czar does not approve, so that anything like laws really representative of the people's will do not exist. The press is under strict censorship. From 1865 to 1880 (during the so-called Liberal administration of the predecessor of the present czar), the Press Council gave one hundred and sixty-seven warnings and suspended fifty-two newspapers. There is scarcely an independent, certainly no outspoken Liberal, organ to-day. The spirit of Alexander III. is practically the same as that of Catherine II., who in speaking of Radischev, the first Russian Liberal, said that "worse than Pongachev [a notorious Russian rebel] he praises Franklin"—and who proceeded to sentence him to death for publishing his "Journey from St. Petersburg to Moscow," which drew a gloomy picture of the state of Russia at that time, and demanded as a remedy representative government, the abolition of serfdom, freedom of the press and conscience, open trial by jury, etc. (though the sentence was commuted to exile to Siberia). There is no religious freedom. The persecution of Stundists, Lutherans, Hebrews, and in short all who diverge from the established Greek Catholic church, is unrelenting and most cruel. And now, when a Russian of Liberal mind protests against all this; when he asks for reforms; when, above all, he tries to enlighten the peasantry or the working class, and to make them honorably discontented with their lot, what is the result? Three years ago a Russian woman of education, the editor of a magazine published in St. Petersburg, sent a letter to the czar, calling upon him, in moderate and dignified language, to institute freedom of speech, inviolability of personal rights, freedom of assembly, open courts, ample opportunities for education suited to all capacities, prevention of administrative license, and a national assembly, in which all classes shall be represented by delegates of their own choosing—these as the only things that would save the state.

"You are an autocratic czar," she wrote, "restrained only by the laws which you yourself make and alter, or by officials who do not execute them, but whom you yourself appoint. One word from you and there will be a change in Russia which will leave a bright page in history."

She closed with these words:

"Your majesty is one of the mightiest monarchs of the world. I am only a working unit in the hundred million whose fate you hold in your hands; but, nevertheless, I feel that it is my moral right and my duty to say to you what I have said."

What was the reply of the czar? She was arrested and sentenced to exile in Siberia.

A few years earlier there were agrarian troubles in one of the northern districts. Some of the notables of the district were invited by the czar to explain the trouble, and submit plans for its relief. These men lived a long way from the courts, and did not know that telling the truth was out of fashion. They replied in good faith, saying that the grievances were well founded, and submitted a plan for their redress which entailed the institution of a local elective assembly. What was the result? One and all were arrested; some were sent to Siberia, some to fortresses on the Baltic, and not one of them was again seen in that district.

Further exposition of the abhorribleness of Holy Russia, and the infamy of the proposed treaty and the shamefulness of our Senate's action on it, must be obtained from the pamphlet itself. It contains 24 pages, is published by the Lippincott Co. of Philadelphia, and sells at 15 cents a copy.

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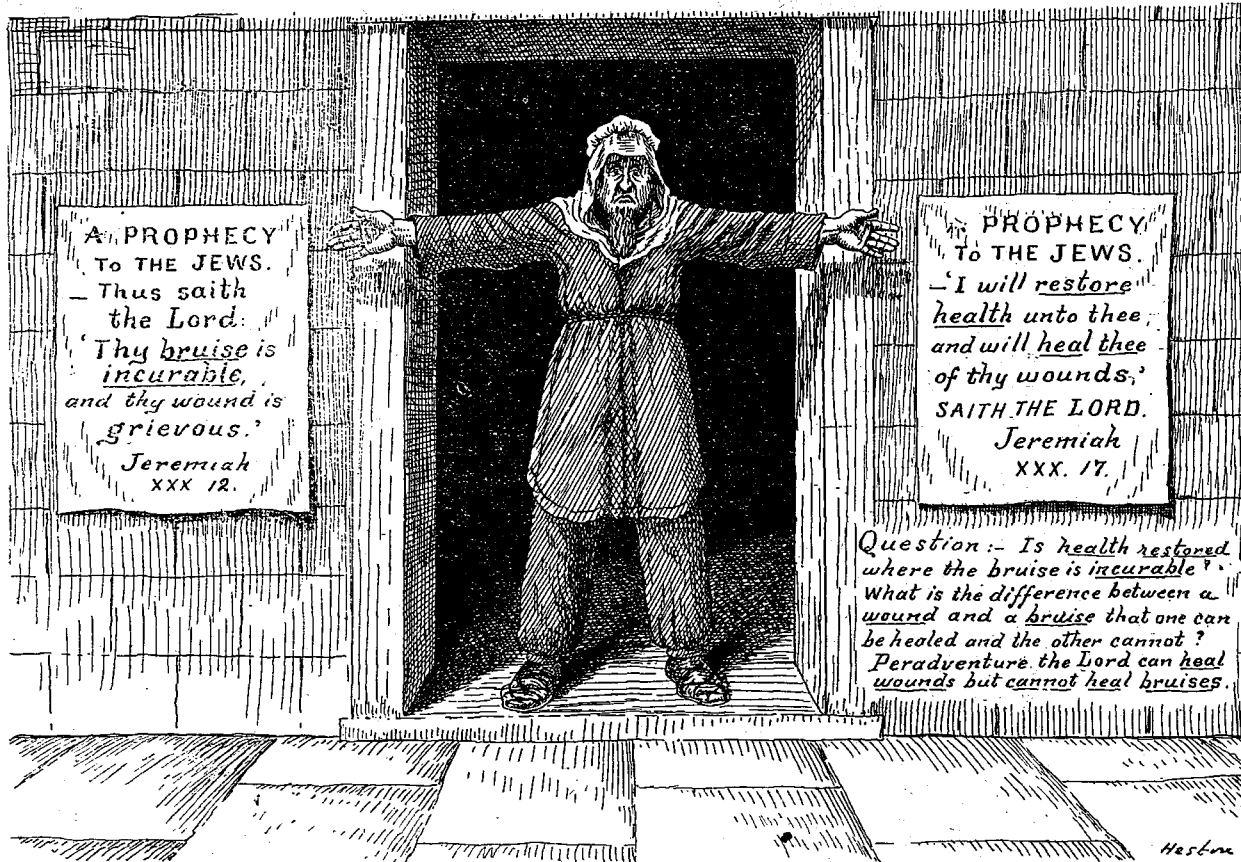
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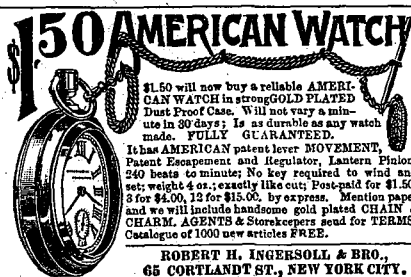
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News of the Week.

COL. ELLIOT SHEPARD, out of an estate of \$1,850,000, bequeathed \$150,000 for Presbyterian propaganda, and \$100,000 to St. Paul's Institute at Tarsus, Asia Minor.

E. ROSS SMITH, of Evanston, Ind., who murdered his sweetheart and himself, left a letter in which he said: "I have asked help from him on high, but as usual I got the opposite of that for which I prayed."

COLONEL DAWNEY of the British Coldstream Guards, lately a member of Parliament, has formed in Yorkshire a corps of gentleman volunteers to join the Ulster forces which are to resist Catholic tyranny in the event of Home Rule.

RAILROADS have decided to offer reduced rates to the World's Fair only on round-trip tickets. This reduced rate will be one of 20 per cent abatement, viz., 22-10 cents a mile. Excursions may be accommodated at 1 or 1-2 cent a mile.

A CASE of sudden death inflicted as a judgment of God occurred at New York city on the 17th. In the pulpit of the Zion Baptist church, colored, Deacon Johnson had just said, "I strayed from the church, but now I am back in the fold," when he fell dead.

THE Pittsburgh publishers who are being prosecuted by the Law and Order League for issuing Sunday papers, will appeal to the supreme court. They hold that the late decision would make liable even stockholders of the Pennsylvania railroad who reside in the state for running Sunday trains.

THE Mohammedans, of Turkish and Arab nationality, who have settled in Worcester, Mass., in celebrating a festival asked some neighboring Armenians, who are Catholics, to participate. During the festivities a Catholic cut a cross in a tablecloth. At sight of the hated symbol the Mohammedans rose in ire, and one hundred persons fell to fighting with stones, clubs, knives, and revolvers.

AMONG the plunder of an arrested thief in New York city were found two Bibles. The judge said: "Do you not know that within those sacred pages are express commands and admonitions against such acts as you are guilty of?" "Yes, judge, yer honor," replied the thief. "That's why I took 'em. It wasn't to steal; but I just wanted to own a Bible to read those admonitions. I was led to it, judge, through my pious propensities."

LIEUT. CHAS. A. TOTTON, U.S.A., formerly military instructor at Yale, by his study of Bible prophecies is enabled to perceive in the late accident to John Brown's statue a token of the immediate end of the world. He writes: "God of heaven sends a warning to the inhabitants: The angel that fell from heaven on Saturday afternoon and struck the left arm off the Horace Greeley statue of John Brown was no accident, hence the incident should make nativ-born Americans on each side of the line, if there be any left who have not yet received the 'mark of the beast,' seek for the interpretation. Its meaning is this: 'The old order changes.' Here endeth the second woe. And behold the third cometh quickly."

IN Belgium a revolution that might have involved Europe in international wars has been narrowly averted. Long-continued agitations of the masses for universal suffrage led to riots which were growing into a parallel of the French Revolution, when the parliament in affright granted the demand. The mob, led by Socialists, would probably have been able to turn the guns of the regular army against the Civic Guard and the police. If the government had called German aid to its maintenance, France, unable to view such an extension of German influence and perhaps dominion, would have put her troops in motion in twenty-four hours. The suffrage granted is not yet fully satisfactory to the masses, for while each man is given one vote a property-owner has more than one.

CATHOLICS in the City of Mexico are excited over what they allege is an attempt of the Mexican government to prevent a young lady from proceeding to the United States to enter a convent there. Mexico, tired of conventualism and all Catholic institutions, has had for some years what are called the Reform laws prohibiting convents and forbidding females to take the veil. Miss Jesusa Lopez, a merchant's daughter, started for a land more favorable to Catholics, the United States, and was to take the veil at Lafayette, La. After traveling nine hundred miles, she was arrested at Saltillo and brought back. The authorities ascribe the action to her brothers, who were opposed to her entering a convent; but Catholics accuse the authorities themselves, who, they say, desire to treat the case as a violation of the Reform laws.

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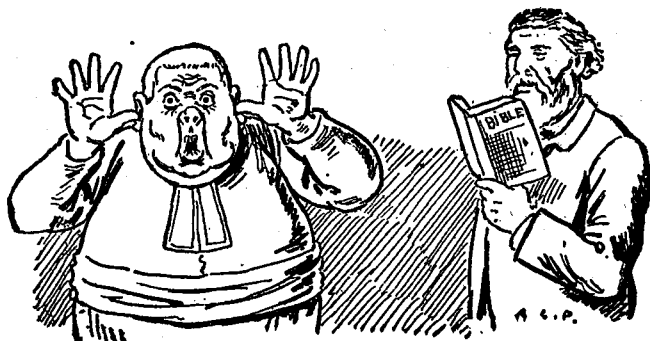
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Gems of Thought.

PLEASE govern me as little as possible.
—Lord Bramwell.

ALL things tend to flow to him who can make the best use of them, even away from their legal owner.—*Thoreau*.

THERE are three things that a man must do—tell what he thinks, keep still, or lie. The respectable way is to lie.—*Ingersoll*.

In what case is it permitted us to reproach a man for the disorders of his life? Perhaps in this case alone: when his conduct is inconsistent with his teachings. We might fairly contrast the sermons of a certain famous preacher of our time with the thefts which he committed upon Lord Galloway, and with his gallant intrigues. We might compare the sermons of the celebrated chaplain of the Invalides and those of Fautin, curate of Versailles, with the suits brought against them for having seduced and plundered their penitents. We might compare the conduct of so many popes and bishops with the religion which they sustained by fire and sword. We might exhibit, on the one hand, their rapins, their illegitimate children, their assassinations, and, on the other, their bulls and their pastoral addresses. Writing on such subjects, we are excusable if we fail in charity, which requires us to conceal the faults of our brethren.—*Voltaire*.

The first man can have been no rational being, that is to say, no man in the present sense of the word; he was rather a hybrid creature between man and beast, and from a savage anthropophagist has gradually worked his way up to his present position, through very protracted periods of time, by the well-known natural influences, and all the while in a constant struggle for his existence. To the civilized and cultured man, who has always his own form before his eyes, it may seem difficult to descend in thought into those wild depths of his primal and natural origin and condition; but a glance at so many of his human brothers who have lagged behind or stood still on the road towards a higher human condition, and a rapid survey of the great results of prehistoric science, will be amply sufficient to make him forget the childish fable about the creation of the ready-made man. Nor will his sense of human dignity be affected by this, if he remembers the admirable words of a French writer: "It is better to be an ennobled animal than a degenerate Adam," and if he bears in mind that among all the forms brought forth by the working of natural forces through long and toilsome evolution, he is, after all, the highest and, comparatively speaking, the most perfect.—*Büchner*.

From the earliest times of which we have any knowledge, Naturalism and Supernaturalism have, consciously or unconsciously, competed and struggled with one another; and the varying fortunes of the contest are written in the records of the course of civilization, from those of Egypt and Babylonia, six thousand years ago, down to those of our own time and people. Those records inform us that, so far as men have paid attention to Nature, they have been rewarded for their pains. They have developed the Arts which have furnished the conditions of civilized existence; and the Sciences, which have been a progressive revelation of reality and have afforded the best discipline of the mind in the methods of discovering truth. They have accumulated a vast body of universally accepted knowledge; and the conceptions of man and of society, of morals and of law, based upon that knowledge, are every day more and more, either openly or tacitly, acknowledged to be the foundations of right action. History also tells us that the field of the supernatural has rewarded its cultivators with a harvest, perhaps not less luxuriant, but of a different character. It has produced an almost infinite diversity of Religions. These, if we set aside the ethical concomitants upon which natural knowledge also has a claim, are composed of information about Supernature; they tell us of the attributes of supernatural beings, of their relations to Nature, and of the operations by which their interference with the ordinary course of events can be secured or averted. It does not appear, however, that history indicates a widening of the influence of supernaturalism on practice, with the onward flow of time. On the contrary, the acquaintance of mankind with the supernatural appears the more extensive and the more exact, and the influence of supernatural doctrines upon conduct the greater, the further back we go in time and the lower the stage of civilization submitted to investigation. Historically, indeed, there would seem to be an inverse relation between supernatural and natural knowledge. As the latter has widened, gained in precision and in trustworthiness, so has the former shrunk, grown vague and questionable.—*Huxley*.

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THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Witchcraft in Scotland.

In pursuance of our design to provide Freethinkers with a more exhaustive history of the witchcraft superstition than has heretofore been obtainable by them, we will devote this week's treatment to an account of that belief in Scotland. We imagine that Christians when they find their church to have been so mistaken on this thing, will begin to suspect that it may now be equally mistaken on other things.

In England, we related last week, the witchcraft fanaticism had been bridled and repressed. There was one country, however, in which it obtained an absolute ascendancy. There was one country in which the Puritan ministers succeeded in molding alike the character and the habits of the nation, and in disseminating their harsh and gloomy tenets through every section of society. While England was breaking loose from her most ancient superstitions, and advancing with gigantic strides along the paths of knowledge, Scotland still cowered in helpless subjection before her clergy. This body kept the Scottish people in a state of miserable thralldom which is thus graphically described by Lecky's "History of Rationalism: Never was a mental servitude more complete, and never was a tyranny maintained with more inexorable barbarity. Supported by public opinion, the Scottish ministers succeeded in overawing all opposition, in prohibiting the faintest expression of adverse opinions, in prying into and controlling the most private concerns of domestic life; in compelling everyone to conform absolutely to all the ecclesiastical regulations they enjoined; and in, at last, directing the whole scope and current of legislation. They maintained their ascendancy over the popular mind by a system of religious terrorism, which we can now barely conceive. The misery of man, the anger of the almighty, the fearful power and continual presence of Satan, the agonies of hell, were the constant subjects of their preaching. All the most ghastly forms of human suffering were accumulated as faint images of the eternal doom of the immense majority of mankind. Countless miracles were represented as taking place within the land, but they were almost all of them miracles of terror. Disease, storm, famine, every awful calamity that fell upon mankind, or blasted the produce of the soil, was attributed to the direct intervention of spirits; and Satan himself was represented as constantly appearing in a visible form upon the earth.

It was, says Buckle's "History of Civilization," believed that the world was overrun by evil spirits, who not only went up and down the earth, but also lived in the air, and whose business it was to tempt and hurt mankind. Their number was infinite, and they were to be found at all places and in all seasons. At their head was Satan himself, whose delight it was to appear in person, ensnaring or terrifying everyone he met. With this object, he assumed various forms. One day he would visit the earth as a black dog; on another day, as a raven; on another, he would be heard in the distance roaring like a bull. He appeared sometimes as a white man in black clothes; and sometimes he came as a black man in black clothes, when it was remarked that his voice was ghastly, that he wore no shoes, and that one of his feet was cloven. His stratagems were endless. For, in the opinion of divines, his cunning increased with his age; and having been studying for more than five thousand years, he had now attained to unexampled dexterity. He could, and he did, seize both men and women, and carry them away through the air. Usually, he wore the garb of laymen, but it was said that, on more than one occasion, he had impudently attired himself as a minister of the gospel. At all events, in one dress or other, he frequently appeared to the clergy, and tried to coax them over to his side. In that, of course, he failed; but out of the ministry few indeed could withstand him. He could raise storms and tempests; he could work, not only on the mind, but also on the organs of the body, making men hear and see whatever he chose. Of his victims, some he prompted to commit suicide, others to commit murder. Still, formidable as he was, no Christian was considered to have attained to a full religious experience, unless he had literally seen him, talked to him, and fought with him. The clergy were constantly preaching about him, and preparing their audience for an interview with their great enemy. The consequence was, that the people became almost crazed with fear. Whenever the preacher mentioned Satan, the consternation was so great that the church resounded with sighs and groans. The aspect of a Scotch congregation in those days is, indeed, hard for us to conceive. Not unfrequently the people, benumbed and stupefied with awe, were rooted to their seats by the horrible fascination exercised over them, which compelled them to listen, though they are described as gasping for breath, and with their hair standing on end. Such impressions were not easily effaced. Images of terror were left on the mind, and followed the people to their homes, and in their daily pursuits. They believed that the devil was always, and literally, at hand; that he was haunting them, speaking to them, and tempting them. There was no escape. Go where they would, he was there. Such teaching produced its natural effects. In a land where credulity was universal, in a land where the intellect was numbed and palsied by these awful contemplations, where almost every form of amusement was suppressed, and where the thoughts of men were concentrated with an undivided energy on theological conceptions, such teaching necessarily created the superstition of witchcraft. Witchcraft was but one form of the panic it produced; it was but the reflection by a diseased imagination of the popular theology. We accordingly find that it assumed the most frightful proportions and the darkest character. In other lands, the superstition was at least mixed with much of imposture; in Scotland it appears to have been entirely undiluted. It was produced by the teaching of the clergy, and it was everywhere fostered by their persecution. Eagerly, passionately, with a thirst

for blood that knew no mercy, with a zeal that never tired, did they accomplish their task. Assembled in solemn synod, the college of Aberdeen, in 1603, enjoined every minister to take two of the elders of his parish to make "a subtle and privy inquisition," and to question all the parishioners upon oath as to their knowledge of witches. Boxes were placed in the churches for the express purpose of receiving the accusations. When a woman had fallen under suspicion, the minister from the pulpit denounced her by name, exhorted his parishioners to give evidence against her, and prohibited anyone from sheltering her. In the same spirit he exerted the power which was given him by a parochial organization, elaborated perhaps more skilfully than any other in Europe. Under these circumstances, the witch-cases seem to have fallen almost entirely into the hands of the clergy. They were the leading commissioners. Before them the confessions were taken. They were the accusing witnesses or the directors of the tortures by which these confessions were elicited.

And when we read the nature of these tortures; when we remember that they were inflicted, for the most part, on old and feeble and half-doting women, it is difficult to repress a feeling of the deepest abhorrence for those men who caused and who encouraged them. If the witch was obdurate, the first, and it was said the most effectual, method of obtaining confession was by what was termed "waking her." An iron bridle or hoop was bound across her face with four prongs, which were thrust into her mouth. It was fastened behind to the wall by a chain, in such a manner that the victim was unable to lie down; and in this position she was sometimes kept for several days, while men were constantly with her to prevent her from closing her eyes for a moment in sleep. Partly in order to effect this object, and partly to discover the insensible mark which was the sure sign of a witch, long pins were thrust into her body. At the same time, as it was a saying in Scotland that a witch would never confess while she could drink, excessive thirst was often added to her tortures. Some prisoners have been waked for five nights; one, it is said, even for nine. "One of the most powerful incentives to confession was systematically to deprive the suspected witch of the refreshment of her natural sleep. . . . Iron collars, or witches' bridles, are still preserved in various parts of Scotland, which had been used for such iniquitous purposes. These instruments were so constructed that, by means of a hoop which passed over the head, a piece of iron having four points or prongs was forcibly thrust into the mouth, two of these being directed to the tongue and palate, the others pointing outward to each cheek. This infernal machine was secured by a padlock. At the back of the collar was fixed a ring, by which to attach the witch to a staple in the wall of her cell. Thus equipped, and night and day waked and watched by some skilful person appointed by her inquisitors, the unhappy creature, after a few days of such discipline, maddened by the misery of her forlorn and helpless state, would be rendered fit for confessing anything, in order to be rid of the dregs of her wretched life. At intervals fresh examinations took place, and these were repeated from time to time until her "contumacy," as it was termed, was subdued. The clergy and kirk sessions appear to have been the unwearied instruments of "purging the land of witchcraft;" and to them, in the first instance, all the complaints and informations were made" (Pitcairn, vol. i, part 2, p. 50).

The physical and mental suffering of such a process was sufficient to overcome the resolution of many,

and to distract the understanding of not a few. But other and perhaps worse tortures were in reserve. The three principal that were habitually applied, were the pennywinkis, the boots, and the caschielawis. The first was a kind of thumb-screw; the second was a frame in which the leg was inserted and in which it was broken by wedges, driven in by a hammer; the third was also an iron frame for the leg, which was from time to time heated over a brazier. Fire-matches were sometimes applied to the body of the victim. We read, in a contemporary legal register, of one man who was kept for forty-eight hours in "vehement tortour" in the caschielawis; and of another who was in the same frightful machine for eleven days and eleven nights, whose legs were broken daily for fourteen days in the boots, and who was so scourged that the whole skin was torn from his body.

How many confessions were extorted, and how many victims perished, by these means, it is now impossible to say. A vast number of depositions and confessions are preserved, but they were taken only before a single court, and many others took cognizance of the crime. We know that in 1662 more than one hundred and fifty persons were accused of witchcraft; and that in the preceding year no less than fourteen commissions had been issued for the trials. After these facts, it is scarcely necessary to notice how one traveler casually mentions having seen nine women burning together at Leith in 1664, or how, in 1678, nine others were condemned in a single day. The charges were, indeed, of the most comprehensive order, and the wildest fancies of Sprenger and Nider were defended by the Presbyterian divines. In most Catholic countries, it was a grievance of the clergy that the civil power refused to execute the witches who employed their power only in curing disease. In Scotland such persons were unscrupulously put to death. The witches were commonly strangled before they were burnt, but this merciful provision was very frequently omitted. An earl of Mar (who appears to have been the only person sensible of the inhumanity of the proceedings) tells how, with a piercing yell, some women once broke half-burnt from the slow fire that consumed them, struggled for a few moments with despairing energy among the spectators, but soon with shrieks of blasphemy and wild protestations of innocence sank writhing in agony amid the flames.

These atrocious doings, which the clergy stand ready to repeat at any time when given the power, were of such multitude and extent that we find we shall have to defer the relation of them in America to some other week in the near future.

The World's Fair.

On the 1st day of this month the World's Columbian Exposition at Chicago was formally opened. All the exhibits have not arrived and been arranged, and will not be for a month, but there are already many attractions, and the magnificent architecture can now be viewed with perhaps better advantage than later and is in itself worth long regard. The lateness of the opening is scarcely censurable, in view of the fact that all great exhibitions have thus been belated. The energy of the management in overcoming the obstacles which once seemed disheartening, and the taste everywhere pervading, ask our utmost praise. The Fair will be a noble work. It will be, in the words of one describer, "a spectacular marvel and an educational, architectural, and industrial stimulant, such as the earth has never beheld." Grand, beautiful, triumphant, and hope-giving will it be. Hurrah for our World's Fair! All hail to the great Columbian Exposition!

The blemish fixed upon this great work, otherwise so splendid, by religion, is unfortunate. Supernaturalism, other-worldliness, which helped not one iota to achieve this undertaking, is recognized and honored throughout it; while naturalism, this-worldliness, which alone has done every stroke of labor toward its accomplishment, is left in scorned ignominy. In the opening ceremonies, for instance, religion played a chief part. The blessings of heaven on the enterprise were invoked by W. H. Milburn, chaplain of the national House

of Representatives. The music on that occasion was largely of a religious character.

Then, there is the closing of the gates Sundays—the inconsiderate, domineering, selfish, defrauding, impertinent, outrageous, and thrice abominable closing. This we hope will be revoked; Mr. Putnam writes that the chances for its being so are about even; but we ourselves cannot help deeming them greater against revocation than for it. On the 25th ult. General St. Clair, of the national commission, and who will lead in the Sunday-opening movement, said: "If the local directory takes the proper step and sends us an amended resolution for opening the Fair on Sunday I believe the commission will pass it. A fair vote of our body has never yet been taken. I think the sentiment of a majority of the commission is for Sunday opening. Whether they will be willing to vote for it in the face of the action of Congress is a question. Congress has violated its contract with the Fair, and I think I can make the commissioners see it in the right light." Several other commissioners declared themselves in favor of Sunday opening. Judge Martindale, of Indianapolis, proposed a sort of compromise. He said: "Open the Fair on Sunday, but shut down all the machinery and have religious services and sacred music for those who desire them." On the following day, the 26th ult., sixty members of the national commission were present when President Palmer called the meeting to order at 1 o'clock in the afternoon. Commissioner Joseph Eiboreck offered a resolution that the Sunday-opening question be referred to the local directory, of which Mr. Higinbotham is president. The resolution was debated and adopted, and the directory, it was agreed, should decide whether the act of Congress requiring Sunday closing must be enforced. On the next day, the 27th ult., the local directory held a long secret meeting. The Sunday-opening question was touched upon indirectly, and after the meeting it was given out that the board was in favor of opening on Sunday, though no formal action had been taken. It was announced that the judiciary committee of the national commission, of which Senator William Lindsay, of Kentucky, is president, is also investigating the legality of the act of Congress requiring Sunday closing. On the following day, the 28th ult., the national commission again took a hand in the matter. After failing to do anything decisive, it adjourned till the 1st inst.

The people of our country are being given a useful education in ecclesiastical ways and manners by the press. This noble institution is active in pointing out the shamefully immoral character of the church's action. Chicago, the newspapers remark, is full of preparation for debauchery, and in order that vice may have full opportunity to work its evil will, the Exposition grounds, with their enlightening, refining, and educating influences, are to be closed every Sunday, while the gorgeous temples of vice and crime are to be kept wide open. "Thus far," says one of the gallant newspapers mentioned above, "the grounds have been open on Sunday because the blight of Congressional hypocrisy could not fall upon the Fair before the date of its formal opening. The gate receipts have amounted to \$250,000, the greater part of which came from the multitudes of Sunday visitors. After the 1st of May all these multitudes and the thousands that will presently be added to the throng will find the gates closed on Sunday and must turn for entertainment to the gorgeously decorated and ingeniously attractive hells of the Plaisance and the town. There was never a worse thing done for morality by any legislative act than was done by Congress when it ordered the closing of the Fair on Sunday. Had its purpose been to render the great gathering fruitful of vicious teaching, efficient in the corruption of innocence and richly profitable to crime, it could not have proceeded to its aim by a more direct road than that of Sunday closing."

Ex-Senator Ingalls, writing from the Exposition a few days before its opening, says—after an elaborately finished description which will for rhetorical merit find no rival till Mr. Putnam begins

his letters to this paper—that "public interest increases and the number of visitors grows daily. It is largest on Sundays. The intolerant bigotry which dictates its closing on that day will deprive multitudes of their only opportunity to obtain the advantage and pleasure of the greatest object-lessons of the century."

Holy Russia Not Good Enough to Treat With.

The czar has signed the Russian extradition treaty, and ratifications have been exchanged by the United States minister and the Russian foreign office. To put the treaty in effect there is now wanting only the official proclamation of President Cleveland.

The consummation of this treaty, which now is highly probable, will be nothing less than a crime against humanity. Our opinion on it, expressed more fully in previous issues, is shared by the enlightened press of the country with scarcely an exception. The *New York Times*, for instance, whose views always command high consideration, takes the ground even that this country cannot properly enter into an extradition treaty of any nature whatever with the government of the czar. It objects, it says, "not to this or that article, but to the conclusion of any treaty of extradition whatever with a power like Russia. We can no more conclude such a treaty with the czar than with the shah of Persia. In either case, we do not surrender a fugitive to justice, but to the caprice of a ruler, of a magistrate who is the instrument of the ruler, or of a drum-head court-martial. We should stultify ourselves and outrage humanity by concluding such an agreement with such a power."

The same just-thinking journal, too, properly deems that in such a case as this the "executive session," or secret session, of the Senate was "an outrage akin to the secret trials of Russia." Two or three weeks ago the *Times* made this demand: "The debate upon the treaty must be open, and every Senator who ventures to advocate it should be compelled to give his reasons to his countrymen. It would be curious to see what arguments could be produced in favor of such an instrument that would bear publicity. As a matter of fact, the only chance for ratification is that Senators who may have been induced, by arguments that they do not care to avow, into favoring it should be enabled to cast a silent vote in its support." But the protest of the *Times* with all the other organs of intelligent opinion passed unheeded by our arrogant Senate. Very different is the passage of this legislation, and the fathering of it upon the populace who do not want it, from a genuine government of, by, and for the people.

The same journal quoted above says: "If Russia wishes to be put, in respect of the extradition of fugitives from justice, on a footing with civilized nations, Russia must reform her criminal procedure so as to offer to the innocent the same protection that is assured by the practice of civilized nations." But, we wish to remark upon this, Russia cannot "reform her criminal procedure" till the people are bright and informed, and this they can not be till there is lifted from over them the muffling and stifling cloud of Christianity.

That this religion of Christianity is more thoroughly believed and observed by the Russian people than by any other in Europe, and that at the same time that people is the most unhappy and barbarous in Europe, and with a government so evil that it cannot decently be admitted to treaty with other nations, we hope will be marked by everyone whose notice is attracted to this present affair of extradition.

Of a well-remembered picture in *THE TRUTH SEEKER* the *Independent* says: "THE TRUTH SEEKER is an Infidel paper, which is engaged weekly in giving caricatures of scripture subjects in not too artistic half-page pictures. A recent issue carries on the first page a representation of a stream of desperate characters—liars, thieves, perjurers, murderers—entering 'the fold of Christ.' It is called 'The Sinner's Hope and Last Refuge of the Vile.' The picture is not a caricature. It truthfully represents a great Christian doctrine. There is salva-

tion for thieves and liars and murderers. This is a great and glorious truth. It is indeed the 'sinner's hope,' the 'last refuge of the vile.' It is in this that the divinity of the Christian scheme of salvation appears. The vilest may enter the fold of Christ, leaving their vileness at the gate. Unbelief is fatalistic. It holds that the vile can never be anything but vile. The Christian doctrine is a nobler and truer doctrine. It has hope and the power of reformation in it. For once THE TRUTH SEEKER has drawn better than it knew."

We are of course overjoyed to please our contemporary of Congregational leanings, and aside from a correction, we will only remark that if the pious like the doctrine of vicarious atonement decent folk will leave them to it. The correction is that the statement that unbelievers hold that the vile can never be otherwise is an absolute falsehood. And against this reckless assertion by the *Independent* we put this from the *London Spectator*, and leave the American pietist to ponder upon it: "At least half the Atheists in England—we are not at present using the word in disparagement, but only to describe those who reject all idea of the supernatural—are philanthropists, and, we doubt not, a large section of them are entirely sincere. They wish heartily to advance the human race, of course always premising that the road taken is the one laid down on their maps, and for that end are willing not only to give lavishly, but to suffer a good deal. Martyrdom they have seldom had to meet—though there are instances even of that, a few of the hotter Abolitionists having, we believe, been non-believers—but some of them, we do not doubt, if they could be certain of giving the millions a dead-heave upward, would cheerfully resign their lives, and that without the solace of expecting any other. There are many Atheists now with hot philanthropy in them, and they are philanthropists, not in spite of, but because of their Atheism; because they cannot endure to behold sufferings which, if there be no God, are purposeless; because they rely on themselves alone to mitigate misery; and because they are dominated by the instinctive longing of man for an ideal, and can see it only, in the bewildering complexity of human affairs, in unselfish benevolence. They must, like the rest, have a heaven, and they strain toward the only heaven they can intellectually acknowledge, a world governed only by pure reason, and therefore, as they think, free of poverty, pain, and foolishness alike."

In the East.

News and Notes.

The Secular Society of Dayton, O., is doing good work. It meets every Sunday, and addresses on all subjects are given by local talent and by lecturers from abroad, and these subjects are discussed by those present from every standpoint. I gave a lecture on Sunday morning to a fair audience. More would have been present had there been a longer time to advertise the lecture. Under the circumstances only two or three days' notice could be given. I am sure of a much greater attendance at some future time.

Dayton is a fine city of about seventy-five thousand inhabitants. It is quite a business and manufacturing center. The country about is excellent. The church element apparently is strong, there being about seventy-five religious edifices, in which a great deal of untaxed wealth is consecrated to the glory of the next world. Along with this is a vast amount of Liberal thought, but to a certain extent indifferent.

But there are a few at this post who are enthusiastic for Freethought—Judge Thompson, president of the society, Mr. B. Pickering, Mr. and Mrs. Fealy, Scout Allison, and others, all of whom are able to speak upon the platform, and who represent a cultured and radical element. Scout Allison has been twenty-four years upon the plains in the service of the government, and has seen much of the workings of the ecclesiastical tribe upon the frontier. He has already contributed something of his experiences to the columns of THE TRUTH SEEKER.

On Saturday Judge Thompson kindly accompanied me to the Soldiers' Home, a magnificent institution indeed, so far as outward appearances are concerned. The buildings must have cost nearly

\$1,000,000. Among them is a splendid church edifice—the upper part for Protestant and the lower part for Catholic worship, Chaplains are also maintained at the expense of government. The whole domain includes six hundred and forty acres—beautiful lands, mostly under cultivation. From the main site there is an extensive view of the city. As you enter the grounds a lovely lake greets the vision, with waterfalls from the encircling banks. A summer garden glows with tropical luxuriance beneath a glassy roof. On a wide eminence towers the flag-staff, with the colors flying. Beneath it ring out the martial strains over the green sward and majestic groves. The barracks, busy with life, with nearly four thousand soldiers in them, the officers' quarters, the machine buildings, the vast dining rooms, the hospital, etc., make a picturesque view. Here the invalid soldier, who has lost his ambition, who desires to do nothing, can have a comfortable home, plenty to eat, and clothes to wear. He can sit all day long and dream and smoke his pipe, and fight his battles over again, and calmly await death. It looks very nice on the outside, a paradise to the casual view. But after all, what is such an existence worth to the mind that desires action? It is much better than the orthodox heaven, I grant, but give me the heretic's hell, the storm and unrest and uncertainty of liberty, to this "nirvana" of the Soldiers' Home, which is as near to the fulfillment of Buddha's philosophy as one can find in this world without actually dying. For my part I had rather be "snuffed out" than to do nothing in this charming retreat. It is a pleasant afternoon stroll through these stately, magnificent scenes; but give me a log cabin and a little potato patch to this splendid idleness.

The effects of "Christian civilization" are seen in the transaction recently at Delaware Wesleyan College—one of the most *élite* and famous Methodist and Christian institutions in the land. It was a dastardly and brutal action, worthy of the "Dark Continent." Nine members of the sophomore class seized and bound and then branded the faces of five members of the freshman class and disfigured them for life. A more cruel, a more savage, a more infamous act has not been perpetrated in the dens of vice and crime; and yet this was done by religious men in a religious institution. This was done by pious Christian young men; done where the Bible is read and prayers are uttered every day and the "gospel" is preached. Such are the refining influences of Christianity. This illustrates and proves my affirmation that "Religion is a Curse, a Disease, and a Lie." I could not ask for a better confirmation. The people throughout this section are indignant at these atrocities. I quote the following from the Cincinnati *Commercial Gazette*, which shows that this is no exceptional occurrence in this Christian seat of learning:

It now seems a matter of fact to the citizens here that such things are not punished as they should be. It was only a couple of months ago that about one hundred of the students, dressed in their nightshirts, went to the Monnett Hall (the young ladies' seminary) about 12 o'clock and held a ghost dance, howling and yelling and singing unbecoming songs in the presence of the young ladies. This was certainly a most outrageous and indecent performance, but it was suppressed and nothing said, only through the papers. No one was expelled or even suspended, although most of the boys were known and confessed, but they were let stay if they would promise not to do it again, and of course they promised.

Another event was the stealing of the college grade-book. The person who did the deed broke open the door and took the book and kept it a long time and then returned it. The faculty talked of offering a reward, but none was offered. They searched the fraternity halls and made a big fuss, and when the thief was found he just promised not to say anything, and is still in college, as important as anyone.

Another was the stealing of the guns from the college armory. The guns were taken out and hid in the snow. The thieves were found and they promised not to do it again. They are still here.

Another cruel action has just come to light. On Monday night about forty of the girls of Monnett Hall took about five others and proceeded to initiate them in a manner similar to the way the boys carried out their plan. They got the girls down in the basement in the wee hours of the morning, and there they performed their cruel deed. They likewise used nitrate of silver and printed pictures on the victims' arms and breasts, which caused much pain and agony, and will leave scars for life.

The faculty have done nothing in regard to the matter, nor are they likely to, from all reports. It was probably because of this that the boys have grown so bold.

The actions of the young women are most severely criticised by the people and students. It was certainly a disgrace to themselves, the college, and especially to their parents, who are sending them to school to get an education. It is because of these actions and cruel pranks that the citizens are so outspoken and bitter.

I call the attention of the New York *Independent* to this beautiful effect of "religious culture."

On Sunday afternoon I go to Cincinnati and am greeted with a crowded house at Douglass Hall. Nowhere on my route do I find more enthusiasm

than at Cincinnati. The Liberals here know how to do things. They run on the broad-gauge principle. During the winter they have had an exceedingly interesting course of lectures. The audience is a live audience, and after the lecturer is through they discuss the subject presented with vast diversities of opinion. It is a splendid arena of debate. The union has exercised a marked influence in this city. It passed a set of ringing resolutions in opposition to the Russian treaty, and these resolutions were published at length and with approval in the leading dailies. The Union grapples with live questions, and is not afraid to stand boldly for reform. Geo. E. Light is now president; Andrew Hogg, secretary. They have stalwart supporters. John R. Charlesworth will give the closing lecture the last Sunday in May. There will be a big attendance. Such success is encouraging, and the influence of Cincinnati will be felt all over the land.

I reached Chicago on Monday. The weather has been simply awful. Yesterday (Thursday) it cleared off, and I took a look at the World's Fair. It seems impossible to get it ready for exhibition under a month. All is confusion, but they are pushing things vigorously. The Sunday question is not yet settled. They are fighting over it among the commissioners. It will be a bone of contention all through the Fair. It doesn't seem possible that bigotry can triumph in this case. At the present moment the chances are about even that it will be open. Those who are in favor of Sunday opening are growing more indignant every day and the number is increasing. A more determined effort than ever will be made for fair play. Yesterday the matter was referred to the judiciary committee.

I hereby announce that the Freethought International Congress will be held in the month of September next. The place and date of meeting will be hereafter published. All delegates and members of Freethought societies throughout the world are invited to be present. They will be entitled to seats and votes in the Congress. The Freethought Federation of America will arrange for the Congress, and a cordial welcome is extended to its allies.

SAMUEL P. PUTNAM.

Chicago, Ill., Apr. 28, 1893.

To My Liberal Friends.

I propose to publish a pamphlet, the last part of which appears in THE TRUTH SEEKER this week, entitled, "Religion a Curse, Religion a Disease, Religion a Lie." I consider that we are drifting into a most dangerous religious tyranny and war. It is not simply church and theology that we must oppose, but it is religion at the root of these, which is what I have defined it to be. We must understand religion, and for the safety of the race we must destroy religion. I want this book to be widely read. It is important. Religion as the foe of humanity is not sufficiently understood. We do not realize its terrific nature. I have written this book because I feel the necessity of speaking the plain truth. I challenge contradiction of my statements. Send to THE TRUTH SEEKER for this book. Circulate it. Price, 25 cents per copy.

SAMUEL P. PUTNAM.

The World's Fair From a Freethinker's Standpoint.

Next week we shall begin the publication of a series of letters which will be of great interest and beauty. Samuel P. Putnam will write them from Chicago, and they will be about the World's great Fair. Mr. Putnam's description—as everyone who knows him knows—will not be the commonplace matter of the geniusless boiler-plate correspondent, but the impressions made upon a cosmopolitan poet by the aggregation of samples of the world's progress in mechanics, art, literature, knowledge. The letters will undoubtedly be big and broad, wide and deep—a picture and a panorama, a history of human advance from "that man in the dug-out" to the racial subjugation of the forces of nature—so far as these forces are subdued. The letters will be essentially a Freethinker's view of the Fair, what it shows, and what it foreshadows, and we venture to say that among the hundreds of correspondents at the Fair, and the thousands of letters to be written by them, there will be none like the writer of the Freethought views and his descriptions. Readers of his "News and Notes" will agree with us in this estimate, we know.

We shall be obliged to our friends if they will call the attention of their friends to this announcement and suggest to them that a six months' subscription will insure them the receipt of these letters, which will alone be worth many times the cost of the paper.

Communications.

Religion a Curse, Religion a Disease, Religion a Lie.—(Concluded.)

DEDICATED TO THE AMERICAN CONGRESS WHICH FOR THE SAKE OF RELIGION HAS STABBED LIBERTY TO THE HEART.

Religion is not satisfied with what Spiritualism can scientifically give—continued existence. It desires endless existence, absolute immortality; such is its spiritual greed and colossal egotism. Tell the religious man that he will live ten million years in heaven and play on a golden harp and wear a crown and be happy, but that at the end of that immense period he will sink into nothingness; why, the religious man will be perfectly miserable. He will say all is vanity and vexation of spirit. Only ten million years. That won't do. I must have eternity. That is the everlasting cry of the supremely egoistic man, the cry of religion.

I want it understood that between religion and common-sense Spiritualism there is no identity in any way.

It will thus be seen how radically identical are the dogmas of God and Immortality. Without God there is no Immortality, and without Immortality there is no God. God needs Immortality to save his reputation, and Immortality needs God as its only possible guarantee, for only an infinite God can make endless existence certain to a finite being.

These are twin lies born of religion, born of a disease. They are not the beautiful gifts of science, the radiance of health, but the huge symptoms of an abnormal desire—the imagery of "life's fitful fever." But worse still, religion has not only made these lies professedly for the sake of human happiness, but out of these lies it has created the monster Fear. Religion has made cowards of mankind. It has made multitudes bend the knee in superstitious terror. It has made them slaves of king and priest. Of all the curses of which religion is the source, the greatest of all is this curse of fear, out of which comes the cowardice and hypocrisy of the world. Who does not hate the hypocrite? and yet the hypocrite is the direct offspring of religion. Who does not condemn the coward? and yet religion is the mother of cowardice. If those who are really religious by temperament and nature were simply satisfied with being religious and would let the rest of mankind—the large majority of mankind—abide in non-religious, every-day, comfortable well-being, I would not take time to attack it. But such is the nature of religion that it imperiously draws the sword, and would compel all the world to be religious likewise—in outward form at least, if not in real sentiment. But not satisfied with the sword, with the dungeon, with the fagot, with the thumbscrew, with all the cunning appliances for bodily torture, with devilish and supreme ingenuity religion has endeavored to torture with spiritual agonies, and it has terrifically succeeded. The bodily torture of man sinks into insignificance almost when compared with the mental torture, the awful fear, which religion has inflicted, in order that its own power may be unassailable. It has invented God and immortality, worse than a million thumbscrews, more hideous than the dungeon-house, more dreadful than a flaming sword. This God, the God of love, of justice—so called—this God, according to religion, is a God of wrath, a terrible war-God, a destroyer, a devil and a fiend beyond words to picture. He creates a heaven in the midst of infinite despair. He plunges the vast majority of the human race into eternal hell; he separates parent and child, brother and sister, wife and husband, and compels the one to sing praises for the damnation of the other. He makes the universe a tremendous prison-house. He makes man a slave, a machine, chained to a miserable doom whether he is lost or saved. For what is salvation but the picture of an eternal hell from whence we have barely escaped—"a brand plucked from the burning?" Thus God, who should be infinite justice and infinite love, is transformed to infinite hate and infinite wrong, and immortality that might be a beautiful dream becomes an endless horror, a stupendous scene of cruelty, of malignity, of crime; and so fear, the vilest, the most debasing, the most bitter fruit of religion, is born in the human heart, and this fair earth itself becomes a dim vast vale of tears. Death is the king of terrors, instead of a sweet rest in nature's bosom. Life is a torment, for duty loses its tenderness and becomes a barren path—merely obedience to a tyrant's will. Virtue is stripped of its bloom and beauty and becomes a slavish struggle for the salvation of the "soul"—the "soul," a lie born also of the nightmare of religion. For

there is no "soul" any more than there is a God. Who can measure the damnable nature of religion in thus making eternity itself the instrument of its unutterable agonies?

I do not deny immortality—I do not know. But if you believe in immortality; believe in that which is beautiful and glorious; believe in eternal hope and eternal progress; believe in that which is the bloom and blossom of all that is best and noblest here; believe in the triumph of sweet human virtues and tender human loves; in the triumph of liberty, of justice, of nobility, of generosity; believe in that which will give consolation amidst the struggles and disappointments of this life; believe in beauty, goodness, truth unending—believe in these things if you will, but do not believe in the hell and heaven, the God and devil, of religion. If you must, out of human weakness, fling a picture beyond the grave, let it be a picture entrancing with all the shining qualities that make this life itself so splendid. Let it give you courage to be more manly, more upright; to have a heart for any fate; but do not accept an cringing terror, with a slave's mind, with craven spirit, the heaven that religion promises—a heaven not fit for a civilized human being—fit only for a savage. A heaven which floats on the bosom of hell, is supported by hell, is really only the supplement of hell, and without hell would cease to be.

The God of heaven, the God of religion—what a colossal pauper he is! Did you ever think of it? What a beggar God is, and only a beggar—begging even the widow's mite; yea, and taking the widow's mite without compunction. Look at the army of beggars, all over the world, begging for the king of kings. An innumerable army. Tramp, tramp, tramp—no end to the procession. There's the mitred pope—a beggar always. There's the bishop, the archbishop, the cardinal, the priest—all beggars. There's a hundred thousand clergymen beggars, all begging for God. Churches, altars, incense, music, painted windows—all are for the purpose of begging, begging for this great pauper of the skies. And what has he done for man—this beggar on a throne? Nothing. He has not given mankind one fact, one ray of light, one invention, one discovery. He has not healed one ill of human life. He has never stopped a crime or punished a crime. He has never made one blade of grass to grow, or one rose to bloom. He has never soothed one fevered brow. He has never saved from disease, from conflagration, from the storm and battle. He has never furnished food, shelter, or clothing to starving, naked, and perishing millions. He has done nothing, this tinsel monarch of the skies, and yet he begs continually. He is reduced to such extremities that he can put only one oyster in his church soup; he must even sell the kisses of fair maidens. He must resort to the grab-bag, and raffle, and ice-cream (mostly starch). He must even gamble—this pauper God. Oh, the humbug of religion and the humbug of God, when he does nothing but beg, and gives nothing in return for the millions that are poured into his templed coffers!

Have I not proved my proposition that religion is a curse, a disease, and a lie—everyway evil and evil only? In its very essence it is wrong, and can only result in wrong. History will affirm all that I have declared, and to-day we have an exhibition of the cruel nature of religion—that it is utterly incapable of being civilized and must be abolished altogether.

I dedicate this essay to Congress out of the indignation of my heart. I should never have written it but for the most disgraceful act of the century.

The American Congress has bowed down in absolute surrender to this curse, this disease, and this lie, and closed the gates of the World's Fair on Sunday.

In all the history of man there was never a more cowardly, contemptible, and degrading act.

It is pitiful to see the poor savage bow down to his fetish, his little wooden god, his snake, or cat, or calf; but how infinitely more pitiful it is amidst the intellectual glories of to-day to see the representatives of a great people bow down to this monster curse, disease, and lie—stab liberty to the heart, and perpetrate an infamous crime. The only consolation is that like Mokanna religion has shown its hideous face, and from this time forth its worshippers will diminish by the million.

The working-people of this country now know that religion is their foe and not their friend. The mask is thrown off. The despot is revealed, the enemy of liberty and progress.

Behold the picture—the beautiful World's Fair. None of us will ever see its like again. It is an incarnate dream of beauty. It is a poem in manifold color and form. It is the grace of all the world, the flower of every land. It is man's masterpiece

irradiating his long and toilsome struggle. It is the bloom of mighty centuries out of darkness, conflict, and undying hope. Behold its gorgeous panorama, its superb buildings, its shining domes, its spacious roofs, its walls and towers that fling back the effulgence of the sun amidst nature's sweetest scenes of grass and flowers and water. Oh, what loveliness for man to enjoy. What a blessing on his arduous path. What an ennoblement to his toil. What a reward for his countless labors on sea and land—art is there which has drunk in the glory of the stars—art which has watched the misty mountain-top, the sounding cataract, the gleaming seas, the budding rose, the spraying fount, the forest's green. Art which has studied the deep heart of man, and mirrored in lustrous forms and tender face, in colors sweet and varied, in melodies sublime, the treasures it has found. Science is there radiant with a thousand victories, bringing from East and West and North and South its unnumbered trophies. Industry is there, with its great arms, swinging in song, whirling in music, rejoicing in splendor, giving gifts to all. This is the World's Fair, the ideal city of man's brightest civilization, where beauty reigns, where delight smiles on every path and each scene is an enchantment. What a place for the weary and the worn, the suffering and the disappointed; not for those who ride in carriages but for those who walk the humble paths of toil.

Behold the picture over against this embodied glory of man's genius. See the dark and smoky workshop, the grimy face, the drops of sweat, the toiling arm, the dusty feet. See the lurid flames, the hissing iron, the huge machinery. Day after day it is the same, smoke and darkness, toil and dust, and sometimes death itself. Look into the homes of these million workers. See them crowded together in the gloomy tenement, no flowers, no sunshine, no blue sky, no refreshing rest. See the pale mother, bent and worn. See the emaciated child. See the fever and disease, the want, the hunger of body and of mind. See the bare table, the unfurnished wall, the miserable couch. See the cobwebbed window through which only desolation peers. See despair in a thousand faces. See the weary limb, the lack-luster eye, the drawn lip, the listless hand. See birth and death in mingling horror. This is the world of poverty; and labor, which makes magnificent the face of earth, is doomed much of it to find its reward in this dreary prison-house.

Behold these contrasting pictures, the World's Fair, and the world of labor and of poverty, and so close, that the one is ready to give all its treasures for the consolation and joy of the other. These hard, sad scenes of poverty and toil can be made beautiful with the glory and the enlightenment of man's greatest achievements. What a blessing, what a wonder, and what a hope for the terrible martyrdom of millions.

But, behold, between these two worlds, the world of art, of science, of music, of delight, and the world of suffering and darkness, stalks this cruel monster, this curse, this disease, this lie—Religion—and holding the sword in one hand bolts and bars the gates of this paradise with the other, and thrusts back into vice, into ignorance, into misery, into despair, the multitudes whose weary toils have made possible this magnificence of to-day. This treasure which has been pressed from their life-blood is shut from their eyes, their hearts, their hope. They must labor in sweat and pain, they must go to their unlovely homes, they and wife and little ones pining for light and air, for some sweet glimpse of higher things, for the inspiration and joy of man's vast and splendid career, they must be cabined, cribbed, confined. Upon their dark lot presses religion's iron rule, and makes it more miserable than ever. Between them and the beautiful world which ought to be their inheritance, at least one day in the week, is this curse of the ages more detestable than Milton's picture of Death itself.

Talk of civilizing religion; it cannot be done. You may paint it and veneer it and ornament it. You may mingle it with philosophy and poetry and art. Amid the softening influences of progress one may forget its "scarlet thread," its path of blood; but its nature is always the same. It can not be made of any service to man.

What will we do without religion? is the cry. Can the world survive its loss? Yes, it can survive the loss of religion as it can survive the loss of the cholera, the smallpox, and the itch.

What will we have in the place of it? Morality and Science. What better can we have?

Morality without religion will be more perfect and beautiful than ever—plain simple morality—

regard for one another's rights, regard for one another's happiness, universal liberty, universal justice, every-day morality, not heights and depths, not heaven and hell, but "on the square." That is the whole of it. Integrity, truthfulness, generosity, manliness, courage, temperance, what better can be found in all the ecstasies of religion? Don't trouble yourself with the "infinite" and "absolute," with the "general" and "the universal" or any "supreme being," but simply do your duty to the individuals with whom you come in contact. Morality is between individuals, not between ideas, nor between individuals and an idea, but between individuals and individuals. Morality cannot transcend the particular. Do the duty that lies next to you. That is all. Do not create out of your heated fancy any false relations between you and God. No such relations exist. We owe nothing to God, and apparently he owes nothing to us. If he does he has never paid it. It is for him to settle with us, not for us to settle with him. When he makes himself manifest as an individual along the pathway of our daily life, then, and not till then, will we consider his claims.

We can understand our human relations. They are finite and comprehensible. It only confuses us to import the God-idea. It makes darkness instead of light. To import God into morality is like importing God into mathematics. God would be an impertinence in mathematics. He is equally an impertinence in morality. Think of a mathematician trying to solve a problem by the aid of God. A triangle has certain relations with all other forms, but what "God-relation" has it? And he would be a crazy mathematician who would invent a "God-relation" for the triangle. What nonsense it would be to talk about the "attitude" of a triangle toward the "infinite." There is no such thing. It is equally nonsensical to talk about man's "attitude" toward the "infinite." There is no such thing. The relations of man are numberless. We may not be able to discover them all, but every relation of man is a finite relation, as every relation of a triangle must be a finite relation.

The God-idea is not only useless, it is injurious. It is demoralizing. It obscures reality. It gives us false conceptions of ourselves and of others. It is a mirage. Leave out God and study humanity. Know thyself, is the grandest wisdom; and to know thyself it is necessary to know others and to recognize always the relations which exist between us and others, and out of these relations to behold the perfect bloom of ethical beauty. Morality is the continuous expression of equality and fraternity.

Morality requires no temples, no altars, no ritual, no churches, no popes, no priests, no Bibles, no gods, no prayers, and no sermons. It requires no vast expenditures, no processions, no swelling music, no *Auto da fe*, no Inquisition, no torture, and no fire. It does not beg, it does not rob, it does not murder. It demands no sword, no miter, no crucifix, no pealing bell, no gorgeous pew, no collection-box, and no missionary fund. It demands only the common earth and skies, the fireside, the home circle, the genial neighborhood. It demands only the ordinary highway, the handshake and the good morning, work and happy play, the evening's gentle rest, the voice of little children, and the common sense of all. How happy the world will be when morality prevails, when no rights are invaded, when the inevitable ills of life are met with mutual sympathy; when self-respect is the universal grace, ennobling each and all—the humblest with the greatest. Religion has blackened the world; morality will give it golden days.

And Science—what grandeur is revealed in that noble world. Science the victorious foe of religion and the glory of the human race. Science the enlightener, the guide, the minister of ten thousand gifts. In science alone is the true self-sacrifice, the real surrender, the absolute abandonment to truth itself, regardless of all consequence, all fortune, all good and ill. Religion labors for the subjective, thinks only of the subjective, is devoted only to the subjective, to that within, the ego, the self, higher or lower, as you may call it, but self still, and not truth, not reality, except by mere chance.

Science labors for the objective, for that which is without, for simple truth, for reality, for facts. It surrenders to facts, to every fact, be it ugly or beautiful. The man of science does not seek personal happiness, he is not searching after facts that will please him. He is not endeavoring to gratify some ideal. He sacrifices that which is most alluring to his subjective being, in order to find a fact. The fact he accepts, although it overthrows his most cherished dreams. What nobleness of devotion. It is easy enough to give up houses and lands for the sake of truth, but to give up some inward

glory, some dear fancy, some charming hope, some exalted splendor woven of poetry and music and delight, to give up a supreme joy, that which might soften and glorify death itself, to absolutely, without reserve, surrender this for the sake of truth, the objective truth, this is indeed the sublime self-sacrifice of man—impossible to religion; but it is the natural spirit of science, for no one indeed can be a man of science when he allows the least personal inclination to bias his judgment.

It will thus be seen that science and religion are diametrically opposed. It is impossible to harmonize them. The one is the very essence of selfishness; the other is the very essence of unselfishness. The one is subjective, the other objective; the one is pure egoism, the other is pure altruism; the one runs to a disease and a lie; the other is abounding health and magnificent truth.

How beautiful is the way of science through all the world's history. How gentle, how patient, how brave, how charitable in the true sense, it has ever been. How ready to help; how eager to do and to dare. It is afraid of nothing, of no dark depths or rugged heights, of no desert or wild beast, poisonous insect or serpent's fang. It shrinks from no efforts. It shirks no task. It dares suffering, persecution, martyrdom, and death. It has been imprisoned, and through the prison bars hath read the lofty heavens, and revealed their glory. It hath been chained and yet it has filled the world with light. See the million happy homes it hath made; all the jeweled harvest-fields that shine beneath its footstep. Behold its pathway over the seas, the white sail, the glittering column, along a thousand leagues of beaming waters. See it meet the storm with spirit undismayed. See it grasp the lightnings and these fiery couriers bear our message with the soft pulse of an infant through the vast chambers of the deep; see it conquer the invisible world and heaven's swift breath carries our speech afar. See the iron horse, more brilliant than the chariots of old, make the peasant's journey more victorious than that of a king; hear the click, the gentle click, of that curious machine which has done more to emancipate woman than a million prayers or ten thousand billion sermons under the auspices of St. Paul; hear the music of the hammer and the anvil, watch the breath of the mighty furnace, look upon the molten streams of red-hot iron, see the glorious shapes arise more beneficent than any archangel; behold the million spindles while delicate and superb robes appear to clothe man's nakedness, far surpassing the fig-leaves of Jehovah's Eden; handle the polished instruments that conquer disease and stay death, more radiant than the golden harps; see nature's wildest haunts and earth's profoundest caverns contributing their riches to man's enjoyment, and see the rolling stars, planets and suns, innumerable systems, orbs that perhaps perished millions of years ago and yet blaze upon our vision to-night. Ah, what might we not behold if we could analyze those brilliant waves of light, and read the message from those enormous and distant realms. In these constellated spaces science has unfolded a fairy world indeed, even as in the tiny film and grain of sand other worlds equally beautiful, as measureless to the glance, she unrolls in spacious scenes.

I would say, let Science reign, but Science does not want to reign. She desires no sword and no crown. Evermore she is the servant of humanity. Patiently she labors, scorning nothing, fearing nothing, hating nothing, and loving the truth.

What shall we put in the place of religion, the curse, the disease, and the lie?

I have answered it, and may the working-people of this republic whose rights have been so basely invaded, understand henceforth the true benefactor of this world.

S. P. PUTNAM.

From Spain.

[The scandalous conduct of the priest-ridden Spanish government, as exhibited in its treatment of the international Freethought congress at Madrid last year, has no doubt made many of our readers ask whether Africa really was bounded on the north by the Pyrenees mountains. As an answer to this question we present the following article by the well-known German-American Freethinker, Mrs. Hedwig Henrich-Wilhelmi, originally contributed to *Correspondenzblatt des Deutschen Freidenker-Bundes*. Mrs. Henrich-Wilhelmi has visited Spain on various occasions and hence is a competent judge of Spanish affairs.—G. NELSON, TRANSLATOR.]

"Separation of church and state" is so prominent a cry of our times that no matter how often suppressed it is heard anew; but perhaps louder and more frequently in Spain—the land where the prosperity-destroying influence of the double-headed hydra state-and-church power, the concordat and Inquisition, is felt more than in any other civilized country. A quarter of a century has not passed since Spain—thanks to the short period of the republic (1869-1871)—proclaimed absolute liberty of con-

science, a privilege which since the return of the Bourbons to the throne exists as "religious toleration" only. Still, no matter what we do call it, in the minute a country permits different religious cults to be practiced publicly within its borders, in that minute the state religion has ceased to exist as such and has become a mere object of individual belief. What is left as a connecting link between the church and the state is but the instinct of power, of absolutism, which for thousands of years has existed in them and become an actual fossil. Yet the union is no more and the present conditions are not calculated to satisfy either party. The church, which has been used to rule over kings and nations, cannot possibly enjoy its present subservience to the laws of the state, nor can the state feel pleased by having to pay the salaries of rebellious servants out of its own purse.

But, as usual, the principal sufferer under this unnatural union is the people. In the name of religion the state directs the spiritual welfare of the people in school and home, and in the name of the state the clergy extorts its enormous income from the people, and this in a twofold way—first, indirectly as a salary drawn from the amount of state taxes laid upon the people, secondly, directly as fees paid by the believing sheep.

All other state officials must as equivalent for their salaries render their official services free to their fellow-citizens, but not so with the church. From the mere fact of her existence she is entitled to the pecuniary recognition of the state, yet, at the same time, for any service rendered to the people, no matter whether that service is included in her "office" or not, she demands extra pay.

Only a short time ago it was obligatory upon all to be baptized, confirmed, married, and buried with clerical assistance, and even yet in many places people are obliged to subject themselves and their children to these church ceremonies, if they do not wish to be denied their rights as citizens and ruin their private business. For every child baptized, for every parent blessed, the church demands cash or its equivalents. She gives no Lord's supper, no death sacrament, she goes to no funeral, says no mass for the dead, except for pay. The begging-purse is always a-going. Every birth, marriage, or death certificate—which is demanded by the state—costs the poor a heavy tribute to the church. So far, all right, inasmuch as the clergy are but workers in the Lord's vineyard, and hence live on those who partake in the fruits of their labor; besides, the clerics must live, and any workman is worth his hire. But if it is all right that the priest exact a contribution from each believer, why is he paid by the state also?

This question is raised every year in the Spanish Cortes, when the debate on the miserable financial status and the necessary cutting down of government expenses begins. The Spanish government treasury is yearly called upon to pay to army and navy 140,000,000 pesetas (a peseta is about twenty cents); to the clergy, 42,000,000; to education, 9,000,000; while in England the educational budget is 150,000,000, in France 178,000,000, and in the United States 140,000,000 pesetas. Need we wonder then that the last Spanish census (1887) gives but thirty three per cent of the people as being able to read and write?

In this priest-ridden land the condition of schools and prisons is almost beyond belief. With the exception of universities, academies, and seminaries, there is a total lack of school buildings. Even in Madrid, the capital, the schoolchildren are packed into small, cheap buildings, that do not come near the standard demanded by hygiene or pedagogy.

For prisons there is a yearly sum of 25,000 pesetas set aside; while for the erection of a new, and even from a religious standpoint entirely superfluous, cathedral at Madrid, 100,000 pesetas were given; besides, 500,000 pesetas were appropriated for repairs of different churches, bishops' palaces, and parsonages.

It is a well-known fact that Spain is always on the verge of national bankruptcy. The government is always in arrears in the salaries of its minor officers, who, like the common laborers, receive but miserable pay. There are officials who receive but \$10 in monthly salary, and yet even these the government owes half a year's pay. The court physicians—a corporation called into existence under the most splendid auspices about thirty years ago—have waited for twenty-eight years for their pay. Public benevolent institutions, such as hospitals, poorhouses, and orphan and lunacy asylums, receive hardly sufficient help to enable them to exist; in the hospitals there are frequently food and medicine famins lasting for several days. But the countless bishops and archbishops receive a yearly salary ranging from 20,000 to 45,000 pesetas,

and they are paid regularly, for the magnates of the church do not give the state long credit.

Spain has but few railroads and good roads. In 1885 it had but 35,000 kilometers (one kilometer is 11,000 inches) of roads, while France had in 1879 952,000 kilometers. Spain has 9,000 kilometers of railroad; France, 33,000 kilometers. But as an offset Spain has since 1841, when the buying of church property began, paid to the clergy in salaries the enormous sum of 2,000,000,000 pesetas.

According to a concordat concluded under the reign of Queen Isabella II. (she upon whom was conferred, as pay, the papal order of "the Rose of Virtue") no other religion than the Roman Catholic is to be tolerated in Spain, nor anything taught in the schools which is contrary to the dogmas of the Catholic church, nor any book offered for sale which is not deemed good by the clergy. Yet in spite of the concordat the Spanish constitution guarantees absolute liberty of conscience, the University professors have full liberty to teach what they please, and the press is not subjected to the pleasure of a priestly censor. Just as the state has liberated itself from the moral control of the concordat, could it not also liberate itself from the enormous material duties toward the clergy?—and this through one radical measure which would make all Roman concordats *nil*, and which ought to be strongly recommended to non-Catholic countries also, namely, through an absolute separation of church and state, such as is found at the present time in the United States, Brazil, Mexico, and most of the English colonies? [A separation such as is found in the United States is hardly to be recommended. All Freethinkers know why.—Translator.]

Religious corporations have the same rights to enjoy, but also the same duties to perform, as any secular corporation. The clergy is to be supported by those who demand its service, and not from the state treasury nor from taxes laid on those who do not feel either a real or an imaginary need for having their "spiritual welfare" attended to.

HEDWIG HENRICH-WILHELM.

The Sabbath and Liquor-Drinking at San Antonio, Tex.

The expected, the long-foreseen by the thoughtful, has come to pass.

Sam Jones, that mountebank and slang preacher, was here last fall, and spread his gospel (?) to the tune of \$2,000 for one week. Now we have, as a direct result cropping out in this most beautiful city by the "historic Alamo," a set of fanatical hypocrites who want to make it their business, by means of sneaking and "ways that are dark," to enforce the Sunday law!

As our city is of such a cosmopolitan character it would be hard to make the plea from the standpoint of religion, hence these narrow-minded pietists hide their bigotry behind an obnoxious law.

Late trials of officers in New Orleans, La., for non-enforcement of Sunday law resulted in their acquittal, with the final decision of the supreme court that "if the law could not be enforced it should be considered a dead letter."

Some weeks ago a mass-meeting was called to meet at the Grand Opera House for taking preliminary measures in the proposed enforcement, but a guard at the door asked every comer: "Are you in favor of the enforcement?" An answer in the affirmative would be the pass for admission to the "mass meeting." Since, there was a committee of twenty-five, which had dwindled down to five at a later conclave, General (?) Fleming presiding. The *embonpoint* of this presiding genius entitles him to the position in prayer-meeting, where a long-drawn and pious countenance of the "I thank thee, Lord, that I am not like the other sinners or these publicans" style is in order. It would cover pages of only stale stuff to relate all the trickery resorted to, the long-winded prayers, "The Lord is with us," etc. But taking the Bible as the inspiration from God to man, we find such an incongruity of sentiment in that book from Genesis to Revelation as would make Moses or that dreamer on the isle of Patmos blush in shame if they could see the construction put upon the nonsense accredited to them by these latter-day fanatics. Brother Fleming is requested to kindly study his Bible, and for a guidance to truth he is respectfully requested to note a few quotations from his "guide to salvation."

Gen. xlix, 11, 12: Jacob blessing Judah: "Binding his foal unto the vine and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine and his teeth white with milk."

Deut. vii, 13: God, through Moses, said to his chosen people: "And he will love thee and bless thee and multiply thee; and he will also bless the

fruit of thy womb, and the fruit of thy land, thy corn, and thy wine," etc.

Now, Brother Fleming, as a good attorney, please color this from your God's law to your own case!

Deut. xi, 14: "That I will give you the rain of your land in his due season that thou mayest gather in thy wine, corn, and oil."

Deut. xiv, 26: "And thou shalt bestow that money . . . or for wine, or for strong drink," etc., etc.

This is the desired text-book of Brother Fleming, *et al*, for the children, to educate them in temperance and moral principles!

Deut. xv, 14: "Thou shalt furnish him liberally . . . and out of thy wine-press."

Deut. xxviii, 39, 51, tells the chosen people that their wine and oil shall be taken from them if they disobey God's commands. This Deuteronomy recommends itself to the Christian temperance unions. It was certainly written by an advocate of the flowing bowl, whoever the "inspirator" may have been.

Judges ix, 13: "And the vine said unto them, Should I leave my wine, which cheereth God and man?" etc.

Thus, God, the "original Prohibitionist," drinks wine, else how could it cheer him?

2 Sam. vi, 19: "And he dealt among all the people, even among the whole multitude of Israel, as well to women as men, to every one a cake of bread and a good piece of flesh and a flagon of wine."

It is hard to tell what Lozier and Foster, of Iowa, or our Brothers Fleming or McClure, would have done had they been present when "David the man after God's own heart" dealt it out to all men and women.

2 Sam. xvi, 2: "And wine that such as faint in the wilderness may drink."

This application has been good in practical effects in Kansas and Iowa, when "fainting in the wilderness" has been the common occurrence, to judge from the thriving business of the drugstores in those states, for this was the *Lord's prescription*.

2 Chron. ii, 10: "And behold I will give to thy servants . . . twenty thousand baths of wine," etc.

This was one-fourth of payment to the artisans, subjects of the king of Tyre, which Solomon, that "wisest of all men," agreed to pay them for the building of the house of God. It may have been specially blessed by the Lord and rendered non-intoxicating, otherwise it might have been, in the words of "Brother St. John," "payment in liquid damnation."

Now, unless God made a mistake when he called Solomon the wisest of all men (this temple was for that same God) it is but fair to conclude that God regarded wine as a legal tender, thus sanctifying its use.

Neh. v, 11: "Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money and the corn, the wine and the oil, that ye exact of them."

Neh. x, 39: "For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, . . . and we will not forsake the house of our God."

Wine was an acceptable gift whether old or new, or whether tendered as a holy offering or for anything else.

Psalms civ, 15: "And wine that maketh glad the heart of man," etc. If the pious brethren of San Antonio will read the connecting lines to this quotation they may get angry at the Lord because they could not apply the law to him.

Prov. iii, 10: "So shall thy barns be filled with plenty and thy presses shall burst out with new wine."

Prov. xxxi, 6, 7: "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy heart; let him drink and forget his poverty and remember his misery no more."

Here are two verses in a book, the inspired work of, or written by, a wine-loving God, which in themselves have led thousands to drinking; and this statement is only a very mild one in comparison with the facts in the case.

Eccles. ix, 7: "Go thy way, eat thy bread with joy and drink thy wine with a merry heart; for God now accepteth thy works."

Song of Solomon i, 2: "Let him kiss me with the kisses of his mouth; for thy love is better than wine."

This shows that next to love wine is the best thing on earth. This is the opinion of most bacchanalian experts. Solomon seems to have spoken from experience.

Song of Solomon v, 1: "I have drunk my wine

with my milk; eat, O friends; drink, yea, drink abundantly, O believers."

Solomon must have been the inventor of milk punch.

Song of Solomon viii, 2: "I would cause thee to drink of spiced wine, of the juice of my pomegranate." Is this metaphor?

Isa. i, 22: "Thy silver is become dross, thy wine mixed with water."

Isa. xxiv, 7: "The new wine mourneth, the vine languisheth, all the merry-hearted do sigh."

God punished his chosen people by cutting off their vintage, and if God regards the loss of wine as a deprivation it must be good to have and to keep, notwithstanding the opinions of Brothers Fleming and McClure and the other saints (?). Verse 9: They shall *not* drink wine with a song, etc. God punished them by taking away their wine on the same principle that the old Calvinistic doctrine teaches predestination—no matter how good a man be if he has been predestined to be destroyed for inherent evil in childhood, then why try to be good?

Isa. lv, 1: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

Isa. lxii, 8: "The Lord hath sworn by his right hand, and by the arm of his strength, . . . And the sons of the stranger shall not drink thy wine, for which thou hast labored."

Revs. Dow, Stevenson, our own brothers Fleming, McClure, etc., might suggest to the Lord that: as wine is an evil thing and the Bible a great text-book of morals, the great stronghold of temperance, and so essential to the training of children; therefore, the Lord should have said that the enemies of his people should take the wine from them, as the depriving of such would make them better and happier. But on the contrary he ranks wine with corn and swears an oath that the people shall have them both.

Jer. xxxi, 12: "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil," etc.

Jer. xl, 10: "But ye, gather ye wine, and summer fruits and oil," etc.

Jer. xlviii, 33: "And joy and gladness is taken from the plentiful field and from the land of Moab and I have caused wine to fail from the wine-presses."

Dan. i, 5: "And the king appointed them a daily provision of the king's meat and of the wine which he drank, so nourishing them three years," etc.

God plainly implies here that wine is nourishing! The only argument that Brother Fleming, *et al*, and the Christian Temperance people in addition, may offer about these lessons, so opposite to their modern teachings, is, "They were not written under inspiration;" or have the pious brethren any other shallow, empty excuses for repudiation of this text?

Hosea ix, 2: "The flour and the wine-press shall not feed them, and the new wine shall fail in her."

This is given as a punishment for transgressions of the law.

Hosea xiv, 7: "They shall revive as the corn and grow as the wine; the scent thereof shall be as the wine of Lebanon."

There could not have been much dislike against the wine if even the aroma of it was pleasing to the Lord.

Joel i, 5-13: Speaking of the plagues in the way of worms, locusts, etc., the meat and drink offerings are cut off from the house of the Lord, and thus the prophet says: "Gird yourselves and lament, ye priests, howl ye ministers of the altar."

Will our fanatic revolutionists criticize these into temperance admonitions?

Joel iii, 18: "And it shall come to pass in that day that the mountains shall drop down new wine and the hills shall flow with milk," etc.

Here, again, great blessings are offered to be given in the form of "an abundance" of wine. All Hebrew prophets looked with favor upon wine and wine-drinking, and the punishment meted out was the one of cutting off the wine and it may possibly be the wish of Brother Fleming, McClure, *et al*, to visit wholesale destruction upon the vineyards and barley fields and upbraid the Lord for his mistake in creating them.

Amos ix, 14: " . . . They shall drink wine."

Micah vi, 15, gives as punishment the withdrawing of the wine and oil, etc.

What incongruity when the God of the Bible disapproves of the use of intoxicants while at the same time he is telling his chosen people that he will punish them for disobedience by destroying their corn, their wine, etc.

Zech. ix, 17: "For how great is his goodness

and how great is his beauty; corn shall make the young men cheerful, and new wine the maids."

Rather a singular apportionment of his bounty, unless corn means something stronger than wine.

Matt. xi, 19: "The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend to publicans and sinners. But wisdom is justified of her children."

The very opposit of this argument comes in Luke vii, 33-35: "John the Baptist came neither eating bread nor drinking wine; and ye say he hath a devil," etc.

Fine contrasts, these! What do they teach? The determination for every man to think and act for himself is the fundamental idea of the great Nazarene. He was no extremist for or against such total abstinence or temperance as our brethren of to-day would have us think.

In Luke x, 34, we find that the good Samaritan had a supply of wine for the wounded stranger.

John ii, 3-11: "And when they wanted wine," etc. This is the great miracle at the wedding feast of Cana and it was the "first" miracle which he performed, and was considered as proof of his divinity by his disciples. He did this to manifest his glory, his supernatural powers and origin; either this is true or the Bible false. True or not, it has been the most powerful argument against abstinence; it has resulted directly in making drunkards, as well as indirectly in making hypocrites and Jesuitical sophists.

Col. ii, 16: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days."

In other words, be your own judges in all these matters; submit to no dictation; be just and consistent to yourself. Wonder how the salvation and Bible Prohibitionists will put their misconstruction on this quotation?

1 Tim. v, 23: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."

These few words in the Bible have led to the consumption of more wine and caused more intemperance than any other equal number of words in any language in any book.

E. C. Walker, in "Bible Temperance," says in connection with this: "We find that the Bible pleads for temperance are outvoted more than five to one by those in favor of the use of intoxicants. The record is an astonishingly bad one for the Bible as a total abstinence and prohibition work, and should put to the blush all of its worshipers and apologists who have been so foolish or unscrupulous as to claim that it is indispensable to the temperance cause and in the education of our children. Both claims are absurd."

Thus much for the use of wine and drink, now a few words regarding "the Sunday." There is no authority whatsoever as to the observation of Sunday. Jesus never taught it, but on the contrary repudiated the Sabbath and never said a word about a new day of ceremonies and worship.

"One man esteemeth one day above another; another esteemeth every day alike, let every man be fully persuaded in his own mind."

By the edict of Constantine, A.D. 321, the "Dies Soli" (Day of the Sun), was made the legal day for worship for the "sects of Christians," to which Constantine had been converted after one of his campaigns of extermination against these same Christians. He had won a victory, and all his Christian prisoners were tied to stakes and coated with combustible materials, and fired to shine as torches at some of the nightly revels. Then at the end of these he got delirious, or to use a modern term, "snakes," and had that grand raving vision, with "In hoc signo vinces," which has been so pliantly constructed into a glorification and sanctification of that murderer by the church.

Immediately in connection may be cited a part of this edict (see "Code Justinian," lib. 3, title 12, Sec. 2 and 3). This is the first legal edict regulating the Sabbath. It says:

"Let all the judges and town people, and the occupation of all trades, rest on the venerable Day of the Sun; but let those who are situated in the country freely and at full liberty attend to their business, for it often happens that no other day is so fit for sowing corn or planting vines," etc.

Dr. Schaff, in his "History of the Christian Church," makes pertinent distinction between "*Dies Domini*" and "*Dies Soli*—that is, 'the Lord's day' and 'Day of the sun.'" They were the days appointed by a heathen tyrant, to Apollo (Phœbus), an imaginary deity.

San Antonio, Tex.

Please renew your subscription and obtain another subscriber.

Liberal Societies.

The Newark Liberal League gave Mr. Reuben Rush last Sunday a hearty welcome on his first appearance before that society. His lecture was in the main identical with his address before the Manhattan. The critics were Mr. Bird, Mr. Rush, Mrs. Smith, Mr. Walker, Mr. Morris, and Mr. Brill.

Mr. S. H. Wilder in his lecture last Sunday before the Brooklyn Philosophical Association tried to show that the discoveries of science only go to show how true religion is. The lecturer picked Mr. Tyndall's Belfast address to pieces, and showed, to his own satisfaction at least, that Mr. Tyndall made many fallacious statements.

Mr. Rowley was as brilliant as usual. He showed the lecturer that "there were more things in heaven and earth" than he had ever dreamed of in his philosophy. The other critics were Messrs. Elwell, Nichols, and St. John.

The next meeting of the society will take place in the Long Island College, and Reuben Rush will lecture on "Reason and Religion."

Mr. Reuben Rush lectured before the Manhattan Liberal Club Friday evening on "Life and Death." Mr. Rush is perhaps one of the youngest speakers on the Liberal platform. He has been connected with the Boston *Investigator* for two years. This is his first appearance in this vicinity. In opening the lecturer said:

"When we find a person who knows, or thinks he knows because he believes, a great deal about a future life, we have generally found a person who knows little or nothing concerning this life. For eighteen centuries man has been so busy learning so much about his soul that is not so, that he has learned very little about his body that is so. Humbled by religion, millions have made this life miserable, and have wasted enough energy in their pursuit of a rainbow heaven to make something like a heaven here.

"We are told by the Christians that we are called into existence by an infinit, infallible God; that this God put the soul in us. What is the soul? We are told it is mentality, thought. I cannot believe that this mind, or soul, will survive the body when I know it does not survive a temporary disability. Will the Christian tell me where the mind of the man goes when he meets with an accident and becomes unconscious? We come into this world and bring nothing with us, and I cannot see that during our stay here we accumulate anything to take away with us.

"The true purpose of this conscious existence, which begins at the cradle and closes at the grave, is, according to the Christians, to do homage to God, through earthly agencies. How much does mankind gain by this kind of teaching? You might attend church forever and read the Bible until you could stand it no longer, and you would be no wiser. All we know in science has come from sources outside of religious influences. All that we have ever got that is of any service to us has come from the broad road of Materialism. The Christian church has trod the narrow path—dark and dingy. That narrow road makes narrow minds. At every milestone of that road are heaped up the skulls of victims, who have taken a 'short cut to salvation.' On the broad road man is taught to do his duty to fellow-men and let the gods take care of themselves."

The critics were Mr. Macdonald, Mr. Wakeman, Mr. Gustafson, and Dr. Weeks. Mr. Wakeman praised the lecturer for his plain statement of facts. Next week Caroline Le Row will lecture on "The Plus and Minus of Life."

"The Ethical Society in New York City" was the subject of Prof. Felix Adler's lecture in Chickering Hall last Sunday morning. The professor said:

"There is a saying of Heraclitus that 'the death of the gods is our life.' Like most of the sayings of this philosopher, this is capable of many interpretations. One interpretation is that in the dissolution of religious beliefs, thought is concentrated on this life.

"This ethical movement, if it has any significance at all, has the significance of a problem which is of world-wide importance. Our attitude is not that of opposition to religious belief. What we ask is that men should stand by their guns—hold to their colors. It is our desire to bring out, not radical ideas, but simply truthfulness. I have been told that a lady who had left the church merely from lassitude was so moved by these lectures that she returned to the church. I was glad to hear this.

"Truthfulness admits of gradations, so does falsehood. The latter is a concomitant vice. Its blackness depends on its companions. There is no

falsehood greater than a religious falsehood; and yet how many people think nothing of believing one thing and saying they believe another; or how many preserve a discreet and diplomatic silence. This wide-spread religious hypocrisy can be easily explained, but it is hard to justify. The reason it is connived at is that Agnosticism has set in. Every statement regarding things not material is not demonstrable, nor is it refutable. But it is the duty of the Agnostic to declare his negative position to the world, irrespective of the results. The truth will make us nobler, though it may not make us happier. The reason some Agnostics give for not telling their belief is that there are minds that are not able to stand the truth as well as they are. This is misplaced kindness. It is true there are minds which are in that state of development in which religion is necessary; but to those whose intellects are at variance with their sentiments, the truth should be told even if sufferings are inflicted by so doing. The Agnostics are right when they say we cannot have a scientific proof of things not material. But I believe we can have a moral certainty of ultimate things.

"I have frequently heard the Ethical Society described as a charitable society. Charity is a single virtue, and is but one of our many objects."

In concluding Professor Adler urged the non-members as well as members to unite in their efforts to swell the fund for the erection of a new home. He said it was absolutely necessary that larger quarters be provided.

Next Sunday Professor Adler will lecture, by request, on "Sir Thomas More."

Sunday Closing Forces "Sabbath Breaking."

After discussing the question, "Should we work Sundays and rest Saturdays, that we may attend the World's Fair?" the Chicago Question Club adopted the following resolutions at its last meeting, which were published in the leading Chicago newspapers:

WHEREAS, Self-righteous "frands" killed Bruno, Socrates, and Christ, and crushed progressive thought with thumbscrew, rack, and stake;

WHEREAS, Centuries of "Blue laws" fettered science, because its truths revealed their fraudulence;

WHEREAS, Branding knowledge evil, they close the World's Fair Sundays to keep toilers ignorant and subservient;

Resolved, That duty to posterity and ourselves impels us to garner knowledge the World's Fair now affords, and help dispel the superstitious ignorance that enthralled mankind;

Resolved, That we therefore should work Sundays and rest Saturdays, that we may attend the World's Fair.

"Have landlords a moral right to pocket increased ground-rents?" will be the question discussed next Sunday.

Lectures and Meetings.

J. E. REMSBURG is now lecturing in Kansas. He has forty engagements to fill in that state.

At the Manhattan Liberal Club, 220 East Fifteenth street, Friday evenings, the program for the month of May is:

May 5th, Caroline B. Le Row, "The Plus and Minus of Life."

May 12th, Dr. Lewis G. Janes, "Darwin and Spencer."

May 19th, Alex. Gustafson, "Our Labor Crisis—How to Win."

May 26th, Prof. Duren J. H. Ward, "Social Progress vs. Human Inertia (*Misoneism*)."

MR. FRANKLIN STEINER lectured twice in Newton, Ia., April 16th, to large audiences. Mr. Elias Moffit thinks strongly of building a Freethought hall in Newton on a business lot he owns there. If he does this, there will be two Freethought halls in Iowa. Sunday, May 7th, Mr. Steiner lectures three times in Grinnell—morning, afternoon, and evening. Subjects: "The Principles of Secularism, or Morality Without Christianity;" "Why I Do Not Believe the Bible to be the Word of God;" and "Popular Evidences in Favor of Christianity Tested."

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.
2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.
3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.
4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.
5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber-shop. Leave it picture-side up.
6. Keep in your pocket some of our cheap tracts and when convenient hand one to a friend.
7. Get a new subscriber by persuading some friend to take it.

Letters of Friends.

Calls It Good Food for the Reason.

READING, PA., Apr. 20, 1893.

MR. EDITOR: Your excellent editorial writing is the best food for man's reason. I would not be without it. Wishing you success,
Yours, REV. D. KLINE.

Many Years Spent Aiding Civilization.

LITCHFIELD, ILL., March 22, 1893.

MR. EDITOR: I have read THE TRUTH SEEKER for seventeen years and I do not know how to get along without it. I am seventy-two years old, and I expect to read it as long as I can pay for it.

Yours truly, ALEXANDER ROBSON.

Having Ceased to Help God, Let Us Help Man.

LINWOOD, O., Apr. 19, 1893.

MR. EDITOR: To your urgent request I cheerfully respond.

May all your debtors do the same, And thus preserve an honest name, While on the road to truth you plod, Striving to help man—not God.

Yours truly, C. D. WALLACE.

Desires More Currency.

LAKE HOWELL, FLA., Apr. 14, 1893.

MR. EDITOR: Money is almost impossible to get; but I do not see how I can get along without THE TRUTH SEEKER as long as I can raise a nickel. I wish I was able to help you, but I can hardly help myself at present; but the future looks brighter with me. If we could only have more money *per capita* in circulation it would be better for the working folks.

Yours truly, J. DENNING.

Letter From a Man Not Fit for Decent Society.

PARKER, KAN., Apr. 17, 1893.

MR. EDITOR: We have just had a cyclone which has nearly destroyed our little town, and I am here trying to secure funds to assist the homeless people. A friend told me this morning that I was not fit to be in decent society, because I said God did not send the storm, or if the Gods did they had better be chained up and let the women and men run the business. So much for religion.

Fraternally,
WILBUR F. DALLAS.

Imagin the Effect of Eighty Thousand Ingersolls.

BROOKSIDE, N. J., Apr. 18, 1893.

MR. EDITOR: A few months ago I ordered a work by Helen H. Gardener, and Volney's "Ruins." Both are good books. Inclosed find \$1 for your valuable TRUTH SEEKER four months. I believe if we had eighty thousand Robert G. Ingersolls in these United States, instead of priests and preachers, it would be a very good change to the better. I have read a number of Ingersoll's wise sayings, and love him.

Yours for Truth,
JESSE S. CLARKE.

A Gentle Lady.

ELIZABETHVILLE, PA., Apr. 22, 1893.

MR. EDITOR: If one more TRUTH SEEKER comes to this office for Dr. N. W. Stroup I shall expose your infamous publication and will punish the printers of this soul-damning paper to the full extent of the law. I MEAN JUST WHAT I SAY. If it COSTS me \$1,000 I will stop your paper. If you want to go to HELL don't try to drag others with you. Let one more paper entitled TRUTH SEEKER come and I will set the ball a-rolling.

If we have any law against obscene literature I will find it.

MRS. DR. N. W. STROUP.

A True Lover of the Liberty of His Fellows.

MT. JACKSON, VA., Apr. 7, 1893.

MR. EDITOR: I do not wish to miss the best paper now published, as long as I can see to read the good things I find in the good old TRUTH SEEKER, so please find check for \$5. Use for THE TRUTH SEEKER \$3. S. P. Putnam's pamphlet, "Religion a Curse, Religion a Disease, Religion a Lie"—send two of these pamphlets, fifty cents. And send two of "Crimes of Preachers," fifty cents. Put the remain-

ing \$1 where you think it will do the most good for Liberty and Equal Rights to all.

LEONARD WALTERS.

Has Become Enabled to Refute the Design Argument.

DRESDEN, ONT., Apr. 17, 1893.

MR. EDITOR: I consider your paper a mine of wisdom. Contributions from the pens of such able writers as Putnam, Wettstein, and the incomparable Ingersoll, etc., make THE TRUTH SEEKER worth more than money to any inquiring mind. I was delighted with your masterly exposition of the design fallacy, for never having read anything on the design argument, it was hard for me to refute it. Being born and raised in the land of the "unco guid," and hearing nothing but orthodox slush, it is a pleasure for me to get rid of it. I would not like to miss any copies of the paper.

P. F. CLARK.

P. O. Notice—Unclaimed Letters.

ST. NICHOLAS, PA., Apr. 22, 1893.

MR. EDITOR: The letter addressed to Jesus Christ, by Chas. T. Blackburn, of Seattle, Wash., will no doubt some time arrive at its proper destination, as it has already reached Pottsville, Pa., and is being advertised by the postmaster there, which you will see by the following clipping from the *Daily Miners' Journal* of Pottsville, Pa.

Please help it along and oblige,

Yours, R. B. PLATT.

UNCLAIMED LETTERS.

List of unclaimed letters remaining in Pottsville post-office April 21, 1893:

Bauer, Jacob.	Jessup, Christ.
Bewley, Frank.	Jamison, Charles.
Buchanan, Edw.	Lucid, Mrs. John.

Encouragement to Immorality.

CLEVELAND, O., Apr. 15, 1893.

MR. EDITOR: Inclosed find \$3 for one year's subscription for THE TRUTH SEEKER, and for your temporal consolation the following variation of an old hymn laden with comfort for the tardy:

Life is the time to serve the Lord;
The time to insure the great reward;
But while the lamp holds out to burn
The biggest rascal can return.

A man through life in sin can revel,
Steal, lie, and cheat, and serve the devil;
And when life's clock has passed eleven
Experience religion and go to heaven.

I offer the above as a fine inducement to aged sinners to leave Liberal bequests to the church. Yours truly, F. T. IVES.

Sorry That Freethought Was Not Found in Youth.

MILL CITY, PA., Apr. 15, 1893.

MR. EDITOR: THE TRUTH SEEKER suits me first-rate. I love to read it. Of all the papers I have taken or read it suits me best. I am now in my seventieth year, and the only regret I have is that I could not have had THE TRUTH SEEKER twenty years ago. I was a member of the Methodist Episcopal church some thirty years ago, but I saw so much base, low, contemptible meanness, that I stepped down and out. Brother Arnold, our pastor at one time, undertook to play Henry Ward Beecher with one of the sisters, but she kicked and the reverend gentleman left between two days. I don't know but that he was some kin to Benedict Arnold of Revolutionary fame.

WM. OWEN.

We Have Converted a Printing-Office.

OFFICE OF THE WEEKLY GLEANER,

W. W. AMES, Proprietor.

DE RUYTER, N. Y., March 13, 1893.

MR. EDITOR: Let me urge that, as an evangelizing move, you exchange with as many publishers as possible. All the printers who graduated from this printing-office—seven or eight—have gone out radical Freethinkers, and able to hold their own fairly well in argument with the Lord's people. I attribute their advanced views to THE TRUTH SEEKER's quiet work, which, if there be no other fruits, has been profitable indeed to these young men. I would trust any one of them in preference to the most devout Sunday-school scholar in town.

Remsburg was with us one night, February 6th—the worst night of the winter. The storm alone prevented a large house. Those present were more than paid, and his lecture, "False Claims," carried consternation into the orthodox ranks. Not

one of the six preachers here attended, though two of them have "done him up" since—on hearsay. A good lecture will be well received here at any time.

The Methodists have just closed a three weeks' revival with most discouraging results. Only two converts were made. The "whipping-in" process was mainly used, but the listeners in general declined to be intimidated. The two lady evangelists stirred up anew the fires of hell and shook the unconverted over the roaring flames, but they barely flinched; perhaps they're turning salamanders. Ingersoll has so effectually banked the fires of hell that it's hard work to get much service out of them now.

Success to THE TRUTH SEEKER.

W. W. AMES.

The Long, Lean Finger of Christian Scorn.

ROWLAND, ORE., March 14, 1893.

MR. EDITOR: I am the only subscriber to THE TRUTH SEEKER at Rowland. There are quite a number of Liberal-minded people here, but they are afraid to declare themselves such for fear the long, lean, skinny finger of Scorn will be pointed at them.

The "sky-pilots," however, find rather short picking in the orthodox pasture hereabouts. I do not know of their making a convert in this community in five years. Hoping that success may attend the grand old TRUTH SEEKER, and long life to Heston, Putnam, Charlesworth, Peck, and the whole army of noble patriots who are fighting for the right of free speech, free press, and free thought, I am,

Respectfully, F. M. KIZER.

Thinks the South Very Chnrchly.

GUM RIDGE, MISS., March 20, 1893.

MR. EDITOR: Hoping this will find you at your best humor—I am one of old Bennett's subscribers yet. As I wrote you before, I am living on an island in the Mississippi river. When I am through with reading THE TRUTH SEEKER it travels up and down the river, also my books I ordered from you. Here Freethinkers have a hard road to travel. No longer ago than last week a follower of the meek was like to kick me in the mouth, in the city of Natchez. If our people try to improve this world they surely should start in the South. It is surely the most priest-ridden part of our country.

Peck's article of "What I Know About God" and Otto Wettstein's letter to Mrs. Chapman are as good as any Liberal man wants to read.

EMIL GUEDON.

Phrenology vs. Christianity.

NEW YORK CITY, Apr. 20, 1893.

MR. EDITOR: Inclosed are three names and addresses to which please send sample copies of your paper. The last-named gentleman is a Liberal but has probably never seen your paper. The second is the principal of the college of same address. To the first-named gentleman please send your catalog also. He and I had some controversy about religion last fall, while we were both attending a course of lectures in the Phrenological Institute on Twenty-first street, this city. The last thing he said to me about theology was, "Any man who does not believe in theology is a fool." At that time I was still a liberal Christian, but have since become an Infidel in the broadest sense of the term. I spoke to him about Dr. Beall's book, "The Brain and the Bible," and told him to get it and read it. This week I received a letter from him requesting me to send him the title of the book, the price mailed, and the publisher's address. I have a letter under way for him at the present writing, which will make him think. I did not become an Infidel in a hurry. I weighed religion a long time against every branch of science with which I became conversant, and found it wanting in every case. I have gathered enough knowledge to know that every supernatural creed is a humbug. But I consider that my studies in this direction have only just begun. I expect to take a very active part in our cause in the near future. I am a young man yet, but before I am ten years older some of the Christian ministers will wish that I had never been born. I shall use phrenology largely, be-

cause I regard this as the most dangerous science that Christianity will have to deal with in the future. It made me a total disbeliever in God and the devil. And I shall cause others to become Infidels by its aid. Yours for Truth, PETER LEIST.

The Morality of Christian Is Not Superior to That of Other Peoples.

CORNWALL, IDA., Apr. 13, E.M. 293.

MR. EDITOR: Inclosed you will not find money for books and new subscribers. Nevertheless I wish it could be so, for I have been wanting a number of your books, especially the pictorial ones, for quite a while, and I have tried to get you new subscribers, but money is too scarce, although property value is plenty. Nowhere does grain grow better than here, but on account of high interest—fifteen and eighteen per cent—and high rates for transportation, caused mostly, I think, by the plutocratic single or gold standard, we are hard-up people. We can find some fault, too, with God's so-called infinite mercy. The way he handles the elements is very cruel, especially on the poor animals. This is a very late spring. Most people are out of feed, or on account of rain or snow every day making the roads bad feed cannot be hauled. If Brother Heston was here now he could see horses and cattle humped up around without feed while our merciful God is sending down the snow and rain upon them, for a blessing, I presume. How would that be for a picture?

I paste the pictures on cloth, using flour and water for paste. I then tack them on a large tree beside the road in sight of my house. It is a pleasure for me to open the door just a little and watch men look at those pictures. Sometimes they take their book and pencil out of pocket and write down the references, etc., and perhaps write over the picture. Here is one of their arguments: "How much better are those nations which haven't the Bible—Asia, Africa, the sea islands, etc.?" I suppose the writer thought that was a stunner. I intended to refer him to the superior morality of the Eskimo, etc., but the picture was torn down before I got at it. Suppose you give us an editorial on the above argument or question.

A. L. McFARLANE.

Defiance Sent to a Preacher.

BINGHAMTON, N. Y., Apr. 22, 1893.

MR. EDITOR: The following letter to a Baptist clergyman of Hammondsport, N. Y., conveys its own meaning and tells its own story. The writer takes this means of attempting to lead the reverend gentleman into an open-field fight, where other than his own statements as to his ability to squelch an Infidel may be made.

J. B. SWETT.

BINGHAMTON, N. Y., Apr. 19, 1893.

REV. COLWELL TOWNSEND, Dear Sir: You doubtless remember that during your last visit to my place of business I made no reference to religious topics. I did not refer to the subject for the reason that I wished to avoid giving you offense, as upon a former occasion, by the expression of a difference, quite radical, between us. It has lately come to my ears, from two or three different sources, that you have boasted of squelching me in argument upon the subject. Now, I do not care to have any further discussion with you unless other ears or eyes than our own may be enabled to hear or read what passes between us. If you have really made this boast, I would like to renew this discussion in such a manner that others, and those to whom you have made this boast, may have an opportunity to judge for themselves which of us is really squelched. I will discuss the matter with you through the columns of any newspaper that will allow the controversy, or in any public place except a church, for in the latter I would not receive fair treatment or impartial hearing.

I will herewith give you an opportunity to begin the battle by defying you to prove that all supernatural religions are not descended directly from paganism and fostered by priestcraft and superstition alone. I defy you to show that these religions are not based on falsehood and are, and always have been, a curse to the human race. I challenge you to show that the Bible is not opposed to science, reason, and fact, and to produce a solitary conclusive proof that Jesus Christ ever existed. I will attempt to bring out points in the controversy which I will ask you to refute by facts and not by a brainless and unsatisfactory appeal to blind faith in improbable things, or in things which you

or any other man never knew anything about. Yours truly, J. B. SWETT.

Who Will Reply What the Soul Is?

WESTMINSTER, CAL., March 4, 1893.

MR. EDITOR: I want to talk a little. I like your paper well. It is just splendid. I do not know what I would do without it. It causes me to think and investigate. It has caused me to be wiser, and richer, not in gold and silver but in reason. It has caused me to be a Liberal—if I understand what a Liberal is. It has set my reason free. But still I am a slave. I am a slave to circumstances. The men control the liberties of the people when they control the means by which the people live. People here tell me if I would practice what I preach I would be the best man in the world. I tell them I cannot, and I am not honest, and cannot be under the present social system, because the present social and religious system offers a premium on sin and dishonesty. Everybody tries to get the advantage of me in business or in trade, so in order to protect myself and family I have to take the same advantage of others, so the strongest takes from the weakest—the result, nations of robbers.

Now I want to ask you a question or two: 1. Has a baby a soul when it is born? 2. Is not the reason the soul? 3. With the growth of reason is there a growth of soul? 4. If a man's reason is large and good, and his powers of thought are great, it must follow that his soul is great. Give me some of your thoughts on these points.

In conclusion, it seems to me, if I ever did have a soul it has grown within the last few years, since I cut loose from all the isms. The result—religion binds the reason, binds the soul. Only Liberals have souls. Your friend in confusion,

R. A. MARTIN.

Death of an Admirable Character.

LOUISVILLE, KY., Apr. 15, 1893.

MR. EDITOR: One of Chicago's noted characters—a man possessed of wonderful artistic perception and brilliancy of execution, amounting to genius, a bold, fearless, and unfaltering freethinker, and a devoted friend of the writer—passed away Friday, March 25th, after a severe but brief illness.

It was the desire of the deceased and his family that I should, if possible, make the funeral address and pay the last tribute to my departed friend, but, much to my regret, neither telegrams nor letters reached me in time. M. M. Mangasarian, the eloquent speaker of the Ethical Society, kindly tendered his services.

In large letters, "Died in His Unbelief" appears over the article in the Chicago Times of the 28th ult., as though that were something strange. Harris was determined that no professional orthodox preacher should ever desecrate his funeral. In fact, his wife and family were all freethinkers, and that is another case where the church could not ghoul-like steal a march on the Liberal dead. His death marks a triumph over the church. For every instance of public record where the freethinker on his dying bed sets at naught the scarecrows of the church rebounds against the manipulators of mummeries and weakens the faith of the orthodox and gives courage to those who are shivering on the brink of doubt.

Harris had many evidences of genius. His wit, irony, and sarcasm made him loved and feared. For woe to the unfortunate against whom he aimed his shafts of ridicule. His delight, above all others, was to entangle in argument some orthodox individual, and when Harris got through with him the said individual would not quite realize whether he was, as the saying is, "afoot or a-horseback." Domestically Mr. Harris was kind, indulgent, generous. Mentally THE TRUTH SEEKER was his gospel, and he loved and revered its Editor. He was personally acquainted with Charlesworth and Putnam, both of whom he has entertained.

Whatever faults he might have possessed, Mr. Harris was, if a friend at all, one of the truest that ever lived. No higher eulogy can be awarded any man than that. To Mrs. Harris and others of the family I sincerely tender my most earnest solicitude in their hour of trial. Mr. Harris's

life was devoted to reproducing the beauties of nature and he did so with a master hand. Could any life be better employed? Honest, earnest, bold, defiant, and true to his principles, let us cling to the consolation that all that is good, grand, noble, and beautiful is secure from the moldering touch of time. That every generous deed and noble impulse of the heart will be an inspiration for those he has left behind to emulate.

E. A. STEVENS.

Accusations of Financial and Other Tyrannies.

OXANNA, ALA., Apr. 20, 1893.

MR. EDITOR: IN THE TRUTH SEEKER of April 8th is an article by L. G. Reed, under the head of "Socialism." Now, I will stop to notice but one point in the article, and that is where he brings in the mechanic who saves \$1 a week wherewith to buy him a home. I infer from what he has said about that mechanic that he would have us think that if all wage-workers followed the example of that mechanic they would all soon have homes, and be happy and contented, and we would not hear anything more of Anarchy, Socialism, or Communism.

Now let us apply common sense to this subject and see how it would work for all wage-earners to resolve to save at least \$1 a week out of their earnings. Say there are sixteen million wage-workers in this country, and at the end of the year they have each saved up \$52; multiply this by sixteen million and you have \$832,000,000; but \$50 is only a small beginning for a sum sufficient to build any sort of a home; so we will let the wage-workers go on for another fifty-two weeks, saving up \$1 each week and hoarding it away, and now we are getting along nicely, for we have \$1,664,000,000, and the millennium is almost in sight; but, hold on, have we not overlooked something? Our wage-earners have saved up about twice as much money as there was in circulation in the whole country when they began saving; where the devil did they get all that money? For we all know that before the end of the first year's saving every factory in the country would have to shut down, every store close, and the merchants be broken, for there is not \$1 afloat in all the land; the wage-earners have every dollar of it; but as Mr. Reed would say, What of it? it is all in the family.

Mr. Reed says: "The fact is that imprudence and incompetence are the principal breeders, in this country at least, of Socialists."

What does the imprudence and incompetence consist in? Does it consist on the part of the wage-earners in spending their earnings? We have just seen their attempt to economize, and lay by \$1 a week to buy them a home, and they have brought on the worst panic this country ever saw. If there is not money enough in circulation in the country so that wage-earners can save enough to get them a home, what are you going to do about it?

Here is a little thing that is of no consequence to the laboring people of this country, for all that the laborer needs in this country is a chance to vote. Give him a chance to vote for either of the two old parties and he is happy.

In 1862, the British bankers sent one of their number over to this country with a circular, to propagate among our bankers, instructing them how to manage the finances of this country for the benefit of both the British and American bankers. The circular started out in this way: "The war is going to abolish chattel slavery; the European system of slavery, led on by England, is wage slavery; and we control wages by controlling the money; and you will see to it that the greenbacks, as they are called, are not allowed to circulate for any great length of time after the close of the war, for the volume is so large that we cannot control them." There you have it all in a nutshell. The balance of the circular went on to give the necessary instructions for slaughtering the greenbacks, and the work was finally accomplished. The greenbacks were burnt up, and bonds given out in their stead; and the good work went on till the great panic of 1873, and we have been having glorious times ever since.

The money power bought up the Associated Press about that time, and the Associated Press has been busy backing up all this robbing and plundering; and such papers as dare to expose the "cussedness" that has been going on in Congress from the beginning of the war to the present hour cannot live for want of patronage. With the average voter a lie is just as good as the truth; and unfortunately a lie will travel one hundred miles while Truth is getting its boots on.

From the time the bankers began to buy up Congress in 1862, Congress has been nothing but a political job-shop; they have stolen about all the public land and given it to the railroads, and exempted it from taxation; and the American presidency has degenerated to nothing but a gilded dog-collar; and the money power and the great corporations own the president and Congress just as absolutely as any farmer ever owned a bull.

Congress stands ready to grant anything the church asks for. It has made the church a gift of \$2,500,000 with which to buy up and control the World's Fair.

"Damn the Constitution," says Congress; "the public be damned!" says Vanderbilt; and thus the good work goes on.

The next move on the part of the church will be to demand of Congress a bill to stop THE TRUTH SEEKER from publishing its cartoons, and other restrictions that will finally stop its publication; and Grover Cleveland is just the man to sign all such bills.

The outlook is glorious; but let us keep right on trying to find a remedy in one or the other of the two old parties; let us keep dodging from one party to the other till—till—well, we will all see what, in the near future. GEO. GEER.

Woman's Voting Would Be a Death-blow to Liberty.

HOWICK, QUE., March 29, 1893.

MR. EDITOR: Since the cause of woman's rights is being agitated, I have often felt impelled to grab my pen and sling out my opinion, but on a second thought have always succeeded in composing myself in time to spare you and the readers of your tolerant paper one of those irksome tasks too often inflicted on good people; but after reading the last argument on this important question—produced by Miss, or Mrs., Laura Knox in THE TRUTH SEEKER of March 26th—I am afraid I will have to be heard at last, otherwise I might never recover from the shock received at the hand of this fair defender of her sex (I might say "church" instead of "sex"). She points her guns at Mr. Albert Sandberg in her anxiety to shoot him. Mr. Sandberg was not the guilty party. The first objector to Laura Knox's vote was one of her own sex, and she is probably as wise and certainly as honest as Laura Knox. She knows so well what the likes of Laura Knox would do with a vote that she is willing to sacrifice her own right of suffrage rather than let her less fortunate sisters ruin the country. Mr. Sandberg says Mrs. R. H. Schwartz, of San José, Cal., has won his life-long admiration in bringing forward her objection to woman's suffrage. She has mine too. She is certainly worth the highest consideration of every honest man and woman for her honesty and abnegation.

Mrs. Laura Knox's style of writing being so far ahead of her mode of reasoning gives me great misgivings as to her candor. I suspect her to be an orthodox Christian lady under a very poor disguise, often making a man of straw for the sole pleasure of shooting at something she calls man. She manages to ask one question worthy of some consideration—viz., If women are not fit to vote now, how are they to be prepared for that important function? And I fear the only answer will be "Emancipate them." But I say, Do not be in too much of a hurry about it.

Madam Knox might have spared herself the trouble of denying that the clergy originated the idea of woman's rights, as nobody says they did. She admits that the preachers (seeing that it is to their advantage) are beginning to sanction the reform. That is all that anybody claims. She also very pertinently asks how many men are fit to cast a judicious vote. Very well, Miss or Mrs. Knox, we admit the

number is small—only about twenty per cent—but prospects for improvement are very good. But let the women commence to vote now and the already small number of judicious votes is reduced to five per cent and the prospects for improvement are indefinitely lost.

It is a notable fact that the great lights of the Woman's Right party, such as Mrs. Colman, Mrs. Slenker, Miss Gardener, Miss Wixon, and others, have not yet attempted to answer Mrs. Schwartz's objection, and if they ever do it will not be a corroboration of Laura Knox's letter.

They are wise, honest, and true. Their aim is not necessarily to overthrow their opponent, but to find out what is right and to obtain it, hence they will treat the objection with caution. But let me quote the last portion of Mrs. Knox's letter: "The idea," she says, "of a writer calling himself Liberal when he is trying to prohibit people from making Sunday laws!" Oh, Laura, Laura, what do you mean by "Liberal!" If it means one that allows others to dictate to him as to what he shall or shall not do on Sunday or any other day, I am not a Liberal and do not know where there is one. I hope you do not call those who do the dictating "Liberals;" and surely those who tamely submit to be so dictated to are more properly called "slaves."

Fellow-Liberals, just look at it and see what woman's suffrage would do to-day. We all know that the votes of the ignorant women would all be in the hands of their lord, the priest, and those blessed (?) with orthodox learning would not only vote with the clergy, but by their ability and superior energy would constitute a power on the wrong side of the house that could not at present be counterbalanced by our (much wiser but too few in number) learned Liberal women.

It is certainly a great injustice to deny the women the right of suffrage, but they are denied many other rights that should be granted first, and are allowed some privileges that must be withdrawn before they will learn enough of human nature to be competent voters. I say give women the right to do anything that they can do that men have the right to do, but they must in the mean time be made responsible for their actions, as it would not do to let them venture in any kind of undertaking and hold their fathers and their husbands responsible for all possible blunders.

After some experience in personal responsibility women may become competent voters, but give them the ballot to-day and we may ring the death-knell of all justice and liberty. Laura Knox's letter is a good sample of what would then be called "justice and liberty."

Miss Gardener once related a conversation she had with an orthodox woman's rightist wherein she asked this good Christian lady if after passing the Sunday-closing act she would not also vote for an act to force people to go to church. "Certainly," replied she, "people should be forced to go to church until they know enough to go of their own accord." Miss Gardener very properly remarked that she instinctively heard the clink of the chains of an Inquisition. If Miss Gardener reads Laura Knox's letter she will surely have a recurrence of the shocking sensation.

Oh, what a power there is in early training, that one imbued with an idea in infancy will sooner change the meaning of words than discover that the idea may possibly be wrong!

It is hardly credible that one able to write such a fine letter as Laura Knox did should not only favor a law to enable a few bigots to rob everybody of their liberty one day out of every seven, but even call a man il-Liberal for objecting to such tyranny.

The only hope for reform is in the schools. As long as all creed-bound ignoramuses of all religious denominations will have the right to cowardly take advantage of tender age and indelibly stamp in the minds of helpless children all they believe, reform must be very slow. After mature age is reached under such a training hardly one out of a thousand has the courage to open his eyes and see things as they are.

Yours for Universal Mental Liberty,
CHAS. LAPEROCHE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Farmer John.

BY SUSAN H. WIXON.

John is a farmer, and holds the plow,
Planting the corn and milking the cow;
He harrows and rakes and tends the grain,
He digs and hoes, again and again;
So faithful and true to every trust,
I'm moved to say, and say it I must.
That of all the lads the sun shines on,
Not one is better than Farmer John.

John is up with the earliest dawn,
And catches the bluebird's sweetest song;
Through the pink and gold of morning sky
He inhales the clover's sweetest sigh;
He views the millet and scans the oats
While the linnet sings in thrilling notes
That of all the lads the sun shines on,
Not one is better than farmer John.

You should see the cows come at his call—
They know his footsteps from spring to fall;
There is Minnie, Grace, and Katie, too,
Nannie and Bessie and dainty Sue;
If those cows could speak, I know they'd say
To-day, to-morrow, and every day,
That of all the lads the sun shines on,
Not one is better than farmer John.

Then the horses, Katie and Fan so neat,
They know every by-way, every street
From Bowenville to the market-place;
And they know, also, each kindly face,
And oftentimes with a gleeful neigh,
Almost as plain as the words can say,
Now of all the lads the sun shines on,
Not one is better than farmer John.

John has not time for dress and display,
For he is a toiler every day;
But, for splendid eyes and glowing cheeks,
You may search the world for weeks and weeks,
And then, you'll agree with what I say,
That, although he works hard every day,
Yet, of all the lads the sun shines on,
Not one is better than farmer John.

John is a thinker, a scholar, too,
With faith and courage to dare and do;
With a heart as tender and as true
As the rose just bathed in morning dew;
Manly and loyal, upright and free,
Nature makes men of such lads as he,
And, I am sure that the sun shines on
No worthier one than farmer John.

John's hand is brown, but is true as steel,
A strong, firm hand, and its clasp is leal;
It could never lead a child astray;
But only straight in the better way;
And if you knew John from day to day,
You would not think it too much to say,
That of all the lads the sun shines on,
Not one is nobler than farmer John.

—The Story Hour.

The Monkey and the Crocodile.

A free translation from a Buddhist fable.

A monkey was one fine bright morning perched high up on the spreading branch of a cashew-tree, which was, however, devoid of nuts—so dear to the taste of all monkeys—and thinking of the time when another crop of the tasty fruit would be maturing, when a crocodile floated lazily on the surface of the lake beneath him, and catching sight of his form amongst the leafy branches of the tree, accosted him with friendly greetings and inquiries after his health. To these the monkey gave a cheerful reply, and very soon fell into a lively conversation.

The burthen of the monkey's discourse was nuts, of which the big creature beneath him took advantage by dwelling upon the number and fruitfulness of the nut-bearing trees in his vicinity; he declared that the branches of the fruit-trees were positively bending to the ground under the weight of the thousands of nuts upon them. This, of course, excited the curiosity and greed of the monkey, who at length inquired of the crocodile where this wonderfully fertile land was to be found, and what was about the distance to it; how long would it take him to reach thither, and a number of other questions, showing his intense anxiety for information on the subject. The other assured him that the distance to it was nothing to speak of; at any rate, it had not taken him long to swim there at a very leisurely pace. Having thus whetted the monkey's appetite for information, he assured him that he could not possibly find it without a guide; but that if the monkey would mount his back he should be only too pleased to carry him to the spot where he could have his fill of glorious ripe nuts of various kinds.

The offer was too tempting to be resisted, and smacking his lips in anticipation of the glorious feast he was about to enjoy, he leaped on the crocodile's back, and away the pair went skimming along the surface of the great lake which spread out before them like a sea.

When they had paddled along for the better part of an hour, the monkey began to ask a number of questions of the crocodile as to how much longer they would be on their journey, when they would come in sight of the nut-bearing trees, and other similar inquiries. At length the crocodile, no doubt feeling that he had kept silence long enough, assured the monkey that the story of the nuts was all a "hum," and that the real purpose of his journey to his home amongst the mangroves was to give his wife a much-coveted treat, for she had for some time past had an insatiable longing for the grilled heart of a monkey, and now he was about to gratify her taste.

This speech naturally took the monkey aback—in fact, it struck him "all of a heap," as the saying goes—but so far from being disconcerted, he replied, after a pause: "Why, old fellow, did you not mention this before I left my tree? I can't possibly oblige you with my heart."

"And, pray, why not?" rejoined the big swimmer.

"Well," said the ready-witted little creature, "to be plain with you, I left my heart behind me."

"Nonsense," was the reply; "how did that happen?"

"There's no such thing as nonsense about it, old fellow. It happened in this way. I was out last night late, at a great *tomasha*, and on my way got drenched with rain; and as I felt that I had caught a chill, I took my heart out this morning and hung it on a branch of that big tree, where you found me, to dry."

"What is to be done?" inquired the saurian in a despondent tone.

"The only course that I can see," replied the other, "is just to paddle me back to the tree."

After thinking it over a while, the big brute turned leisurely round and in due course reached the tree, upon which, leaping from the back of the other, the monkey sprang to one of the branches and began laughing as though he would split his sides.

"Go home, old boy, and tell your wife that she has lost a supper because you could not keep your own counsel. Ta-ta."

And the sulky old crocodile swam moodily away.

MORAL.

Keep your own counsel and avoid incautious speech. E. DOS SANTOS.
Port of Spain, Trinidad.

Correspondence.

DRESDEN, IND., Apr. 1, 1893.

MISS WIXON: This is my first trial to write to the Corner. I am fourteen years old, and am staying with an uncle who takes THE TRUTH SEEKER. I like to read the paper very well. My mother is living, but she is a Christian, but I am not. I heard a Christian say that every infidel ought to be hanged. I believe if people let such fellows have their way they would soon run things back into the Dark Ages. Yours respectfully,

EVERT PAGE.

NEW CASTLE, WASH., March 24, 1893.

MISS SUSAN H. WIXON: It is a very long time since I wrote to the Children's Corner. It was my birthday yesterday. I am fourteen years old. There was a preacher in this town last week. He came here to convert the people of New Castle, but he never converted. He told some big lies. He said he was once working on a saw-mill in the Rocky mountains and a pile of lumber fell on him at 3 o'clock in the morning and stayed there till sunset. Then God took pity on him and lifted the pile of lumber off and set him on his feet, then the lumber fell down again. I would like to correspond with some of the boys of the Corner. For fear my letter will be too long, I will close. Yours truly, LOUIS NEWMAN.

BERTRAND, NEB., March 14, 1893.

DEAR MISS WIXON: I have written three or four letters to the Corner, but concluded they were not worth the space in the Corner, so they went into my wastebasket. I take music lessons. We have purchased a new home in Bertrand. They commence school here with prayer and sing hymns. The scholars laugh and

cut up during the exercises. I go to church once in a while, but do not attend Sunday-school. There are quite a number of Freethinkers in Bertrand. A man at our house said he would not allow himself to read any of Mr. Ingersoll's writings because he was afraid he would be led astray. His mother had always taught him different. Respectfully yours, MAUD A. OLMSTED.

[Maud need not be discouraged. She writes very well.—ED. C. C.]

COALING, ALA., Apr. 2, 1893.

MISS SUSAN H. WIXON AND FRIENDS OF THE CORNER: As I have nothing else to do to-day, I will endeavor to write again to the Corner.

We are having beautiful weather at present. The cold gray clouds of winter have given their place to the warm spring sunshine. We hear again the singing of the birds. The leaves are putting forth, making the woods green, and the flowers are blooming again. How gladly I welcome the return of spring, with the music of birds, the blooming of flowers, and the warm sunshine.

I have been reading with interest Mr. S. P. Putnam's "News and Notes" in THE TRUTH SEEKER, and most especially his travels in Florida. From the description Mr. Putnam gives it must be a beautiful country. I think Mr. Putnam is a splendid writer. I admire very much his way of writing and wish him a grand success in the noble cause in which he is working.

I have read Mr. Charlesworth's letter in THE TRUTH SEEKER of April 1st in which he gives a description of his reception at Gridley, Ore. Well, I think a Free-thought lecturer would meet with about the same reception in this priest-ridden community. A few years ago, when my father began to take THE TRUTH SEEKER and speak his opinions, there was not a Freethinker here. Freethought had hardly been heard of. Now there are a good many around here, but the most of them are afraid to speak their opinions; but still there are a few outspoken Liberals here.

I long to see the mist and fog of orthodoxy dispelled by the sun of science. I ever remain,

Yours in the cause of Freethought,
WALTER R. WARD.

ALEXANDRIA, EGYPT, March 3, 1893.

MY DEAR MISS WIXON: You will no doubt be surprised to see the above address, and also to receive a letter from me after so long a silence. I have often wished to write to you, but I am now attending school and am very busy. This morning father got me up at such an unearthly hour that I have half an hour to spare, so I am writing you a few lines. The farm which father had rented was sold, so we made up our minds to go out to Australia, but on arriving here we were so pleased with the place that we resolved to remain; and now father has started business and all looks well. The weather is beautiful, the trees are all in blossom, and everything looks bright and spring-like.

This is such a nice place to live in—much more civilized than Turkey. It is more European and everything well ordered. We live next to the museum in which there are so many curious old things, and a great many mummies. Mother and the boys have been to visit it, but I have not been yet. Here we are able to attend lectures, which are indeed a treat, especially for me, as we never had anything of the kind in Salonica. My brothers have asked me to ask you to be kind enough to send them some used postage-stamps, as they are both collectors. And if any of your friends want any Egyptian ones I could send you as many as you like. I should so like to have your photograph if you would not mind sending me it. Charley and Henry both attend the French school, College St. Louis. I go to the Scotch school, where I am very happy. I am studying English, French, and Italian, and we are going to see about dancing-lessons this week. I am so fond of it. I dare say I have grown a good deal since I last wrote to you. I am five feet, five inches—half a head taller than mother. I must end now, as school-time is approaching. Mother sends you her kind regards. Good-bye. Please write as soon as you find time. I remain,

Yours sincerely, DAISY SUTER.

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Little Dick: "Why?"

Little Dot: "'Cause a girl always feels so wicked when she does anything wrong, an' a boy don't. Boys just goes right along an' has a good time."

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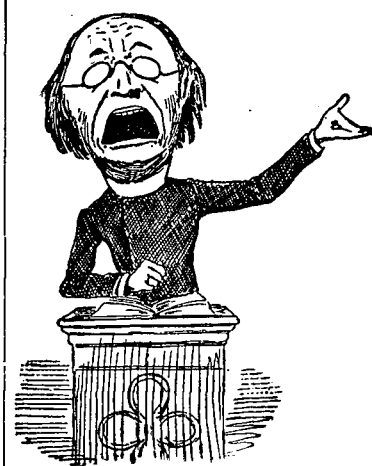
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There is no book that we have presented to the public with more pleasure than we feel in submitting this. It selects for treatment one of the most important of the alleged events on which the Christian doctrine rests. This subject it gives the minute and exhaustive examination that it deserves. It searches so diligently and penetratingly every path and line of thought on the question that one who reads it will need no further study of the matter. Every theory is scrutinized, every proffered explanation turned inside out, every bit of evidence weighed. Sometimes a Free-thinker with but a general and untechnical knowledge of Christian matters, though he possess a wise and correct estimate on them is silenced by a clergyman who has had nothing to do but learn their smallest particulars and will perplex a disputant not ready with name and date, chapter and verse. It would, we suppose, be well if every Free-thinker would so familiarize himself with the minutiae of some one of the pivotal problems of Christianity that on that one, at least, he could meet any comer and pursue its disproof, step by step and detail by detail, to finality. As it is said that a man should aim to learn something about everything and everything about some one thing, so we may venture to opine that a Free-thinker inclined to spread his faith controversially should learn something about all Christian issues and everything about some one of them. We may here and there pick out, among the dogmas of Christianity, one so vital to the existence of that religion that the disproof of that alone is sufficient to discredit utterly the whole system, without any consideration whatever of the other phases of the faith. For instance, once disprove the existence of a God by general considerations, by *a priori* reasoning, and we may neglect the whole of the other phases of our religion, such as historical Christianity, the annals of ecclesiasticism, etc. An equally mortal place, through which one may reach Christianity's heart, is the side on which appears the dogma of the fall of man. Let it be shown that man did not, six thousand years ago, fall from perfection; but instead, perhaps six million years ago, started, from the imperfection of an ape or some such creature, on the upward course of evolution which has brought him to his present noble estate—let this be shown and the cornerstone of Christianity is gone and the superstructure topples in irretrievable ruin. If man ate no apple he does not need to be rescued from the consequences of eating one; if he did not fall he does not require to be helped up again; if he did not commit mortal sin he will have to have no relief for the punishment of mortal sin; if there was no Eden there was no call for a Calvary; no Adam no Christ. Another dogma as essential to the existence of the Christian faith is that of the resurrection of Jesus. If Jesus, the god, did not rise, no hope is there that the mere earthlings his believers will be able to do so. So the point that Jesus did rise from the dead should be proved by Christians to the utmost of demonstration before they should venture to ask their fellows to accept their creed. But the author of the book before us shows that Christians have not done this. And furthermore, not content with proving that the gospel account of the resurrection errs, he points out a way in which, it seems to him highly probable, it came to err. He explains not only that the evangelists made a mistake, but also the way in which they came to make it.

The manner in which this is done has a peculiar lawyerly character, of which we can transmit no notion in words and which will have to be perceived through perusal. The whole argument reads oddly like the forensic summing-up of a voluminous case at law.

We will note that the diction is the extreme of simplicity and clearness. The writer is a fellow of Ingersoll in taste for brief and plain Anglo-Saxon phraseology, words of one syllable.

The conduct of the reasoning is everywhere that of the most inviolate honesty. The lawyerly tone that we noted is that, be it provided, of an honest lawyer. Candor, fairness, and a sweet patience speak in every line.

This book, important in its theme, in ratiocination sage and judicial, simple enough in style for boy's reading, and warmed and beautified by a winning amiability, will, we believe, prove one of the most satisfactory ones to place in Christians' hands ever issued.

Among the considerations with which the writer sets out, is the one that the belief of the Christian world in the resurrection of Jesus had its origin when the human mind was not so critical as it now is; when the human mind was more given to believing marvels and wonders than at present. It became a fixture in the mind of Christians at such a time, and has been handed down to the present day. Of even greater significance is the next reflection, viz.:

"If one were to tell to an average Christian that he saw a man arise from the dead at the present day, the Christian would think the narrator either knowingly told an untruth, or that he was mistaken—had been imposed upon by a fraud. But if you put the occurrence eighteen hundred years ago, then it becomes an actual fact, and it is sinful to disbelieve it. Now, is there any reason in this? Were people any more truthful in those days than at present? I think not. Were they any more competent to judge of the correctness of such a story than they are to-day? I think not. Then why are we compelled to believe a thing alleged to have occurred eighteen hundred years ago, when we would not believe a similar thing were it alleged to have occurred in our own day?"

The author next enlarges on the antecedent unlikelihood that anyone should rise from the dead. That Jesus died and was buried we readily enough believe, for the like we see to be of daily occurrence, but to believe that he arose again is a far more difficult matter. In all the world's history, no such other case is believed to have occurred. It is against the experience of all mankind during all the ages, hence it is harder to believe. On account of this difficulty in believing it the resurrection should have been made plainer to the mind than the death and burial of our savior, but in the gospel story it is exactly the reverse.

Next is combated the assertion that the age of the resurrection story proves its truth. But, interposes the author, before anything can be claimed for a story on account of its age, you have got to show that free discussion of it, *pro and con*, has been allowed and carried on during this time. Then if it has come through this time and discussion unscathed, something can be claimed for it on account of its age. But if free discussion has been prohibited during most of the time, then the age of the story becomes a circumstance against it rather than for it.

A few pages farther on there is made a radical affirmation which demands of the reader a pause for reflection. It is:

"The occurrence of a thing as improbable as a resurrection ought not to be admitted unless it is proved beyond a reasonable doubt, and I will here remark that it is absolutely impossible to prove beyond a reasonable doubt anything that is as incredible as a resurrection, upon the testimony of witnesses to a single occurrence, however honest the witnesses might be, for it is more likely that the witnesses were mistaken, than that such an improbable event actually took place. To render it even probable it would require that it be susceptible of a repetition under different circumstances, and before other witnesses where different measures could be brought to bear to prevent a possibility of a fraud. If it stood the test of all these conditions we might then think we had a probable case, otherwise we would not have even that."

Presently, after these preliminary considerations, we arrive at the introduction of the author's special theory, to set forth which the book was written. We will here transcribe this opening statement of the theory, putting in italic its vital portion for easy recognition and vivid imprinting on the mind. The author first makes the remark: "Before admitting a resurrection the evidence should be so strong that it is absolutely incapable of explanation upon any other reasonable hypothesis than that the resurrection actually occurred, but if the evidence can be explained by any other reasonable hypothesis the unreasonable one of a resurrection should be abandoned as untenable." Then the writer asks, Can we furnish such a reasonable hypothesis to account for the disappearance of the body of Jesus?" The reply follows:

"We think we can. We think we can furnish not only a reasonable hypothesis to account for the disappearance, but we can no doubt furnish the correct one, or one that will explain all the material facts connected with the disappearance. We present this as a theory, believing it to be the correct one, but if, when it is examined by competent critics, it should be shown that it does not explain all the material facts, or in other words, if it is shown to be untenable, nothing will be proved or disproved in reference to the resurrection. That will remain as it was, and the only thing that will be shown by exploding this theory is that the writer was mistaken, or in other words, he was tracing another false clue. Our theory of the so-called resurrection is founded mainly upon the Gospel record, and as that is supposed to be

inspired it certainly ought to be good evidence. We think we can thereby be able to convince any unprejudiced person that the body of Jesus was by the orders of Pilate taken out of the sepulcher in which it was laid—that the Roman guards were knowing to the fact when it occurred—that it was secreted elsewhere in order to quiet the tumult that had been raised on account of the crucifixion—that it had the effect for which it was intended, and that is all there was of this pretended resurrection. We think the gospel history bears out this statement. What are the evidences that point to this conclusion? I answer that all the circumstances connected with the disappearance seem to point to it. The necessities of the time seem to point to it. The fact that it disappeared while surrounded by a Roman guard indicates it. There being no evidence of any investigation—nobody punished—can be accounted for only on the theory that the body was taken away by Pilate's orders."

The author next says that "in order to bring this matter fairly before the mind of the reader, it will be necessary to review the circumstances connected with the accusation, trial, and burial of Jesus." Here he enters on that lengthy examination of these matters which is, in our opinion, when once begun by a reader one of the most absorbing and fascinating

undertakings in which a person can engage. However our readers or ourselves may desire to have given here an exposition of the reasonings used, a more satisfying account of the support which our author gives his position, it is obvious that it cannot find space. We will, however, make room for the headings interspersed through the book, distributing it into what may be called chapters. These, we believe, will give a better idea of the contents than anything else:

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(Continued on next page.)

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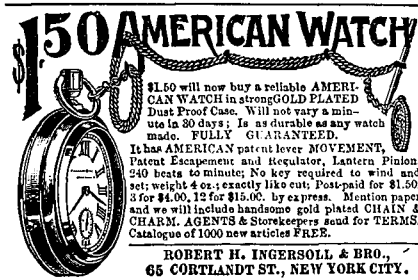
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News of the Week.

THERE have been riots between Catholics and Orangemen in Belfast and other Irish towns.

MAYOR RANKIN of Elizabeth, N. J., has ordered the chief of police to close candy and cigar stores Sundays.

NONE of the great sovereigns of the world will visit the World's Fair. Indeed, steamship companies report little increase in passenger traffic.

CHINAMEN in the United States have been excused from supplying photographs of themselves, and are not even coming forward to make the registry still demanded.

IN Jersey City, N. J., young hoodlums broke into a Jewish synagogue and did damage to the cost of \$2,000, but politicians and a Catholic priest prevented legal punishment.

FAMIN is destroying uncounted numbers in God-loved but nevertheless very destitute Russia. In the government (i. e., province) of Perm, people are dying by the hundreds. In some villages endeavor to bury the dead has ceased.

THE Presbyterian minister of Ecclefechan, Carlyle's nativ place, has excused himself for not sending in a report on "the religion and morals" of his parishioners on the ground that "there is neither religion nor morals in the district."

THE report of the Chicago health department shows the value of sanitation. During six years the mortality from typhoid fever has been reduced 35 per cent; that from all preventable diseases, 22 per cent. The total death-rate of Chicago in 1892 was lower than that of any other city of its size in the world.

At the Troy, N. Y., presbytery Rev. T. P. Sawin startled his hearers by saying: "I do not like the idea of Calvinism. Calvin was a murderer and a scoundrel. He said many good things and these I will accept, but the church should be an exponent of the gospel and not of Calvinism."

THE people of Dennisville, N. J., are to organize a law and order society for the purpose of making the Jews from the Woodbine, the Baron Hirsch colony, show proper respect for Sunday. Many of the Hebrews of the colony are accustomed to chop and haul wood on Sunday and bring their carts and wagons through Dennisville, much to the scandal of the villagers.

MORGAN, ex-national commissioner of Indian schools, whose term expired on the 1st, and who was appointed by Harrison and hated by Catholics, has become corresponding secretary of the American Baptist Home Mission Society, and in addresses to church meetings condemns the methods of the Catholics in establishing Indian schools; asserts that Catholic influence was used to defeat Harrison at the last election because of his preference for the common as opposed to the parochial school in the education of Indians; and declares it to be the policy of the Catholics to take charge of America, and that they regard as justifiable any means to that end.

At Hackensack, N. J., a band of nine religious fanatics, headed by Huntsman T. Mnason, who had attempted to found a new sect, have been arrested and imprisoned. Their neighbors had been scandalized by their working Sundays, and had previously had two of them imprisoned for this offense. Finally the townspeople set out to rid the neighborhood of the innovators in good earnest, and got them all arrested. One article of the indictment charges the schismatics with conspiring to cheat and defraud Herman Storms out of his property. Another count is: "The conspirators deny, ridicule, and curse all regular religion and religious customs, recognize no Sabbath, and set up a false god of their own, declaring the said Mnason to be the only true and living God."

OF the system of liquor-selling soon to be instituted in South Carolina, Governor Tillman of that state gives this account: "Under the new law, which goes into effect July 15th, there will be no barrooms in the state. Whisky will be dispensed or sold to consumers only by bonded officers in the different counties in sealed packages ranging from half a pint to four gallons. No package will be permitted to be opened on the premises. The only requirement for any citizen to obtain whisky or other stimulants is that he shall sign an order or request stating the amount and kind wanted. Liquor is not to be sold to minors or habitual drunkards. Beer and wine are included. The local officers obtain their liquors from a state commissioner, who purchases all the liquors sold in the state and puts them into sealed packages for distribution. All the goods purchased must be analyzed by the state chemist, and their purity guaranteed."

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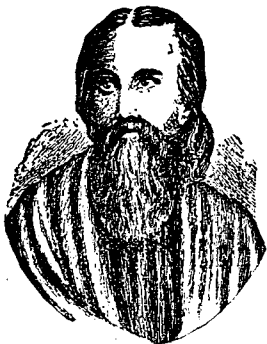
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The Credit for Columbus's Discovery.

Roman Catholics are turning to account the present enthusiasm over Columbus's discovery. They are diligently declaring throughout the country that Catholicism was the mother of that discovery. They assert that much credit should redound to their religion from the fact that Columbus, with the individuals who enabled him to sail and the nation whence he sailed, belonged to that faith. One Catholic journal, for instance, says: "The recent Columbus celebrations will be of immense advantage to the church, especially in the United States." The paper cites the above-mentioned supposed claims to the gratitude of the modern world, and then goes on to indicate how the church will benefit by the part which she will take in the Fair. It says: "Among the things to be exhibited at Chicago, figuratively speaking, will be the Roman Catholic church, and that exhibit will certainly prove to her advantage if it is properly presented to the American mind. The justice, the simplicity, the beauty and majesty of her doctrines cannot fail to attract. The esthetic side, too, her liturgy and ritual and music, will no doubt please many." This Catholic review of the situation omits to mention, what others point to chiefly, that the Roman church will render foremost of all its displays its school exhibit. For this it has been granted immense space, and it intends to make it so impressiv as to persuade onlookers that the Catholic church in the United States is exceeding earnest and able in the education of youth. The effect, it hopes, will be of prime efficacy in leading Americans to acquiesce in some system of state-supported Catholic schools. The same article proceeds to express a belief that, with proper management, "the Columbus celebrations may be of immense influence in preparing the way for a closer union of all mankind in one universal Christian republic, and for the final conversion of the world." Another Catholic article thus summarizes the attentions that our governing bodies, etc., have paid the papal church:

"When Mr. Chauncey Depew, inviting Archbishop Corrigan to make an address at the dedication of the New York state building in Jackson park, Chicago, gave as reason that it was under the auspices of the Catholic church that the discoverer went forth to his incomparable work, he voiced a sentiment which is uppermost in all sincere hearts, and stated a fact of which history leaves no doubt. The universal enthusiasm with which the quadro-centenary of the discovery has been celebrated by foreign Catholic nations, and notably by the two most

concerned, Italy and Spain; the preëminent part which Catholics of the United States have taken in the festivities of this month in every city of the land, not only within the walls of their churches, but also in civic street parades and in banquet halls, give ground to the sentiment, and are evidences of the fact. The recognition given to the sentiment and the fact by the state of New York, in the invitation to the archbishop of the greatest city of the republic to honor by his presence and words that state's contribution to the Chicago festivities of last week and the national group of Exhibition buildings, has been emphasized by the nation at large in the invitation tendered to Archbishop Ireland to inaugurate the work of the Congress Auxiliary of the World's Fair, by an oration delivered in the auditorium before the intellectual élite of the land on the night of Friday, the 21st; again emphasized in the invitation given Cardinal Gibbons to conclude with prayer the dedicatory ceremonies in Jackson park on the morning of the same day; most especially emphasized in the invitation given by the secretary of state to Leo XIII. to send a personal representative to the inauguration ceremonies, and also emphasized in the reception given Mgr. Satolli, the pope's legate, on his arrival in the port of New York, when the administration bestowed on him unusual demonstrations of most gratifying courtesies."

Then, within the last few days another incident affording the Catholics matter of self-gratulation has occurred. How delightful, they exclaim, that when the duke de Veragua, the eleventh in descent from Columbus by blood, landed in New York with elaborate ceremonial and welcome, his first act was to return thanks to God before the altars of St. Patrick's cathedral, and his next to visit Catholic institutions.

But the Catholic church deserves of all this gratitude and honoring not one jot. Its connection with America's discovery was as a matter of fact such as to call not for thanks but for the most unqualified reprobation. It was not a forwarder of that discovery, but a thoroughgoing opponent of it. It strove most earnestly to prevent the discovery; and did, we may in all reason infer, defer it to a period centuries after it would otherwise have taken place.

The fact that Columbus, with some of his helpers, were believers in Catholicism is properly to be reckoned, in respect of its use as evidence for the worth of that religion, as of but infinitesimal value. Clergymen attribute to their religion everything good done in a nation which in general believes that faith; but they can legitimately ascribe to it only that which is performed as a clear outcome of it, and not those deeds flowing from other factors of human endeavor. The essence of religion is dependence on control of events by supernatural beings, and by humans through supplication of those beings; while the fundamental conception of Infidelity, this-worldliness, Rationalism, is the government of events by natural law in a sequence of cause and effect, and the necessity of men themselves producing certain causes in order that they may obtain the accompanying desired effects. Plain is it, then, that to religion can be ascribed only those events produced by supernatural agencies, with those due to the influence of religious belief on the character of men; while to anti-supernaturalism, Infidelity, Secularism, must be set down all works born of man's dependence on his own efforts under natural law. It is obvious that Columbus's discovery belongs to the latter of the two classes, and should be credited not in the least to Catholicism but wholly to naturalism. In few words, Columbus's discovery was in no degree made by supernatural agents or through supernatural means, and hence supernaturalism merits none of its credit; it was made wholly by natural agents through natural means, and hence naturalism merits all of its credit.

It is permissible to add Columbus's feat in with

the other achievements of Catholics, and advance the total with a view to showing that peoples under Catholicism are made successful and great by that belief. Catholics frequently enumerate the list of meritorious deeds of believers in their religion, and infer thence a beneficent effect inherent in that belief. But this inference is as sophistical as the one in our preceding paragraph. Catholics may, by extending their drag-net over very many peoples and very many centuries, collect a number of great doers which at first seems respectable. But to a comparison of Catholicism with Freethought in this respect, a setting off of this list against one collected from an equal number of Freethought peoples and centuries is required. And what would be the comparative proportions of such a list as the latter we need not deign to discuss when we perceive that the great men and deeds among but a handful of Freethinkers and during but a few recent generations far outnumber those of the whole vast field and course of Catholicism.

Before entering on a history of how the church combated the discovery of America, we will pause to note that the character of Columbus, and of the persons involved in his enterprise, was far from the admirable one pretended by Catholics. Columbus—it is not pretty, but is the duty of a TRUTH SEEKER, to say—previous to his American voyage was during considerable portions of his career a pirate. He was an unscrupulous, fierce, and rude adventurer. His learning was scanty. The quality that he personally contributed to the discovery was that of daring; the learning and profound reasoning which brought forth the idea that the feat was possible, belonged elsewhere. To the brain, the mind, that had conceived the idea of the roundness of the earth, he was the arm, the hand. Daring deserves some commendation; but it is a quality far from uncommon, and requires praise little out of the ordinary. The hand justly claims a part of our eulogy for a feat that it executes at the behest of the brain; but it may claim only a small part; the brain must receive by far the greater. And the mind which had conceived the idea that animated this hand, this Columbus, was a mind not Catholic, but that of the Greek philosophers who had surmised the earth's rotundity before Christianity was born, and of the Mohammedan Moors approaching Columbus's time, and a few Christian thinkers who on this one thing were bold enough to dissent from the teachings of their Bible and church. Leaving this point, let us note a certain characteristic of Columbus, quoting the words from a late account of his life: "He evidently concurred in the opinion that all the nations who did not acknowledge the Christian faith were destitute of natural rights, and that the sternest measures might be used for their conversion and the severest punishments inflicted upon them if obstinate in unbelief. In this spirit of bigotry he considered himself justified in making captives of the Indians and transporting them to Spain to have them taught the doctrines of Christianity and in selling them for slaves if they pretended to resist his invasions." Before quitting this aspect of the subject, a word on the king and queen who supplied the expeditionary ships. The "saintly queen," Isabella, celebrated by Prescott and others, was a cruel mother, a hated wife, the oppressor of the helpless Jews, the author of the Inquisition. She had no pity for the countless Hebrew women and children whom she drove from her realm; she even robbed them in their flight of their jewels and their gold. King Ferdinand, worthy of his wife, left his daughter Katherine to suffer from want in England;

he was cold, cruel, immoral; a faithless husband, a treacherous ally, a dangerous friend. If one feels to celebrate these personages, Columbus and his immediate aiders, in our present festivities, he should, we think, be satisfied with doing so with an allowance, an abatement; he will best, we deem, glorify but a part of their mental make-up, their courage and executive abilities, letting pass their so numerous faults. Taken altogether, their characters are not advisable for extolment and imitation when so many better can be found. Or one may celebrate the noble endeavor and auspicious fortune, in general, that have made possible our magnificent Exposition. Or he may tender his homage and congratulations to those men of the last few centuries who have been the real fathers of our present high estate, men great and good—different pretty much altogether, it must be allowed, from the rude children of fanatic Spain. There need be no lack of objects for gratitude and exaltation at this glorious moment in the world's history; perhaps the greatest difficulty would be to choose among so many; we suggest merely that more advantageous subjects can be had than the extremely faultful characters proffered by the Catholics and accepted by the unfortunate many.

Previous to setting about an account of the long struggle of the church to suppress the doctrine that the earth is round and a voyage like that of Columbus practicable, we will notice some views expressed by Eugene Lawrence in *Harper's Magazine*. In Mr. Lawrence's article—called by Catholics an "infamous paper"—he says that it is to the Arabs and the Jews, hated of Christians, that we probably owe the discovery of America. From them, he calls to our mind, the Spaniards and Portuguese learned all that they knew of civilization. The Arabs from the ninth to the twelfth century were the rulers of the sea, the founders of European commerce. The adventurous Arab sailors were found on every hand. It is from them that Portugal and Spain learned the art of ship-building, as most of the other arts. The Bohemian travelers in 1466 found the Spaniards everywhere clothed in Arab dress, imitating the Arab manners, riding Arab horses, and the kings surrounded by Arab guards. Splendid Cordova and matchless Granada still ruled the taste of the peninsula. Even the chief terms of business and of naval affairs, of police and finance, the Spaniards borrowed from the Arabs. The maravedi, an Arab coin, was used in the time of Columbus to express all their moneyed transactions. It was at Lisbon that Columbus planned his voyage. And long before, when Lisbon was a flourishing Arab city, intelligent and splendid, Edrisi (ii, 26, 27) relates that an expedition was sent out from its port to explore the dark and unknown ocean. The commanders were brothers known as the Almagrigrins, or the Wandering Brothers. They must have set sail before the year 1150. They crossed the Atlantic, it is said, visited unknown islands, and discovered new lands. After a weary voyage of many months they returned in safety. A street was named after them in Moorish Lisbon, called the street of the Almagrigrins. Possibly the attempt might have been renewed, and a Moorish city might have sprung up in Cuba or Hispaniola, at Philadelphia or New York. But soon the conquering Christians took Lisbon, and checked its advance in knowledge. For many centuries it was given up to war and superstition. At length it revived the Moorish instincts of trade and commerce. Lisbon became the center of discovery, and Columbus, learning its traditions, in all probability learned with the rest the story of the Almagrigrins, and was thereby animated in his own attempt. Leaving aside the foregoing conjecture, that Columbus but finished an enterprise begun by Christless Moors, we will advert to the fact that Columbus himself tells us his attention was first drawn to his great venture by the writings of Averroes. Now, Averroes, the great Mohammedan scientist, was of all the abominations of the church the one declared by them the most detestable. To hinder the progress of his Rationalistic and scientific thinkings through Europe, the

champions of the supernatural threw themselves against his great name with the most desperate fury. He was held worse than a Mohammedan, viler than a heathen, and the Averroists his followers were loathed as "men who deny Genesis and bark at Christ." Such and so unchristian were the sources of that conception which controlled the wild and desperate adventurer Columbus when he pointed the heads of the Pinta, the Nina, and the Santa Maria toward American shores.

That the Christian church up to the time of Columbus taught that the earth is flat instead of round and circumnavigable; that it grounded this doctrine throughout on texts from that ever-flowing fount of delusion, the Bible; and that it suppressed rational inquiries into the matter and persecuted the investigators, is a thing so well worth contemplating that we will set it forth in detail in our next paper.

Crowds Clamor for Sunday Admission.

The week preceding last Sunday was confused with contradictory rumors as to whether the Columbian Exposition would be open on that sanctified day.

Roused by reports that it would be closed, Charles W. Chingman, who represents ten thousand shares of stock in the Columbian Exposition Company, served notice in writing upon the directors that the gates of the Fair must not be closed on that or any succeeding Sunday. If they are Mr. Chingman threatens to begin legal proceedings.

On the other hand, the Young Men's Christian Association, the Christian Endeavor Society, the American Sabbath Union, and other like organizations of busybodies, poured in threats of retribution if the Fair were open. Editor Wells of the *Golden Rule*, the organ of the Christian Endeavor Society, said that fully one million members of that organization have signed pledges not to patronize the Fair if it is opened on Sunday. Other menaces of Christian boycott were made.

At last, on Saturday, President Higinbotham announced that the Fair would be closed on the morrow in the full sense of the term. None except those who had important business on the grounds would be admitted. Even a commissioner or director who was merely sight-seeing or showing friends around would be shut out. "I shall issue no order to keep the gates closed," said Mr. Higinbotham. "That is unnecessary. The gates will be closed to-night, and will remain closed to-morrow. If they were to be opened to-morrow an order would be necessary. This rule for to-morrow is strict. Even members of the press will be excluded."

This Sunday-closing order, be it understood, applied only to last Sunday. Mr. Higinbotham would say nothing about the Sunday following. The gates may be open then. There is to be a meeting of the Board of Directors on Friday, the 12th, a day or two after our going to press, and the question will be discussed. It is the general belief that at that meeting the advocates of a seven-days-a-week Fair will win.

The slow action on this question is due to the conflict between the Columbian Exposition directory and the national commission. This Fair is a triple-headed concern. The local board, as the Columbian directory is called, often steps on the toes of the national commission, and the national commission gets in the way of the local board. Besides these there is a board of control. There are three chiefs of the Fair, President Higinbotham, President Palmer, and Director-General Davis. Such a complicated machine necessarily moves with great slowness, and there is many a hitch when one set of wheels runs against another set of wheels. The local board and the national commission disagree on the Sunday-opening question. A majority of the members of the national commission are against it. But a motion to open the Fair on Sunday would win in the local board. The national commission is infamously given to demagogism. There are United States Senators and others on it and they fear their rural constituents. It is the general opinion that this body does not really care whether the gates are open on Sunday or not, but it wants to put itself on record as voting against opening

them. If with that it can wash its hands of the matter it will be satisfied. It is willing to throw all further responsibility on the local board. If the latter opens the gates and the national commissioners cannot be held responsible by country constituents they are not going to say anything. But in the mean time they want to know whether they can be held accountable for any such action on the part of the local board.

Nine out of every ten persons are convinced that the Fair will be open every Sunday in two or three weeks. Public opinion is overwhelmingly in favor of opening the gates on Sunday.

The women managers lent the weight of their authority to Sunday opening. At a meeting Mrs. J. Frank Ball, of Delaware, offered a resolution that the Women's Building be closed on Sunday, even if the World's Fair gates were open, to show the respect of the women managers for the American Sabbath. A shout of "No!" "No!" almost masculine in its volume, was at once set up. Mrs. Ryan, of Texas, moved that Mrs. Ball's resolution be tabled, and the motion was carried.

On the day of which we are speaking, Saturday, a dispatch came from Chicago saying that in event of opening on any Sunday "an injunction will be sought in the courts by Sabbatarians, citing the terms of the Congress's souvenir coin grant of \$2,500,000 as a condition precedent to the closing of the Fair on Sunday. The Directors, who have spent many days consulting eminent lawyers, will reply that though they took the grant of \$2,500,000, the terms thereof, so far as Sunday closing is concerned, were voided by Congress in taking back \$570,000 of it for awards, when it had agreed to make a separate appropriation therefor, and, the issue being joined, the question will be left to a Chicago judge. This official can and will endear himself to the Liberals and estrange the Sabbatarian vote by deciding that the Fair shall be open, or he can decide the reverse with *vice-versa* results. There is an uneasiness among the Sunday-opening advocates as to what he will do."

Another dispatch read:

"The real opening of the Fair will be about June 1st. That is, it will be ready then, and it is the general impression, whether it is a mistaken belief or not, that the Fair will be open on Sundays by that time. The intervening period can be employed profitably in sending exhibits there and putting them in place.

"On the Midway Plaisance there is dissatisfaction over the present rule about Sunday. These people count upon large profits from Sunday crowds. Mr. Bloom, the manager of the Austrian village, expects his patronage on Sunday to equal that of the week-days. Prof. Carl Hagenbeck, who brought a big menagerie all the way from Hamburg, looks upon Sunday as his chief support, and the others who have attractions along the Midway Plaisance concur with them. The Fair people have figured on big profits from it in case Sunday opening should be the rule. After to-day there are twenty-five Sundays before the Fair closes. They have calculated upon an average Sunday attendance of three hundred thousand—that is, of paying visitors. This may be an overestimate, but such are the figures of the Fair management. This would mean \$150,000 every Sunday from admissions, or \$3,750,000 for the twenty-five Sundays, while the revenues from the restaurants, gondolas, electric lunches, wheeled chairs, and other concessions, from all of which the Fair gets a percentage, would carry the total well beyond \$4,000,000. Even should the Fair by opening the gates on Sunday lose the \$2,500,000 of Congressional aid it would make money, unless the managers are at fault with their figures."

Other communications conveyed the conjectures of Chicagoans that the gates were to be closed for once in order that public sentiment against closing, which, it was expected, would be aroused, would be so great as to show clearly that the demand for an open Sunday is general. One dispatch, for instance, read:

"The ambiguity about the continuance of work on the Fair may be intentional, however, and it is even said that to make Sunday closing as obnoxious as possible, the local directory will enforce the closing rule to-morrow to the strictest letter, and allow neither workmen, exhibitors, holders of concessions, foreign commissioners, state and national commissioners, nor directors themselves to enter the gates. Such a policy would cause the loss to the Fair of twenty-four hours, which in its present backward state it can ill afford to suffer, and would result in a general chorus of protest and blame. If it is carried out in all its severity to-morrow the day of complete Sunday opening will, of course, be apprecia-

bly hastened; but it would undoubtedly be sacrificing, unduly and indefensibly, the necessary advancement of the Exposition for the directory to insist on so rigorous an enforcement of the wish of Congress, simply to gain a point on the opposition in the national commission, which sees legal obstacles in the way of Sunday opening, by subjecting the protesting commissioners to the odium of delaying the Fair and bringing additional discomfort and inconvenience on every director, commissioner, concessionaire, and exhibitor."

But the Fair was closed, and as a consequence Stony Island avenue, the thoroughfare that skirts the World's Columbian Exposition grounds on the west, was the scene of a remarkable series of demonstrations. Nearly one hundred thousand persons from Chicago and vicinity wanted to get into the grounds. They were not deadheads, but were willing and anxious to pay for entering the Fair grounds. So clamorous did they become that the city police were sent for, the Columbian Guards not being considered capable of coping with a hundred thousand angry men and women. It was a great day, and the like of it was never seen in Chicago before. Although the newspapers announced that morning that no persons not possessing passes should be admitted to the grounds, and that positively no paid admissions were to be received by the gatekeepers, there was an enormous crowd of women and children on Stony Island avenue, opposite the various gates, clamoring for admission. It was in vain that the men on duty at the gates explained that the Exposition was closed for the day and that no one not possessing a pass could be admitted. The explanation only made matters worse, and hundreds of brawny workingmen, who said they were determined to see the Fair to-day because, as they said, they had no time to see it any other day, pressed against the gates and swore they would get in somehow. The Columbian Guards were called out, but the crowd cared nothing for them. In the presence of the crowd, which was constantly increasing, the Exposition force would not have stood much show. There were some suggestions for calling out the firemen on the Exposition grounds to throw water on the crowd and disperse it in that way, but the firemen intimated very sharply that their duties were to put out fires and save property, and not to deluge people who wanted to get into the grounds, no matter how hot they might be. Then the police were called upon, word being sent to the Woodlawn and other stations from the Exposition grounds that the mob was growing stronger and angrier every moment. In a short time there was a sharp rattle of patrol wagons, and a strong body of city patrolmen was on the ground ready for business. Although the crowd had more respect for the police than the Columbian Guard, there was no disposition to get away from the gates, and the officers, forming into a solid column, tried the experiment of shoving the people away. It was very exhausting and very annoying work, and the police soon got tired of it and resorted to their clubs. Many a sore head was the result, but the siege of the gates was raised and the gatekeepers breathed easier. However, men, and even women and children, hung around the gates until it was dark, offering money to the gatemen for admission, and seemed determined not to go away until they had gained entrance to the White City.

A dispatch characterizes the affair thus:

"It was a most remarkable demonstration, and the advocates of Sunday opening on the board of directors are very much encouraged. They say the demonstration to-day shows that the workmen of Chicago and the people of other towns in the vicinity as well want the Fair open on Sundays, and for that reason they propose to force a ballot in the directory upon the subject at the earliest possible moment.

"It is thought the result will be that the directory will vote for Sunday opening, and as soon as that is done the question will be brought into the courts by those who are opposed to opening the gates on the first day of the week.

"The police estimate of the crowd that besieged the gates to-day was one hundred and fifty thousand, but one hundred thousand is another estimate. Altogether it was a demonstration so entirely unexpected that even the strongest advocates of Sunday opening were taken by surprise.

"One of the strong advocates of Sunday opening said to-night: 'If the Fair is allowed to open on Sundays

there will be 500,000 persons in attendance on bright days. It is a shame to keep the people out when they have shown in so many ways that they want Sunday opening. They should have it.'

"President Higinbotham said the demonstration to-day was a great surprise to him and Director-General Davis said the same. They didn't discuss the subject at any length, but both are strong advocates of Sunday opening."

We are gladdened by the prospect that the Fair will probably be opened, and the wretched sectists who don't want anybody to enjoy what they can't enjoy themselves defeated. We are mightily pleased with the brave throng who demanded last Sunday admission to the works that they themselves have created or paid for. Hurrah for the bold hearts! And open the gates!

World's Fair Notes.

Chicago has been on tiptoe of expectation the past week, waiting for the clouds to roll by. She has prayed to all the gods, but not one of them seems to interfere with nature's eternal course. It rains and rains, and the mud grows deep and sticketh closer than a brother. A little sunshine here and there gilds the misty landscape, but soon disappears amidst falling torrents. Chicago is defiant, however, and pushes forward the World's Fair with amazing energy. The young giant of the West will not be put down even by cyclones and floods. Finding it useless to trust in providence, she trusts in herself with infinitesimal grit.

A million eyes on Monday morning peer into the foggy streets seeking for a ray of sunshine. But until 10 o'clock it is an even chance between storm and brightness. Nevertheless the vast crowds like a sea roll to the gates of the White City. Five hundred thousand people from morn until noon overflow the horse-cars, the elevated railways, and the hundred trains of the Illinois Central. Every seven minutes a locomotive thunders away with its living freight that will never again take so wondrous a journey to so marvelous a scene. We sweep on with the rest as if by an irresistible impulse. We view the vast procession with flaunting colors, keeping time to the glorious music. We pass the gigantic statue of Columbus fronting the city with perpetual benediction. On we go, mingling with pilgrims from every land, the orient and the occident, to the jeweled shrine where every race is forgotten. The sun is just out in soft splendor over the wide expanse as we reach the thronged and brilliant esplanade with tower and domes surging upward as if to greet an unclouded sky. We are in the portals of the White City where Greek and Gothic architecture mingle in harmonious poise; where superb forms with trumpet and wing seem to be living with the heaving mass below; where golden domes and spires appear to create a light of their own without the touch of the invisible sun; where the great lake beneath the luminous pavilion of clouds, with a thousand ships upon its breast presents a metropolis of its own, and where colors in rich variety are like gems upon the massive walls. Look where you will there are people—on the roofs, the windows, the scaffolding, on parapet and pillar. They cluster and swarm and climb and dangle like bees, two hundred feet over your head. Every available space a yard high, wherever foot can press or hand hold, is occupied. In every direction black masses stream upon the sight, rolling, tumbling, like so many billows. Two hundred thousand people confront the president when he reaches the grand platform. Beside him is Carter Harrison, Director-General Davis, Duke Veragua, and a hundred other celebrities representing almost all the nations of the earth on this gala day. Above is the great dome of the Administration Building; in front are three tall masts upon whose tops in golden sheen are the three caravels, models of the three ships in which Columbus set forth upon his fateful journey. Beneath an immense sounding-board in the rear of the platform is seated the orchestra. In front boils and bubbles the great multitude as if it were on the top of a vast volcano. The murmur of uncounted voices is heard. Some are trying to get in and some are trying to get out. Occasionally the ranks press too close and a woman faints. She is deftly borne to the ambulance while the crowd keeps on roaring and pushing. Everyone is covered with mud. It is six inches deep. The Secular Pilgrim takes his chances with the rest. He is not among the dignitaries, but with the democratic masses. He is covered with real estate. He is obliged to stand on tiptoe to see anything. Once in a while Charlesworth's stalwart arms lift him up and he catches a bird's-eye view of the tumultuous surroundings. It is at times a

struggle for existence, and if your ribs are not crushed in it is fortunate. Still, everyone is good-natured. It's no use to get mad. The only way is to laugh, and grow thin, if possible. It wouldn't do to grow fat. If a two-hundred-pounder rolls against you, you must simply roll against the next man, and tell him you couldn't help it. He will believe you. When the music burst forth there was something of a pause in the vast contortions of the multitude, as if like a huge snake it had been charmed to a gentle motion by the melodious breath. The music swelled to magnificent strains of triumph and of glory; martial strains, pathetic strains, telling the story of man's martyrdom and victory. And then, alas, droned the prayer, so long, so tedious, so useless. Nobody could hear it, not even God. The people didn't want the performance. It made them tired. "Why don't he stop?" was the universal exclamation. But he didn't stop, for you see he was uttering that prayer for the press. It would look nice in print. I don't suppose one ever prayed to so vast an audience and had so few listeners. He could not be heard a dozen feet away. They say that President Cleveland joined audibly in the Lord's prayer at the close. Well, it's just like him. He's getting to be awfully pious. Does that mean a third term and colossal ambition? I do distrust these fellows that pray. Yes, it's pray and prey, that's what it is. The petition was ended at last, and the corrected manuscript handed to the reporters. I presume God will be very much interested when he reads the "proof." Next vibrates the poem, and as this was written by Croffut, a pretty good Liberal, it is rather excellent; as good as any poem ever written for such an occasion. It was musical, charming, and embodied a pleasant fancy. It had some noble passages, and was radiant with that excellent quality, brevity. Of course nobody can write a supreme lyric by invitation of a committee. I don't think any Exposition poetry will be immortal, save as a relic; not as rhythm, or life. After the poem, the director-general made a straightforward, interesting address. It simply gave the facts of the case, which are in themselves sufficiently impressive. He said:

The department of finance of the Illinois corporation has provided for the great work upward of \$20,000,000. The department of works and its many bureaus of artists, architects, engineers, and builders have transformed these grounds, which, twenty-one months ago, were an unsightly, uninviting, and unoccupied stretch of landscape, into the beauty and splendor of to-day. They have conspicuously performed their functions, and these grand avenues, these Venetian waterways, the finished landscapes, the fountains and sculptures and colonnades and these grand palaces stand out as a monument to their genius and their skill, supplemented by the labor of that grand army of skilled artisans and workmen, all citizens of this republic.

The chiefs of the great departments, who have exploited this mighty enterprise and gathered here the exhibits forming the picture that is set in this magnificent frame, have confirmed the wisdom of their selection. No state or territory of the Union has escaped their voices; no land on the globe that has a language but has been visited and the invitation of the president of the United States personally presented. Fortunately, at the inception of this enterprise our government was, and still is, at peace with the whole world. Commissioners were sent to Europe, to Asia, to Australia, British North America, and to the islands of the seas; so that to-day the whole world knows and is familiar with the significance of the great peace festival we are about to inaugurate upon this campus, and all the nations join in celebrating the event which it commemorates.

This inclosure, containing nearly seven hundred acres covered by more than four hundred structures, from the small state pavilion occupying an ordinary building site to the colossal structure of the Manufactures and Liberal Arts Building covering thirty acres, is filled and crowded with a display of the achievements and products of the mind and hand of man such as has never before been presented to mortal vision.

The habits, customs, and life of the peoples of our own and foreign lands are shown in the variegated Plaisance; those stately buildings on the north are filled with the historical treasures and natural products of our several states. The artistic, characteristic, and beautiful edifices, the headquarters of foreign commissions, surrounding the Gallery of Fine Arts, which in itself will be an agreeable surprise to the American beholder, constitute the grand central zone of social and friendly amenities among the different peoples of the earth.

Surrounding this grand plaza where we stand and reaching from the north pond to the extreme south is the great mechanical, scientific, industrial, and agricultural exhibition of the resources and products of the world. These have been secured from the four quarters of the globe and placed in systematic order under the supervision of these great departments, and while all the material upon the grounds is not yet in place, I am gratified to be able to present to the president of the United States at this time the official catalog containing a description and the location of the exhibits of four thousand participants in the Exposition. The number of exhibitors will exceed sixty thousand when everything is in place.

The citizens of our country are proud and always will be proud of the action of the Congress of the United States of America in authorizing and directing this celebration to take place for the appropriation of more than \$5,000,000 in its aid, and for the unswerving support and encouragement of the officers of the government.

(Continued on page 296.)

Communications.

Address by J. J. McCabe.

DELIVERED AT THE ANNUAL BANQUET OF THE ALBANY JEFFERSON SOCIAL CLUB ON APRIL 13TH, THE ANNIVERSARY OF THE BIRTH OF THOMAS JEFFERSON.

LADIES AND GENTLEMEN: To-day we celebrate the one-hundred-and-fiftieth anniversary of the birth of Thomas Jefferson, the greatest political philosopher and statesman that our country has ever produced. Gifted by nature with all those faculties which are indispensable in the composition of a great, intellectual, and judicious patriot and leader of men, education took deep root, the moral sentiments and noble aspirations of the embryo statesman found their affinities and formed their attachments, in the greatest man that ever breathed the wholesome air of old Virginia.

Not more than once in a lifetime does a great master, a profound preceptor, find a student on whom he ventures to lavish all the wealth of his knowledge, experience, and thoughtful speculations in the realm of philosophy and science.

Dr. William Small, professor of mathematics in the College of William and Mary, had such a pupil in Thomas Jefferson, and never was teacher better requited for his care, never was hope reposed in more fruitful soil or anticipation better realized.

After leaving college, Jefferson studied law under the celebrated George Withe, of Virginia, and was called to the bar in 1766. Three years after this event, at the age of twenty-five, he entered the House of Burgesses of Virginia and joined the Revolutionary party. In 1774 he published a "Summary View of the Rights of British America," a bold, independent pamphlet addressed to the king. In 1775 he was elected a member of the Continental Congress and in the following year drafted the Declaration of Independence.

Between 1777 and 1779 he was employed on a commission for revising the laws of Virginia, the labor of the commission falling almost entirely on Jefferson. The revision of these laws wrought a complete revolution in jurisprudence in the matter of the relation of the state to the religious convictions and the physical obligations of the individual. Henceforth mental freedom and the liberty of speech and the press should not only be tolerated, but they must be protected, by the laws of Virginia. The essential elements of the Virginia statute for religious freedom were afterward incorporated in the Constitution of the United States. Before Jefferson's statute for religious freedom became a part of the law, there were many white men in Virginia who had no rights or privileges that even a negro was bound to respect. Every company of emigrants that had landed on American soil brought their household gods and superstitions with them, with recollections of the intolerant and barbarous precedents established by their religious adversaries; consequently, when they established themselves on the land they also established their religion by law, with the view of not permitting any other to exist in the province. The patriarchs, prophets, and kings of the Hebrews became their patron saints, and all that part of the Jewish code that had been assimilated by the English and Scotch reformers was engrafted on the civil law with fearful penalties attached for violations or evasions. Roman Catholicism in Maryland, too weak on account of its environments to prohibit the exercise of other forms than its own, contented itself in the enactment of laws against blasphemy or free speech.

It was to overthrow this demon of religious insanity and to beget a spirit of fraternal sympathy and good-will among the people of the American colonies that Jefferson aimed, when he laid the cornerstone of the future American republic while acting in a representative capacity as a law-maker for the people of Virginia. In 1779 he was elected governor of his native province, then a state by virtue of the existing Revolution and the Declaration of Independence; and in 1781 he composed the celebrated "Notes on Virginia." In November, 1783, he again took his seat in the Continental Congress, and in May following he was appointed minister plenipotentiary to act with Franklin and Adams in the negotiation of commercial treaties with the governments of Europe.

In 1785 he was appointed minister to France, performing the duties of the office with great credit to himself and the people of the United States till 1789, when he returned to America and was placed by President Washington at the head of the department of state.

In 1797 he became vice-president and in 1801 president of the United States. Having been prepared for discharge of the duties of that exalted position by an experience and philosophical educa-

tion which has never fallen to the lot of any other man, his two terms of eight years in administering the government form the most glorious epoch in the history of our country. From the establishment of the government down to the present day no man has occupied the presidential chair who was a truer patriot. No man has ever lived whose individuality was more deeply impressed on the institutions of his country than Thomas Jefferson. He founded a party on a theory of government republican in form and democratic in principle, which, if properly comprehended and appreciated by those who call themselves his followers, neither the ravages of time, nor the assaults and machinations of ambition, cupidity, or corporate interests, could ever prevail against. He was no machine politician. He believed and taught that the welfare of the republic depended on the exercise by every citizen of the most independent and intelligent action in wielding the franchise bestowed on him by the laws of the country. A political organization depending for its success on the amount of patronage that it would be able to bestow on its adherents, would be regarded by him as a band of conspirators. In a great republic like our own, where progressive measures should not only be initiated but carried to a successful issue before being thought of in the Old World, through agitation and the free intelligent action of the people, it is the principle or measure proposed that the intelligent American citizen should always vote for, but not to keep certain men in office merely because they are labeled with the name of any party. A political organization nominally connected with but practically separated from one of the great national parties, based on the spoils system, if its influence and power should be extended beyond its local habitation by means of affiliating branches or ambitious demagogues becomes a menace to liberty, progress, and good government. If its demands are not complied with, it may combine with the political opponents of the party of which it pretends to be a subordinate part in order to secure the spoils and patronage of office.

Consequently it can have no regard for public sentiment or moral principles. It will multiply offices and utterly destroy all respect for law. In it the demagog will thrive and the political dictator amass fortunes of ill-gotten wealth.

Yes, Jefferson would have regarded political organization for the purpose of power and spoliation as a conspiracy against a free, liberal democratic form of government. He was in favor of the abolition of slavery and labored fearlessly to have the institution destroyed before it became strong enough to be a disturbing element in national affairs. Although he inherited many slaves he treated them humanely and finally gave them all certificates of freedom.

He added to the national domain a tract of territory greater in extent than that contained in the original thirteen colonies. He desired that the institutions which he had so prominent a hand in founding should be extended to the isthmus of Darien with all the adjacent islands on the south, and to the Arctic ocean on the north.

Although the population of the country was comparatively small in his day, and the military arm of the government weak, yet his foreign policy was firm, strong, and independent.

He encouraged the development of the arts and sciences to the end that the American people might perfect their independence of all foreign monopolies, institutions, and disturbing influences. On the expiration of his second term as president he immediately retired to his residence at Monticello. Although he now disconnected himself from the perplexing cares of official life forever, yet the mind that had made the most indelible impression on the institutions of the country was still fresh and vigorous, and while he devoted much of his time to literary pursuits, the advancement of science, and the founding of the University of Virginia, still the welfare of the country, the progress of political events, and the drift of public sentiment on all important questions were matters that the greatest statesman of the age could not fail to be deeply interested in.

Although far removed from the actual scenes of political strife, practically he was present by counsel, advice, and public correspondence until July 4, 1826, when he passed serenely away on the fifteenth anniversary of the Declaration of Independence.

In stature and person Jefferson was six feet two inches tall, very erect and well formed, but spare. He was simple and unaffected in manner and temperate in habits. Such was the author of the Declaration of Independence; the father of the statute for religious freedom; the founder of the

University of Virginia; the great political philosopher and statesman; the aggressive champion of American institutions; the exemplar of republican democracy; the sagacious and heroic president; the fearless and honest public citizen—Thomas Jefferson.

Items of Foreign News Interesting to Free-thinkers.

The annual congress of the Belgian Freethought Federation will be held at Liège on May 21st and 22d. The definite program of the congress has not been published yet, but two subjects are certain to come up for consideration, viz.: "The Legal Status of Woman," and "Reports of the Political Activity of Freethought Societies."

During the first three months of this year Spain witnessed 289 first-class bull-fights in which 1,594 bulls were killed, and 307 minor exhibits in which were killed 1,407 young bulls, while two picadores have lost their lives, and sixteen espadas and banderillos have sustained severe injuries. On an average about fifteen horses lose their lives at each exhibition. Spain, as our readers are aware, is a very pious and most Christian country.

Mr. Pedro Rodriguez, of Aguilas, Spain, has received an addition to his family in the shape of a girl baby. This in itself is a common occurrence, but we take pleasure in congratulating Mr. Rodriguez, inasmuch as this is his fourth child, and none of the others have had any religious mummeries performed over them. This is much in Spain, and it would be well if American Freethinkers, who have less to fear, would "go and do likewise" with their children. Show your manhood and independence.

A new Freethought society has seen the light of day at Vienna, Austria. It is founded by Miss Clara Stockinger, and meets twice a month to listen and debate on a given subject. Owing to that funny "absolute-liberty-of-conscience" paragraph in the Austrian constitution, this society is a private one, which gives two monthly dinner-parties. The old society, founded by our friend Edward Schwella, has existed over six years and has over two hundred members. It would be well for our Austrian friends to make one society of the two, and then pull together.

Since Mrs. Anna B. Wicksell has taken charge of the business management of *Fritänkaren* the financial status of this paper has considerably improved. The Swedish Freethinkers are to be congratulated upon the acquisition of so competent a lady manager, for while a cause is young, and its adherents have to fight for recognition or even existence, every dollar counts. *Fritänkaren*, which is as heretofore edited by our friend Viktor E. Lennstrand, has improved continually since its first appearance, and we advise our Swedish-American friends to subscribe for their newly arrived countrymen who are unable to read the English language.

The German Freethought Federation will hold its annual congress on May 27th to 29th at Carlsruhe. Saturday and Sunday forenoon will be devoted to business. Sunday afternoon Prof. Ludwig Büchner, of Darmstadt, author of "Force and Matter," a most excellent work, will deliver an address on the subject of "Freethought and the Social Question." He will be followed by Dr. Rüdtt, of Heidelberg, who will give a discourse "From the History of Religious Mysteries." In the evening there will be a banquet, with instrumental music, singing, declamations, and speeches. On Monday, the last day, there will be an excursion to either Heidelberg or Baden-Baden.

Reading the letter headed "God Addressed by Post-Office" in THE TRUTH SEEKER of April 22d recalled to mind a letter published in a late number of the English Salvation Army organ, the *War Cry*. The letter found in that paper is copied from one sent from heaven to General Booth. It is written by the angels that escorted Lot out from Sodom, and it states that the *War Cry* has a large number of readers in heaven and that religious papers and magazines are in great demand. Still, for safety's sake, St. Peter, or some other celestial coon, is delegated as censor of the press and permits nothing but what is orthodox and moral. Have our readers ever studied the advertising pages of a religious journal?

The Swedish daily paper *Ystad's Allehande* contains some "moral" precepts given by a religious teacher to his pupils. We give but a few of these:

A girl must not borrow a knife or anything else from a boy, for it is a sin.

A girl must not look at a boy, or a boy at a girl, for it is a sin.

Boys and girls must not go a-sleighriding together, for it is a sin.

A boy must not touch a girl, for it is a sin.

You should not read any books but the catechism and the Bible, and to do otherwise is a sin.

You must not say adieu, for it is a sin.

Reading this we do not doubt the statement that a new messiah, No. 1,000 and something, by name Lindquist, has made his appearance in central Sweden and is gaining many followers.

Palmira Añón, a staunch Spanish Freethinker, died at Requena, Spain. His family lot was in the Catholic burial-ground, but the church refused the admittance of his remains. The mayor of the city was appealed to and he decided in favor of the deceased's family, and the body of P. Añón was deposited with secular rites, and under police protection. The following day a mob, consisting of priests, monks, and fanatical Catholics, exhumed the coffin and threw it and its contents outside the cemetery. This high-handed proceeding has caused great indignation, and, the mayor being unable to compel the Catholics to show common decency, the higher authorities have been appealed to. In Spain they have a semi-union of church and state.

In Sweden Freethought is "humming," and not alone are meetings held and lectures delivered in Stockholm, but several lecturers are continually traveling the country. We are pleased to correct a misstatement of ours which appeared in these columns a short time ago, stating that the Freethought movement seems to have lost its vigor and shows itself in the capital only. During the past couple of weeks we have received several letters from Sweden and have been informed of the true state of affairs. Our previous statement was founded upon only rarely finding announcements of lectures in the provinces. We are sure our Swedish brethren have the full respect and sympathy of their American *confrères*. GUSTAV NELSON.

Dialog.

Infidel. Is your God infinit in wisdom and power? *Christian.* He is.

I. Does he at all times know what ought to be done? *C.* He does.

I. Does he always do just what ought to be done? *C.* He does.

I. Why do you pray to him? *C.* Because he is unchangeable.

I. Is he omnipotent? *C.* He is.

I. Did he create evil? *C.* He did (Isa. xlv, 7).

I. What for? *C.* Because he wanted to.

I. If he is omnipotent why doesn't he kill the devil? *C.* Because when he made all things, he made a bottomless pit; and put him in. As a matter of course, the devil, finding no bottom anywhere, kept on traveling till he came out on the other side.

I. When God made hell and forgot to put a bottom in it, did he know that the devil would get out? *C.* He did.

I. Did God afterward find any more use for this bottomless pit? *C.* He did. And leased it to the devil for an endless period of time, to fill it and immortalize it with his own offspring.

I. Did the voice of God ever walk? *C.* It did.

I. Where? *C.* In the garden of Eden.

I. Is God omnipresent? *C.* He is.

I. When young Adam played the game of hide-and-God-go-seek, did he know God's voice was looking for him? *C.* He did, and went and hid behind some trees.

I. Did God's voice find Adam? *C.* It did, after calling several times to him.

I. Why did God go down in the cool of the day, when he is omnipresent? *C.* To tell him that he ate of the forbidden fruit, and that he was naked; and to make him a new suit of clothes.

I. Did God do anything else on that particular occasion? *C.* He did, he put two high officers in the garden, and then cursed Adam and sent him adrift, which he will do with all the cursed Infidels.

I. Did God ever have a wrestling with Jacob? *C.* He did (Gen. xxxii, 24, 27).

I. Who got the best of that fight? *C.* Jacob had the best of it till near the break of day, then through a strategical movement God disjoined his thigh; and even then had to ask Jacob to let him go.

I. Why did God break Jacob's leg? *C.* Because he is an all-merciful and all-loving father.

I. Do you believe the caricature on infinit wisdom to be blasphemous? *C.* I do.

I. Did God ever get angry and swear? *C.* He did (Ps. xcv, 11). It is easy to see then why swearing is so common in Christian countries.

I. Did God ever ride upon horses? *C.* He did (Hab. iii, 8).

I. Can you tell me in what part of the universe those horses are kept, and who grooms them, etc.? *C.* God's ways are past finding out.

I. Did God ever tell anybody to buy liquor and get beastly drunk? *C.* He did (Jer. xxv, 27; Deut. xiv, 26).

I. Did that all-loving and merciful God say, cursed is he that keepeth back his sword from blood? *C.* Jer. xlviii, 10.

I. Did the heavenly father ever tell mothers and fathers to eat their own children? *C.* He did (Lev. xxvi, 29).

I. If God was to tell you to eat your own offspring, would you do it? *C.* You are asking too many impertinent questions. D. A. MELL.

Lordsburg, Cal.

My Creed.

What is my creed I scarce myself can tell.

It is no written law that I obey;

I fear no angry God nor endless hell

To wait for us poor creatures of a day;

I do not seek the Bible's ancient love

For perfect purity's unending power—

Those men who lived and sinned in days of yore

Can scarcely help us in the present hour.

No church with vain and idle pomp I seek,

Where canting hypocrites kneel down and pray,

Who sin unstintingly throughout the week

And save their virtues for the Sabbath day.

What is the church but fashion's idle hall,

Where pious sinners play at being good,

Who turn away from duty's joyless call

And close their hearts to struggling brotherhood.

All around I see a suffering earth,

So choked by sin that truth can scarcely grow;

Where happiness must perish in its birth,

And sweetest songs are touched by notes of woe;

From every side come cries of grief and pain,

Where life is but a weary weight of years,

With many losses and so little gain,

Whose only birthright is the gift of years.

I do not scorn the souls whose efforts fail;

Whose guileless feet have sometimes gone astray,

For deeper sins hide 'neath religion's veil.

Baptismal waters cannot wash away;

I do not say, believe or thou art lost;

What right have I to judge my fellow-man?

What power have I to judge the tempest-tossed?

He is the saint who does the best he can.

Within my temple by the stream and wood

Sweet Nature teaches of the flight of time,

I learn to worship all the pure and good,

And truth is sacred in its might sublime.

That great unseen I adore

That fills the universe above, below;

That guides the planets by its unseen power,

Creates a world or bids a daisy grow.

This is my creed—perhaps it is no creed,

But—he is wise whose honor is his law,

Who helps a fellow-being in his need;

And preaches not of heaven's narrow door;

An honest man (this is the greatest praise),

Whose deeds are many and whose words are few—

This is the light on which I fix my gaze,

This is my one and only creed—be true.

IRENE LORRAINE COWAN.

The Kind of Man John Remsburg Is.

The Leavenworth, Kan., *Daily Times* in its issue for Sunday, April 23d, contains sketches of several noted Kansans, among them J. E. Remsburg, whom it disposes of as follows:

Kansas seems to be turning out her share of prodigies, of men and women who have won national distinction in their special lines.

Prominent among these is John E. Remsburg, of Oak Mills, a hamlet about half-way between the two cities of Leavenworth and Atchison. The latter city has always claimed him, but without reason, for he belongs quite as much to Leavenworth as to Atchison.

Mr. Remsburg is the second most gifted, brilliant, and entertaining Liberal or Freethought lecturer in America if not in the world. The mantle of Colonel Ingersoll seems to be falling upon his shoulders, and well he has earned it and gracefully he wears it.

Twelve years ago the Turners of this city celebrated an anniversary of the birth of Thomas Paine and Mr. Remsburg was the orator of the occasion. Since then he has delivered over twenty-five hundred lectures. To do this he traveled nearly two hundred thousand miles, in forty-eight states, territories, and provinces and lectured in one thousand different cities and villages, including all the large cities of the United States and Canada.

Many of Mr. Remsburg's lectures have been printed in book form and have a wide circulation. One that attracted much attention and discussion four years ago was his work—"Was Abraham Lincoln a Christian?" This was brought out by the repeated and persistent declaration, on the part of overzealous church people, that Lincoln was a Christian.

Mr. Remsburg collected and presented such an array of facts, such a crushing weight of unquestionable evidence, as to settle the question beyond the shadow of a doubt. The positive testimony of one such witness as Hon. W. H. Herndon, Lincoln's old law partner, ought to have been sufficient, but Mr. Remsburg went beyond and obtained a perfect avalanche of evidence showing

that the great statesman was not only not a Christian in any sense of the word, but he was a positive disbeliever in the peculiar dogmas of that system of faith, all the silly fictions invented about his piety to the contrary notwithstanding.

But the world has made rapid progress in the last fifty years and it no longer concerns itself about a man's theological views or professions. If he is an honest man he fills the bill, no difference whether he believes in one, three, or four gods, or none at all. A man does not have to be a Christian in order to be honest, moral, or religious, nor to be a good father, husband, son, or citizen. Some of the best and most lovable men and women in the world have no more use for creeds and dogmas than they have for the cobwebs and sweepings of an old garret.

When scandal-mongers complained to Lincoln that Grant drank whisky he asked them what brand he drank, saying he wanted to buy a barrel of it for every general in the army. A tree should be judged by the fruit it bears. "Deeds and not creeds" is to-day the measure of human fitness. "Every man his own creed-maker," is the prevailing idea. Goodness for goodness's sake—for the love of goodness—and not goodness inspired by the lash or the fear of hell.

As a gentleman and a scholar, Mr. Remsburg will not fail, wherever he goes, to reflect credit upon the state which claims him as her citizen. The demands upon his time are so great as to frequently make it difficult to give dates under a month or two ahead and he is often obliged to decline calls. For some weeks past he has been lecturing in Texas and Arkansas.

If there is a place on earth that needs his services it is the latter state. About five years ago the very remarkable political-religious phenomenon occurred in that state of the two parties each nominating and running seven preachers on their state tickets. One had led off with seven preachers, in order to get a scoop on the vote of that many sects, and that rendered it necessary for the other to follow suit or throw up the sponge. Everybody in Arkansas belongs to the church. As a paradise for preachers it undoubtedly presents attractions unsurpassed anywhere in the known world.

Mr. Remsburg's son George is an enthusiastic student of geology, archaeology, and paleontology, and has made researches and written several interesting papers upon discoveries made by himself in this section relating to prehistoric races.

Deaths.

Erie Monroe Power, son of Mrs. Power, of the *Ironclad Age*, died April 27th. He was nineteen years of age. The "Farewell" was at his mother's residence on the 30th, the oration being by W. H. Nott, M.D. To Mrs. Power we offer sympathy deep and hearty.

On April 21, 1893, Thomas Cheeny, a native of Ohio, eighty-five years old, was buried without the intervention of the Christian clergy, at Petaluma, Cal. It was his request that he have a secular funeral, and his son Thomas, at whose house he breathed his last, fully complied with his request. Philip Caven read an appropriate selection over his grave. Mr. Cheeny went to California in 1850, returned to Illinois and brought out his family in 1854, and has resided in that state ever since. He is buried alongside his wife, whom he outlived about fifteen years. In accordance with his desires, his body was placed in a redwood coffin and conveyed to the grave in a farm wagon that had been on the ranch for years.

Can Serve the "Infinit One" by Reading The Truth Seeker.

James B. Weaver's paper, the *Farmers' Tribune*, says:

No man can fairly and honestly reach any decision who has not carefully studied both sides of the question.

The honest and just arbiter, the broad-minded, truth-seeking man is always guided by the dictates of his reason, and never by the blind instructions of faith.

In the opinion of the writer, in all things reason should take precedence over faith—in things secular and things spiritual.

We do not consider ourselves enlightened until we have studied both sides of a secular question. Is it not equally important to an enlightened understanding to study both sides of spiritual and religious questions?

Why should any man accept any tenet, doctrine, or creed without first inquiring into the why and wherefore of it? Why should any man accept any particular religious belief without first submitting the whence and whither of it to the inspection of reason?

If the Christian religion expresses the inexorable law of the master spirit of the universe, as a great many think it does, then it is the religion to which we owe our support, and we can best give that support, and best battle for that religion by keeping posted and thoroughly read up on the argument of its enemies.

And if that religion is not inspired by the infinit being, as a great many men think it isn't, we will best serve ourselves, best serve the world, and best serve the infinit one who is responsible for our existence, by seeking the True Religion.

We can only do this successfully by investigating "the other side."

We do not know of any better means to become thus enlightened than by subscribing for THE TRUTH SEEKER, published in New York, and the leading Freethought journal of the day.

"Liberty in Literature. Testimonial to Walt Whitman, by R. G. Ingersoll," is the name of a nice little volume sent us by The Truth Seeker Co. of 28 Lafayette Place, New York. Every admirer of the quaint old poet and every lover of elegant and pure diction should procure a copy of this book.—Mellette, S. D., *Tribune*.

(Continued from page 293.)

To the states of the Union we are largely indebted for active and substantial support. A sum in excess of \$6,000,000 has been raised and expended by the states and territories for their official use in promoting their own interests conjointly with the general success of the exhibition.

To the foreign nations who have a representation upon these grounds never before witnessed at any exposition, as shown by the grand exhibits they have brought here and the hundreds of official representatives of foreign governments who are present on this occasion, we bow in grateful thanks. More than \$6,000,000 have been officially appropriated for these commissions in furtherance of their participation in the Exposition. The great nations of Europe and their dependencies are all represented upon these grounds. The governments of Asia and Africa and the republics of the Western hemisphere with but few exceptions are here represented.

To the citizens and corporation of the city of Chicago, who have furnished \$11,000,000 as a contribution, and in addition have lent the management \$5,000,000 more, are due the grateful acknowledgments of our own people, and of all the honored guests who share with us the advantages of this great international festival.

To the tens of thousands of exhibitors who have contributed on a larger scale than all others combined we are under the deepest obligations for their interest and cooperation. To the women of Chicago and our great land, whose prompt, spontaneous, and enthusiastic cooperation in our work turned the eyes of the world toward the Exposition as toward a new star of the East—an inspiration for womanhood everywhere—we extend our cordial and unstinted recognition.

It is our hope that this great Exposition may inaugurate a new era of moral and material progress and our fervent aspiration that the association of the nations here may secure not only warmer and stronger friendships but lasting peace throughout the world.

The grand, concerted illustration of modern progress which is here presented for the encouragement of art, of science, of industry, of commerce, has necessitated an expenditure, including the outlay of our exhibitors, largely in excess of \$100,000,000. We have given it our constant thought, our most devoted service, our best energy; and now, in this central city of this great republic on the continent discovered by Columbus, it only remains for you, Mr. President, in your opinion the Exposition here presented is commensurate in dignity with what the world should expect of our great country, to direct that it shall be opened to the public, and when you touch this magic key, the ponderous machinery will start in its revolutions and the activities of this Exposition will begin.

The president was then welcomed with prolonged cheers by the immense multitude, with the waving of handkerchiefs, hats, umbrellas, mingled with many irreverent ejaculations, such as, "How are you, Grover?" etc. The president was in good voice, but could not be heard twenty-five feet away. He made the following brief address:

I am here to join my fellow-citizens in the congratulations which befit this occasion. Surrounded by the stupendous results of American enterprise and activity, and in view of magnificent evidences of American skill and intelligence, we need not fear that these congratulations will be exaggerated. We stand to-day in the presence of the oldest nations of the world and point to the great achievements we here exhibit, asking no allowance on the score of youth.

The enthusiasm with which we contemplate our work intensifies the warmth of the greeting we extend to those who have come from foreign lands to illustrate with us the growth and progress of human endeavor in the direction of a higher civilization.

We who believe that popular education and the stimulation of the best impulses of our citizens lead the way to a realization of the proud national destiny which our faith promises gladly welcome the opportunity here afforded us to see the results accomplished by efforts which have been exerted longer than ours in the field of man's improvement, while in appreciative return we exhibit the unparalleled advancement and wonderful accomplishments of a young nation, and present the triumphs of a vigorous, self-reliant, and independent people. We have built these splendid edifices, but we have also built the magnificent fabric of a popular government, whose grand proportions are seen throughout the world. We have made and here gathered together objects of use and beauty, the products of American skill and invention. We have also made men who rule themselves.

It is an exalted mission in which we and our guests from other lands are engaged, and we cooperate in the inauguration of an enterprise devoted to human enlightenment; and in the undertaking we here enter upon we exemplify in the noblest sense the brotherhood of nations.

Let us hold fast to the meaning that underlies this ceremony, and let us not lose the impressiveness of this moment. As by a touch the machinery that gives life to this vast Exposition is now set in motion, so at the same instant let our hopes and aspirations awaken forces which in all time to come shall influence the welfare, the dignity, and the freedom of mankind.

Then, amidst a wondrous stillness, as if the whole vast scene of lake and sky, of buildings, of people, were a mirror, throbbled the most eloquent moment of all; more eloquent than any president or king, or all the dignitaries of the world; more eloquent than any voice or picture, or strain of mighty music; more eloquent than any epic ever poured from human lips. With graceful gesture the chief magistrate of the republic, the chosen representative of millions of people in this august century, pressed the little button which held in leash the stupendous mechanical forces of the World's Fair, and instantly, as if by magic, sound and color vied in giving unsurpassed glory to the scenes upon which for a space out of the blue heavens the sun sent its efful-

gent rays, making the clouds beautiful and the golden dome resplendent. The machinery, hitherto pulseless, moved with life, like a planet awakening to its evolutions. The Star Spangled Banner was swiftly unfurled, and the Spanish and Columbian colors greeted it, and the flags of a hundred nations from every point swept the breeze, while in from the lake rolled the boom of heavy guns. Innumerable whistles rent the air, and two hundred thousand people joined in the acclaim. The drapery fell from the magnificent, gilded "Statue of the Republic," and like a glorious apparition, history and prophecy in one, it stood forth in its illustrious beauty. There was a tidal wave of enthusiasm, an indescribable emotion of joy and wonder, as the great panorama was unfolded, while over all surged the strains of "America," the sweet thunders of the orchestra rolling with the chorus of the jubilant throng. And then, as if to throw a touch of strange melancholy into the exultant scene, along the highest balcony of the Administration Building trailed a body of Cody's Indians, in war paint and gorgeous feathers and glittering costume, survivals of the primitive glory of an ancient race, to whom all this magnificence has brought death instead of life. Their homes are disappearing, their hunting-fields, their very existence; they are the sacrifice that renders possible this exceeding greatness. To them all these mighty sounds are a requiem, these pennons a funeral drapery. They must pass away that something grander might flourish. In their barbaric splendor against this blaze of civilization do we behold the tragedy of history, the desolations of evolution. Where is God? It is man against man, and the stronger wins.

The great World's Fair is open, and open it will be, I believe, seven days in the week. In spite of all the formality and nonsense and humbug connected with it, in spite of religious bigotry and wire-pulling and political rascality, this great World's Fair in the heart of it is for Free thought and humanity. It will give us many a noble and inspiring lesson. It will teach not miracle but evolution, not prayer but industry, not religion but science. Superficially viewed it may seem to be nothing but a big show where priest and president play their gaudy roles, but this is only the froth and foam, no part of the real process, of the "deep and sweeping thoughts that lead the world at last to freedom." We must penetrate beneath the surface. In this World's Fair are deeply flowing currents, splendors and powers of human genius that are for progress and progress only. These inner meanings I shall seek to unfold as I traverse from day to day this fairyland of modern science, this epitome of all the world.

The exhibits are in a very imperfect state at present. This is not the fault of the management. The weather has been simply terrible. Besides, under any circumstances it would be almost impossible for such a vast number of exhibits to be ready. I should not advise anyone to visit Chicago until June—or later, if they want to see all there is to be in the World's Fair, and see it at its best. For those who are already here there is enough to be seen. One is amply repaid for his visit, and expenditure of time and money.

In this week's chapter I only give a general outline—the prelude. Hereafter I shall follow a carefully studied route in my descriptions of the World's Fair, and if those who come here for a day, or for a week, or for a month, will follow this route they will find it the most expeditious, and the most comprehensive journey through this vast Exposition, by which they can see the most of its four hundred buildings and thousands of exhibits. Especially must those who visit the Fair only a day or two, or a week, have a carefully marked-out route and follow it closely. If they plunge into this mass of wonders without forethought, they will be simply overwhelmed, and have but a confused idea of the immense spectacle. If those who read these notes will study beforehand the route I have planned they will, I am sure, have a clear, connected, and well-defined picture of the Fair, which will be to them a lasting possession. They will know what they have seen and remember it distinctly, and this is all-important. For those who do not attend the Fair I shall give the very best descriptions I can of its infinite variety.

So hereafter I shall take my fellow-travelers of the Ideal Truthseeker Company through the Midway Plaisance; the Woman's Building, Horticultural Hall, the vista of State buildings, the Children's Building, the official headquarters of foreign nations, the Art Palace, the Fishery Building, the Manufactures and Liberal Arts, Mines and Mining, Transportation, Administration, Agricultural Buildings, etc. It will be a rich and rare journey for all of us—and we shall not look upon its like again.

SAMUEL P. PUTNAM.

An Explanation to the Liberal Public.

When I met Mr. Remsburg in Washington, and he made known to me his plan for a great International Congress, I heartily approved of it, as the best way by which all the Liberals of America could unite in a most important enterprise. I gladly yielded the post of honor to Judge Waite, president of the American Secular Union, and was willing in the subordinate capacity of secretary to do all the work, and without any guarantee of pay, devote my energies to the affairs of the Congress, which could only be made a success by the most persevering labors. The movement was cordially indorsed by all the committee appointed by Mr. Remsburg—a representative committee through whose united influence the greatest of Free thought gatherings was assured. I corresponded with Judge Waite, and offered him without reserve my enthusiastic support. It was thought best to have a meeting of the committee. Judge Waite conferred with me in regard to this, and desired my opinion as to the most favorable place for the meeting. Understanding that Mr. Shaw and Mrs. Lulu Monroe Powers could not be present at the meeting, and that Mr. Green while indorsing the movement would not be able on account of health to render active service, it seemed to me by all odds that New York city was the point. Mr. Macdonald and myself would already be there. Mr. Washburn and Miss Wixon could easily come with but little expense. It was as convenient as any point for Captain Adams. However, Judge Waite selected Buffalo, no doubt with the best of motives, but it was a most unfortunate selection. The only one really accommodated was Mr. Ellis, of Toronto.

While in Montreal Captain Adams told me that he had but little expectation of attending the meeting, and when I said good-bye to him, at my last inquiry, would he be at Buffalo? he only shook his head. I was therefore thoroughly under the impression that he would not attend. When I arrived in Boston and consulted with Washburn I found that he was not going, on account of business at home and the expense. Miss Wixon was engaged to give an address and could not go. It would cost these two members of committee and Mr. Macdonald and myself about \$125 to attend the meeting. This is quite a sum for four Liberals not rich in this world's goods to pay out for the congress. Mr. Macdonald and myself wanted to be sure that something would be done. On Monday morning, therefore, Mr. Macdonald telegraphed to Judge Waite, at Chicago, asking whether anyone would be there. No reply was sent to this telegram, and Mr. Macdonald repeated his telegram to Judge Waite at Buffalo, and again to H. L. Green, and saying he and I would come on if anybody was there. No reply to these inquiries was received until Wednesday evening, when Mr. Waite sent word that the committee movement was abandoned. Had he replied to any one of the telegrams Mr. Macdonald and myself would have been at Buffalo. Instead, without consulting anyone, he and Mr. Ellis and Mr. Adams decided to "abandon the committee movement."

The Liberals of this country know how busily I am kept at work. I did not arrive in New York until Tuesday at noon. It was then necessary for me to examine the proofs of my new book, "Religion a Curse, Religion a Disease, Religion a Lie," and prepare it for publication, and I could not possibly do this in less than twenty-four hours. If I had gone to Buffalo I should have been compelled to return to New York to finish this important business.

With all these misunderstandings, perplexities, uncertainties, and difficulties, only three members of the committee met—Judge Waite, Captain Adams, and Mr. Ellis—and these three instead of originating a plan of work and consulting, either by telegram or letter, with the other members of the committee, informally met, resolved to abandon the committee movement, and so telegraphed to Mr. Macdonald. This action to me was incomprehensible. Being for years in the pioneer work I could not see any reason for abandoning a great movement simply because only a minority of the committee were present. Time and time again have committees met without a quorum—as the national board of commissioners of the World's Fair did the other day. But is that any reason for discouragement and dissolution? Could not the committee have waited a few hours, telegraphed for Macdonald and myself, who would have come, and then pushed things? Had Judge Waite been through the trials and disappointments that I have been through for the last few years in the Free thought field he would not have been so willing to abandon a movement at a critical point, and give up as hopeless a task which, notwithstanding poverty of means, might have come to a glorious consummation.

However, the deed is done. The withdrawal of

three members from the committee movement nullifies its usefulness. I have endeavored without success to induce Judge Waite to reconsider his action. He writes me as follows: "I shall have nothing more to do with the committee movement. You will have the International Congress all to yourself, with no disturbing elements."

There is nothing left then except for the Free-thought Federation of America to issue a call for the International Congress as originally contemplated. No stone has been left unturned so far as the Federation is concerned for a union of our forces. I am altogether in favor of that, while I must be left free to adopt my own method and push on in lines of action which perhaps others do not approve. The Federation has its special work—namely, the organization of direct political force, the formation of a voting body of Freethinkers. All Liberals are not in favor of this. Many believe in other methods. There is no need of any opposition. Let each work in his own way. The field is broad.

The committee movement having been so universally approved, and having been so suddenly and strangely abandoned, I have felt it due to the Liberal public to make this explanation. I accuse no one's motives. I think a great mistake has been made, but I do not throw the burden of blame upon anyone.

The Federation will take up the work abandoned by the committee, and with the means at hand, in spite of all difficulties, will work for the International Congress. It will do its level best whatever may be the result. SAMUEL P. PUTNAM.

Chicago, Ill., Apr. 28, 1893.

International Congress of Freethinkers.

TO THE FREETHINKERS OF AMERICA: There has not been during the present century a grander opportunity for the gathering together of Freethinkers from every clime than is now presented by the great World's Fair at Chicago. It is an opportunity of unequalled importance, and one which every Freethinker should take advantage of and push forward our principles with such vim and enthusiasm that society must at length duly recognize them.

The churches and organizations of every character are taking advantage of this great International Exposition, and we must not remain idle. Freethought should certainly kindle its camp-fire here and give a splendid welcome to its many allies throughout the world. It is therefore desirable that American Freethinkers should combine their efforts for a World's Fair Congress and make this union of our widely scattered forces the most inspiring and the most useful to our cause.

In view of the vast dangers that threaten us there is need now as never before of a combination of our strength, if we would retain what precious freedom we have. Therefore let us give the opportunity to become acquainted with those in other lands who are fighting the same battle as we. We must see each other, if possible, face to face; we must cultivate comradeship; we must meet and give to each other that mutual aid and encouragement which sustain our weaker brethren in the fight, and renew the confidence of those most active and vigorous in this great battle for the emancipation of conscience and the redemption of humanity; and this World's Fair gives us such a splendid opportunity for the consolidation of our ranks that it would be almost criminal to neglect it.

While Christians are uniting by the millions, while they are gathering together and strengthening each other for future conquests, are the Freethinkers of America to present no united front? Shall we not join hands with our friends? Shall we not express our brotherhood and upon such an occasion give a new and broader impulse for future work?

The Freethinkers of the world have not yet been gathered together in one congress; the time has now come when such a meeting may be held and the wish consummated; and now it has fallen to the lot of America to give the summons for this grand parliament of universal Freethought, to be held on its own broad lands. It is a proud and noble position to occupy, and the heart of every Freethinker in our land should beat high with a glorious exultation. We wish to help the Freethinkers of other lands; we wish to show them that we appreciate their work, their sacrifices, and their martyrdom. We want to send them words of cheer, to let them know that in America there is courage, generosity, enthusiasm, and hope. We desire above all that they should come to our land and with the story of their toil and dangers arouse us all to a greater activity, to a clearer vision of the magnitude of our noble cause and the splendid

promise of its triumphs. In every respect, to thousands of our friends abroad, to ourselves, to our home-workers, this great Congress will be of incalculable advantage. Here we can meet, and with quickened ear listen to the songs of triumph from our fellow-workers from every land—

From France, foremost of the Infidel nations of the earth; France, the home of Voltaire, Rousseau, Hugo, Renan, and upon whose shores were penned the pages of the "Age of Reason."

From England, the scene of scores of battles for mental liberty, fought by heroes past and present, and the soil of which gave birth to Thomas Paine, Robert Owen, Richard Carlisle, and Charles Bradlaugh, and many others, too, whose fame now rolls down the ages.

From Germany, where Freethought is spreading rapidly, though strong efforts are still made by bigotry to strangle liberty even in its infancy. Germany, the home of Haeckel, Büchner, and many others of scientific and literary fame.

From Sweden, too, where such gallant fights have been made, and conquests won, by these heroes in our cause, Victor Lennstrand and Captain Thomson.

From Spain, once the paradise of the world, but now almost crushed and helpless in the cause of Freedom, under the blighting curse of Jesuitism. From Spain shall come eloquent words for liberty.

From Italy also we must have a representation. Italy, the home of popery and monkery, but where, owing to the rapid growth of Freethought principles, to an advancement of enlightenment, a statue has been erected to that illustrious Freethought martyr, Giordano Bruno. Italy, where the Romish church has received one of the most fatal thrusts against her power; Freethought is rapidly spreading here, and in this splendid galaxy of liberty's champions Italy must find a place.

To each and every Freethinker in every country we extend and assure a hearty and generous welcome.

Our delegates and members of Freethought societies throughout the world will be admitted to full membership in the Congress, and shall be entitled to vote upon filing their credentials with the secretary of the Federation.

It is hoped by the board of directors and members of the Federation that every Freethinker in America will heartily co-operate with the Federation in this Congress and let us give a generous greeting and noble welcome to the Freethinkers of other lands who shall visit our shores. We have already received an official communication from Adolfo de Maglia, Barcelona, Spain, secretary of the organization committee of the International Federation of Freethinkers, assuring us of their adhesion and co-operation in this Congress. The first meeting will be held on Sunday, the 3d of September next, at 10 o'clock in the forenoon. The place of meeting will be announced later.

The secretaries of Freethought societies throughout the world are urgently requested to correspond with the secretary of the Federation upon this Congress, in order to enable the committee in charge to arrange the preliminaries without delay. We would especially urge the above request upon the secretaries of all American Freethought societies, assuring us of their hearty co-operation and support.

We shall, from this time forward, concentrate all our efforts upon this gathering, and do all in our power to make it a grand success. Never before, in the history of our country, has such an opportunity occurred for the advancement of our cause. Let us all join in this grand effort; let us have a gathering of the clans of Freethought; let us unite our hearts, our hands, our voices in the noble work we have before us; let us work united in this glorious movement, and at the Fair emphasize liberty and justice to all nations.

SAMUEL P. PUTNAM, President.

JOHN R. CHARLESWORTH, Secretary.

GEO. L. ROBERTSON, Treasurer.

NATHAN F. GRISWOLD, First Vice-Pres.

SAMUEL SILVERMAN, Second Vice-Pres.

H. COONS, Third Vice-Pres.

Secretary's address, 345 West Randolph street, Chicago, Ill.

We placed in the printer's hands this week the manuscript of John E. Remsburg's book "Was Abraham Lincoln a Christian?" The controversy over this matter has been revived by Colonel Ingersoll's incidental remark in his lectures that Lincoln's religious belief was that of Voltaire and Paine. The defenders of the church, which claims all the great men when they are dead, have taken exception to this assertion, and twist what little favorable evidence they think they have, out of all recognition in

their attempts to contradict Colonel Ingersoll. In his book, Mr. Remsburg has gone over the whole ground, quoting all the Christian side of the controversy, considering it fairly and fully, and put against it the other evidence known, besides adducing much new evidence. Since the appearance of the matter in these columns, the work has been revised and much new matter added, until it forms the most complete and conscientious consideration of the question in print. Sufficient time has elapsed since President Lincoln's death to render judicial consideration of his faith possible, while the presence among us of hundreds who knew him intimately enables the biographer to secure the necessary material for his work. Mr. Remsburg is by study and natural qualities eminently fitted to settle the question, and in this book he has attempted to do so; and with gratifying success. We shall bring the book out in handsome shape, the paper edition being in The Truth Seeker Library, for 50 cents, and a finely bound cloth edition for \$1. We hope to list a great many orders at once, to be filled upon publication, which we shall push with energy. Remember the price—cloth, \$1; paper, 50 cents.

"Four Hundred Years of Freethought" is the title of a work to be written by Samuel P. Putnam, in connection with the World's Fair International Congress. It will give in broad outline the history of Freethought from the landing of Columbus to the present time. It will picture the intellectual condition of mankind in 1492, and from that period trace the progress of liberty and science. No more interesting subject could be selected. It will be a book of permanent value, inasmuch as it will unfold in vivid panorama the noblest results of human effort. Deriving a special interest from the World's Fair and International Congress, it will be a book that every Freethinker will always desire, for it will give to him the deepest meanings of history, and the sublimest triumphs of genius. It will be a companion book of Mr. Putnam's pen-pictures of the World's Fair, now being published in THE TRUTH SEEKER. It will not be ready in book form until next fall, as it will include in its descriptions the closing hours of the World's Fair, and the outlook of Freethought from that historic point. But the earlier chapters of the work, describing the era of Columbus, Bruno, Voltaire, Paine, etc., will appear in THE TRUTH SEEKER about August or September. The book will also be adorned with the portraits of the great Freethinkers of the world. In every respect this volume will be of intense interest and value to the Freethinker.

E. S. Westcott, one of the best-known lawyers in Hartford, Conn., and noted throughout the state as a disciple of Colonel Ingersoll, has received the following letter from the pastor and a committee of a Unitarian church:

"HARTFORD, Apr. 21, 1893.

"E. S. WESTCOTT, ESQ., Dear Sir: Inasmuch as your presence and deportment are objectionable to the great majority of those who compose the Unitarian Congregational Society in this city, and inasmuch as it is believed that your attendance is in no way helpful either to them or to you, you are hereby most respectfully requested not to attend any meetings held under the auspices of said society.

(Signed)

"MILO HUNT, }
"S. F. BRONSON, } Society Committee.
"J. L. BARKER, }
"JOSEPH WAITE, Pastor."

Mr. Westcott says he has been inside of the church but forty-eight times in twelve years, and does not think he has injured the standing of the congregation very much, but will go elsewhere in the future. How marked is the contrast between Christian methods and the customs of Liberals, who are ardent in their efforts to bring, not only to their audiences but to their platforms, individuals of views of the utmost possible divergence.

"Testimonial to Walt Whitman."

This is Mr. Ingersoll's eulogy on the "good gray poet," and is a gem of thought. Rarely is so much real good sense to be found in so small a space. It contains eighty-six pages, in good, large type, and printed on very fine paper. Price, twenty-five cents. Send to THE TRUTH SEEKER, 28 Lafayette place, New York.—*Concordia Blade*.

Letters of Friends.

The Only Paper One Cannot Spare.

SAVANNAH, MO., Apr. 20, E.M. 293.

MR. EDITOR: I send draft to renew Geo. N. Davies's and my subscription another year to the only paper we cannot do without.

WM. COOK.

An Incipient Skepticism Made Complete.

SPENCER, IA., Apr. 4, 1893.

MR. EDITOR: I am highly pleased with the paper. I get more satisfaction out of it than any journal I ever read. I was raised a member of the old church in Scotland; I was always a little skeptical in my views, but THE TRUTH SEEKER just strikes me.

R. MURDOCK.

One More Disciple of Truth-Search Obtained.

BROOKVILLE, ILL., March 7, 1893.

MR. EDITOR: Please find inclosed money order for THE TRUTH SEEKER and "Old Testament Stories Comically Illustrated." I have been a reader of your paper for seven years, and I like it best of all papers. I have at last succeeded in getting you one new subscriber.

E. G. BOWERS

Blames Finance and Religion.

BALLARD, WASH., Apr. 5, 1893.

MR. EDITOR: It is hard to get hold of a spare dollar, and still people keep on pulling the rope more tightly around their necks and worship that yellow devil, Gold. I would like to live to see the day that Jesus and gold would be used by farmers on the onion beds to scare the crows away. I think the reformers are a greater blessing to the human race than modern inventions, great as they are.

Yours for humanity and justice,

H. L. TEUKE.

Fortunately Finding Truth Early in Life.

DADEVILLE, ALA., Apr. 8, 1893.

MR. EDITOR: Inclosed find a \$5 money order—\$3 for a year's subscription to the paper, \$1 for "Gods and Other Lectures," by Col. R. G. Ingersoll, and \$1 for "Men, Women, and Gods," by Helen H. Gardener. My three months' trial subscription is not quite out, but I find your paper so good that I want a full twelve months' subscription before I arrive at the age of twenty-one. With best wishes to THE TRUTH SEEKER and the Liberal cause, I am,

Yours truly, R. W. CRADDOCK.

It Seeks for the Truth, and Finds It.

PORT ANGELES, WASH., Apr. 10, 1893.

MR. EDITOR: Inclosed please find \$5, for which please send THE TRUTH SEEKER one year and Paine's Complete Works, which I see advertised in your premium list. THE TRUTH SEEKER is well named; it seeks for the truth and finds it. I feel as though I would be lost without it. There is not a paper comes into the house more welcome, nor one so carefully read and taken care of. I will conclude, wishing success to the dear old TRUTH SEEKER.

Your Liberal friend,

MRS. THOMPSON.

Thankful for Not Being Burnt at the Stake.

MIDDLETON, Apr. 20, 1893.

MR. EDITOR: I send you clippings of the Middleton Argus, April 19th, which no doubt will be of some interest to you. There are thirteen churches here, and a great church-going people—that is, the women. Fourteen years ago in this city I took a bold stand for Universal Mental Liberty, and have had a hard time of it—but not as hard as many that have been tied to a stake and roasted to death for expressing their honest opinions, and I hope the time is not far distant when religion will be carried out as Jesus Christ meant it to be.

KAUFMAN.

Trust No Man Because He Is a Preacher.

GETTYSBURG, PA., Apr. 18, 1893.

MR. EDITOR: Yes, I know them well. Have been where they make them. Have seen them in stages of development from the egg up to the full-fledged pulpit rooster. I would no sooner trust the clergy than I would trust lawyers, doctors, drummers, masons, hod-carriers, or men of any other business or profession.

Once while theological commencement exercises were in progress here some one asked Thaddeus Stevens what was going on in Christ church. "Oh," says he, "there is a set of young theological students about starting out to preach the gospel, and they are just now getting religion." This is no fictitious story. It is a fact.

Yours truly, S. R. M.

A Soldier Always in Active Service.

EAGLEVILLE, CAL., Apr. 20, 1893.

MR. EDITOR: Please find \$10 and send papers and book as directed. It has been quite a while since my last letter appeared in the paper, and as I have seen no other from my locality, I will write a few lines. I take great interest in the letters from all over the country, and the names of the writers also, hoping some time to meet some of them and make personal acquaintance.

We have had a long, snowy winter, but not much loss of stock. I have been very busy tending to my cattle and sheep, as I have about two thousand of each, but have paid considerable interest to THE TRUTH SEEKER and its large family. I always do something to help along when I can. I am working against a revival-meeting now. I told the preacher I could listen to him a year and it would have no effect on me. I keep hotel and fight for liberty all the time.

W. U. SCOTT.

The Only Paper That Tells the Truth.

LODI, WIS., March 27, 1893.

MR. EDITOR: Inclosed find \$2—\$1 to renew my subscription for four months, the other \$1 for the following books: "Crimes of Preachers," some cheap work on Thomas Paine; "The Evolution of the Devil," by Henry Frank; "Church and State," "The Bible in the Public Schools," and anything else you think you can afford to send for the money—anything that will suit an out-and-out Freethinker. Any circulars that you see fit to send me in the interest of your valuable work will be used to the best of my ability and for the benefit of the good old TRUTH SEEKER. God bless it! Long may it live to do good to mankind!

The "Old Testament Stories Comically Illustrated" came to hand all right, and has been read with profit. The pictures are good and beat the devil. I am nearly seventy years old and quite feeble, but I intend to read THE TRUTH SEEKER as long as I live, for it is the only paper on earth that tells the truth.

N. C. SKELTON.

The Truth Seeker as an Advertising Medium.

EL RENO, OKLA., March 17, 1893.

MR. EDITOR: Your paper must be circulated throughout the world, for I have received orders for cactus plants from seventeen different states and from the West Indies. So you see, I have had lots of correspondence, and if any TRUTH SEEKER readers have sent for plants and not received them, I will gladly refill their orders. I received three different letters that had had the stamps or coin taken out, but sent the plants just the same. So if your readers have not received their plants they should write me, and be sure and sign their names plainly—post-office, county, and state. I am surprised at the number of letters received, and will answer all as soon as I can catch up. Anyone not receiving an answer will know that something is wrong with the mail, or else that I am trying to fill their order. I send you a couple of plants by to-day's mail.

Hoping your paper may grow and increase in circulation, and thanking friends for their kindly expressed letters, I remain,

Yours in truth and reason,

I. M. K. JOHNSON.

Christians Would Deprive Us of the Priceless Jewel.

MILES CITY, MONT., Apr. 17, 1893.

MR. EDITOR: THE TRUTH SEEKER is getting better than ever and I would not be without it. I distribute them where I think they will do the most good. In fact, they are called for almost faster than I can read them. Those cartoons of Heston's are excellent. Some Christians are Liberal enough to look at them, but will go no farther, except to denounce the

paper in the most spiteful terms that a Christian is capable of. Most Christians are afraid to read it—afraid some great truth will dawn upon their benighted brains and dispel the fascinating illusion or some pet superstition that adheres to their whole being with a tenacity they are either too cowardly or too powerless to resist. Such cases are hopeless. They are not satisfied with their belief but must show their Christian spirit by doing all in their power to deprive others who differ with them in belief of that priceless jewel, Liberty.

C. E. WERST.

A Pretty Kettle of Christian Fish.

BAKER CITY, Apr. 16, 1893.

MR. EDITOR: I send you two copies of our daily paper. You will see that we are having quite a sensation in this orthodox town. The Baptists, Methodists, and Presbyterians have been holding revival meetings nearly all winter—in fact, have just closed—and the actors in the disgraceful drama are all converted Christians or have Christian parents. Rev. (?) W. T. Ford, the pastor of the Methodist church, and also editor and proprietor of the *Methodist*, is a laughing-stock for all sensible people. His daughter, and one of the female teachers of the public school here—which, by the way, is almost entirely controlled by the Methodists—are the leading "stars." His daughter was expelled from the public school for "spreading contaminating influences" among the pupils. This reverend (?) is noted for his abuse of the Infidel. His foul-mouthed tongue has thrown slurs on Paine and Ingersoll, whose shoes he is not fit to untie, off and on all winter during his revival. Like all of them, he had to tell lies to make converts.

Yours for the Truth, P. M.

Teaches School Without Bible.

CORCORUS, PA., Apr. 24, 293.

MR. EDITOR: I am still a Freethinker and an Infidel, i. e., I do not believe what is called the Bible, Testament, Koran, etc. In one sense of the word those who attend church and pretend to worship a God are Infidels or unbelievers, for while I have abundant faith in the sciences, the worshiper of orthodox creed, Bible, and God is an unbeliever, in that which can be proved by a logical demonstration. Why, primary arithmetic teaches and proves that $1 \text{ plus } 1 \text{ plus } 1 = 3$ and $3 \times 1 = 1$ while the inspired (?) volume says $3 \times 1 = 1$. But why meditate on such an absurd problem?

My school is closed for this term, which, as usual, I taught without a Bible; and certainly it must have been a success or I would not have been requested by the entire board of school directors to teach the school next term commencing in September. The conduct was all that could be desired. The rod was not used, nor even thought of. Without the Bible I can teach both morals and manners, but with the Bible I could not recommend virtue, for in my opinion it is obscene literature.

Your editorials are highly appreciated, and Heston's cartoons are correct every time.

Yours for Liberty,

J. W. F. COPENHEAVER.

One Merit of Future Non-Existence.

LAKE CITY, IA., March 30, 1893.

MR. EDITOR: Inclosed you will find \$3 to pay for the old TRUTH SEEKER another year. I have taken it almost from the start, and intend to while I live. But I am now in my seventh decade, with health extremely poor, so I may not be here when my time next expires. But I hope there will be some one to take my place when I have gone to the unknown land.

I see considerable said in THE TRUTH SEEKER of late in regard to a future existence. In my humble opinion that is something no living man has ever yet known anything about. All stand equal when it comes to the unknowable. I asked a man a few days ago if he desired an everlasting life in the world to come. Without a moment's thought he answered Yes. "Now," I said to him, "this is the Christian heaven you are hankering after. That every thinking man knows is all bosh. But let us take another look at this matter. Supposing after you have passed into the future life you find things not so

agreeable as you expected, and after only a couple of million of years—which is but a moment in endless time—you find endless life not the thing it was cracked up to be, but it being a fixed fact in nature's eternal laws, you have no chance for a change into an everlasting good sleep." At this juncture, oh, my! how tired he did look! I think he would have given his bottom dollar right there to have been sure of an everlasting good sleep, where disturbing dreams never come.

I will now bid the entire TRUTH SEEKER family an affectionate farewell.

J. L. TOMPKINS.

An Ornament to the World Gone.

ST. CHARLES, MINN., Apr. 15, 1893.

MR. EDITOR: I inclose an extract from a notice of the death of my father, J. S. Whiton. Mr. Whiton had been a skeptic since he was seventeen years of age, and a pronounced Freethinker for over forty years. He had been a subscriber to THE TRUTH SEEKER for many years. His death was calm and peaceful. He was not afraid to die. Why should he be? I believe an honest man has nothing to fear, for honesty will somehow, somewhere, reap its own reward. J. EBEN WHITON.

Mr. Whiton retired at about his usual hour, but soon after called Mr. Miller to his bedside and told him that "he was going to die," and that he "was not afraid to die, that death had no terrors for him, that indeed he rather welcomed dissolution as a relief from his sufferings." He had some matters of business that he wished to communicate, which he succeeded in doing and soon after sank into unconsciousness, in which state he remained till he passed away peacefully as "one who wraps the drapery of his couch around him and lies down to pleasant dreams."

Mr. Whiton was a man of strong convictions and earnest purposes, though quite conservative in his views. In his political principles he was a Republican, and in religious opinions he was an Agnostic. Generous almost to a fault in rendering assistance to all applicants, and especially to aid in disseminating the theories which he believed to be true, he contributed with a liberal hand. His morality was of a high standard, and in all his social intercourse with his fellow-men he was above reproach. Indeed it can be truly said "the world was better for his having lived in it." His precepts and example tended to make men better.

For the Truth, "If It Takes Off the Hide."

SCOTTSDALE, ARK., Apr. 22, 1893.

MR. EDITOR: Times are so hard and money so scarce in this part of God's (?) heritage, that I sometimes conclude that I will have to give up THE TRUTH SEEKER until better times, but when I am reminded that you are needing all you can get to keep the dear old TRUTH SEEKER going, I am constrained to renew. It would give me the greatest pleasure to distribute Liberal literature all over our land and country, and I would do so but for want of the needful. My "Bible of Bibles," "Bible Analyzed," "Age of Reason," etc., are out on missionary work at present. My "Handbook of Free-thought" and R. G. Ingersoll's "Gods and other Lectures" are the only books I have at home. I am keeping my "Handbook" by me for the benefit of our Methodist circuit-rider. I sent my "Automatic Praying Machine" to Texas, and after letting it go the rounds, had it returned to me. I think it would be grand alongside other ornaments of our legislative halls. We had one state Senator a few years ago who had the pluck to nominate Brother R. G. Ingersoll for chaplain. Enough just such men would materially benefit our country. There are several Freethinkers in this (Pope) county, and if times were not so hard here about money matters several might be got to take THE TRUTH SEEKER. You may always put me down as a true sympathizer for the liberties of man, woman, and child. I am, as ever,

Yours for the Truth, if it takes off the hide,

W. R. HALE.

He Tried to Free Both Slave and White.

KEOKUK, IA., Apr. 8, E.M. 293.

MR. EDITOR: I send you herewith a short sketch of the life of my father, who departed from among the living on March 27th last, hoping you can find a corner for it in the grand old TRUTH SEEKER.

Charles Naumann was born in 1833 in Saxony, Germany. He emigrated to this country as a youth, and has made his home in Keokuk county, Ia., ever since. When Freedom called for help in 1861 he marched to the front with the "boys in blue," serving in Co. F., 8th Iowa Volunteers. At the time of his death he resided at Harper, Ia. He was a lifelong Free-thinker, and a reader of THE TRUTH SEEKER for many years.

During his lifetime he regarded D. M. Bennett as a personal friend, and was a subscriber to the "Truth Seeker Around the World" fund, also to the Bennett Monument fund.

In politics he was never so thoroughly wedded to one party that he could not act with another when the sacred torch of Liberty was in danger. He was an invalid during the latter half of his life, and for many years devoted nearly all his time to reading and music.

At present he sleeps peacefully in the little cemetery at Garibaldi, founded long years ago by members of the Turnverein, of which association he was a member in his youth. The G. A. R. performed the short and simple funeral services. A Liberal friend delivered a short address at the grave.

In him the family lost a kind and loving father and husband, the community lost a respected citizen, and the cause of Free thought lost a staunch and steadfast friend.

E. D. NAUMANN.

A Freethought Family's Delightful Sentiments.

LOUISVILLE, KY., March 28, 1893.

MR. EDITOR: I inclose a new subscriber. He is a very prominent man in our city. He is an architect and builder, and employs a great many men. He is a well-known Infidel, and it required no persuasion to induce him to subscribe. I simply showed him the paper and asked him if he would become a subscriber. He answered in the affirmative, and said he was very glad that I had called. "It is the very thing I want," he continued, "and I should be glad to take this copy home with me, for I want something to read to-night." Freethought is rapidly increasing. Among men it is becoming the fashion, as it were. This includes, however, only the thoughtful, the intelligent, and the observing.

The circulation of Freethought papers is growing better daily, but you cannot find a Freethought publication in every Freethinker's home yet, by any means. All Freethinkers—or Infidels, as church people like to call us—should never cease to try to circulate our papers—get new subscribers, if possible. If this cannot be done, give away the old papers as soon as they have been read. I take this paper, the *Investigator*, the *Ironclad Age*, and the *Freethinker's Magazine*. Every one of these papers is good and is worth five times the price asked for it. As soon as my wife, our children, and I have looked over the papers, we give or mail them to our friends. In this way several subscribers have been obtained.

We are Freethinkers and we are proud of it. We try to follow what our great leader, Colonel Ingersoll, has so often said: "Show kindness to everything and everybody, ask only justice for yourself, and never at any time or under any circumstances strike a child." Kindness may yet become hereditary, then strife or violence will vanish from the face of the earth.

WILLIAM T. CARTER, M. D.

Finds the Women All Christian.

MEADVILLE, MISS., March 23, 1893.

MR. EDITOR: I write to let you know my appreciation of your paper. Of ten weekly papers that come to my sister and me your TRUTH SEEKER comes first with me. Sister won't read it, but now and then I get to show her and mother the pictures on the back, by W. Heston, which seldom fail to produce a smile. Now and then I read a little from one to them. These good Christians around here have found out that I am taking it, and some of them look as if they smell brimstone, or something worse, when they come in contact with me. I am alone here and have had a hard time of it for a long time, but managed to hold my own before I had the aid of your noble journal,

and with it I guess I am here to-day. I have been a spot for the preachers to shoot at here for about twenty years. I have been a prominent figure in some amusing church scenes here in this county—though the amusement was all to myself. I may write some of them up some time and send to you. Up to this time I have never made a fight on any of the churches, but always would shoot back when an assault was made on me. My home is in a stone's throw of two churches, one on the east and the other on the west side. You may bet they whoop me up every Sunday.

I am a widower, and have been so nearly seven years. I have been trying to find a nice lady from twenty to twenty-five years of age, who has been able to climb above the detestable thing (to me) that is called Christianity, but have about given up the task as a failure. When I find one who says she does not believe in it, the first thing I know I see her kneeling in church, or going up to shake hands with some black-hearted preacher, and that gives me a disgust for her.

I send you \$5, with which I wish to pay for a year's subscription to THE TRUTH SEEKER (\$3) and one edition of "Paine's Great Works Complete" (\$3), as per proposition in premium list.

I have tried hard to get one subscriber for THE TRUTH SEEKER, but have failed. See if I don't get one before my next subscription runs out! Please don't let me lose a number. Long may you live to edit THE TRUTH SEEKER. J. E. SCOTT.

Let Liberals Secure Their Share of Missionary Funds.

PIERSON, IA., Apr. 10, 1893.

MR. EDITOR: Your readers may be interested in comparing the efforts for the propagation of Liberalism with the more gigantic machinery for the propagation of Christianity.

In the Methodist church—and some others—the Sunday-school Easter service is now made a "children's missionary service," the principal feature of which is a gigantic scheme of systematic begging for the missionary cause. All the children who can be enlisted in this "beggar band" are sent out, like a swarm of locusts, to afflict the whole community for some weeks, and the whole culminates in a "children's entertainment" or "Easter service." Even the children of Liberal thinkers are easily drawn into the scheme, for what child is not glad to be made an actor or singer in the flowery festival of Easter? Thus at one adroit stroke the entire Sunday-school system is transformed into an embryo engine for the spread of Christianity, both at home and abroad.

In this and other equally systematic ways the Methodist church alone is able to gather in a harvest of more than \$1,000,000 for its missions each year—all the churches together aggregating many millions.

The scheme for "converting the world" embraces special schools for educating candidates, boards of superintendents, examining boards to select the most efficient workers, etc., etc.

Now let the reader compare this gigantic machinery with the puny efforts of Liberalism—no multi-million-dollar machinery, no special schools, no boards, almost no recognition in the world as a propagating force.

And yet from the board of "non-sectarian foreign missions" in Chicago comes this admission: "The chief obstacle we encounter in the foreign missionary work is infidelity. The native pagans are rapidly being educated to read and write, and their countries are flooded with Infidel literature."

This admission tells the whole story. Hoary-headed Superstition has been nearly two thousand years "converting the world to Christianity," and yet in this late day, while yet her task remains only a far-away hope, she is compelled to admit that Liberalism—the child of a day—is felt round the globe. This admission should encourage Liberal thinkers to redouble their efforts—to organize and claim a share of the millions that flow out of the people's pockets for religious propagation. If it must go, let it go in the interest of truth and reason.

Give us but half the mighty engine that

propels the "gospel ship," and rest assured that when "the whole world shall have been converted to Christianity" Christianity itself will be no more.

S. T. BRUSON.

Women the Most Inoffensive Little Beasts of Burden on the Earth.

LONE ROCK, ORE., Apr. 7, 1893.

MR. EDITOR: I have read and reread until I have got almost too full for utterance, so I thought I would try to say a few words to help you and scores of other noble, true, honest men who wish to return to woman her natural-born right to stand by man's side (from which she came, Selah) and vote for the lazy beggar the preacher, or the independent and self-supporting gentleman, as she sees fit. I see in THE TRUTH SEEKER of February 18th that a Liberal brother by the name of Sandberg has got himself worked up to a fearful condition. He seems to be scared at the women, the most inoffensive little beasts of burden on earth. He actually lifts up both hands and screams till I heard him out in Oregon, that Women Will Abolish What Little Liberty We Have! Dear me, what a storm in a teapot! He says he has given his lifelong admiration to Mrs. Schwartz, of San José, Cal., because she would rather die than vote now. And, just think, he says she is possessed of common sense, which is such a rarity with the fair sex that it has become a luxury (wonder what the tariff is?). I wonder what he will do with his admiration now when he reads what Retta S. Anderson has to say in THE TRUTH SEEKER of March 25th. I would like to answer her letter and beg of her to not politically cut her own throat and mine too for the sake of mutilating the fair necks of some pious sisters in the church, who are good and kind but very, very ignorant in some things, like the rest of us; but we have more than a plenty of the unfair sex to keep us from being lonesome. But to return to Brother Sandberg. He says that we Liberals are aware the clergy, or sky-rockets generally, want women to vote. He must have a soft spot about his heart somewhere to pay them such a compliment. I couldn't do that. If they do, why don't they let them vote in their synods, conferences, etc.? No, sir, I don't believe they are willing to give women the right of suffrage. I think, Brother Sandberg, it was sufferance you meant. But if they are willing then I owe them an apology, and I hope there will not be one Liberal brother unwilling to do the same as they—that is, give her the same political rights as you do man, then if you want to sift out the political ignorant by all means do so and educate them while the statesman and stateswoman rule our land. When you start the political sieve to running I will admit that Miss Butterfly, with her love of a bonnet, cousin, love story, and poodle dog, will come flying out, but Alfonso with his toothpick and cane, don'tcherknow, will have to come too or he would die of ennui. And the same clear on to the end of the chapter, even ministers, for I have seen a good many of these rare bits of old china that did not see how Cleveland got the appointment over Harrison any more than the fair hand that was cooking to a turn their favorite dish, Plymouth Rock or a Lone Rock rooster. Then Brother Sandberg says a schoolmarm told him, not in confidence of course, that if women could get to vote they would soon stop the liquor business. Well, I know you would be glad of that. And then she kicked all over by saying she would have a Sunday law. Well, if it was a good one, a law to make everybody tend to his and her business one day in the week, it would be more than man has accomplished without her help. How is it with your World's Fair Sunday law? That is one little green apple you cannot lay on woman. I am just speaking for woman in general and man in general. Haven't we raised them up in the same families? Then where should there be such a need for educating her up to know what she wants politically? Or is it any worse for her to make a political blunder than man? You have made scores of them and we have borne them in silence. Now try to bear ours the same, as you

know you are partly responsible for them. MRS. A. M. CRAWFORD.

On David's Morals, and Sunday Closing of the World's Fair.

NORTH BENTON, O., March 17, 1893.

MR. EDITOR: Within find \$1, for which send "Crimes of Preachers" and credit me on THE TRUTH SEEKER for balance. I cannot afford to do without THE TRUTH SEEKER. The cartoons are the first looked at, and are doing good in showing the ridiculousness of the Bible stories. One of my neighbors of the Quaker faith by the name of Meredith attended night and day all his life; and, by the way, he was a good, quiet, and inoffensive citizen. He and his family attended church all winter, and I am informed his wife concluded he must make a confession of his sins in open church, and kept at him till one night he made the attempt, and got up, stood some time without saying a word, then dropped on the floor and was taken home and within one week was dead. The churches have had these religious crazes here all winter. At North Benton these crazes went so far that their pastor could not stand it, and had to talk to them, and the choir had to hold themselves ready to sing them down. I attended one Sunday night. They imported a revivalist, and he took all kinds of tricks to get the steam up among them. He turned to the Bible and read about David, and extolled David to the third heavens and exclaimed how David would rejoice to see the North Benton congregation meet him in the New Jerusalem. At the close of the meeting I asked the evangelist if David was happy when he was engineering for Uriah's wife. He said he repented of that. I asked him if he would like to be in heaven with such men as David and a score of others like unto him referred to in the Bible. He said he would. I told him I would prefer being in hell with such men as Voltaire, Bolingbroke, Hume, Tyndall, Darwin, Ingersoll, and others like unto them, to living in heaven with the patriarchs mentioned in the Bible. He had no more use for me. He started for the aisle. I said to him, "The wicked flee when no man pursueth." I have lived here fifty-five years; was born in New Jersey in 1826; have known all crimes to be committed by church-members known to the laws of the land—murder, arson, rape, theft, perjury, subornation of perjury, etc.—in a greater proportion than by outsiders according to their number. They will go to church on Sunday, take the sacrament, dump their sins off on the scapegoat, pay their quarterage, and vote to have the Chicago World's Fair shut on Sunday.

Very few Christians are aware of the fact that what they call the Christian Sabbath is of pagan origin. The first observance of Sunday that history records is in the fourth century, when Constantine issued an edict reading: "Let all the judges and people of the town rest, and all the various trades be suspended, on the venerable Day of the Sun." At the time of the issue of this edict Constantine was a sun-worshiper, therefore it could have had no relation whatever to Christianity. John Calvin had so little respect for the day that he could be found playing bowls almost any Sunday. The only authority for observing Sunday as a Sabbath is the pope and the Roman Catholic church. Christians carried on their work on Sunday the same as on any other day down to the time of Constantine. It is certainly not from Paul that these Sabbatarians get their persistence and intolerance, for in his epistle to the Romans, xiv, 9, he says: "One man esteemeth one day above another; another esteemeth every day alike; let every man be fully persuaded in his own mind." The narrow-minded bigotry which would close our Art Museum and seeks to close our World's Fair on Sunday because comparatively few of our people have inherited the false idea that Sunday is a sacred day, thus denying to a large majority of our people what is far more sacred than any day, their rights as citizens, ought not to be longer tolerated. The sentiment among those in control of the World's Fair at Chicago is very largely in favor of Sunday opening.

Yours truly, CHESTER BEDDELL.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

May Ministries.

What ho! how the days go!
And lo!

The gold-brown tassels blow
From cottonwood's tall pinnacles,
While each morn hath its miracles
Of leaf, and bud, and sheen that bides
Where'er a lonely cabin hides.
Like home of some small mother-bird,
Where late the leafless bushes stirred.

What song, and naught goes wrong;
A throng

Fills all the swaying boughs along
The worn-out road where willow hedges
With brown grass from the autumn sedges
Will curtain round the cosy nest
Of thrush and shrike with lifted crest.
I heard them but an hour ago,
And saw them hurrying to and fro.

Sweet May, once, oh, so gay!

Our way

Had flowers and song for every day;
No frost let down her lads blowing,
And in the thickets May-flowers growing—
The palest, purplest, fairest things,
Like wind-flowers in their blossomings;
And bluebells made a later train
When June came down with dew and rain.
While that sweet time was long ago,
We yet may love the May-flowers' glow.

Pueblo, Col.

MARY BAIRD FINCH.

Two Childish Stories.

Some hard-headed poet has cleverly termed men "but children of a larger growth." The recollection of it brings to mind a couple of good child-stories, remarks the *New York Herald*.

A mother of my acquaintance was impressing upon her little son the greatness and goodness of God. His blue eyes were wide open with the wonderful story, though his dimpled fingers never ceased to caress the face of a small dummy watch that had been presented to him on Christmas day. It was evident that his mind was divided between the creator and the created.

"Could God do anything, mamma?" he finally inquired.

"Certainly," was the reply; "anything!"

"Could he make my watch keep time?"

This rather floored mamma, and while she was thinking up a wise answer the little chap broke in:

"Of course I don't want him to do it if it is going to make him let the stars go out. But I'll tell you what I would do if I was in his place—I'd make all the figures on watches and clocks like these, instead of like those on the clock and on papa's watch, so we could always tell what time it is."

The figures on his dummy are Arabic. And why shouldn't they be in the figures of ordinary business use, instead of in Roman numerals? The latter are invariably painted on clock-faces with arbitrary incorrectness, anyhow, the 4 being made thus, IIII, instead of thus, IV. The solecism quite naturally makes a four-year-old child doubt the omniscience and omnipotence of the creator.

My other child-story is more humorous, but equally instructive. It is not original, having been printed in the newspapers the other day. So I will tell it briefly.

One day in Tennessee a man killed another man. The murderer was arrested, and would have been hanged in the course of time. But the brothers of the murdered man could not wait. They got up a big mob of several hundred people and attacked the jail, with the intention of taking the murderer out and killing him. The men, however, whom these same people had elected and sworn in for the purpose got together and defended the jail, and incidentally the prisoner. The result was that some twenty-five men were slain, among whom were, very appropriately, the two brothers who got up the not unique social entertainment.

Now, if that is not a funny story then I never heard one. It is enough to kill the devil with laughing. The reasoning powers of the four-year-old child are more perfectly developed than in the adult child, judging from this curious sample of masculin ratiocination.—*Exchange*.

Correspondence.

WOODLAND, Mo., Apr. 9, 1893.

DEAR MISS WIXON: I thought I would write to the Children's Corner again, as I saw my other letter in print. It is raining very hard this evening. My school was out the 3d of March. It is rather hard on the Sunday-school this evening. They have two churches here, and they are quarreling nearly all the time. It has been warm for the last two weeks. I live on a farm—two hundred and sixteen acres—five miles west of Woodland. I would love to have some of the children of the Corner correspond with me—about my age, and I am twelve years old. I will close for fear my letter is too long.

Your friend, DELBERT LEOD.

MOUNT TABER, ORE., Apr. 10, 1893.

DEAR MISS WIXON: I would like to give you an account of my religious experience. As my father is one of those "horrid Infidels" he never lets me go to church or Sunday-school very much. He wants me to get an education first. But last summer they built a church close to us and the Christian women wanted me to go to church so badly that I went to Sunday-school and stayed for church. They brought me some bread and wine, and told me to eat and drink, that I was one of them now. So I did, and when I went home and found that they had lied to and made a fool of me, I was mad, and did not go any more. Papa says that is just the size of a Christian, to make a fool of a little nine-year-old girl.

One time Mr. Putnam was at our house and stayed three days. He lectured every night. I liked his speeches very much.

Yours truly, MABEL HOSS.

VERMONT, IND., Apr. 15, 1893.

DEAR MISS WIXON: Will you admit a little Freethinker's girl in your Corner? I am eight years old to-day. Papa takes *THE TRUTH SEEKER* and the *Freethinkers' Magazine*. But I like to read the Children's Corner best. There are not very many Freethinkers around here, but we keep up our side. We live at a small railroad station in Howard county. Papa keeps a store and post-office. I have three little brothers, and of course they will all be Infidels. I go to school through the winter. Our school was out the 15th of March. I study reading, writing, geography, language, and numbers. If this letter is printed I will try and write again.

I wish some of the little Freethinkers of the Corner would write me a letter.

I must close this my first letter.

Your Liberal friend, AMY TROYER.

[And a good letter it is.—ED. C. C.]

CORVALLIS, ORE., Apr. 13, 1893.

DEAR MISS WIXON: I thought it about time for me to write to the Corner to let you know what kind of a time we have in this country. We are having a revival here of Salvation Army corps, Captain Bryant & Co. He is going to tell the young men God saved him from a drunkard's grave next Sunday, the Lord's day. He told how much of a shame the state prisons were to the civilized world. But he said if it were not for them the world would see many more crimes committed. And then he said, "Come, give your heart to Jesus that will keep you from crimes and drunkenness." But he did not say it was the religious people and criminals that filled the prison cells.

I think it would be a fine thing for the young Freethinkers to hold a convention at the World's Fair, as Miss M. M. Grier suggests, but there would be so many of them that could not attend the Fair. I suggest that the young Freethinkers of each state appoint a time each year to hold a convention in their respective states as the older Freethinkers do each year; but I am in favor of those that can go to the Fair to have a convention and have a good time. I remain your Liberal friend,

H. C. NOEL.

AUSTIN, NEV., Apr. 8, 1893.

DEAR MISS WIXON: This is my third letter to the Corner, so I thought I would venture to write again.

First I will tell you about Austin. It is a very small place, but there are quite a few people here. There are two mines being worked by a company and a great many by other people. My father and two other men are working in a mine above the "Winan" (that's the company's mine). They are getting pretty good ore now and will be able to ship a carload in a few weeks. There are a few farmers here, but mining is the chief occupation.

On Thursday night we had a great windstorm. It blew the porches and flagpoles and other things off the houses, and it blew one old house down and a great big roof off a large house. It made me laugh, for the house it blew the roof off was right across the way from us and one old man was all that lived there. When it blew off they told me that old fellow got up and went downtown but he kept turning and looking back at his house all

the way. Why didn't God wait until morning before he let the wind blow so?

Well, I fear my letter is getting too long, so I will close. I will try to write a more interesting letter next time. I remain, A true Liberal, ALICE MOSS.

NORWALK, CAL., Apr. 9, 1893.

DEAR MISS SUSAN H. WIXON: This is my first letter to the Children's Corner. My father takes *THE TRUTH SEEKER*, and thinks it splendid. I look at the pictures, and then I turn to the Children's Corner. There are but few Freethinkers in Artesia, and some of them are afraid to say so, but I believe in being one or another. Don't you? I do not go to church or Sunday-school, for it does not interest me, and I don't believe half they say. There was a revival in the Methodist church not long ago. Almost all of the young folks joined, but they won't stay with it long. There have been a good many lecturers in Norwalk. Mamma and papa heard Mr. Ingersoll in Los Angeles, and it was a fine lecture. Mr. Remsburg lectured here two nights, which were good. Mrs. Krekel lectured twice and stayed all night with us, and Mr. Putnam lectured several times. I go to school and study arithmetic, spelling, grammar, geography, reading, and writing and drawing. Our teacher's name is Mr. Donnell. I like him very well. We have "The Freethinkers' Pictorial Text-Book" and "Old Testament Stories Comically Illustrated." Both of them are very nice. I have read "All in a Lifetime," and thought it was grand. We have Mr. Ingersoll's picture in our sitting-room, and we have a good many of his works.

Hoping this will escape the wastebasket, I will close, wishing good success to *THE TRUTH SEEKER*.

I remain a Liberal friend,
IDA INGERSOLL COWARD.

CARLSBAD, CAL., Apr. 13, 1893.

MISS SUSAN H. WIXON AND CORNER FRIENDS: Here I come again. I cannot resist the temptation to write to the Corner again. The Chautauqua Society chose this place two years ago as a place to hold their meetings. They said they would build a large tabernacle, a college, and several other buildings; they would have a gymnasium and a kindergarten. The people here had to donate some land for buildings, and they gave them thirty-five or forty acres. Well, they said they couldn't build the buildings the first year, so they held their meetings in the church. Next year came around and nothing done; then they wanted the people to donate work to help get the ground ready for the buildings. Then they wanted the people to help buy the lumber, then help them build. Now, they had the gall to ask all that after the people had given them the land! Why, of course they wouldn't do it! Why, any mob of tramps would locate here if you would set them up in business. The first year they gave a few little shows to get all the money they could out of the people; the second year it didn't amount to anything. This year they came around and tried to sell some of the land to raise money to build with. They have got to do so much improving before they can get a title to the land. They are like the most of preachers—they are running a skin game clear through. They want the pure cream. They have only one church here. The people get in a dispute over politics, and such things, that have nothing to do with the church whatever. There is a wrangle amongst them all the time. I don't have anything to do with the church, but have more friends amongst them than they have. It would be a nice thing if we could have some place to meet and get acquainted with one another at the World's Fair. I would like to see this in print.

From one of your merry band,
CLINT CULVER.

P.S.—I would like to correspond with some Freethinking young ladies between the ages of fifteen and eighteen. C. C.

The grandmother of a little four-year-old had been telling her one day not to say people lied, but rather that they were mistaken. Her grandma, to amuse her, told her a bear story, which was a tough one to believe. After she had finished, the little girl looked up into her face and exclaimed, "Grandma, that is the biggest mistaken I have ever heard."

JUDITH was a very mischievous little girl. One day she was in the room adjoining the one where mamma sat sewing. She was out of sight, and was very quiet. "Judith! Judith!" called mamma, "what are you up to?"

The answer came slowly and reluctantly, "I'm up to the bureau, mamma!"—*Youth's Companion*.

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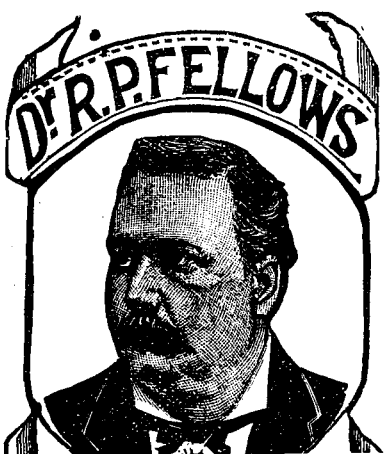
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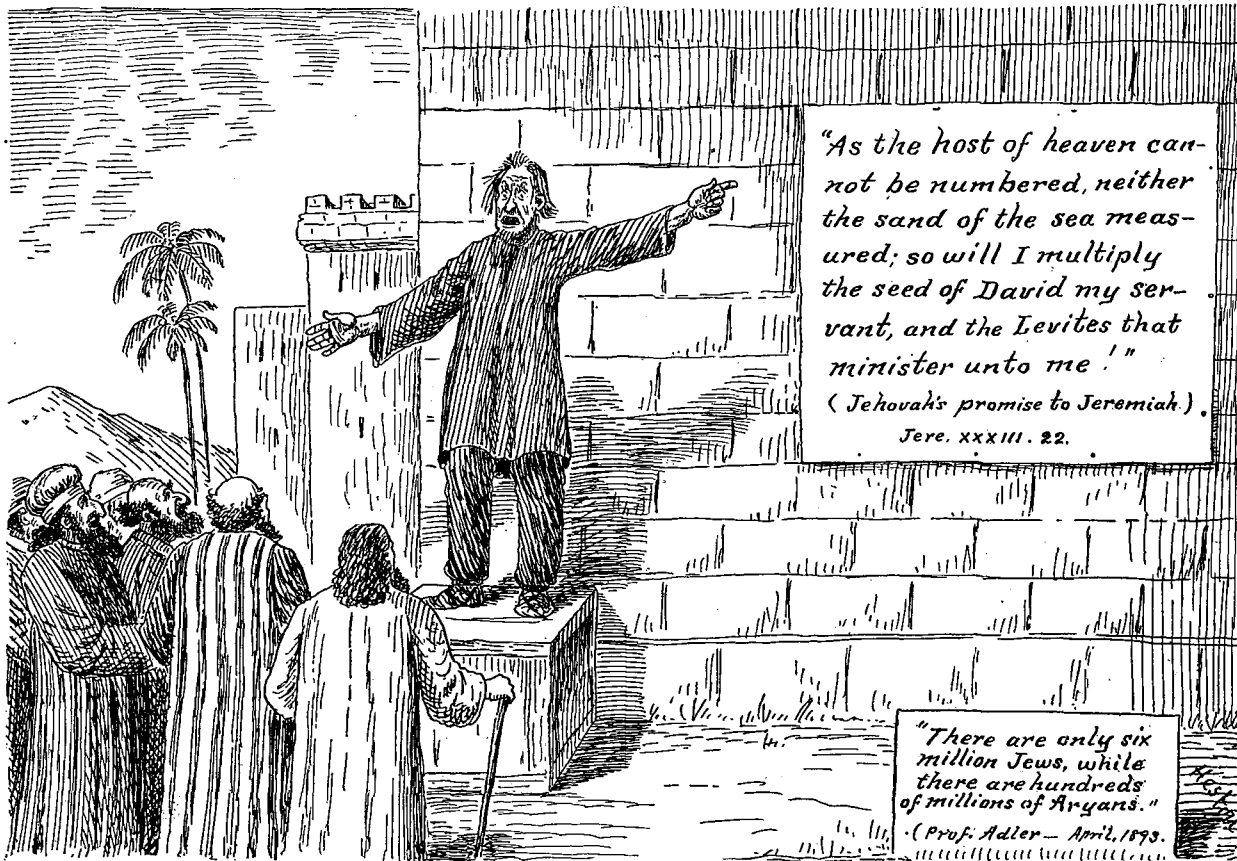
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The restaurants on the World's Fair grounds, which have been charging almost incredibly exorbitant prices, will be made to lower their rates by the Exposition managers.

The authorities at the Sioux reservation in South Dakota are having difficulty in restraining the visits of a white man named Hopkins to the Indians. He poses as an Indian messiah, and as the savages confidently expect the coming of such a personage, it is feared that his advent would breed a rising.

The review by President Cleveland of war-ships of many nations, along with those of our rapidly growing navy, which has just been held in New York harbor, elicits the comment from the London *St. James Gazette*: "In America all the old republican objection to a navy and to an aggressive foreign policy is fast disappearing or gone already."

The archbishop of Canterbury says that he and his brother prelates will not attend the Congress of Religions to be held at Chicago simultaneously with the World's Fair. Their reason, he says, is that they feel Christianity cannot be made a member of a parliament of religions without the tacit admission that other religions have equal claims with it upon the faith of mankind.

The question whether the Russian consul-general in this city is empowered to refuse passports through his country to American citizens of Jewish birth will be tested in Washington this week by lawyer Osias Maller. Mrs. Schwartz, of New York city, applied to the consul-general at the same place for a passport, intending to visit her husband's parents. That official on hearing that she was of Jewish blood refused her. Lawyer Maller then applied for her, urging: "But this woman was born in this country, and her husband is an American citizen of ten years' standing." "We cannot help that," said General Olarovsky; "no Hebrew can get permission to enter Russia." "Do you understand that you are insulting the United States government by this, and that you may get into trouble by your action?" "I won't have any threats made here," was the reply. "This is Russian ground and I may deal with you according to Russian law." "You cannot bluff me that way," said Mr. Maller. "This is New York city, and American law holds good here. Now I make a formal demand that you indorse this passport signed by the secretary of state." "And I formally refuse," was the reply. The lawyer has remarked since: "There would be a fine cry raised in Russia if we should refuse to allow members of the Greek church to enter America."

Though the time for all unregistered Chinamen to leave the United States has passed, they will, by order of the president, be allowed to remain pending the court decision on the constitutionality of the exclusion law, to be rendered in the cases of three New York celestials arrested for test cases last Saturday. The secretary of state wrote to the governors of several states containing many Chinese, saying that the president hoped those aliens would be protected against the riots which he heard would be raised against them on the date formerly set for their departure. The governors all replied unoffensively except Governor Penoyer of Oregon, who returned: "I will attend to my business; let the president attend to his." Some are shocked at what they call this insulting reply, and say: "The president remembers the barbarous and horrid massacre of Chinese at Silver Creek, Wyo., and the affair of the Italian massacre at New Orleans, for both of which the national government paid a large indemnity. For whatever outrage might occur in Oregon the United States and not Oregon would have to pay." Penoyer, on the other hand, says: "The Gresham telegram is an insult to Oregon. I will enforce the laws of the state, and the president should enforce the laws of Congress. It comes with poor grace for the president to ask me to enforce the state law while he, without warrant, suspends the exclusion law. . . . The president has no right to suspend any act of Congress, and that is just what he is doing. When this matter goes to the Supreme Court, if it should be decided constitutional, Cleveland will be in a position of a law-breaker. He understands this, and to save the reputation of the president of the United States it will be necessary to declare the law unconstitutional. Secretary Gresham has no more right to suggest what the governor of a state should do than I have to tell Queen Victoria what she should do. Why, even if there were a war here in Oregon, the president himself would have no right to interfere until I should call upon him for assistance."

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On Feb. 8, 1892, Colonel Ingersoll wrote to the Rev. Amzi C. Dixon, a Baptist clergyman of Brooklyn, N. Y., the following letter, which explains the beginning of the controversy:

"NEW YORK, Feb. 8, 1892.

"REV. A. C. DIXON, My Dear Sir: My attention was called for the first time this morning to a report that appeared in the Brooklyn edition of the New York World of Feb. 1, 1892, of a lecture delivered by you on the 31st day of January, at the Hanson Place Baptist church, and in that report the following is said to have been uttered by you:

"A few years ago it was found that pictures and impure publications were passing through the mails. Anthony Comstock decided to stop it. On investigation, whom should he find representing publishers of impure literature but Colonel Ingersoll, paid to pollute the minds of the young of this generation."

"I write for the purpose of giving you an opportunity to retract either by stating that you used no such language, or that the statements are absolutely untrue.

"If you do not make such retraction, I shall commence an action against you for having uttered a malicious libel. Yours truly, R. G. INGERSOLL.

"45 Wall street."

To this letter Mr. Dixon publicly replied by causing to be published in the New York World of Feb. 14, 1892, amongst other things the following:

"I did not use, in my address of January 31, the words you (meaning this plaintiff) quote from the World, but I should have said them, or something like them, if in the press for time, they had not escaped my mind. The reporter of the World got them through my private secretary from some notes that I had spoken into a phonograph in course of preparation; but I am willing to be responsible for them as they appeared in the World, for I believe them to be true.

"I believe, sir, that these charges against you are true, and if you desire to test them before a Court of justice, I will be happy, indeed, to represent the purity

of this country as against the defenders and propagators of obscene literature."

Thereupon Colonel Ingersoll brought suit in the supreme court of New York state against Mr. Dixon for malicious libel.

To this complaint the defendant interposed an answer, and the plaintiff having moved to strike out the greater part of it as irrelevant and immaterial to the issues raised, he, the defendant, obtained leave to serve an amended answer. That amended answer consisted of four alleged defenses.

The first defense merely admitted the publication and denied any malice on the defendant's part in making the publication complained of. To this Colonel Ingersoll made no demurrer, and it consequently will figure no farther in the proceedings, and may be dismissed from the reader's mind.

But to the second, third, and fourth defenses, and to Articles XIX and XX of this amended answer, Colonel Ingersoll did enter a demurrer, on the ground that each of these defenses and each of these articles was insufficient in law as a defense upon the face thereof. The attorney of record is Robert H. Griffin, of 20 Nassau street, a gentleman of great industry and legal attainments, and like all the people connected with Colonel Ingersoll, one pleasant to know.

First we will pause to note that upon the trial of this demurrer Justice Andrews decided in general that the article published in the New York World of February 14th by the defendant Dixon was a libel upon the plaintiff, and as interpreted by him meant that the plaintiff was a "defender of the propagators of obscene literature."

Now, as to the second defense, that pleading was substantially as follows:

1. That in March, 1878, a petition was presented to the United States Congress for the repeal or material modification of the postal laws, known as the Comstock laws—which amongst other things prohibited the transmission of obscene matter through the mails—and that the plaintiff, Ingersoll, signed that petition, or caused the same to be signed, with his name.

2. That the plaintiff, either in person or through others, petitioned the House committee and the Senate committee on the revision of laws for a hearing before them on this petition.

3. That thereafter an Associated Press dispatch was sent from Washington to numerous newspapers throughout the United States saying that seventy thousand freemen, headed by Colonel Ingersoll, had petitioned Congress to repeal the laws known as the Comstock laws on account of their unconstitutionality and outrages committed under them by Anthony Comstock; that plaintiff had knowledge of that dispatch and never denied that he represented the signers of said petition.

4. That Anthony Comstock, Samuel Colgate, and others opposed the granting of such petition and were successful in such opposition.

5. That in 1879 at a convention of the National Liberal League held in Cincinnati, plaintiff made an address in which he attacked the postal laws of the United States, and especially the laws against obscene literature as engines of oppression, and claimed that the United States Congress had no right to make laws prohibiting the dissemination of literature, obscene or otherwise.

6. That at the same convention plaintiff offered a resolution expressing sympathy with D. M. Bennett and his family upon his conviction for the dissemination of obscene literature, upon the ground that he had been convicted by religious bigotry and ignorant zeal, and that at the same time plaintiff wrote to Mr. Bennett expressing sympathy with him and protesting against his conviction.

7. That the natural and necessary effect of the position and acts of the plaintiff just recited was to show him to be the defender of the propagators of obscene literature.

To this Colonel Ingersoll's lawyer opposed the following demurrer:

"The defendant justifies because, as he says, a petition was presented to the United States Congress, signed by the plaintiff and that the prayer of the petition was that certain Acts of Congress relating to the sending of

obscene matter, etc., through the mails should be repealed.

"This charge that the plaintiff signed such petition, even if true, does not even tend to justify or excuse the libel.

"The defendant sets out the petition, and the petition itself states the reasons the petitioners had and the objects the petitioners wished to attain as follows:

"That the statutes aforesaid are . . . capable of and are in fact being used for the purpose of moral and religious persecution; whereby the dearest and most precious rights of the people are being grievously violated under the forms of legal inquisition, fines, forfeitures and imprisonment."

"The petitioners also say that:

"They are convinced that all attempts of civil government, whether State or National, to enforce or to favor particular religious, social, moral or medical opinions, or schools of thought or practice, are not only unconstitutional, but ill-advised, contrary to the spirit and progress of our age, and almost certain in the end to defeat any beneficial objects intended. That mental, moral and physical health and safety are better secured and preserved by virtue resting upon liberty and knowledge than upon ignorance enforced by Governmental supervision. That even error may be safely left free where truth is free to combat it."

"And the said petition concludes as follows:

"Wherefore, your petitioners pray that the statutes aforesaid may be repealed or materially modified so that they cannot be used to abridge the freedom of the press or of conscience, or to destroy the liberty and equality of the people before the law and departments of the Government, on account of any religious, moral, political, medical or commercial grounds or pretexts whatsoever."

"Now the question is: Can the fact that the plaintiff signed such a petition be used as a defense on the part of the defendant for the libel?"

"The defendant published that the plaintiff was paid by the publishers of obscene literature to pollute the minds of the young of this generation; and he submits as evidence of that fact that a petition was signed by the plaintiff, in which the plaintiff declared that the laws sought to be modified or repealed were contrary to the fundamental principles of the government, and that they were being used for the purposes of moral and religious persecution, and asked that they either be repealed or modified so that they could not be used to abridge the freedom of the press, or conscience, or to destroy the liberty and equality of the people before the law.

"Is it possible to conceive of a more perfect non sequiter than this?"

"Put this in concrete and logical form and it is as follows:

"The plaintiff signed a petition to modify or repeal certain laws so that they could not be used to abridge the freedom of the press or conscience.

"Therefore, the plaintiff represented publishers of impure literature, and was paid to pollute the minds of the young of this generation.

"In the same second defense there is the following:

"The defendant states that J. Weed Corey asked the chairman of the Senate committee of the United States Senate to be kind enough to give the committee of which Robert G. Ingersoll was chairman a hearing before it on the subject of repealing or materially modifying certain postal laws referred to, etc.; and that afterwards the said J. Weed Corey again asked for such hearing, and that in his letter he stated that more than fifty thousand petitioners had prayed for the repeal or modification of certain laws executed ostensibly to prevent the passage of so-called obscene literature through the mails of the United States, but which laws have been and are being enforced to destroy the liberty of conscience in matters of religion, against the freedom of the press, and to the great hurt of the learned professions, and therefore asks that Robert G. Ingersoll, of Illinois, the chairman of the committee, be allowed to speak in behalf of the petitioners, and that the plaintiff, in person, asked the liberty of being heard before said committee.

"Is this a defense, or can it be pleaded in mitigation?"

"Let us put this in logical form.

"J. Weed Corey asked that the plaintiff be allowed to be heard before a committee of Congress, and the plaintiff himself asked that he be heard by a committee. The object of the hearing was to repeal or modify certain laws, it being claimed by the plaintiff and others that such laws were used against the freedom of the press and of conscience.

"Therefore, the plaintiff at said time was paid by the publishers of impure literature to pollute the minds of the young of this generation."

"In the same second defense it is set forth as justification and in mitigation that

"Shortly after the presentation of the said petition to the United States Congress (plaintiff then being a resident of Washington, D. C.), the following Associated Press dispatch was sent from Washington to various newspapers in the United States, and printed in said newspapers and copied in the press generally throughout the United States, to wit:

"Seventy thousand freemen, headed by Colonel Robert G. Ingersoll, petitioned Congress to repeal the laws known as the Comstock Laws, on account of their unconstitutionality and the outrages committed under them by Anthony Comstock."

"It is further declared that the plaintiff had knowledge of such dispatch, and that he had never denied that he represented the signers of said petition; it being charged that many of the signers of the petition were publishers of impure literature, and that the plaintiff was aware at the time that he represented such publishers and the nature and character of their publications.

"The charge is that the plaintiff was paid by the publishers of impure literature to pollute the minds of the young of this generation; and this is substantiated because a press dispatch was sent out from Washington—which has not been denied by the plaintiff—that '70,000 freemen, headed by Colonel Robert G. Ingersoll, petitioned Congress to repeal the laws known as the Comstock Laws, on account of their unconstitutionality and the outrages committed under them by Anthony Comstock.'

"Let us put this into concrete and logical form:

"The plaintiff petitioned Congress to repeal certain laws known as the Comstock Laws on account of their unconstitutionality and on account of the outrages committed under them by Anthony Comstock.

"Therefore, the plaintiff was paid by the publishers of impure literature to pollute the minds of the young of this generation.

"It is also claimed that many of the petitioners so represented by the plaintiff were the publishers of impure literature, and that the plaintiff was aware at the time of the nature and character of their publications.

"Can anything be more absurd than this?

"Suppose a petition was circulated to repeal certain laws passed ostensibly in the interest of temperance, but which by many were supposed to be unconstitutional; and suppose a citizen should sign a petition to have those laws repealed, it being stated in the petition that the laws were destructive of personal liberty and contrary to the Constitution.

"Could it then be truthfully said that because of the signing of such petition, the person who signed it was in favor of intemperance—in favor of drunkenness and general debauchery? And would it be a defense, or could it be proved in mitigation, that many of the persons who signed the same petition were keepers of saloons and drunkards?

"When men sign the same petition, it is evidence that they agree as to that petition. Thieves may sign a petition that is perfectly honest, and, although honest men sign the same petition, they cannot be charged with being thieves, and then the man who charges it defend himself on the ground that thieves did sign the petition.

"It is also stated in the second defense that the plaintiff has repeatedly declared that he was in favor of said petition.

"Is this a defense? Is this in justification or mitigation?

"What was the petition? It was to have certain laws modified or repealed.

"Why? Because they destroyed the liberty of conscience and of the press.

"If one is opposed to a law that abridges the liberty of the press or interferes with the freedom of conscience is he, therefore, of necessity the paid attorney of the publishers of obscene literature?

"So as to Article IX in the second defense:

"That has nothing whatever to do with the case one way or the other.

"So it is claimed in justification that the plaintiff made an address at a certain convention in which he attacked the postal laws of the United States and especially said laws against obscene literature as 'engins of oppression.'

"Does it follow that because plaintiff denounced the laws as 'engins of oppression' he was employed by the publishers of obscene literature to pollute the minds of the young or that he was a defender and propagator of obscene literature?

"Suppose the plaintiff had made a speech against capital punishment. Suppose he had petitioned the legislature for the abolition of capital punishment. Does it necessarily follow that he was in the employ of murderers; that he was paid by murderers, or that he believed in murder?

"Could such an inference be drawn when in the very speech or in the petition it was charged that capital punishment tended to increase crime?

"It is set out in said second defense that the plaintiff, well knowing that one D. M. Bennett had been convicted under the postal laws of the United States for sending obscene literature through the mails, and who, prior to his conviction, had been a publisher of obscene literature, and who had prepared said petition, as the plaintiff knew, and with regard to which the plaintiff was familiar at a certain convention held in Cincinnati, moved a resolution to the effect that:

"We express the deepest sympathy with D. M. Bennett and his family, for the reason that he has been convicted by religious bigotry and ignorant zeal, and has been imprisoned and is now languishing in a cell of a felon, when in truth and fact he has committed no offense whatever against any law of this country."

"And that about this time the

"Plaintiff wrote a letter to said Bennett, whom he addressed as his 'dear friend' in which letter plaintiff declared that the jury who convicted said Bennett, the judge who refused him a new trial, and the president of the United States who refused him a pardon, all committed a crime."

"What has all this to do with the charge that the plaintiff was paid by the publishers of obscene literature to pollute the minds of the young, and that he was a defender and propagator of obscene literature?

"A lawyer may be called upon to defend a murderer, but he cannot be charged with defending murder.

"So he may defend one charged with theft, but he is not thereby a defender and propagator of larceny.

"In other words, a lawyer can defend the man without defending the crime. And yet, in this case the defendant charges, because the plaintiff said that Bennett had been improperly convicted, that he had been convicted by religious bigotry and ignorant zeal, and that he had committed no offense whatever against any law of the country; and, therefore, the plaintiff was paid by the publishers of obscene literature to pollute the minds of the young of this generation, and was a defender and propagator of obscene literature.

"So, in the same article, it is charged that the plaintiff was a contributor to a paper known as THE TRUTH SEEKER, which paper was used for the dissemination of obscene and scurrilous articles, as the plaintiff well knew.

"Is this a defense? Is this a justification or in mitigation?

"It is not charged that the plaintiff wrote any of the obscene or scurrilous articles.

"For instance: The defendant had charged that the plaintiff was paid by men engaged in certain bogus lotteries, and upon being sued, had replied that the plaintiff contributed articles to certain papers in which the schemes of these men and of their lotteries had been published; therefore, the plaintiff must have been paid by these men, although he contributed no article relating to their business or in any way upholding their schemes. This would have been just as sensible as the defense in this action.

"In the twelfth article of said defense it is alleged that the plaintiff advocated that said Bennett be pardoned, and relieved from serving out his sentence of imprisonment under said conviction, and endeavored to secure his release from prison.

"Therefore, the plaintiff was the defender and propagator of obscene literature, and was paid by the publishers of obscene literature to pollute the minds of the young of this generation.

"Is it possible that every man who signs a petition for pardon justifies the offense for which the man was convicted, and for which he was imprisoned; or is it barely possible that some men ask that a man be pardoned believing that he was wrongfully convicted, and that some men ask that a man be pardoned because they think he has suffered enough; and is it barely possible that men sign petitions for pardon because they have sympathy for their fellow-men—sympathy for wives and children; and can a libeler make a breastwork of such mercy from behind which to attack his fellow-men?

"So in the fourteenth article of the said defense it is alleged that the plaintiff was a public lecturer at the time, and also a writer of books, receiving a copyright on the sales of such books; and that, by reason of the widespread notoriety acquired by appearing before Congress in behalf of the pardon of Bennett, and by his acts, declarations, and statements that the plaintiff received and was paid further compensation by the increased sale of his books and increased demand for his lectures, and was in the manner aforesaid paid for said acts, declarations, and statements.

"This is a departure. The libel was and is that the plaintiff was paid by the publishers of obscene literature; that he was the paid attorney of such publishers.

"Now it is that he was paid for such acts, declarations, and statements by the increased sale of his books and the greater notoriety that he attained by reason of such acts, declarations, and statements.

"This is hardly worthy of a demurrer."

Upon this second defense, plaintiff's demurrer to it was overruled, the court saying:

"Assuming as I must on this demurrer that the matters set forth in the answer are true (as matter of law a demurrer admits the truth of the pleading attacked), I am of the opinion that the demurrer to the second defense is not well taken. Some of the matters set forth in such defense are probably irrelevant, but taken as a whole the defense distinctly charges that the plaintiff has, on several occasions, acted as the defender of the propagators of obscene literature. It may well be, as claimed by defendant's counsel in his elaborate and able brief, that in whatever the plaintiff did concerning the matters set forth in the second defense, he was actuated by the very highest and purest of motives, and that his acts in that connection are deserving of praise instead of condemnation; and it may be that many of the matters

set forth in such defense are not true or that they are misrepresented, or that when viewed in connection with other matters the construction to be placed upon them will be very different from that which must be placed upon them as they now stand, undenied and unexplained. But for the purposes of this demurrer everything contained in such defense must be assumed to be true, and upon that assumption I do not think the demurrer is well taken."

We will not print Mr. Dixon's third defense by itself, as the reader will get an adequate idea of it from its description in Colonel Ingersoll's demurrer against it, which is as follows:

"It is set forth by the defendant that about 1880 a book was published at Chicago and other places, entitled 'Thinkers, Principally Upon Social Science; What They Think and Why,' written by Van Buren Denslow, L.L.D., and the introduction to said book published therewith was written by the plaintiff, and that in said introduction the plaintiff commended said book to the public, including the young of this generation, using, with other language of commendation, the following: 'In my judgment this book, filled with original thought, will hasten the coming of the blessed time.' It is said that the defendant will produce the book on the trial of this action for fuller reference.

"And the defendant goes on to say:

"The natural and necessary effect of said book was to pollute the minds of the young of this generation, and by reason of the premises the defendant might lawfully publish concerning the plaintiff the matters published in his said letter of February 14th, 1892."

"The plaintiff demurs to this for the following reasons:

"The contents of said book claimed by the defendant to necessarily pollute the minds of the young are not set out—there is nothing to show that said book had any connection whatever with the charge made; not the slightest."

As the judge passed on this and the fourth defenses in one, we will go on to describe the fourth defense and then give his decision on them both. As in the preceding case, the reader will find the defense amply related in the demurrer to it. The demurrer was:

"The defendant sets out that the plaintiff for many years last passed has been making, for pay and otherwise, speeches and writing books and pamphlets attacking Christianity, in which he has blasphemed God, denied the inspiration of the Bible, and sought to weaken the sanctions and authority of the moral law.

"Let us put this in a form to be understood:

"The plaintiff has attacked Christianity. Therefore, he was paid by the publishers of obscene literature to pollute the minds of the young of this generation.

"The plaintiff has made speeches and written pamphlets in which he has blasphemed God. Therefore, he was paid by the publishers of obscene literature, and was a defender and propagator of obscene literature.

"The plaintiff has denied the inspiration of the Bible and sought to weaken the sanctions and authority of the moral law. Therefore, the defendant was perfectly justified in saying that the plaintiff was paid by the publishers of obscene literature to pollute the minds of the young of this generation.

"In the XX. Article of the fourth defense the defendant alleges that he had been informed and believes that young men, members of families connected with his church, had been polluted in mind and led away from Christianity, virtue, and morality by the writings and utterances of the plaintiff, and that, therefore, he was justified in saying that the plaintiff was paid by publishers of obscene literature to pollute the minds of the young.

"The defendant also says as a defense that he had been informed of many instances of young men whose minds had been polluted—whose virtue and morality had been undermined and destroyed—by the advice, counsel, utterances, and writings of the plaintiff, and that, moved by indignation, he published the article referred to solely with the purpose and hope of counteracting the evil influence of plaintiff's said utterances and writings.

"That is to say, he had been informed of many instances of young men whose minds had been polluted, whose virtue and morality had been undermined, and therefore he, the defendant, charged that the plaintiff was paid by the publishers of obscene literature to pollute the minds of the young of this generation.

"And he concludes said defense by alleging, on information and belief, that the plaintiff's character and general reputation as to vulgarity, indecency, profanity, immorality, obscenity, and general pollution at the times before mentioned in said answer, and for many years prior thereto, had been bad, and that such general reputation was known to defendant at and before February 14th, 1892.

"And he claims that he, the defendant, was justified in charging that the plaintiff was paid by the publishers of obscene literature to pollute the minds of the young of this generation. In other words, that, the character of the plaintiff being bad, the defendant had a right to libel him."

As to this third and this fourth defense and the demurrer thereto, Judge Andrews said:

"I am of the opinion that the demurrer to the third and fourth defenses should be sustained. The fact that the plaintiff wrote the introduction to a certain book, the natural and necessary effect of which was to pollute the minds of the young of this generation, does not tend in any way to prove that the plaintiff was a defender of the propagators of obscene literature—does not even allege that such book was obscene. The fact that the actual and necessary effect of the book was, in the opinion of the defendant, to pollute the mind of the young, does not prove or necessarily tend to prove that the book was obscene. Some persons believe that the natural and necessary effect of many books which treat of scientific subjects is to pollute the minds of the young, and will not permit their children to read them; but nobody would ever think of calling such books obscene. No extracts from the book in question are given in the answer, but the brief of defendant's counsel contains what are stated by him to be such extracts; and, whatever else may be said of them, they are not obscene within any known definition of that word, and in my opinion would not be admitted in evidence upon the trial as tending to prove that the plaintiff has been the defender of the propagators of obscene literature.

"With regard to the fourth defense, assuming it to be true that the plaintiff has for many years been making speeches and writing books and pamphlets attacking Christianity in which he has blasphemed God, denied the inspiration of the Bible, and has thereby in the opinion of the defendant sought to weaken the sanctions and authority of the moral law, I am at a loss to see how any or all of these facts prove or tend to prove that he has been a defender of the propagators of obscene literature."

In Article XIX of his defense, Dixon gave notice that he would offer in evidence all of the matter set up in his second, third, and fourth defenses by way of mitigation of damages. This in law means that the defendant admits the falsity of the libel, but had reason to believe it true through other facts which had come to his knowledge, and upon which he had based his false opinion and his false charge, and that therefore believing, or having reason to believe, the charge to be true, he asks the jury to consider the facts on which that charge was based in mitigation, that is to say, in reduction of damages which the plaintiff would otherwise be entitled to.

Article XX of the amended answer is also pleaded in mitigation, and consists of this: That prior to Feb. 14, 1892, the reverend defendant had been informed of many instances of young men whose minds had been polluted, whose virtue and morality had been undermined and destroyed by the advice, counsel, utterances, and writings of the plaintiff, and that, moved by indignation caused by such information, he published the article referred to in said complaint without malice, but solely with the purpose and hope of counteracting the evil influence of plaintiff's said utterings and writings.

In the same paragraph he also charges that the plaintiff's character and general reputation as to vulgarity, indecency, profanity, immorality, obscenity, and general pollution was at the times mentioned, and for many years prior thereto had been, bad.

In regard to these articles, XIX and XX, Judge Andrews said:

"With regard to the demurrer to the XIX and XX articles of the answer, I am of the opinion that the matters above referred to, which are set up in the third and fourth defenses, will be no more admissible in evidence upon the trial in mitigation of damages than as absolute defenses, and I am also of the opinion that most of the matters set forth in the XX article will not be admissible in evidence upon the trial in mitigation of damages. But the demurrer to those two articles must be overruled, because matter pleaded in mitigation is not a subject of demurrer."

Summarizing the decision of Judge Andrews, it amounts to this:

The defendant's third and fourth defenses are excluded, and, while the demurrer to the second defense and to articles XIX and XX is overruled, the judge says that in his opinion the matter set up in them is substantially irrelevant and will not be admissible upon the trial.

Thus the case stands. The defendant having failed to escape by "justifying"—as the legal term is—his allegations, before trial, he will have to stand trial at some date before long, and show to the world whether the power wielded by clergymen throughout the whole course of former history, of destroying at will those who threaten their bread and butter, may still be exercised with impunity.

Between the sustained demurrer of Colonel Ingersoll, and the irrelevancy and inadmissibility of Mr. Dixon's pleadings, it looks as though when the case does come to trial the reverend gentleman will have no defense left, but will have to throw himself upon the mercy of the jury as to the amount of damages he should pay. And if he is mulcted to the tune of five thousand dollars decent people will say it served him right.

The Battle Thickens Over Sunday Opening.

The shameful scene at Chicago of Sunday before last, the 7th, is drawing sharp comments from all parts of the land. A particular trade or calling—the clerical—having obtained from the government a monopoly of one day in seven, a prerogative to engross to their own coffers all the coin that the people shall spend on that day, and by special details of police beating back one hundred thousand men and women from sight of elevating works of their own hands because that sight would divert trade from said clerical calling—this monstrous scene will not pass from memory for many a decade.

On that day, in consequence of exclusion from the Exposition crime flourished. There was more drunkenness in the vicinity of Jackson park than was ever known before. Brawls were numerous, and the police had their hands full. A dispatch on the following day, Monday, said:

"There were four murders, one suicide, and any number of fights in Chicago yesterday. To-day the papers claim that if the Fair gates had been opened Sunday none of these crimes would have occurred. The people who indulged in such violent amusements would have gone down to the Fair instead, and would have spent their time innocently wandering among the buildings and along the shores of the lagoons."

Still referring to the same Sunday, another advice said:

"A government wagon delivered a load of mail matter at the post-office within the grounds. Next Sunday and succeeding Sundays, if the same rule is in force, the government mail wagon will not be allowed to pass the gates. The reason for this is plain—the government put itself on record as wishing to have the Exposition closed on Sundays. It is only the expressed desire of the federal government which keeps the gates closed. The local directory wants them open. And the directory is of the opinion that if the government is a Sunday-closing government, it should transact no business of any nature within the grounds on the first day of the week. If it tries to do so, the directory will see that it does not."

During the week, among the intelligences telegraphed was this:

"A curious feature of this Sunday issue is the manner in which President Higinbotham is abused by letter, sometimes anonymously, sometimes otherwise. These epistles are from people who call themselves defenders of the American Sabbath, but frequently they contain expressions not entirely consistent with a Christian spirit."

Finally, on Friday the local directory, which is interested in the finances of the Fair, and therefore anxious that it should be open on the day when it would receive as many visitors as on any three other days, made a move to secure opening. This was brought about in the shape of the report of Edwin Walker, legal adviser of the board. The report says that the act of Congress which appropriated \$2,500,000 for the Fair, did so on condition that the exhibition should be closed on Sunday. But the act creating the World's Fair prescribed that it should be an exhibition of arts, industries, manufactures, and products of the soil, mine, and sea. The exposition, then, in the sense used by Congress, meant the exhibition of arts, industries, etc., and did not mean the grounds. There is, therefore, a law against opening the buildings and showing the exhibits, but none against opening the grounds. Moreover, Congress has no power to forbid people visiting the buildings put up by foreign governments, or occupied by commissioners as state buildings, therefore there is no reason why these should be closed. The reasoning of Mr. Walker so commended itself to the board that they at once passed resolutions opening the grounds on Sunday, May 21st, and thereafter, at an admission fee of twenty-five cents.

But the directory had reckoned without the national commission. This latter body cares little for the financial success of the Fair, or justice to the masses, but does care to procure the love of the Sunday bigots who are watching this commis-

sion from every corner of the country. Besides, this body has a grudge against the directory growing from a quarrel over a musical director Thomas. Accordingly its members were at Jackson park the next morning earlier than usual on account of the radical stand taken by the local directory in regard to opening the gates on Sunday. The commission had thoroughly understood the sentiment of the directors on the Sunday-closing question, and for a long time had suspected that the local authorities would take the action which they did. These men who are, as they call it, to carry out the will of Congress are greatly exercised over what they term the defiant attitude of the Chicago directory. They are, says one report, in a state of mind bordering on frenzy. At this meeting some members could hardly wait for the quorum to assemble, so anxious were they to give formal utterance to their thoughts and outraged feelings. No one could be found to support Attorney Walker's idea that the grounds are in charge of the directory. Commissioner St. Clair, of West Virginia, insisted that the military force of the government would, if necessary, be used to keep the gates closed. General St. Clair could not find words to express his condemnation of the action of the directors. "I have always been in favor of Sunday opening, and have been doing everything in my power to secure it through the action of the commission," said he, "but this action of the board of directors is indefensible." "Suppose the directors should insist on opening the gates on Sunday, what measures can be taken to prevent them?" he was asked. "President Cleveland can call upon the army, and he will do so if the commission should think it necessary. The gates cannot be opened without the consent of the president. This corporation has no more right to open the gates of this Fair on Sunday than any Indian in the Rocky mountains, and for any man to assume that any stranger may take control of the government property is absurd. The law of the land must and will be maintained. The army of the government always stands ready to uphold the dignity of the government." General St. Clair's sentiments seemed to be those of every member of the commission. The commissioners felt that the United States government had been insulted by the local directory in taking such action as it did. A number of speeches were made denouncing the action of the local directory, and Commissioner Glendenning termed the action of the board a "contemptible evasion of a law of Congress." President Palmer announced that he had received a number of telegrams from all parts of the country asking the commission to put down the Sunday-opening movement, and they were placed on the table for the inspection of the commission.

On the Sunday succeeding these doings, namely the 14th, the Exposition was closed, both buildings and grounds, to all persons. It is on the next Sunday, the 21st, that efforts will be made to open it. Some violence may result. The judiciary committee of the national commission has made up its collective mind as to what is the proper thing to be done with what it calls the bold, bad local directors of the World's Columbian Exposition, and it is simply that in case the directors should open the gates on next Sunday without the consent of the commission Director-general Davis will be ordered to call on Colonel Rice, of the Columbian Guard, and ask him to close them with his forces. In the event of the colonel being unable or unwilling to obey the mandate, then President Cleveland will be asked to furnish a sufficient number of troops to carry out the act of Congress and the order of the commission. This talk about forcing the local directors to obey the law of Congress is not idle chatter on the part of the members of the national commission by any means. Attorney-general Olney has telegraphed United States District Attorney Milchrist instructing him to look after the interests of the government in any attempt to violate the law relating to Sunday closing as laid down by the national Congress. "I have taken no action as yet," said Mr. Milchrist. "What will be done this week I will not say, excepting that if a complaint comes to my office

(Continued on page 312.)

Communications.

The Dynamic Theory of the Immaterial.

Matter and *mind* are two terms very frequently used in the controversy between materialism and metaphysics. These terms—especially the latter—are often ill defined or not defined at all.

In the dictionary, mind is called a noun; and a noun is said to be "the name of a person, place, or thing," and thus we are indirectly told that mind is the "name of a person, place, or thing." But when we come to compare the person or thing that mind is the name of with some other thing, such as a box, for example, we soon discover a radical difference. Mind has no weight as a box has, nor has it length, breadth, or thickness, nor roundness nor squareness. It cannot be seen, heard, smelled, nor tasted. If an animal be chloroformed and carefully searched for his mind no trace of it can be discovered. The top of the skull may be removed and the curious workmanship of the brain exposed to view; the cavity of the chest may be opened and the mechanism of the circulation be inspected; the stomach may be examined and the chemistry of digestion investigated; but by no sort of scrutiny will any trace of mind be discovered. If the animal be now asphyxiated and put to death it will not be possible to tell by the use of any sort of instruments however delicate, nor by means of any of our senses, what the animal has lost, although all would agree that it had lost its mind, and its motions had all come to an end. The effect would be the same if a man were the subject of investigation instead of some other animal. Having thus discovered that the mind is not composed of materials like those of a box or other ponderable body, the ancient reasoners came to the conclusion that since it is certainly something, it must be an *immaterial* thing, and so they hit upon the idea of an *immaterial substance*. By hitting upon this idea they laid the foundation upon which has been built the greater part, if not the whole, of that enormous structure of mysticism and mental jugglery called metaphysics, including theology. It is safe to say that this idea, which it is easy to prove is totally false, has been productive of more error, persecution, and misery than any other blunder in philosophy ever made.

It would seem to be hardly necessary to say that an immaterial thing or substance is totally inconceivable and unthinkable—in fact, absolutely impossible, and yet it must be freely admitted that *mind* is not material.

The fact is the old definition of a noun given above is very seriously defective. If we look through the dictionary we shall find nouns on almost every page that are the names of neither persons, places, nor things. The noun "action" is a type of these words which all refer to motion or movement. We speak of a *wave* of the hand, of a handkerchief, of a flag, of water, etc.; of the *flight* of a bird, of an arrow, of the enemy. We say a *walk*, a *leap*, a *run*, a *stroke*, a *fall*, a *rise*, an *advance*, a *retreat*, etc. Now, these words and thousands more like them express motions that we declare to be real—and they are real—but whose relations to us are usually little understood. For example, a man will declare he saw the *fall* of a meteorite, and went and picked it up. His language is inexact. He did not see the fall, he saw the meteorite first in one place and then in another, and another, till finally he saw it on the ground. The fall is purely a matter of inference. The circumstantial evidence of the fall is complete and convincing, and yet the fall is not a material thing, and we get no direct evidence of it through a single one of our senses. We find the meteorite on the ground, but what has become of the fall? The fact is, the fall was the motion of the meteorite, and now that it lies at rest on the ground, the motion it had has ceased to be *its*. Nothing that is in the universe can ever get out of it—neither matter nor its motions. When the meteorite came to the earth the motion of its fall was communicated to the part of the earth it struck, certain portions were driven in, forming a depression, and when all visible motion of that sort had come to an end, if the ground and the meteorite had been examined it would have been found that their temperature had been considerably raised. A thermometer would show this, and we should *feel* it if we handled the bodies concerned. This temperature that causes the mercury in the thermometer to expand is due to the oscillations or concussions one against another of the particles or molecules of the meteorite and the ground it struck upon. It is the continuation of the motion of the fall of the meteorite in a new form because the bodies now moving are under different conditions.

The aggregate force of all these motions of the particles composing these bodies added together exactly equals the force with which the meteorite fell and struck the ground. Not a grain of it is lost out of the universe, although as the bodies cool off their temperature is communicated to the air and the surrounding soil and so dissipated from view, like a cup of water thrown into the ocean. This is the law of the "conservation of energy" which is now recognized as a fundamental law of physics and rests upon as sure a foundation as the law of the indestructibility of matter. Each of these laws rests on conclusions of logic, confirmed and supported by every possible experimental test.

It appears now from what has been said that, first, mind is immaterial; second, that motions of matter are immaterial; third, that motions of matter can never become anything else than motions of matter. Now, if in the further prosecution of the argument it can be shown that mind arises from, or is a sequel or consequent of motions of matter, the chain of proof will be complete that mind is one of the forms of motion taken by matter.

There is a seeming inconsistency or contradiction between the statements made above (1) that we do not see the *fall* of a body nor get any evidence of such fall by way of the senses directly from the fall itself; and (2) that after it had struck the ground a person picking it up would *feel* the heat, which heat is explained to be the continuation of the motion of the fall. Here one does get a direct sensation from the motion. But in this case it is the motion itself that is transferred to the person, and part of it becomes his feeling or sensation of heat. If a hundred people are standing around and the meteorite is passed from one to another till all have handled it, it will then perhaps have lost all its heat, which will have been transferred to the people and given rise in each one to a sensation of heat, and in this case we can assert that a large part of the motion of the fall has been turned into the motion called sensation or feeling. (I have shown in the "Dynamic Theory of Life and Mind" that mind is a product of sensations, and so a single sensation is mind as far as it goes.)

Now we see the important difference between the two cases. In the second case, all the motion of the body is lost and a considerable portion of it has gone into the bystanders and become sensation, and it could not have become sensation unless it had been lost as temperature by the fallen body. In the first case, the falling body lost none of its motion by being looked at and so it could give no direct sensation of its falling. We thus reach the vastly important generalization that we cannot get a direct sensation of the motion of a body except at the expense of the reduction of that motion. The sensation is a continuation in us of the motion lost by the body (or part of it). When we see the falling body, the sensation of seeing that we get is at the expense of the energy of the sun, for it is the sun's rays reflected from the body that are consumed in forming our sensation. But if we see the body when it is incandescent and shining by its own light, our sensation then is the sequel of some of the motion through space that the meteorite did have but has lost; for it did not become incandescent till it rushed into the atmosphere, the friction of which reduced its speed and turned the part so reduced into heat and light.

If we consider any other sort of sensation, as that of sound, it can be shown that it, as well as feeling and seeing, can arise only when a certain sort of motion has taken place in some other body and has been then lost by it and transferred to a sensitive being—a man or other animal.

Sensation—seeing, feeling, light, sound, odor, etc.—are parts of the mind and exist only in us, not in the objects outside of us from which we are accustomed to say we get them. Thus light is not in the sun; it is a motion of our own. Sound is not in a bell; but it is the motion in us that the bell sets up by its vibrations. The motion of the sun is stopped to the extent that we get the sensation light. Our sensation sound, is merely the way some of our brain tissues move when agitated by the vibrations of the bell, and it is the exact physical equivalent of the vibrations consumed in setting it up.

It is obvious that when energy is transferred from a body in motion to another at rest, the second body must offer some *resistance*, otherwise the first body would lose none of its motion but would keep right on. Only a body offering resistance can have motion transferred to it, and such a body is necessarily a material body. This is in fact a corollary of the law of the conservation of energy. Now, sensation being a continuation inside of our bodies of a motion of a material object outside of us, it follows from the foregoing that it is a *material substance* inside of us that moves in sensation.

But this is not all. Sensation being a motion of matter it can never appear as anything else in any subsequent manifestation of itself, and in ceasing to be sensation it must, according to the law of conservation, give rise to new motions of matter.

A very common form of motion to which sensation gives rise is heat. In fact, all sensations give up part of their motion (that is themselves), and many of them all of it, to subside into heat. But many of them expend themselves in setting up the various muscular motions of the body; and both heat and muscle contractions are forms of physical motion, or the energy of moving matter. The greater part of our actions are caused by painful, or uneasy, sensations, such sensations being wholly or partly expended in setting up motions of the muscles. If the person picking up the fallen meteorite finds it uncomfortably hot, he will suddenly throw it down. That is, the *sensation* of heat, a motion in the brain resulting from the violent oscillations of the particles of the meteorite, also commonly called heat, sets up a motion in the nerves that in turn sets up contraction of certain muscles in the hands, that loosens the grip and drops the object.

Thus the sensation is shown to be interchangeable with other forms of physical motion; it is a consequent of some of them and an antecedent of others. It could not be either, nor could it be found in any sort of relationship with physical energy, unless it were itself a form of such energy—that is, a motion of matter. Like all the other forms of motion, it is immaterial, but neither more nor less so than the rest. It could not be immaterial unless it were a *motion* and not a *thing*.

In a recent article in THE TRUTH SEEKER by Augusta Chapman, she asserts that after she has delivered her idea to Mr. Wettstein she still has it in her "brain, intact."

An idea is merely a combination of sensations; so that no matter how complicated it may be, it is a motion or series of motions of certain brain tissues. The delivery of an idea then consists in the motion of these tissues being transferred to the muscles of tongue and jaws in the production of speech, or to the muscles of the fingers in writing. When it is so delivered it *ceases to be*—that is to say, that particular idea no longer exists because the motion that it was, has been transferred to become motion of another sort. If another motion comes along that sets up motion in the same brain cells again, they will move nearly the same way as they did before, and produce a new idea *similar* to the first one, but if it is at all complicated it can never be reproduced nor expressed twice exactly alike.

In the army signal service a flag waved in a particular way is a signal to march. After such a signal has been given it would not be correct to say the signal is still "intact" in the flag. That signal has lived its life and is done forever. But if it is not understood, and has to be repeated, the machinery that produced it—viz., the flag, the man's muscles and his brain—are still there, and the *call* for its reproduction will again start up the brain cells, these will move the muscles, and these will wave the flag, and so a *new* signal very much like the first will be produced.

It is the same in all brain action. When the brain is still, the idea does not exist. But if the cells the motion of which constituted the idea in the first place, remain "intact," they may be set going again by a proper stimulation, and a new idea produced almost like the first.

It is not possible within newspaper limits to treat such a subject exhaustively, but if some one will point out what appear to him as difficulties in the foregoing, I will try to clear them up. The term *Materialist*, as popularly understood, does not properly describe one who accepts the above theory. I suggest *Dynamicist*.

JAS. B. ALEXANDER.

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.
2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.
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4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.
5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber-shop. Leave it picture-side up.
6. Keep in your pocket some of our cheap tracts and when convenient hand one to a friend.
7. Get a new subscriber by persuading some friend to take it.

The Right of Affirmation.

Robert C. Adams in *Secular Thought*.

At the last session of the Dominion Parliament, a bill was passed, entitled, "An Act respecting Witnesses and Evidence." Sections 23 and 24 of this act read as follows:

23 If a person called or desiring to give evidence objects, on grounds of conscientious scruples, to take an oath, or is objected to as incompetent to take an oath, such person may make the following affirmation: "I solemnly affirm that the evidence to be given by me shall be the truth, the whole truth, and nothing but the truth."

And upon the person making such solemn affirmation, his evidence shall be taken and have the same effect as if taken under oath.

24 (1) If a person required or desiring to make an affidavit or deposition in a proceeding or on an occasion whereon or touching a matter respecting which an oath is required or is lawful, whether on taking office or otherwise, refuses or is unwilling to be sworn, on grounds of conscientious scruples, the court or judge, or other officer or person qualified to take affidavits or depositions, shall permit such person instead of being sworn, to make his solemn affirmation in the words following, viz.: "I, A. B., do solemnly affirm, etc.," which solemn affirmation shall be of the same force and effect as if such person had taken an oath in the usual form.

(2) Any witness whose evidence is admitted or who makes an affirmation under this or the next preceding section, shall be liable to indictment and punishment for perjury in all respects as if he had been sworn.

Section 25 permits a child to give evidence without oath, if in the opinion of the officer, "such child is possessed of sufficient intelligence to justify the reception of the evidence and understands the duty of speaking the truth."

Section 26 gives "the right of making a solemn declaration in attestation of the execution of any writing, deed, or instrument, or of the truth of any fact, or of any account rendered in writing." This declaration is as follows:

I, A. B., do solemnly declare that (state the fact or facts declared to), and I make this solemn declaration conscientiously believing it to be true, and knowing that it is of the same force and effect as if made under oath, and by virtue of the Canada Evidence Act, 1893.

This ends a long struggle upon the part of the Freethinkers and Secularists of Canada to obtain recognition of their right to be excepted from the compulsion to take oaths. After July 1st next, when this law takes effect, no Secularist nor any other person who has conscientious objections to the oath need submit to that form, and if asked to kiss the book he can tell the judge that he reserves his kisses for untanned skins.

For many years efforts have been made to secure this act of justice, and in 1886 a bill introduced by Mr. Robertson of Hamilton passed its third reading in the House of Commons, but was defeated in the Senate, although the right to affirm was left to the opinion of the presiding judge as to the sincerity of the witness.

When I was honored with the presidency of the Canadian Secular Union, I sought for some work of benefit to Secularism that I might espouse to signalize my term of office, and justify my appointment. This question of affirmation appeared to me to be one of the most pressing and important matters awaiting solution and I resolved to make it my special effort. Aided by the courtesy of the Editor of THE TRUTH SEEKER and other kind friends I obtained literature on the subject, which led to the preparation of a bill by Mr. Max Goldstein, of Montreal, a clear-headed lawyer and enlightened man.

Sir Donald A. Smith, M.P., undertook to introduce this bill; and taking it first to Sir John Thompson, Hon. minister of justice, he secured his approval of its principles. The matter was placed in the hands of Mr. Robert Sedgewick, Q.C., deputy minister of justice, and its provisions were incorporated into the present act, which was introduced into Parliament by Sir John Thompson in the session of 1892. Since then the words "on grounds of conscientious scruples" have been inserted; but there seems to be no reason to object to this, although I took strong grounds against accepting the compromise clause which Mr. Bradlaugh allowed to be inserted in his oaths' bill, which required allusion to the religious belief or disbelief of the witness. We were determined to oppose the application of any religious test or inquisition. As the law will stand now, Canada is placed in the front rank of nations as regards religious toleration on the oath question; and those who have felt alarmed that Canada was to have a Catholic premier should put it to his credit that it is owing to his approval and his introduction that the bill has passed.

We have for some years endeavored to secure a similar change in the laws of the province of Quebec, but so far have been unable to find a member who would assume the hopeless and politically injurious task of introducing the bill. There is more reason now to expect success, and some efforts are

in prospect, of which for politic reasons I will not speak just at present; but I pledge myself to unceasing effort until the present disgraceful laws are obliterated from the Quebec statutes.

The work that I have done has been accomplished as "president of the Canadian Secular Union," and I desire that this organization may have whatever credit the result may bring. The two following letters to Mr. Sedgewick may be useful in giving some information as to the history of the movement.

MONTREAL, July 23, 1891.

R. SEDGEWICK, Esq., Q.C., Deputy Minister of Justice, Ottawa, Dear Sir: I desire to avail myself of your kind permission to lay before you a plea for the passage of the Oaths' bill, which has been handed to the Hon. minister of justice by Sir Donald A. Smith, and which the latter has pledged himself to support.

The present state of the oaths' laws is a scandal and offense to many worthy citizens, and only operates to the defeat of justice; because they are so contrary to the enlightened spirit of the age that respectable advocates in good causes will not stoop to avail of them, and they are mainly resorted to as subterfuges in bad cases by tricky people.

The Quebec law is worse in its wording than the Dominion law, but the practical construction of both is the same, and we cannot hope to get the Quebec law altered until the Dominion parliament sets the example. At present no Agnostic is eligible as a witness in Quebec. A number of the wealthiest and most philanthropic men in the country now hold these opinions, and they occasionally have to face the alternatives of lying or of being robbed by scoundrels. The firm of Hermann H. Wolff & Co., of Montreal, lately sent a well-educated German clerk to court to prove an undoubted debt. He was disqualified as an Agnostic, and the firm lost a claim of \$150, and had to pay \$100 costs. Several cases have happened of late, and always to the defeat of justice.

Rascals are learning how to avail of the law. A fraudulent bankrupt named Myers, desiring not to testify, declared himself an Agnostic; later on, desiring to testify, he declared that he had been converted to a religious belief. In the first case this man was not allowed to give evidence, and in the second his testimony was received.

Many respectable unbelievers, among them some of our most prominent business men, are daily or frequently pained by having to go through forms of declaration that are offensive to their convictions and sensibilities. They regard the kissing of a book as a superstitious act, and the appeal to supernatural powers as evidence of a lack of intelligence. They demand freedom from this annoyance as well as safety for their interests. I have heard a reluctance expressed against making investment in Canada, because property is imperiled by the possible disqualification of Agnostic witnesses. A Quaker may affirm, but it has been held in Dominion courts that an Agnostic may not do so.

Many who are interested in seeing this disgraceful state of things removed would be very glad if you could get this bill presented this session, but if it is now too late for this, I beg your careful consideration of the matter. Nearly all enlightened nations have repealed or are considering the repeal of these restrictive Oath Laws, and we do not wish Canada to lag behind the rest.

With many thanks for your courteous attention, I am,

Respectfully and sincerely yours,

ROBT. C. ADAMS.

MONTREAL, Feb. 2, 1892.

R. SEDGEWICK, Esq., Q.C., Deputy Minister of Justice, Ottawa, Dear Sir: In response to your telegram of this date asking information re amendment to law relating to oaths, I have the pleasure to send you copy of my letter to you, dated July 23, 1891, a copy of the proposed bill and a speech I once made upon the subject.

I also beg leave to add some references to the existing laws, for which I am indebted to my legal adviser, Mr. Max Goldstein.

Dominion Laws.—In Revised Statutes of Canada, 49 Vict. 1886, Chap. 174, Quakers and some others are allowed to affirm, but in Section 219 occurs the phrase, "according to his religious belief;" and judges have refused to allow Agnostics to affirm under this law upon the ground that they have no religious belief.

In 49 Vict., Sec. 10, it is pointed out that "Provincial laws are binding subject to provision of Acts of Parliament," and the Provincial laws relating to oaths are very objectionable.

Ontario Law.—Revised Statutes of Ontario, 1887, Vol. 1, page 712, Sec. 12, permits affirmation at the option of the judge, but this applies only to evi-

dence given in a court of justice. In other cases the law is unchanged and the oath is still required.

Quebec Law.—Code of Civil Procedure, article 259, provides that a person shall neither take the oath, make affirmation, nor give evidence, "if he does not believe in God and in a state of rewards and punishments after death."

Civil Code of Lower Canada, Article 1231, excludes as witnesses "those insensible to the religious obligations of an oath."

Those who favor the bill now presented to you feel that no inquisition into religious opinions should be permitted, and they consider that before the Provincial Legislatures can be expected to reform these abuses the Dominion Parliament must set an example. The judges in Provincial Courts frequently express disapproval of the laws. Mr. Justice Osler said, "No one can regret more than I do that such should be the state of the law, and I trust that before long it will be amended." The late Chief-Justice Moss expressed his regret at being obliged to reject evidence for this reason, and I know personally the strong objections to these laws held by Justice Johnson, Judge Tait, ex-Judge Church, and other eminent jurists, all of whom regard the existence of these laws as a scandal.

You are aware that Mr. Bradlaugh's bill, "Oath's Act, 1888," was passed in the Imperial Parliament. It was originally similar to the present proposed bill in allowing free option of oath or affirmation, but he finally compromised and admitted the words "and stating as the ground of such objection either that he has no religious belief, or that the taking of an oath is contrary to his religious belief." Many Liberal thinkers, such as Morley, Labouchere, Trevelyan, and others, objected to this on the ground that it authorizes an inquisition by courts into a man's belief. Mr. Morley said that "the clause was going practically to ask the man a question and to make him assert before the judge and jury that he had no religious belief. That assertion on his part in many cases might and probably would damage his evidence. That was a course entirely inconsistent with religious liberty." We object strongly to any such compromise, and we trust that Canada will set an example to the world of complete toleration and adopt this bill in its present form.

Trusting that the Hon. minister of justice and yourself will endeavor to remove these disabilities and inconveniences,

I remain, with many thanks for your attention,

Respectfully yours,

ROBT. C. ADAMS,

Pres't of the Canadian Secular Union.

NEARLY all the police stations in New York city have been supplied with libraries by a philanthropic and moneyed woman, who requested the commissioners to keep her name secret. Each library has a Bible, and many contain two. The lady evidently is not much acquainted with police stations, else she would have known that each station has a stock of from fifty to sixty Bibles. Some of the sergeants are well up in the study of the Bible, and one is leader of a Bible class. We wish that we could record that each police station is furnished with a library of Rationalistic works.

In the talk about Blaine occasioned by his death, the occurrence of the term, "the Plumed Knight," has caused some who do not know its origin to make inquiry. This title, so frequently and so admirably used by thousands, was bestowed upon that American statesman by Robert G. Ingersoll in Cincinnati seventeen years ago. Colonel Ingersoll, then a delegate from Illinois to the Republican national convention, made the speech putting in nomination Mr. Blaine for the office of president. This was the first convention in which Mr. Blaine was named for that office, and he attained 285 votes on the first ballot, against 124 for Oliver P. Morton, 113 for Secretary Bristow, 99 for Roscoe Conkling, 61 for R. B. Hayes, 58 for Governor Hartranft, 11 for Governor Jewell, and 3 for W. A. Wheeler. This was in part what Colonel Ingersoll said: "James G. Blaine is now, and has been for years, the bearer of the sacred standard of the Republican party. I call it sacred, because no human being can stand beneath its folds without becoming and without remaining free. For the Republican party to desert its gallant leader now is as though an army should desert their general upon the field of battle. Like an armed warrior, like a plumed knight, James G. Blaine marched down the halls of the American Congress and threw his shining lance, full and fair, against the brazen foreheads of the defamers of his country."

Please renew your subscription and obtain another subscriber.

(Continued from page 309.)

I will proceed with my duty. The situation is perfectly plain. The board of directors have usurped the functions of the national commissioners. The national commissioners alone have control over the Fair."

Charles Clingman, the stockholder who objected to his property being deteriorated in value by being closed on its best-paying day, is pushing his suit to obtain open gates. Further ground for the suit is found in the fact that the grounds on which the Fair is situated are set aside as public land for purposes by the state legislature, and no one has authority to make regulations contrary to the provisions of that act. It is also claimed that the act of Congress itself which fixes the first day of the week for the closing of the Fair, instead of the seventh, violates that part of the Constitution of the United States which says that "Congress shall not make a law respecting the establishment of religion," and while there are thousands of people who worship on Saturday any law that provides one day as against the other is a violation of the Constitution not only of the United States, but of the state of Illinois.

The Rev. Wilbur F. Crafts, chairman of the new National Committee on Sunday Closing of the World's Fair, recently organized at Columbus by officers of the American Sabbath Union, Woman's Christian Temperance Union, the Christian Endeavor societies, five state Sabbath associations and other bodies, is in New York arranging by telegraph for resistance to the proposed Sunday opening. The committee expects that hundreds of mass-meetings by resolutions, and thousands of individuals by letters, will appeal to President Cleveland and Attorney-general Olney to defend the law by injunction or otherwise in the courts. Mr. Crafts has a letter from President Palmer, of the Columbian Commission, Chicago, saying that he will defend the law. Besides Mr. Crafts and his labors, President E. F. Cragin, of the Columbian Sunday Association of Chicago, also a member of the National Committee of five on the Sunday closing of the World's Fair, and J. H. Knowles, secretary of the American Sabbath Union, are planning as to the nature of the campaign to be carried on in order to keep the gates to the World's Fair closed next Sunday. "There will be a cracking of guns all across the country, from New York to San Francisco," Mr. Cragin with angry looks said to a reporter. This "cracking of guns," Mr. Cragin explained, would consist of mass-meetings, at which resolutions against opening the grounds would be passed, and petitions to all officers concerned in the management would be prepared. President Cleveland, Attorney-general Olney, President Palmer of the World's Fair Commission, Secretary Carlisle, and the directors will receive these petitions. The committee of five, of which Mr. Cragin is a member, has sent out calls by telegraph for mass-meetings to be held at Columbus, Philadelphia, Cincinnati, Chicago, Washington, Baltimore, Terre Haute, St. Paul, Minneapolis, St. Louis, and other cities. "If the national government does not do right," says Mr. Cragin, "it will find itself in a tangle which will require ten years to straighten out."

A very good thing is communicated thus:

"The more the question is agitated the more irritating it becomes to certain classes. It has resulted in inspiring criticism of the very element that has contended so strongly in opposition to the opening of the buildings on Sunday. For instance, an official closely identified with the Exposition expressed an opinion a few days ago, which one hears in different places, to the effect that the different religious denominations have contributed nothing in the way of object-lessons to this great educational display except the Roman Catholic church. This organization has provided in the Department of Liberal Arts a demonstration of methods for the conduct of a school under church supervision which is interesting in its way, but without a competitor. It is argued that the Christian church through its many denominations possessed the opportunities for demonstrating certain branches of Christian work, both charitable and educational, as applied not only to popular centers, but to remote sections or in small towns. Nothing of the kind has been suggested and the entire series of buildings, with the exception noted, is destitute of anything whatever bearing upon this great motor of civilization."

Now is the time of all times for Liberals to

scatter, freely and thickly, literature on the Christian Sabbath, giving its history and false basis, and urging its injustice.

We acknowledge with gratitude the following donations to the work of spreading Freethought: James Christie, 50 cents; Charles Gregg, 50 cents; P. L. Spencer, \$4.25; Mrs. A. Palm, \$1.50; L. H. Harkins, \$2; A. Sloney, \$1; A. Chapman, \$1.50; Charles R. Moyer, \$1.75.

George Wilson, the Chicago bookseller, imprisoned for sending a catalog of a few translations of trashy French novels, has had the judgment reversed and a new trial ordered. He is now out of custody, on bail we presume. His conviction was illegal, and the court has only made tardy reparation in reversing the decision.

Referring to the recent Remsburg-Smith debate at Caddo, I. T., the Durant, I. T., *Sentinel* says: "The divinity of Christ" was discussed last Thursday, Friday, and Saturday nights at Caddo by John E. Remsburg, of Atchison, Kan., and Rev. M. A. Smith, of Atoka, I. T. Mr. Remsburg is a man of acknowledged ability and scholarship. It was foolish for Mr. Smith to meet such a man in discussion on any subject, and as a natural result he came out behind."

Mrs. R. B. Ewing, of Buckley, Wash., died April 20th. She was one of the pioneers of Freethought as well as of civilization in the West—a noble woman in all the relations of life. The blow to her family is severe, and to the neighborhood as well. The farewell was conducted by C. B. Reynolds, who was assisted by friends. Her grave is on the bank of White river, which was her home while living. Mrs. Ewing was known to the readers of THE TRUTH SEEKER as a faithful friend of Liberty, and we of THE TRUTH SEEKER have reason to remember her with tender gratitude for her assistance in depressing times. To the family and friends we extend sympathy sincere.

World's Fair Notes.

All the papers on Sunday morning, May 7th, announced that the gates of the World's Fair would be closed tight; but notwithstanding this over sixty thousand people floated to the several entrances, expecting to enter, and offering all the way from fifty cents to \$10 for the privilege. Neither the poorest nor the richest could get in, nor any of the national commissioners nor foreign officials, nor members of Congress. It was not like the humbug at the Centennial, when thousands were admitted every Sunday. The gates were really closed, much to the disgust of "Sunday closers" themselves, who expected of course that they could enjoy the sights quietly, having "passes," or the influences to obtain them. But passes were no good. One of the very first to apply to President Higginbotham for a pass was a member of the national commission, who has been loudest and longest in favor of Sunday closing. This shows the detestable hypocrisy of the religious fakirs who have won a temporary triumph—a triumph that will cover them with disgrace. Undoubtedly four hundred thousand people would have visited the Fair last Sunday had the gates been thrown open and the fact published in the papers. The sixty thousand who did go, found recreation in Buffalo Bill's Wild West show, and the innumerable smaller shows good, bad, and indifferent, which throng the outskirts of the Fair ground. What a beautiful lesson Christianity teaches—thrusting people by the thousands from the Exposition and joining hands with the "barkers" and "cappers" and "fakes," gambling houses and concert halls, for the celebration of an "American Sabbath." The church must feel proud of its position to-day.

If the Fair was closed on Sunday, the theaters were not, and in the evening the city was fairly ablaze with a hundred shows of all sorts of excellence and non-excellence, from the noblest of dramatic exhibitions and grandest of symphonies to the ten-cent museum and five-cent jig. All the main streets were crowded with a fitful population, and the shop windows presented a magnificent spectacle. The churches don't seem to be a rushlight in the midst of these vast displays. They say that Chicago is a very bad city. I presume it is, but you wouldn't know it was a bad city, if you mind your own business, and wander up and down its splendid avenues of trade and pleasure. To the curious onlooker there is no vice, no

crime, no wickedness perceptible in these big, rollicking, happy-go-lucky masses that meet you at every turn beneath the ten thousand lamps that make you feel that you are in some mighty palace where everybody is acquainted and everybody is at home. It is orderly as in a country village where only the candle burns and the rushes give warmth. Vice and crime are not obtrusive in Chicago any more than in other places. If you want bad things you must hunt for them, and then you will find plenty. So also you will find splendid, noble things. It depends upon the way you look.

Chicago is a great and wonderful city, and in all the world's history I do not think there will be anything more great or wonderful than this city. Stand upon the top of Masonic building, twenty-one stories high, as I did, on Sunday last, and you are simply overwhelmed with astonishment. Masses of buildings huger than the temples of Baalbec are around you for miles. You cannot see the end. You look down on structures twelve stories in height, and they appear small. A hundred railroads can be seen. Locomotives spin along with ten thousand cars. Innumerable factories roll their clouds of smoke to the sky. Vast hotels, cities in themselves, with two and three thousand people, seem like hives as you tower above them. The great lake spreads away, its shining horizon contrasting with the smoky purlieus of the metropolis, the black stacks of steamers shadowing the white sail. Here is poetry for you if one could write it out, as melodious and splendid as any that ever made music and glory on man's path. This surpasses all the gods, and outshines all the divinities. There is nothing like it in Homer's verse, or Dante's "unfathomable song," and yet we are getting so used to it that it is quite commonplace. The World's Fair is matter of fact now, and we don't realize the wonder that is in it. I met Joan and Dare the other day, a rustic couple, just from their country home, old-fashioned and simple and perfectly amazed at the things they looked upon. I envied them, dear, happy souls, in homespun, richer than any king, for this was to them a fairyland, an actual wonder "fresh as the morn and brilliant as its star." Nothing was commonplace to them. There wasn't a "chestnut" in the whole Exhibition. Everything was brand-new, and marvelous and magnificent as if they had just been born. They had never traveled. They didn't know anything, and they were immensely happy—a royal couple indeed. Every moment to them was "jeweled with joy." When I stood upon the tower of the Transportation Building the other day and the whole White City shone before me in its superb variety, with its wondrous architecture, conscious in itself almost of the glory it expressed, seeming to be living thought, as well as glowing forms, a hundred flags glancing in the sun, and the lake glistening like a diamond, how I wished I was a boy again, just from the granite hills, having never seen anything but the fields and woods and the humble home, looking upon this magnificent spectacle with unaccustomed eyes, then indeed should I realize its abounding beauty—its overflowing grandeur.

But I have been flying away from the main path. How could I help it when there are so many things to talk about—when the air is full of commotion? However, we will now take the ordered journey.

THE MIDWAY PLAISANCE.

This avenue is one mile long and six hundred feet wide. To see this first we must enter Jackson park at the western entrance on Cottage Grove avenue. The Plaisance is not a part proper of the Fair, but might be called a mile-long entrance to the Fair—a varied, picturesque, and curious entrance, with all sorts of things to entertain the lingering traveler. Representations of ancient and modern life mingle in the checkered scene. The mountain has come to Mohammed. All the world has come to Chicago to show off its peculiarities. It is almost equal to a trip around the globe to saunter through this variegated promenade. It was a happy thought to place this annex to the main Fair. There are about forty different side-shows on the Plaisance, most of them of an unusual and attractive kind, to which an entrance fee is charged. It will cost about \$10, I think, to take in all these shows. The entrance fee to the Plaisance will give admission to all the grounds of the World's Fair. These shows would be incongruous as a part of the main Exposition. They are mainly private affairs, and quite a sum is paid for the privilege of exhibition. They are interesting, and one can pay his money and take his choice; or he need not go into any side-show, but pursue his way through the Plaisance, casting an outside look on the various exhibits and pass into the main Fair in the rear of the Women's Building. Whether one goes to a side-show or not he must not fail to

meander through the Plaisance, as this will cost nothing extra.

Perhaps the best way will be to go up one side of the Plaisance and down the other and this will give a good idea of this miniature cosmopolis. We first strike the camping grounds of Uncle Sam's soldiers, then we pass the Hungarian Orpheum. This is a dance-hall, theater, and café combined. Then appears the Lapland village, with a tower in the center. Over the entrance is a painting representing a scene in Lapland. Inside are the huts, natives, animals, sledges, etc.

The Dahomey village is the village of the Amazons. These are the famous fighting women. I intend to have a good look at them. They are not quite ready yet to exhibit.

Beyond this is the Austrian village. There are thirty-six buildings here. They present a quaint and venerable appearance. After this is a police station and fire department; then a French cider press. Cider is made and sold here in French style. The Vienna café follows this—one of the most elegant structures on the ground.

St. Peter's at Rome now confronts us—an exact reproduction to the most minute detail of this great edifice itself. It is constructed on a scale one-sixteenth that of the original. It contains rare portraits of several of the popes. The persons in attendance wear Vatican Guard uniforms. I don't expect to make much out of this show.

The Ferris wheel is bigger than any pope—a big, enormous wheel, 250 feet in diameter. Thirty-six cars are attached to it, and sixty persons can ride in a car. The 56-ton axle is the largest piece of steel ever forged. Three thousand incandescent lights will be used. It takes twenty minutes for a passenger to revolve, during which time he will be taken 264 feet into mid-air, and will see many wonderful sights as he goes up and down. The White City, the lake, and Chicago will be spread out before him like a panorama. In the shadow of this great wheel is a model of Eiffel tower, and then are the Persian bazars and booths, with laces, rugs, etc. The Moorish palace is a brilliant structure, with labyrinth palm garden and wax figures. The Turkish village and mosque are centers of attraction. No one is allowed in the mosque. We can only peep in. The old priest is there at the altar, solemn and dirty-looking. Stevens swears that he heard him humming "Boom-de-ay" as we looked in. I shouldn't wonder. Beside the mosque is the Turkish theater. The dancing is good. Of dramatic art there is none. The music is a kind of jingle. The girls are rather pretty—the men ugly-looking. The dress is fantastic. The show lasts an hour, and costs fifty cents. There is an old battle tent, worth \$5,000,000; the silver bedstead of the sultan's daughter, worth \$450,000. There will be here sixty horses from the sultan's stable, and 400 Bedouins, with camels and dromedaries. Mr. and Mrs. Stevens and myself take a "Flying Trip to the East" at a cost of twenty-five cents. This consists of a view of photographs, which cannot be obtained elsewhere.

We can now take a look at the Bernese Alps, in which Mt. Blanc, as usual, "takes the cake"—frosted cake—and makes a grand display. This is worth fifty cents, if you can spare it.

Then comes the natatorium, etc., and Hagenbeck's animal show. The pavilion is 200x300 feet, cost \$125,000, and 1,500 animals from Germany are in their quarters. The seating capacity is 15,000 people. There are 200 monkeys and 1,000 parrots. Three of the lions are trained to ride horseback.

We now take in the Irish village, kiss the "blarney stone," etc. New England puts in an appearance with log cabin. Inside is the thrifty housewife, pork and beans, New England dinner, and such. Of course I don't miss that. The Barre sliding railway carries you 120 miles an hour, and 160 miles with high pressure. That will do for me.

We haven't seen half the shows, and I guess we have spent five dollars already. But come on, we must see the rest. The Diamond Match Company tells us how to make matches. The International Costume Company gives a display of real live "International beauties." It is said that dresses in the latest style will be sent here every day from Paris. What a lovely time the ladies will have! The Workingman's Home represents a red brick house of the Quaker City, wherein the laboring man of that city doth love to dwell. This is a "specimen brick." The Libby Glass Company gives a free show. Everything is manufactured inside, from common every-day glass goods to glass draperies, laces, dresses, neckties, and ornaments. Glass weaving is something wonderful. The glass-blower takes a glass cane, puts it in a powerful gas jet, which quickly melts it. At the proper consistency a thread is carried over the periphery of a wheel six feet in diameter, making 200 revolutions a minute.

The wheel draws out the thread into fine silken strands, which encircle the wheel. When the wheel is covered with these bands—say 200—the bands are pulled off and stretched horizontally on long tables. Here they are cut into lengths for weaving. At the loom they are deftly woven with silk, one thread of silk to 200 threads of glass, and then the glass cloth is ready. It is so soft and delicate that beautiful garments are made from it—lamp shades, screens, pin-cushions, etc.

The Japanese bazar presents an infinite variety from that far-off empire. Then comes the Dutch settlement, with exhibits from Fiji, Philippine and Solomon islands, from Samoa, Java, Borneo, New Zealand, and the Polynesian archipelago. The Japanese inclosure and buildings are made of bamboo. A theater of dancing girls—the Nautch—will be one of the shows of this village.

The German village is constructed after medieval models. There are thirty-six different buildings. In the center is a castle—sixteenth century style—with moat and palisades. The several farm-houses represent the different provinces of old Germany—the Alemanic, Westphalic, Mendic, and others. The village occupies 175,000 square feet. Two crack military bands are with it from the German army. There are two German restaurants, a concert garden, etc.

The street in Cairo is perhaps the most versatile and interesting study in this unique assemblage. The street is lined with mosques, dance-halls, and shops filled with wares from Arabia and the Sudan. The dogs, the donkeys, the children, the fortune-tellers, and the veiled ladies are all there. You will have a veritable slice of Egypt for fifty cents, and a peep at the women's faces, if you are sharp enough.

Algeria and Tunis also shew their attractions. Then comes the magnificent panorama of Kilanena, the volcano of the Sandwich islands, always in motion, and presenting a series of lurid pictures.

The Chinese village contains a theater, and there are 200 artists from the Flowery Kingdom. The acting and the music are simply indescribable.

Next comes the Captive Balloon. If one is not afraid, he can view the "dim spot called earth" at an altitude of 1,500 feet. Solomon's Temple is near by, if one wants to worship.

We are now \$10 out of pocket and a whole day's time; but we have seen what can be seen nowhere else in the world on the same space of ground. We see real folks from all over the planet. We see their habits, their costumes, their styles, their houses, their industries, their means of conveyance, their amusements, their religion, their food, their drink. We are all foreigners here and we are all at home. It is a caravansary of nations. There never was such a camping-ground as this, and never did so many peoples mingle together in gay fellowship. It's a big carnival all day long.

It is about sunset when we leave the Midway Plaisance for the great Administration Building, whose dome this evening is to be lighted up for the first time with electric jets. It is 7 o'clock when we reach the end of the Manufactures and Liberal Arts Building and step forth to view the illuminated scene. I do not know how to express myself to convey an idea of the imposing spectacle. Right before us is the lagoon—a wide sheet of dazzling water. At one end is a fountain with massive marble figures. At the other end is the statue of the Republic. Across the lagoon is the Agricultural Building, one of the most magnificent pieces of architecture in the whole group. To our right is the Administration Building, its dome ablaze with sheets of splendor. Opposite the Administration Building, in rear of the colossal figure of the Republic, is what is called the peristyle—a colonnade on the east side of the lagoon connecting the Casino and the Music Hall, between whose Corinthian columns is glimpsed the near lake and the distant sky. And this colonnade, or peristyle, is also beautifully illuminated. On the vast promenades around the lagoon are crowds of people thronging in and out of the immense halls. Gondoliers in bright colors bend to their long, sweeping oars, singing as they bend, and urging their curious craft over the glistening waters. Electric boats also speed along, and the lagoon is like a living picture of Venice.

Chicago, Ill.

SAMUEL P. PUTNAM.

To the Freethinkers of the United States and Canada.

The board of directors of the American Secular Union, at its last meeting, determined to hold its annual Congress in Chicago, on Friday, Saturday, and Sunday, the 6th, 7th, and 8th of October next. Also to invite the Canadian Secular Union to meet with us in joint convention at that time. It will be made the occasion of getting together Free-

thinkers from all parts of the world. We already have assurances that Mr. Watts, the distinguished Freethought advocate of England, and others from that country, will be with us.

We ask the co-operation of Freethinkers to make the Congress a grand success. Those willing to assist financially, will please send their contributions to Otto Wettstein, our treasurer, at Rochelle, Ill. Contributors will please state whether they wish payment to be for general expenses, or for any special purpose, such as speakers, hall, rent, etc., and the money will be so applied.

In the mean time, until more permanent arrangements can be made, our friends are requested to call upon us at the office of Vice-president Dr. Joseph H. Greer, 127 La Salle st., where they will receive a warm and hearty welcome.

C. B. WAITE,

President Am. Sec. Union.

MRS. M. A. FREEMAN,

24 Maplewood ave.,

Chicago, May 4, 1893. Corresponding Sec.

Book Notes.

In the bindery with Mr. Putnam's "Religion a Curse" and the "Design Argument Fallacies" are new editions of the following pamphlets: Paine's "Common Sense," 15 cents; Remsburg's "Sabbath Breaking," 25 cents; "False Claims," 10 cents; Washburn's "Was Jesus Insane?" 10 cents. Delayed orders will therefore be filled soon.

We have left a few of the cartoons printed in THE TRUTH SEEKER of March 25th, showing what Christianity has borrowed from the Pagans, which we can send (making a very generous count) for 10 cents a dozen; 75 cents a hundred. The picture is one of Heston's best hits, and will do good in proportion to its circulation. Send for a hundred, and scatter them around your neighborhood.

We have printed Paine's "Examination of the Prophecies" by itself in a companion pamphlet to "Common Sense." In this cheap form it also is a good missionary document. The "fulfillment of the prophecies" is one of the arguments depended upon by the Christians to establish the divinity of their "savior's" mission. This examination proves how weak that dependence is. Liberals should have it handy for controversial purposes. Price 15 cents.

Mr. Putnam's new book, "Religion a Curse," is in the bindery, and we hope to be able in a few days to fill the orders received. We also hope to receive a few thousand more orders. It is a work which, though small in volume, is great in the issues raised, and will command a great deal of attention. It will have strong friends and strong enemies, but the truth of its charges will finally be acknowledged by all Rationalists, we think. The price is 25 cents. To do our part toward circulating it widely, we will send five copies for \$1.

The editorials on Design in the Universe, which recently appeared in THE TRUTH SEEKER, have been put into a neat pamphlet, and we will supply them for 15 cents each. It becomes us to be modest in writing about this book, but it is hoped that it will help explain the development of material things to those who regard the Design argument as a stumbling-block to the full acceptance of the evolution theory. We think it will be useful as a document for study by Christians, and hope our friends will scatter it widely. We will send four of them for 50 cents; nine for \$1.

A Christian notice of Dr. Hartmann's "Creation of God" is this from the Omaha Bee: "The Creation of God," by Dr. Jacob Hartmann, is one of the latest publications called 'truth seekers.' Dr. Hartmann's book contains much information as to geology and the formation of the world, but will not be appreciated by those who have a real desire to get at the truth in all that pertains to the creation and future state of man on account of the extreme coarseness of his style of composition. The language is degrading, and, while the ideas may be very profound and might be accepted by many readers, the style will condemn the book at once. Physician, heal thyself. The Truth Seeker Company, Lafayette place, New York." Which recalls the saying, when you have a bad case abuse your opponent's attorney. In this case the abuse is very, very far-fetched.

The need of Mr. Remsburg's forthcoming book concerning Abraham Lincoln's religious belief for use when controversy is rife about it was emphasized last week by the receipt of the following letter:

"RICHMOND, VA., May 13, 1893.

"Gentlemen: Have you in book form John Remsburg's 'Was Abraham Lincoln a Christian?' as published in THE TRUTH SEEKER some time ago? If not, will it be published in book form? I think it ought to be in every library, either Christian or Freethinker.

"Yours truly,

E. H. BAKER.

"P.S. Just now saw in THE TRUTH SEEKER notice of the above being prepared for publication. Set me down for one at \$1."

We shall be glad to receive orders for the book right along. It will be out in a month or two. Price, cloth, \$1; paper, 50 cents.

Letters of Friends.

Prizes Thought Above Meat and Raiment.

LEON, KAN., Apr. 23, 1893.

MR. EDITOR: My family could not well get along without your paper. It is more than meat and better raiment. May health, long life, and prosperity attend your noble efforts. J. BENNINGHOFF.

Is Faithful to Truth and Aidful to Truth Seekers.

ROSEBERG, WASH., May 1, 1893.

MR. EDITOR: I heard a voice come from within, "Stay with the Truth and forget not the Seeker," so here I pay that gold \$5 in which we trust, for which you may give me credit. I like THE TRUTH SEEKER and its righteousness, but S. P. Putnam on Religion went through my soul and clinched on the other side.

Yours truly, H. P. ANDERSON.

Suffocating Sunday.

MCComb CITY, MISS., Apr. 29, 1893.

MR. EDITOR: Find inclosed money for "Old Testament Stories Comically Illustrated," and other books on herein-inclosed list. I live, as you see, in church-cursed Mississippi. To go to church on Sunday and hear the old story of hell and heaven has become quite stale, and I seek of you something which may prove not only entertaining, but instructive, with which to while away the long day called Sunday, made long by the almost suffocating religious atmosphere which envelops our otherwise pleasant little town.

Respectfully, JOHN W. BOYLER.

Seeds Sown by the Wayside.

ARAVAIPA, ARIZ., Apr. 14, 1893.

MR. EDITOR: Inclosed you will please find the sum of \$5 for renewal of subscription to THE TRUTH SEEKER one year, and Paine's "Great Works Complete." Instead of keeping THE TRUTH SEEKERS on file as I would like to do, I scatter them about, trusting that some of them may fall into the hands of some one who will become a subscriber to your unique and grand paper. The picking up of a copy of THE TRUTH SEEKER in a deserted miner's cabin was what caused me to become a subscriber. Therefore, trusting that some of the papers scattered by the wayside will fall into prolific hands, I remain,

Yours for scattering the seeds of Liberalism, GEO. N. ADAMS.

No, Ingersoll Had No Such Discussion.

ASHLAND, ORE., Apr. 23, 1893.

MR. EDITOR: I inclose list of books wanted, and money. I hope to be able to get more soon. I wish I had \$100 to spend for books advertised in your paper. I think I would be happy for some time. I have often tried to get subscribers for your paper; have failed so far, but will keep on trying.

Did Colonel Ingersoll ever have a discussion with a Rev. I. D. Driver, of Oregon? I was told that Colonel Ingersoll asked Rev. D. L. Moody some questions he did not try to answer, but sent for I. D. Driver to come back East, and he and Colonel Ingersoll discussed them together, and Ingersoll and Infidelity both got such a blow that they never will be able to recover from it. I wish you would give me the truth of the matter.

Wishing you success, I am,

Yours truly, MRS. A. DE PEALL.

The Prince of Drones and Bane of Nations.

MARSHFIELD, ORE., Apr. 13, 1893.

MR. EDITOR: Inclosed find \$5-\$3 to pay for the best paper, certainly, that I have ever had the pleasure of reading. The best because, if for no other reason, it advocates justice and right, contrary to the usual customs of editors, who scorn to publish only to please prevailing opinions and those that have the most money to pay for press notice. And those opinions are mostly promulgated by the Prince of All Drones and the Bane of All Nations, the preacher of the gospel, who talks only to mystify and deceive, that he may continue in prominence in society and fill his capacious pockets with the shekels of his dupes.

I would like the following books: "Old Testament Stories Comically Illustrated" in boards, and ten numbers of the "Modern Science Essayist," commencing at 3 and going to 12.

Wishing you unbounded success, I remain,

Yours for justice and right to all,
W. A. GILMORE.

A Seed Sown in Mississippi

MEADVILLE, MISS., Apr. 11, 1893.

MR. EDITOR: Your communication of the 8th of this month came to hand this evening telling me of the expiration of my time as a trial subscriber to THE TRUTH SEEKER. I was well aware of the fact that my time was up on the 1st, and tried to be in time with my renewal subscription for a year more and took advantage of a premium offer in THE TRUTH SEEKER to get your paper one year and a copy of Paine's Complete Works for \$5. I guess you will have received my other letter containing \$5 ere you get this. Suffice to say I am well pleased with your valuable paper, and am doing all I can for the cause of freedom by lending the journal to every sensible man who will read it and return it back in good fix. I am the only subscriber to it that I know of in the country. I wish I was able to buy a few dollars' worth of your TRUTH SEEKER tracts to distribute around in this and Amity county. I think it would be "as bread cast upon the waters to be gathered many days hence."

Respectfully your friend and well-wisher,
J. E. SCOTT.

Who Will Be Next to Help in This Way?

SCHUYLER, NEB., May 5, 1893.

MR. EDITOR: I notice with much pleasure your offer to supply any newsdealer with two or three copies of THE TRUTH SEEKER weekly and receive back all he does not sell.

I drew my newsdealer's attention to your proposition, and he has promised me that he will gladly order two or three extra copies from your agent at Omaha and will do his utmost to sell them.

The male portion of this locality are very Liberal in their opinions in religious matters, and I believe that you have struck the right idea to increase the sale of your paper and advance our "most excellent religion."

I was converted and turned from darkest superstition about six years ago under the preaching of Mr. Charles Watts, and by reading "A Modern Zoroastrian," by Mr. Samuel Laing, of England. I am pleased to say that I have no regrets for leaving the dogmas of the Methodist church. On the contrary, my heart leaps with joy and my eyes sloop over with gratitude to Watts and others who have taught me the bright and happy way.

I am the only subscriber here to THE TRUTH SEEKER, and I need not tell you that I gobble up most eagerly everything within its covers—that would not express the great pleasure and profit I gather from its pages.

J. A. REID.

Saving Money Does Not Take It Out of Circulation.

PORTLAND, KAN., May 8, 1893.

MR. EDITOR: I wish to say a few words in reply to Mr. Geo. Geer's article on finance in THE TRUTH SEEKER of May 6th.

Mr. Geer seems to be badly frightened by the picture his imagination has created. He seems unable to grasp more than one idea at a time. He sees nothing but a terrible panic as a direct result if wage-earners should save \$1 a week. In his groping blindness he only sees one way to save money; that is, hide it hoard it up, take it out of circulation; and as a direct result he sees the financial center shake, crumble, and fall. Poor, foolish man, he forgets that all the money in circulation is the savings of some one, is owned by some one. Mr. Geer does not claim that wage-earners would be unable to save \$1 a week, but brings his common sense to bear on the subject. His mighty mind can comprehend but one way of saving and see but one result. My friend, theory is all right if it agrees with fact. But it happens that the moment a man gets a little money ahead he puts it

in circulation. Thus is the only point Mr. Geer tries to make against L. G. Reed demolished. For anyone with common sense can see that all the wage-earners can save \$10 a week for ten years and not take \$1 out of circulation.

I am sorry for a man who is able to grasp but one idea at a time; who will declare there is no light because he is looking at a shadow.

I highly prize THE TRUTH SEEKER, of which I am a regular reader.

Yours for the Truth, S. F. DAVIS.

A Veteran Whom Christians Have Passed Through Seven Furnaces.

GLENNS FERRY, IDA., Apr. 19, 1893.

MR. EDITOR: Let truth live and triumph. The men who give it tongue and wing must have financial oil to lubricate. Here is \$5. I wish it was \$25. Radicals travel rough highways in biblical paganism. That is me. I have had seventy-four years of unquiet. A little further on and all will be still. I want it not, but I fear it not. I accept with grace the common lot of man, the result of Nature's laws, but it would be with deep disgust could I look upon it as caused by wisdom, goodness, and all the other attributes of almighty power centering in the Bible God.

Radical thinkers have sharp corners and many is the hammer that strikes them, but an industrious, investigating, courageous, determined intellect resists the blows without injury and stands out a great and grand advocate of long-hidden truths.

Tell our friends to be courageous and buckle on the whole armor, and at the word march! step out, not skulk out. We have too many skulkers. But who can blame a coward? That is his make-up. Let us make them up better, and the way to do it is to take away faith and give our disciples knowledge, scientific knowledge. I am a veteran, a fighting veteran, and when I cannot fight I will shake my fist, and when I cannot shake my fist I will make mouths. The opposition has passed me through seven furnaces well heated, but I am not consumed. In my life I have seen paganism take down her colors many times. Slavery is gone, polygamy is gone, witchcraft is gone, kingcraft is gone. We hang a king for wrong as quickly as a common man. I could name many more of the churches' dogmas legislated out of existence which their divine revelation contains.

JAMES STOUT.

Providential Destruction of Christian Property.

YPSILANTI, MICH., Apr. 18, 1893.

MR. EDITOR: Inclosed find fifty cents, for which please send me Wheeler's "Hard Knocks at Christianity," and also "Crimes of Preachers," and oblige. We have been having a terrible cyclone in our little city and vicinity, wiping out buildings and trees as though they were puff-balls. I expect the pulpits will all sloop over to-day over the event. The Methodists have been holding protracted meetings for the last three weeks, having imported a "pulpit poodle" and a mouth-organ, à la Sankey. The gospel racket closed the evening the storm came. They were taking up a collection at the time. I was told they secured \$200 for their three weeks' services, intending to make it as much more. Not a single saloon or gambling establishment received a scratch, while business blocks and dwellings suffered severely. A neighbor of mine said to me the next morning, "Dickinson, I expected to see your home entirely wiped out, and you are not hurt. How is it?" I said, "They have been giving me hell for the last fifty years and they probably thought I would not stand any more nonsense at present." He said, "The saloons are all right." "Of course they are," said I; "that shows that the devil, who you think did it, is true to his friends. He will do to tie to." A preacher's house just a few rods below me was completely ruined, together with many others belonging to Christians and church-members, their God not proving "a very present help in time of need." I said to a neighbor, "God must have had a grand laugh as he looked down upon the ruin he had caused." He wanted to know how I dare speak so about God. I said, "I am only quoting scripture. God says, 'When your

destruction cometh as a whirlwind I will laugh at your calamity and mock at your fears.' Isn't that so, brother?" He had to admit it was, but that he had not looked upon it in that light. But the evangelists are gone and I do not apprehend any more trouble of that nature unless they return, which God forbid. They claim that between three and four hundred have been "born again." If that is true, then I suppose we have that many more babes for their coming—quite an addition, surely, for three weeks' service. With best wishes, I remain,

Yours, etc., JAS. P. DICKINSON.

Pocket Argument for Disproof of the Existence of a God.

ITHACA, MICH., Apr. 24, 1893.

MR. EDITOR: I submit the following for the consideration of all such as believe in a creative Intelligence:

"Infinite goodness would desire for human kind the most perfect happiness. Infinite wisdom would know how to obtain that happiness, and infinite power would be able to carry out the dictates of wisdom and goodness. If causes exist which impede mankind in their progress toward happiness, they must exist either because God does not desire to remove them; in which case he is not infinitely good—that is, he is not God, or because God does not know how to remove them; in which case he is not all-wise—that is, he is not God, or because God is not able to remove them; in which case he is not omnipotent—that is, he is not God."

The above is an excerpt from the writings of the late Mr. Bradlaugh, which I clipped from the "Gems of Thought" column in THE TRUTH SEEKER a dozen or more years ago.

During all these years not a single person has even attempted a reply, though scores of them have read it, studied and pondered over it, and many received copies, promising that they would give me a reply, but they all failed to come to time, as I knew they would for the very good reason that the logic of those few terse sentences is unanswerable. Here, in a single paragraph, Mr. Bradlaugh clearly demonstrates that the idea of a creative Intelligence, on which volume after volume has been written to bolster up the idea, is simply an utter logical absurdity. Perhaps Mr. Anderson would like to take a turn at cracking this rather hard nut with his little hammer?

The gist of the above has been presented by other writers, but perhaps never in so neat and concise a form, where the whole force of the argument is at once so apparent and clear to the mind.

How a candid thinking man in the light of all the facts recently discovered by science can cling to the barbarous belief in a God possessing the attributes of infinite goodness, infinite wisdom, and infinite power, in view of all the sorrow, misery, and suffering abounding everywhere, is beyond conception, except on the ground that this belief is hereditary. There is no longer a vestige of ground left on which to build a hope or belief in this fabulous, useless God of the Bible.

J. GUIWITS.

Graphic Pen-Picture of the Great Free-thought Issue.

HOUSTON, TEX., Apr. 23, 1893.

MR. EDITOR: I inclose a few of my ideas regarding the great worth of your TRUTH SEEKER, backed up by my financial opinion for two years' subscription. I wish I was financially able to subscribe for a copy for every family of faith-bound religionists in the world, as it is a scale-remover for the eyes of the deluded and blind devotees of superstition who have been so unfortunate as to be raised in the priestcraft darkness of ignorance. I was one of those unfortunates, and I give thanks to the light of truth that dawned upon my mind "before it was everlastingly too late," and liberated me from such dungeon, into which inheritance and education had placed me. As "charity covers a multitude of sins," and makes rich the soul of the charitable, I am trying to cultivate such a spirit, for I find in the garden of my experience many obnoxious weeds planted by honest hands—but which are being displaced by the noble Freethought and truth-loving seekers of the world,

not only in our much-loved United States but wherever education and science have gained a foothold.

Where should charity end? or, like a ring, should it have no end?

Charity is but the outcome of natural causes, and is but the web woven in the loom of our experience, wherein the warp of our inherited nature is interwoven with the woof of our education into one great fabric of results from which are cut and fashioned the beings we are.

Charity and toleration should be the greatest factors of mankind, for from such comes the supremacy of man over the lower orders of his beastly nature. Yet, uncharitable, intolerant, and more like beasts, we call ourselves the "children of God" and claim the right to slaughter and kill everything of a living nature that is destitute of power to protect itself. Allow me to ask, who gives us such right? Why should we fatten the innocent lamb for slaughter? The "survival of the fittest" can be the only answer. Is it not probable that the flesh of man is as palatable as other flesh? Then why condemn the cannibal for feasting from off the juicy flesh of his foe taken in battle, when he can claim the same right to prey upon the weaker as ourselves? Certainly the life of one animal is as dear to itself as that of another.

When I read of the terrible persecutions of olden times, where the lives of men were sacrificed by millions to appease the ignorant, uncharitable devotees of the supposed gods, I can but shudder at the inhuman manner in which the stronger preyed upon the weaker; and yet I realize that the effect was but the termination of causes over which they had no control. We are still in the same inhuman (imperfect humanity) business, but of a less terrible nature. Thou humanitarian editors of all classes, let your light shine! Even though the prison walls shall threaten you and the Lord's ecclesiasts call you infidels, yet press forward and enlighten the world, for infidelity and unbelief have been the only ladder by which the higher atmosphere of development has been reached, and only for such we would to-day be drinking the dregs of bitter ignorance and inhaling the odors of heretical flesh.

A. D. SWAN.

A Pleasant-Writing Catholic Converted.

LOS ANGELES, CAL., Apr. 25, 1893.

MR. EDITOR: Jasper is right. "The world do move," or at least some of the creatures on the world move, and I rejoice to say that I am one of them.

During the presidential campaign last year I was in San Diego, and being somewhat shaky in my politics I went to hear an address by Mr. Geo. T. Bruce, who was advertised as a political cyclone. The address was by unanimous consent the ablest and most eloquent speech delivered in San Diego during that exciting canvass, and of course when I had an opportunity to hear this fiery and witty orator again, I availed myself of it. This time his subject was not politics but religion. Having been brought up a strict Catholic, I had up to this time never heard an out-and-out infidel speech, though I had read some of Ingersoll's sayings in the secular papers. While I was charmed with the musical sentences of the speaker, and laughed till I cried at his splendid wit, I writhed in my seat like a worm on a hot griddle as he exposed with keen and cutting sarcasm the shams and frauds of what to me was sacred. I went home mad, but I could not deny the truth of his statement that priests and kings have always been united in grinding the people down, to keep them in subjection. So plainly did he show the present and past attitude of the church on the labor question, that after I got over my mad spell, I metaphorically kicked myself for being so stupid as not to see it without having it pointed out to me; and I suspect that there is yet religion enough left in me to actually kick the ignorant class of toilers to which I belong, if I had the power, because they are as stupid as I was.

I buy THE TRUTH SEEKER every week, and have bought a few pamphlets. I expect soon to send to you for some reading matter that I have not been able to find for sale here.

I recently had a talk with the late guardian of my soul, and to say that he feels bad over my apostasy is putting it very mild. He denies that the Catholic church as a church ever persecuted. He admits that individual Catholics have been guilty of merciless atrocities, but claims that the church as an institution is no more responsible than is the Republican party responsible for the murder of Garfield because Guiteau, a Republican, did the deed. I am satisfied that he is mistaken, but I am not yet sufficiently posted to refute it, and I ask you to do it through the columns of your invaluable paper. If you will do so, I am sure you will perform a great service to many who like myself have just got their heads out of the ruts of superstition. Please give your authorities, so that I can confront the holy man with them. As my wife objects very much to my "honorable" name being attached to this impious letter, and as she has promised to attend the next infidel lecture that takes place, I have, Adam-like, caved in, and in closing I will only say, no woman suffrage for me until women have sense enough to throw priestcraft overboard.

P. F.

[The proofs that you ask are very useful to the Freethought propaganda, and will be furnished as soon as our crowded editorial page offers a vacancy—say within six weeks.—ED. T. S.]

Religion Is "a Disease," and Industrial Reform the Cure.

OYSTER BAY, L. I., N. Y., May 8, 1893.

MR. EDITOR: Mr. Samuel P. Putnam says that religion is a disease, an unnatural appendage to man; he contends that the healthy man is not religious. If we accept the word religion in its narrowest sense, as commonly understood by people who claim to be religious—if religion be confined to a belief in God and immortality—then I agree with Mr. Putnam that religion is, or ought to be, doomed and has no *raison d'être* to exist in a society composed of healthy individuals. It may gratify Mr. Putnam to know that Heinrich Heine took the same view of the matter. The trouble is, he said, that we are all of us sick, and our first duty is to become healthy. But the question is, How to cure humanity of a disease which Mr. Putnam declares to be as deep as hell? It is well enough to point out the nature of the disease, but it will not fade away unless we can find an efficient remedy for it. But is the remedy for the diseased brain of humanity within our reach? How long will it take to lighten the suffering of the patient? When we take into consideration the sufferings of man, when we remember that our poor humanity is loaded with heavy burdens, when we take into account that even today the majority of the human race have to struggle and toil for their daily bread and are thankful if they are so fortunate as not to starve to death, is there any wonder that in the human brain disease is the rule and health the exception? Can we expect other results in a world filled with a few millionaires and millions of paupers? In Heine's account of the progress of philosophy in Germany we read the following: "I say it definitely, our descendants will be more beautiful and happier than we are. For I believe in progress, I believe that man was meant to be happy, and I have a higher opinion of divinity than those pious people who think it only created humanity to make it suffer. I would beforehand, by the blessings of free political and industrial institutions, establish that happiness which, according to the religious, will be first found in heaven on the day of judgment. True, the one may be as great a folly or as idle a hope as the other, and perhaps there will be no resurrection of humanity either in the politico-moral or in the apostolic-Catholic sense. Humanity is perhaps meant for everlasting misery; races are perhaps to be damned forever, trampled on by despots, bought and sold by their accomplices, and mocked by their lackeys. Ah! if this be so, we must strive to uphold Christianity, even if we believe it to be an error. Uphold it we must; one must go in the monkish cowl and barefoot over Europe and preach the nothingness of all earthly goods or goodness, and asceticism,

and hold before flagellated and mocked men the consoling crucifix, and promise them—after death—all the seven heavens up there on high."

Such was the opinion of a great poet and thinker expressed sixty years since, and it seems to me that after a lapse of so many years these words have not lost their significance yet. I agree with Heine that if humanity is doomed to everlasting misery, we have no right to deprive it of its hope to enjoy happiness in another world. If the masses are doomed to reign poor and oppressed; if the realm of justice and happiness is only a dream never to become a reality; if toil and drudgery and suffering are to remain forever the lot of the majority of men, will it profit them to know that God and immortality are only fancies living in the diseased imagination of man? Why not let them cherish their delusion, if it causes a ray of light to penetrate through the darkness of their lives? In what direction then must our efforts lie? Is it not in radically changing the social and economical conditions? Let us all do all we can to resurrect humanity; let us banish industrial slavery from the world and establish in its place justice and freedom; let us make the earth a paradise; let us see that every man finds real happiness in life—then, but not until then, the brain of man will become healthy, and God, immortality, and other theological inventions, will be thrown away as useless crutches. God will retire then, and man will take his place; personal immortality will vanish, but the deeds of a happy race will remain immortal.

CYRUS W. COOLIDGE.

Christians Have to Overcome Their Aversion to Truth Gradually.

LUMBERVILLE, PA., Apr. 7, 1893.

MR. EDITOR: I have read with much interest the several essays by S. P. Putnam on the subject, "Religion a Curse, Religion a Disease, Religion a Lie." I regret most sincerely the selection of such a title. It seems but fitted to ironclad Agnostics who need no conversion to the many truths therein contained, while at the same time it will surely repel those who are slowly breaking away from the old superstition. Even after men feel certain that their previous convictions are false and untenable they cannot permit themselves to be forced or driven by pioneers so enthusiastic, working so zealously under high pressure and who utterly neglect to "temper their winds to the shorn lambs" that are seeking shelter from false religious teachings.

I fear that many subscribers of your paper will decline to circulate the numbers containing said essays to those neighbors to whom they have from time to time been distributing them with the earnest hope of enlightening them as to the beliefs, or rather the rational disbeliefs, of modern Agnostics.

I make no objection to the language used or the arguments advanced, as I fully agree with the writer, but it is to the title he has selected, which will repel if not disgust the reader by its harshness and needless severity. "Religion a Mistake, Religion a Failure, Religion a Superstition," would have been less objectionable and more in harmony with the feelings and wishes of those who are waiting to be led from ancient darkness to modern enlightenment. I fear Mr. Putnam's forthcoming book with its present title will fail to reach readers who would be most benefited by it.

WATSON KENDERDINE.

Philosophy on Many Matters.

CLEVELAND, O., Apr. 26, 1893.

MR. EDITOR: I am past seventy years old, and when I can get work I receive eighteen cents per hour. It takes all I can accumulate to keep the wolf from entering my little home, as I have none of the filthy lucre, which professed Christians pretend to detest and despise, laid by for old age. I must husband all my accumulations to keep us above the sod. Financially I have been pulverized between the upper and nether millstones. The upper is monopolies that have become insane for the almighty dollar, the nether is the Christian worshipers of the three-headed Gods. By their pernicious laws they have taken

the lion's share from me of what I have produced. And I am not in a worse condition than millions of people in the home of Jefferson, Paine, and Ethan Allen. We need not expect to have a change of the present conditions of things in this country until those that produce the wealth begin to stir up their sluggish brains and think of the cause of their degradation, by becoming educated. Then they will find out the cause that has squeezed the life-blood out of the producers of wealth. Then they will abolish all of the Gods of the universe, and abandon their future home in the ethereal blue. They will find out that they are too expensive to tolerate, for the amount of recompense they receive in return for being taxed to support the Christian churches and their schools, and venerate and keep holy their sacred Sunday, and for police, constables, sheriffs, marshals, and judges, with Gatling guns, cannons, mortars, muskets, rifles, bayonets, swords, the armies and navies, for the protection of the law-made aristocracies of wealth, so as to recruit and conscript the toilers to man the navies and fill the ranks of the armies. They are in a worse condition than chattel slaves, and if the plutocrats command them to kill their brothers and fathers they must obey. They are used by the aristocracy of wealth to intimidate, coerce, and subdue the bull-headed labor organizations, to keep them in subjection to obey those pernicious and destructive laws which the aristocrats have bought and paid for from our public servants, who were chosen by the majority of the people to represent the interest of the masses. But our public servants by their avariciousness and treachery have robbed the people of their natural birth-right. And it has caused the retrogression of the working people that make the wealth. These plutocrats purchased the people's representatives, to pass these wicked laws, so they could tax the producers and consumers that they might have the power to accumulate the products of the producer into their drag-nets, and pile up millions in their coffers, that are of no benefit to themselves and are an injury and a curse to the masses, and untold misery to those who labored and earned this wealth. But it will be a long time before evolution evolves a higher type of man than the undeveloped human species that now exist, that possess so much of the carnivorous disposition of the tiger, and the characteristics of chattering and cunning of the monkeys, making them hyenas in human form that prey upon and devour each other. This condition will continue as long as this avaricious disposition exists in men. The strong and brainy will rob and take by force the natural rights of their weaker brothers. How long must it be before the almighty giant Labor will not be muzzled like the ox who is robbed of the right to graze upon the land—who is compelled to plow it, and garner and thrash the grain, and then only receive for compensation the straw? But, friend Macdonald, there will come a change in the course of time, though you and I will not enjoy it. Time will force the betterment and improvement of the human species. And it will not be brought about by the religious teachings and veneration of the Gods, or Communism, Socialism, Nihilism, or Anarchism. But it must come through growth and evolution of this world. When this frisky planet gets out of her swaddling-clothes and her furious temper has subsided and her internal heat becomes exhausted sufficiently not to burst forth and spew her eruptions from the mouths of volcanoes, then earthquakes and cyclones will in a measure cease to exist, and then will come the time that evolution will evolve a type of mankind who will make it their study to cultivate and propagate so as to develop a better specimen of the human species, as we have learned to cultivate the vegetable and floral kingdom. But how many hundreds of thousands of years it will require for this earth to develop a condition that can bring forth out of the chaotic mass of undeveloped human beings that now exist upon this planet a good harmonious type of men and women that will not devour each other, is a problem that cannot be solved by mankind of this period.

JAMES M. WIGHT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

When a Body's Doon.

It's unco kittle wark tae fen'
When a body's doon.
Ye canna barrow—canna len—
Ye needna ask a neebor hen—
They dinna want yer name tae ben
When ye happen doon.
Ilk funny joke fa's died and flat,
When a body's doon.
When ye can treat wi' dinners fat,
Then ony ane will touch his hat;
There isna muckle mair o' that
When a body's doon.
Hoo sune ye notice on the street
When a body's doon!
Wha used tae smile whin ye wad meet,
Noo pass ye like a dand o' peat—
It's best, they think, tae be discreet,
When a body's doon.
Ye gang tae kirk—name becks or boos,
When a body's doon—
They dinna scramble owre the pews,
A cushioned seat for ye tae choose—
Losh! a' the toon sune kens the news,
When a body's doon.
The coat, of course, is no sae fine,
When a body's doon—
Yer no sae dainty when ye dine,
An' mony things ye maun resign;
But, Fate be thanked! The sun will shine
Though a body's doon!
If sae the heart be stout an' true,
Though a body's doon—
The hardest win' that ever blew
Ne'er chills an honest conscience through,
An' Fate aye hands the richt in view,
Even when they're doon.

Rochester, N. Y. WILLIAM LYLE.

The Origin of the Earth.

[We take pleasure in publishing the creditable essay below by one of our boys of the Corner. He has gleaned his knowledge of "World Making" from the columns of THE TRUTH SEEKER and *Twentieth Century*. How much better to turn the attention to the study of true science than to follow the silly varities of an ignorant past. As we have said often, we are proud of the bright young people of the Children's Corner. They are to take up the work that our hands must by and by lay down, and it goes without saying that they will pursue it with earnestness, wisdom, and enthusiasm. We never close our eyes to sleep that we do not first breathe a blessing on our good boys and good girls all over the continent, and some in other lands, whose letters and communications have made the Corner a pleasant and attractive part of THE TRUTH SEEKER.—ED. C. C.]

The universe or system in which our earth belongs is composed of a sun and seven planets. Several of the planets, including our own world, possess moons or satellites, which revolve around them, the planets in turn revolving about the sun. All of these revolutions take place with the regularity of clockwork, and ever since the earliest recorded observations of man there has been no deviation in the motions of the great machine.

"How did this great system come into existence?" is one of the greatest questions with which human intelligence has ever grappled. The Christians, who are generally opposed to thinking on any subject which requires a vigorous exercise of the brain, dismiss the question at once by asserting that "God made it." When asked who made God, they either say they "don't know," or that he "always existed" and needed no creator. They will not admit the possibility of the eternal existence of our universe, or the matter of which it is composed, however, and insist upon worshipping an imaginary manufacturer of the world.

Now, I want to give the Cornerites my theory regarding the origin of the universe without the assistance of a brutal, heathen god, such as the Jewish Jehovah is described to be in the so-called "holy scriptures."

Our universe is one among millions of similar systems, some of which are larger and some smaller than ours. What we call the "fixed" stars are the central suns of other systems. Boundless space is occupied by these systems, and there are probably more suns and planets in

ethereal space than there are atoms in the earth. All suns and planets are composed of the same kinds of substance, which, for the sake of convenience, are collectively called "matter." Matter has always existed in one form or another. The ether which fills the space between suns and planets, is really a form of matter, and I believe matter is simply solidified ether. Matter, as we know it, consists of atoms and molecules. An atom is about one-fifty millionth of an inch in diameter. A molecule is simply a cluster of atoms, probably comprising a hundred or a thousand of them, which are held together by magnetic attraction. An atom is the smallest division of matter. A molecule is the smallest combination of atoms or "structure." It is the nature of atoms, whether existing alone in space or forming the components of a molecule, to be in constant motion. This truth is proved by the fact that everything is perishable—everything finally disintegrates, dissolves, or decays, and changes its mode of existence. A diamond or gold coin may exist a million years, but it will yield to that inevitable law of dissolution which decrees that the atoms of which it is composed must finally separate and seek new alliances or partnerships with other atoms.

Many million years ago our sun and planets were one vast fiery mass of matter, which is called "nebula." Billions and trillions of atoms whirled hither and thither, and the violent friction produced by contacts which constantly occurred caused much heat. The heat caused many atoms to unite themselves together into molecules. In the various motions pursued by the molecules, they finally assumed a "vortex" or whirlwind motion. This form of motion had a tendency to throw the matter toward the center of the whirling mass, where the molecules cooled somewhat and stuck together. Thus a nucleus or "core" was formed, which was in a violent state of revolution. More of the gaseous nebulae was added to the nucleus as time went on, until finally nearly all of the atoms and molecules had united themselves to the vast whirling globe, which was still in a molten condition and much hotter than the greatest heat we can now produce.

As the great ball of liquid fire revolved, gigantic rings of gaseous matter would form at its equator, which projected out millions of miles. These rings became somewhat cooler than the sun itself and began to harden. As they solidified they contracted and broke into sections. This caused them to become separated from the sun, and as they were revolving very rapidly, they were thrown far out into space—the distance which they traveled depending on their size and the direction which they chanced to take. Some of these fragments were thrown completely out of range of the sun and were attracted off into the realms of other suns, with which they either amalgamated or proceeded to circle around them. Other fragments of rings traveled through space until the attraction of the sun from which they were thrown exactly equaled the gravitativ stress of the other suns farther ahead, when they ceased to move in a horizontal direction, and the force with which they had been propelled, combined with their revolving movement, caused them to proceed in a circular orbit around our sun. As soon as a fragment of ring was thrown out from the sun it assumed a globular form and threw off other rings, which developed into moons; the matter composing these primitive planets was still in a molten condition but little cooler than the sun itself.

One of these flying fragments was the earth on which we live. After floating around the sun for ages, the earth ceased to cast off rings as it got cooler, and gradually a crust began to form over its surface. This crust, or shell, has increased slowly in thickness until the present time. It is now only a little more than twenty miles thick, and the interior of the planet is still in a fiery or incandescent condition. Some of the gases enveloping the slowly cooling orb condensed into water, and others into atmosphere; and when the heat abated sufficiently to permit it, vegetation was developed and began its work of covering the land.

In my next letter I shall endeavor to explain "The Origin of Man."

ALVIN J. TANNER.

Kansas City, Kan., May 1, E.M. 293.

Legend.—Continued.

"What a pity," said Jane, "that the iconoclast was allowed to destroy the exquisite works of art of ancient times because they interfered in some way with his bigoted, bloodthirsty, brutal notions of religion. I was informed to-day that if you have fine furniture and good clothes you can enter an asylum for the poor, otherwise you must die in some fearful corner. Though the poor are famished, they must attend church and receive rich calls patiently, though they have not been helped through the bitter cold of the winter. Carlyle told the truth when he remarked that women were brutally tyrannical to their own sex. Filled with the spirit of prayer, they wish to hold office and rule the world in a Christian manner; but their cruelty makes them unfit for anything of the kind. With regard to prayer, 'he prayeth best who loveth best,' and Walt Whitman told us that 'perspiration was better than prayer.'"

If Christians were not ignorant they would say to indigent persons, Attend any church, or no church, as you please.

If women meet for the transaction of business, they should inform the public that places should be kept open on Sunday, where the masses can be amused and profited at the same time. But women and Congressmen, both Christian, say that they are obliged to remain on the popular side. Then Mammon, not religion, rules both. By easy stages they would soon reach Moloch, and they would worship a jackal if they could make anything by it. Nature does not teach us to follow blindly influences not aided by art or human society. Carlyle preferred the genial touch of nature to that of art. And also Juvenal. "Nature never says one thing and wisdom another." "Nature alone," said Jane, "can give us an unbiased great man, like Clay, Jefferson, or Franklin." "Bigots are cut out by patterns," said Javeh. "Make it according to the pattern I showed you in the mount and minds can be cut off the same piece."

ALHAZA.

Lexington, Ky., Feb. 24, 1893.

Correspondence.

BROOKLYN, May 1, 1893.

DEAR MISS WIXON: My father has taken THE TRUTH SEEKER for eight years, and I like to read the Children's Corner. My father is now dead. I am ten years old. I go to school. I study reading, spelling, arithmetic, and language. I have two brothers and three sisters. One of my brothers and two sisters go to school. I think that my brother, my sisters, and myself are the only Freethinkers in the whole school.

I will close my letter now. I am,
A little Freethinker friend,
JOHANNA HOLMBERG.

PAULINA, ORE., March 23, 1893.

DEAR MISS WIXON: I thought I would write to the Corner again. I like to read the Corner. I think it is the best part of the paper. School will soon begin. I live four miles from the schoolhouse. I ride to school on horseback. I like to go to school and learn my lessons well. I like all my schoolmates. I have two brothers and one sister, and they are all Freethinkers. My father has taken THE TRUTH SEEKER longer than I can remember.

Well, as I have written enough for the present I will close. Wishing good luck to Miss Wixon, I remain,
Yours,
OTTO HARDESTY.

DEL NORTE, CAL., Apr. 27, 1893.

DEAR MISS WIXON: This is my first letter to the Corner. My pa takes THE TRUTH SEEKER, and I like to read the Corner. I go to school, and study arithmetic, spelling, reading, writing, geography, language, and physiology.

I am thirteen years old. I will close, hoping that this letter will escape the wastebasket
Your Liberal friend,
OLLIE L. JEROME.

[Here it is, a good letter for the first one. Now write and tell about your pets, tell about the town and the people.—ED. C. C.]

BOULDER, COL., Apr. 14, E.M. 293.

DEAR MISS WIXON AND READERS OF THE CORNER: This is my first attempt of writing to the Children's Corner. Papa has

taken THE TRUTH SEEKER for a long time. I like to read the Corner very much, and would be glad to have two pages for the children so more new faces could be seen.

I am eleven years old, and go to school. My teacher's name is Miss Craig, and I think she is religious. If I give any quotations from Ingersoll, Paine, or Jefferson, she has a smile on her face until she finds out who is the author, then she looks very sour at me.

Mr. John R. Charlesworth has just been here and given us three lectures. The Liberals of Boulder were very much pleased with him, and we hope he will come again.

As my letter is getting a little lengthy, I will close for this time with best wishes to all. If this escapes the wastebasket, I will write again.

I remain your Liberal friend,
LLOYD C. LELAND.

PORT TOWNSEND, WASH., Apr. 18, 1893.

MISS SUSAN H. WIXON, Dear Friend: It has been a long time since I wrote to the Children's Corner, so I thought I would write another letter; and I hope it will be interesting to the dear children who peruse the Children's Corner.

I read the Corner with a great deal of interest, and THE TRUTH SEEKER in general—more particularly Mr. Putnam's essays.

Oh, how I do wish that we could have Mr. Charlesworth and other good Freethought lecturers come to Port Townsend, so as to wake up the interest of Freethought in this bigoted Christian community! All this past winter we have had Christian revivals. Nothing but Jesus, Jesus, Jesus.

Papa was sick this winter and the doctor said that he could not live. He was visited by two of the Salvation Army captains, who asked the privilege of praying for him. He told them that they could pray if it would do them any good. After they were through praying, he told them that they had made no impression upon his mind so far as changing his belief was concerned. One of our Christian neighbors asked papa if he did not want a clergyman. He told her most emphatically, No, that he did not want any of their trash, as it is a lie from beginning to end.

We have no lack of Freethought literature, some of which I will mention. On our center-table we have the Christian's Holy Bible (for criticism) and the "Old Testament Stories Comically Illustrated" on top of it. The last-mentioned is most sublime.

I must not forget to tell you that I dreamed last night I was at the World's Fair, but I could not get in. It must have been on Sunday.

For fear this letter may be too long, I will bring it to a close. Wishing you a long and happy life, I remain,
Your Liberal friend,

LIZZIE VINCENT.

[It is an imposition for religionists to visit a sick man without invitation. Liberals are long-suffering and slow to anger, or they would not stand such insults. We hope your papa is well again, and able to deal with his religious visitors.—ED. C. C.]

GOLD. SILVER.

MINES AND STOCKS.

CHAS. F. BLACKBURN,

Mining Geologist, Seattle, Wash.

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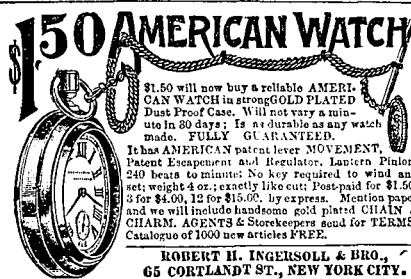
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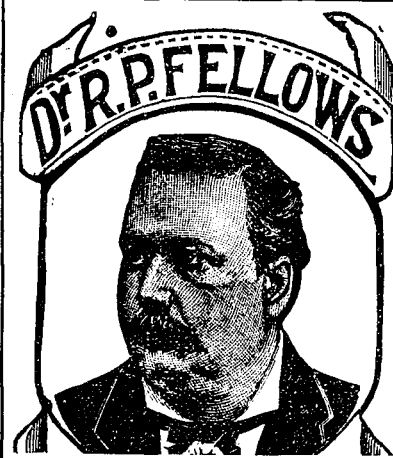
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News of the Week.

THE Presbyterian assembly opened at Washington, D. C., on the 18th, will take up the Briggs case again.

AN Italian has been arrested at Beyreuth, Turkey, for blaspheming Mohammedanism. The Italian consul is protesting.

THE Italian government, hearing that the priests are about to incite their parishioners against it, is preparing a bill to punish all the clergy caught meddling in politics.

WHEN the Exposition art buildings are fully stocked and opened a great outcry will arise. Every country has sent a good supply of nude pictures, and there are bodies of organized indignationists from interior points who are going to see about it.

THE London Daily Chronicle, speaking of the Russo-American extradition treaty, says: "Mr. Cleveland has made the American government the watchdog of Russian absolutism, as forty years ago it was the slave-catcher for Southern planters."

A DROUGHT having long afflicted Great Britain, Cardinal Vaughan has come to the rescue by directing that the prayer for rain, *Ad petendam pluviam*, be inserted in the mass every Sunday till it is answered, when a Te Deum is to be said without further notice.

THE decision of the United States Supreme Court last Monday on the Chinese exclusion act was that it is constitutional, and unregistered Chinamen must go. Justices Fuller, Field, and Brewer dissented. Justice Field denounced as despotic and dangerous the power claimed to deport friendly aliens in time of peace. China will no doubt retaliate.

At Easton, Pa., Rev. James McGeeveran, of St. Bernard's Catholic church, created a sensation in his congregation by administering at the services severe rebukes to some of the young women of the church who were receiving attentions from young men beyond the pale of the denomination. He warned these girls to refuse attentions from these young men or suffer excommunication.

UNDER the law to take effect July 1st in South Carolina, a majority of the freehold voters of a community must sign the application of anyone to be a state dispenser of liquor, and the applicant must be a teetotaler. As Charleston's population of 65,000 contains 1,519 freehold voters, 760 must sign an application. The present liquor-dealers desire to persuade these persons not to sign.

ALMY, the murderer of Christie Warden, awaiting execution in the Concord, N. H., jail, has received a book from Congressman Morse, of Massachusetts. The book relates the intercourse between a condemned murderer named Hersey and one pious Dr. Nehemiah Adams, under whose counsels the murderer before death "gave pleasing evidence of repentance and conversion." Morse wrote: "In this little book the plan of salvation is made very plain. Like this man Hersey, by repentance and faith in the Lord Jesus Christ you may exchange a prison cell in Concord, N. H., for a home in heaven, because Jesus Christ died for sinners."

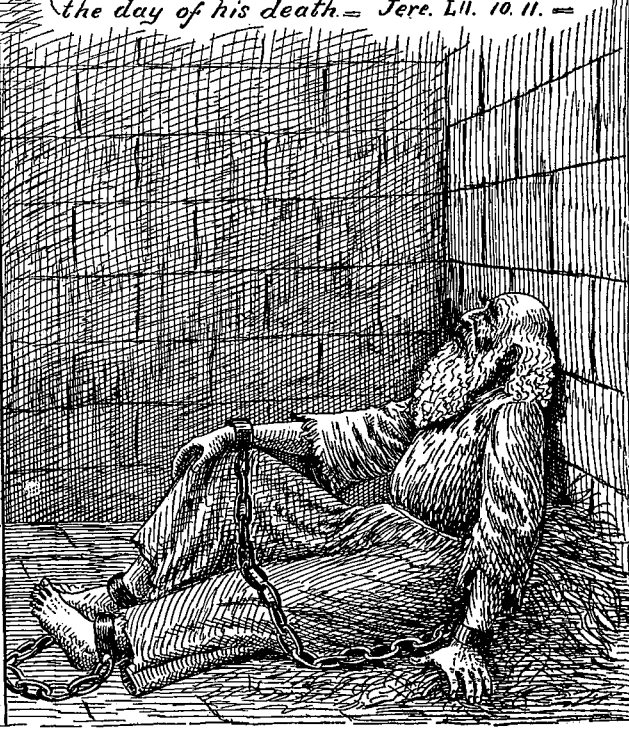
CARLYLE HARRIS, the wife-poisoner, executed in New York, was asked by his mother if the report that he had scoffed at religion was true. "No, mother," said he, "it is a downright falsehood. I never scoffed at religion in all my life, and should be unlikely to do so now." The prison chaplain says: "He accepted the broad fundamental principles of religion, such as the existence of a God." The Catholic priest Van Rensselaer had this conversation with a reporter: "Yes, it is true," said the father, "Carl died in the faith of our mother church." "Was he baptized?" "Yes, I baptized him conditionally, he having previously been baptized in the Episcopal faith." "And you confessed him?" "Yes. I received his confession and granted him absolution." "But he spent his last hour praying with an Episcopal clergyman." "Which assuredly was good for his soul, for he was praying to the God we all worship." "When did you first learn that Harris wished to be received into the Catholic church?" "I think it was shortly after he was sentenced. His mother came to me and told me that Carl would like to see me. I called upon him in the Tombs, and the boy then assured me that he had come to the conclusion that the Roman Catholic faith was the only true faith and the only one in which he could find true repose. I talked to him then and afterward, long and earnestly, and the more I knew the lad the more convinced I became that he was sincere in his professions, and that he longed for that peace which the church alone can give."

"Yet hear the word of the Lord, O Zedekiah, king of Judah: Thus saith the Lord of thee. Thou shalt not die by the sword. But thou shalt die in peace." etc. etc.

— Jere. xxxiv. 4, 5. —



"And the king of Babylon slew the sons of Zedekiah before his eyes: + + + Then he put out the eyes of Zedekiah; and + + + bound him in chains, and carried him to Babylon, and put him in prison till the day of his death." — Jere. Lii. 10, 11. —



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Among the pictures that our readers will recollect seeing in these pages, one represents what may seem a peculiar thing—the business outfit, or trade apparatus, of a craftsman of a certain kind, open and in full operation on Sundays, without the slightest offense to the class who so sharply enforce the Sabbath law against every other kind of laborer. "Open Sundays!" is the title that we have inscribed underneath it, and the business establishment which is in full blast is a preacher's mouth.

It would be excellent if people, casting from their eyes the spectacles of custom which have so long perverted their view, would but recognize the clear fact that there is one trade in the land which with hardihood pursues the work by which it compasses its bread and butter, its roast beef and pudding, on that day whereupon all other callings are compelled to remain in idleness. Let the people recognize, too, that the very reason why the other callings are compelled to idleness is that this one calling has corruptly secured the aid of the government to suppress them, in order that it may have a monopoly of the day and engross all the spendings of the people thereon to its own pocketbooks. How monstrous a violation would this appear to the people, could they but once get to see it in a new and unbiased light, of the principle of "Equal rights to all, special privilege to none!" Unparalleled outrage would it seem. Flagrant usurpation! Abuse detestable and intolerable!

The view of the matter which we have presented above was, we are pleased to note, expressed by the counsel in a late law-case in Maryland. At Chesterton, in that state, the case of the State against J. W. Judefind, who was convicted for working on Sunday before Justice Wilkins some time ago, came up in the circuit court on appeal. Mr. Judefind belongs to the Seventh Day Adventists, who observe Saturday and not Sunday as the weekly holy day. To the various constitutional objections to the statute which were advanced by Mr. Ringgold, counsel for the state made no reply. The Rev. Mr. Roe, one of the principal witnesses for the prosecution, was asked by Mr. Ringgold, one of the defendant counsel, whether he was not carrying on his own regular work, by which he earns his bread and butter, when he was driving to a meeting and passed Mr. Judefind's place on the Sunday on which he said he saw Mr. Judefind carrying on his regular work and earning his bread and butter. After

some hesitation, Mr. Roe admitted that he was engaged in his regular occupation by which he earns his living, but went on to say that his duties were religious, but he was interrupted by Mr. Ringgold, who told him that if he would confine himself to facts, the court could be depended upon to do whatever considering might be necessary. Among other objections Mr. Ringgold made to the law was that he observed with regret that not only the preachers but the magistrates and constables of Kent county were in the habit of working on Sunday, as it appeared from the records in the case before the court that the warrant was issued and served on Sunday. The court took the papers and reserved decision.

Let people, we again and again ask, take a clear and unclouded view of this point. Consideration of the Sunday question does not, as they have heretofore imagined, call for any reasonings sentimental, or of a special ethical character, or of any kind differing from those involved in any every-day question of business and of civil equity. The plain fact is only that, in obedience to the law of selfishness by which each trade strives for especial advantage and undue prerogative, that one trade the clerical has won the privilege of monopoly of one day in the week to the exclusion of other trades. Through influence given it over rulers by means of its supposed power in a supernatural future, one trade has selfishly, unjustly, and corruptly obtained laws that it, and it alone, shall fatten its lazy sides and adorn its luxurious homes by being, while all rival attractions are shut, open Sundays.

One of Christianity's Anti-Natural Teachings.

That Christ's teachings were essentially anti-natural, adverse to the proper and necessary propensities of nature, is a fact that was impressed on British people a few days ago by a law-suit at Newcastle, England. This suit was brought by a wife against her husband for the maintenance of herself and her child. The husband belongs to a religious order styled the Rayburn Pilgrims. Celibacy is one of the cardinal rules of the order, and the husband in this case justified his desertion in a letter to his wife, in which he said:

"You already know it is my aim to conform my life to the teaching and example of Christ, and my convictions are such that I feel called of God to live a life of purity for him. Our living together as husband and wife would be a violation of these convictions and in direct disobedience to the will of God. Therefore I cannot, under any circumstances, consent that we should live together again as aforementioned, but am perfectly willing, and always have been, to live as brother and sister, provided you allow me religious freedom and liberty of conscience toward God and myself.

"This course you have persistently refused to accept. Hence I have no alternative but to pursue the course I have hitherto adopted."

After the case had been settled by an order for the husband to pay \$3 weekly, Judge Seymour expressed to him, at considerable length, the "detestation and contempt" in which he held him. We have to say that this detestation and contempt is equally merited by every genuine Christian. For everyone who attempts to institute an actual and uncompromising conformity of society to Christian principles, essays to bring about a state in which all shall be like this one husband. The early Christians, the founders of the church, interpreted Christ's teachings to enjoin absolute abstinence from sexual intercourse. This abstinence was made the chief text of the "unworldliness" by which the Novatians, the Marcionites, and the self-mutilating Origenes hoped to reach heaven. Strict seclusion from the opposite sex was the custom. Castration was the usual penalty of violation of the vow to ob-

serve this sequestration. This mutilation was also often practiced to avert even the awakening of the instinct. Society-shunning, especially women-shunning, hermits or anchorites sprang up everywhere. This anti-natural notion has continued to the present day in the Catholic doctrines of the superior worthiness of the life of monks and nuns, and the celibacy of the clergy.

Christ implies superior merit in extinction of the sexual instinct by his allusions to "eunuchs for the kingdom of heaven's sake," and to the saints "who neither marry nor are given in marriage," as well as by the example of his personal asceticism. Paul distinctly enunciates that marriage is only a less evil, a compromise with the passions of the unregenerate, which perfect virtue should forbear to gratify. "It is," he says, "good for a man not to touch a woman; nevertheless, to avoid . . .," etc.

The preposterous and insulting Christian doctrine that we are considering was advanced by Cardinal Manning in his discussion with Colonel Ingersoll. Nothing on the subject better than the latter's reply will ever be written. It was, in part: "The cardinal takes the ground that celibacy is far better than marriage—holier than a sacrament—that marriage is not the highest state, but that 'the state of virginity unto death is the highest condition of man and woman.' . . . The church taught the uncleanness of marriage, and insisted that all children were conceived in sin. This church pretended to have been founded by one who offered a reward in this world, and eternal joy in the next, to husbands who would forsake their wives and children and follow him. Did this tend to the elevation of woman? Did this detestable doctrine 'create the purity and peace of domestic life?' Is it true that a monk is purer than a good and noble father?—that a nun is holier than a loving mother?"

"Is there anything deeper and stronger than a mother's love? Is there anything purer, holier, than a mother holding her dimpled babe against her billowed breast?"

"The good man is useful, the best man is the most useful. Those who fill the nights with barren prayers and holy hunger, torture themselves for their own good and not for the benefit of others. They are earning eternal glory for themselves—they do not fast for their fellow-men—their selfishness is equalled only by their foolishness. Compare the monk in his selfish cell, counting beads and saying prayers for the purpose of saving his barren soul, with a husband and father sitting by his fireside with wife and children. Compare the nun with the mother and her babe.

"Celibacy is the essence of vulgarity. It tries to put a stain upon motherhood, upon marriage, upon love—that is to say, upon all that is holiest in the human heart. Take love from the world, and there is nothing left worth living for. The church has treated this great, this sublime, this unspeakably holy passion, as though it polluted the heart. It has placed the love of God above the love of woman, above the love of man. Human love is generous and noble. The love of God is selfish, because man does not love God for God's sake, but for his own.

"This prelate insists that celibacy is far better than marriage. If the world could be induced to live in accordance with the 'highest state,' this generation would be the last. Why were men and women created? Why did not the Catholic God commence with the sinless and the sexless? The cardinal ought to take the ground that to talk well is good, but that to be dumb is the highest

condition; that hearing is a pleasure, but that deafness is ecstasy; and that to think, to reason, is very well, but that to be a Catholic is far better."

Pietists Ask for National Troops to Compel Observance of Their Holy Day.

On Tuesday, the 16th inst., the local board of directors of the Columbian Exposition performed what was deemed a bold act. They went beyond their previous action of ordering the grounds open on Sunday though the buildings should be closed, which deed in itself had sufficiently angered the national commission. They voted almost unanimously to return to the United States government its appropriation of \$1,929,120, made Aug. 5, 1892, in aid of the enterprise, if it should demand it, thus freeing the directory from the obligation imposed by the act, and enabling it to open both the grounds and buildings on Sunday. This action was to go to the national commission on the morrow for approval. That body, with the oversensitiveness which has marked its entire existence, thought that the directory in its previous action had exceeded its authority. To avoid any appearance of friction, the resolutions, which are given in full below, were passed. These resolutions were sent to the national commission. The amount stated in the resolutions as that to be returned to the government on demand is \$1,929,120, instead of \$2,500,000, the original amount of the appropriation in souvenir fifty-cent coins, because the government held back a part of the appropriation by an act of March 3, 1893, to pay the expenses of the making of awards. This withdrawal of a portion of the original appropriation, seven months after it was made, and when the Exposition authorities had figured on securing the total amount, and arranged their scheme of finances, was felt by everybody connected with the Exposition to be a breach of faith on the part of the government. A number of officials believed that they were under no further obligations to keep the Fair closed. But, rather than have any controversy in the future, it was decided to provide for refunding the government appropriation. It will be noticed that this is to be done "if demanded" by the government. It is possible that no demand will be made by Congress, but the directory is not figuring on this. It is believed that the large numbers of people who will visit the Fair on Sunday will pay in more than enough money to make good the amount. At the meeting Director-general Davis was present, but was excused from voting. He expressed himself as opposed to refunding the appropriation, because he believed the government had violated its contract. Mayor Harrison attended for the first time since he became a director. He left before the vote was taken, but said he wanted the Fair open, and thought the plan of giving back the money a good one. The vote stood 34 to 2, the dissenting directors being Victor F. Lawson, publisher of the *Daily News*, and I. N. Camp. The resolutions follow:

"WHEREAS, A recent action of this board in regard to the admission of the public on Sundays to the grounds surrounding the Exposition has made manifest a widespread demand that the main buildings of the Exposition should also be opened; and

"WHEREAS, This board believes that the welfare of the public, especially of the wage-workers, will be promoted by permitting the people to enter the entire Exposition on Sunday, and that a large majority of the people of the country demand this privilege; and

"WHEREAS, We believe that the Congress of the United States by the act of March 3, 1893, withdrawing over one-fifth of the entire appropriation made in aid of the World's Columbian Exposition, has thereby removed all obligations on the part of this corporation to comply with the requirements of the act of August 5, 1892; nevertheless, we propose to return the amount received, as hereinafter provided. Now, therefore, be it

"Resolved, That both the Exposition buildings and grounds should be opened during Sundays of the Exposition; that the operation of the machinery in Machinery Hall should be suspended as far as practicable; that all exhibitors and employees be relieved from duty on that day, except so far as their presence is essential to the protection of life and property; that there should be religious services and sacred music in Choral and Music Halls. The board believes that such a policy would be a full recognition of the American Sabbath.

"Resolved further, That in case the above is carried into effect, this corporation pledges and obligates itself to return to the government on demand that portion of

the appropriation received by virtue of the act of August, 1892, to wit, the sum of \$1,929,120 from and out of the net receipts of this corporation after the payment of all just and valid debts and obligations and before any payments shall be made to the stockholders of the city of Chicago. Be it also

"Resolved, That the rules should be so amended as to be consistent with and to enable the execution of the provisions of these resolutions, and that the same be certified to the national commission."

When, on the following day, these resolutions were communicated to the national commission, that body referred them to its judiciary committee. For the next two days, while this judiciary committee was deliberating and the national commission awaiting its decision before taking formal action, the commissioners individually expressed opinions adverse to Sunday opening. There was, to judge from the comments made, no ground for hoping that the commissioners would adopt the opening rule. Nearly all declared that the Fair would be closed on Sunday unless the courts should declare the law unconstitutional. It appeared to be the general sentiment that if the directors saw fit to open the gates on Sunday anyhow the commission could itself do nothing, but it would then rest with the president to see that the law of Congress was enforced. So far as paying back the money was concerned, the commission could not take it for granted that the money would be paid until it had absolute guarantee that it would be. The local directors have not offered to give any guarantee.

It was stated that the Fair has no power to give money which was appropriated for its use back to the government any more than a Congressman has the power to give back his salary. Some of the members of the commission insisted that if the directory opens the gates without the consent of the commission, the president will send United States troops to close them.

Then, too, the squabble over Musical Director Thomas seemed likely to make trouble. The commissioners threatened to side-track the Sunday-opening resolution by sending it through all the committees and councils and boards, if the Thomas case was not handled promptly.

On Thursday, the 18th, the judiciary committee made a report, but it was only on the directory's action of the previous week. For consideration of the bold directory's latest move this committee said it should require till some time on the following week—i. e., the week from the 21st to the 28th inst. Commissioner Massey denied that the judiciary committee had wasted any time. "There are grave questions of law involved in the Sunday-closing question, and these cannot be rushed through," said he.

On the same day, the 18th, an unexpected incident fell out, that angered the national commission more than before, and, it is to be feared, set them all the more strongly against yielding. They were present at the dedication of the Illinois Building. Near the close of the exercises Mayor Carter Harrison was making a speech. A messenger pushed his way to the stage and handed a note to him. It read: "Call for a rising vote on the Sunday-opening question." The mayor read the note, hesitated a little, and then, in his most dramatic manner, said: "My Friends: Yonder Horticultural Hall presents to the eye a beauty that will cultivate the heart and never debase the soul. In this art gallery there is a magic work of man that will cultivate the heart and brain and never debase the soul; but yonder, beyond those gates, are buildings erected for saloons, where diluted poisons are poured down men's throats." He then praised the local directors upon their attitude in regard to Sunday opening. The mayor complimented them upon their loyalty to the interests of the Fair and the city, the laboring people and the country generally, in returning the appropriation to the government in order that there should be no obstacle in the way of Sunday opening, and, pointing to the Exposition buildings on all sides, exclaimed: "Is it not better that the workingmen of the city and country should be allowed to enjoy all the beauties of this place on the holy Sabbath day than to be compelled to pass their time at the many places of resort on the outside of

the Exposition fence?" As he spoke, the mayor pointed to the west side of Stony Island avenue, which is fringed with saloons. The mayor went on: "Do you want to take all privileges from the poor man that works six days of the week, obeying his creator when he said, 'Six days shalt thou labor?' Shall he not have the time to come here to the World's Fair on Sunday? The churches are closed to him. Not one man in a thousand can go to a church on Sunday. Do you not want the World's Fair open on Sunday? I will put it to a vote. All in favor of an open Fair will please rise." Everyone present, to the number of several thousand, arose and cheered heartily. The board of national commissioners, the members of which were present as guests of honor, also arose, but when the others sat down the commissioners did not. They looked angrily around, and, putting on their hats, strode solemnly back to the Administration Building, where they resumed the business they had broken off in order to go over to the Illinois Building and assist Governor Altgeld and others to dedicate it. So angry were they, that they did not even stop to eat any of the good lunch the state of Illinois had caused to be spread for the guests. It is putting it somewhat mildly to say that the commissioners were mad. They were furious.

On Saturday, the 20th inst., the local directory assembled and enacted that whereas their Sunday-opening rule

"has been duly certified to the World's Columbian Exposition Commission for such modification, if any, as that body may desire to make under the law; and

"WHEREAS, Said commission has not yet reached definite action, therefore be it

"Resolved, That, in order to avoid action that may anywhere be characterized as precipitate, the operation of the rule above referred to be suspended for one week, and that on Sunday, May 21st, the gates be closed."

Accordingly, last Sunday the Fair was tight closed. There was no riotous demonstration as on the preceding Sunday. But thousands of men and women wandered aimlessly up and down the thoroughfares outside the World's Fair grounds, peering wistfully through the closed gates of the White City and murmuring regrets at their inability to gain admittance. Men kept their tempers, evidently buoyed by the belief that that would be the last day of Sunday-closing. It was by far the largest Sunday turning-out since the exhibition opened. From early morning until dark the elevated road, the cable lines, the steamers, and the suburban trains poured a continuous stream of humanity into the streets surrounding the grounds. The pressure was in a large measure doubtless due to an ill-defined hope that the closing order might be revoked during the day. The crowd had money, and, unable to spend it in the Fair grounds, made its way to haunts of debauchery; and another chapter was added to the history of humanity being forced into low activities because of ecclesiastics having closed the higher out of jealous fear of rivalry of their own attractions.

At this stage the directors and the public were getting along bravely in plans for enjoying an open Fair on the next Sunday at any rate. The press expressed these expectations and intentions in many passages like this from the *Chicago Herald*:

"The directors need not be concerned about boycott threats. Let them pay heed to their law adviser and go ahead. If the United States as a government shall oppose their determination to admit the people of Chicago to their own grounds in Jackson park, even by paying a fee, let the initiative of proceedings to keep the people out of their own be on the United States. Grover Cleveland is president. The proceedings, if any be taken, must originate in a department presided over by a member of his cabinet. It is not likely that the attorney-general will institute action in so grave a matter without consultation with the president. The people of the United States who elected Grover Cleveland will be amazed if by his orders action essentially bigoted, cruel, and reactionary, shall be taken by District-Attorney Milchrist against the directory of the World's Columbian Exposition."

But very soon all this bright prospect was overclouded. Dispatches from Washington put a damper upon the enthusiasm of the directors and other Sunday openers, and the opinion was that it is hardly probable that the gates will ever be open on the first day of the week. It was learned that

Attorney-General Olney had sent instructions to United States Attorney Milchrist to enforce the law should the directors attempt to open the Fair gates on Sunday, which show how the chief law officer of the government stands. Mr. Olney says the law is plain that the gates shall be closed on Sunday, and that is the end of it. At this news both the directors and the national commissioners began to feel that they have no voice whatever in opening the gates on the prohibited day, as the government had announced its intention of seeing that they are kept shut. The national commissioners have been informed that their sole duty in the premises is to make such rules and regulations as will tend to the keeping of the gates closed, and not to dillydally with any sort of measures which have in view their opening. Presently, however, the directors in a measure recovered their spirits and some expressions were heard of intention to open the gates whatever happened. Thus the case stands, and the outcome is unforeseeable.

The Trade and Labor Assembly at Chicago spoke a bold and commendable word last Sunday. Speaking on a resolution favoring Sunday opening, President Linehan said:

"When efforts were being made to raise money for the Fair, promises were made the workmen of Chicago that the Fair would be open on Sundays. Hundreds of workmen in Chicago have contributed to the Fair stock subscriptions, according to their means, and their wishes should be as much consulted as those of any other subscribers.

"I propose that we say to the Fair authorities: 'We are willing to pay fifty cents each to get into the Exposition on Sundays, and if you do not let us in on those terms we shall go in anyhow.' Let us name a day and hour when we shall march to the ground and tear down the fence if our just demands are not acceded to."

The assembly decided to hold an open-air meeting on the night of the following Wednesday to agitate the case.

The Sabbath associations, and the regular denominations, are everywhere in the country working for closing. The American Sabbath Union is preparing a request to be mailed to every pastor in the land that he persuade his flock to boycott the Fair if it is open Sundays as an unholy affair. President Palmer has received bushels of protests. At the Southern Baptist convention a speaker demanded closing "in the name of one million three hundred thousand communicants of the Baptist church." The New Jersey State Epworth League, Methodist, declared similarly. At Washington, Secretary Carlisle and Attorney-General Olney are being deluged with Sunday-closing letters, telegrams, and petitions. From Worcester, Mass., alone, they have received thirty-two separate protests. President Cleveland has likewise been beset with these communications. In the president's batch was this one:

"The general synod of the Reformed Presbyterian church in North America, now in session in the First church, New York city, respectfully request that you defend the Sabbath-closing law of the Columbian Exposition through the attorney-general."

Another received by the president was:

"The First United Presbyterian church of Boston, distrusting both directory and commissioners, appeals to you to suppress Chicago nullification with Jacksonian firmness, and to guard the gates next Sabbath with troops if necessary."

And another:

"The American Sabbath Union, representing fourteen leading denominations, appeals to you to use your influence and power that the laws of our country may be obeyed and the gates of the Columbian Exposition be closed on Sunday."

President Higinbotham of the Exposition has received this:

"MR. H. N. HIGINBOTHAM, President World's Columbian Exhibition, Chicago, Ill.: I beg leave to inform you that advices are coming to me from local societies all over the United States and Canada stating their determination to remain away from the Fair altogether if the gates are opened Sundays. Already thousands are at work securing the same decision from others. The Christian Endeavor societies now marshal one million five hundred thousand young men and women, and we mean to do everything in our power to prevent the disgrace of the nation and the financial failure of the Exposition."

The Rev. Drs. Lawrence, Henson, and Parker, the committee of the Baptist auxiliary of the Re-

ligious Congress of the World's Fair, have withdrawn the acceptance of the invitation to the Baptist denomination to participate in the Congress. The committee's action is taken in view of the determination of the directory to throw open the gates on Sunday. Again, the following telegram was sent from Boston to the guardians of Liberty Bell at Chicago:

"As Pennsylvanian, American, and chairman of the National Sabbath Closing Committee I urge withdrawal of the republic's birthday bell in case directors persist in rebellion against its Sabbath-closing law. Liberty has no fellowship with anarchy, but is wedded to the Sabbath."
"WILBUR F. CRAFTS."

Governor Pattison of Pennsylvania has also been requested to order the bell out as soon as the law is violated. The Presbyterian general assembly at Washington has thus expressed itself:

"Resolved, That this assembly protest in behalf of the Christian and law-abiding sentiment of the nation against the opening of the Columbian Exposition at Chicago on the Lord's day. We appeal to the national commissioners to assert their rightful authority to prevent the local directory from opening the Exposition gates on that day, and we respectfully invoke the cooperation of the national executive in the enforcement of all laws designed or calculated to secure that end.

"Resolved, That a copy of this resolution be communicated to the president of the United States and to the Honorable T. W. Palmer, president of the World's Fair commission."

The Evangelical Alliance at Boston has sent a long telegram to Attorney-General Olney asking him to invoke the authority of the courts to keep the World's Fair closed on Sunday. The telegram concluded thus:

"The presence of the United States troops at Fort Sheridan holds Chicago Anarchists in check. Cannot the administration notify the directory that those troops will be promptly used if necessary to maintain inviolate the nation's authority and keep the Fair closed on the Lord's day?"

Leaving the above to serve as samples of the great multitude of bigot clamorings for which we cannot find space, we will note only the ridiculous menaces of divine vengeance. Rev. Robert Plunkett, of Texas, prophesies a furious and woe-working storm at Chicago if the Fair is opened Sundays. Rev. Dr. Rossiter, of New York city, says:

"As a result of the open and daring defiance of God I would not be surprised at anything that might happen to the Fair. I would not be surprised if an electrical storm, the like of which the world has never known, should with flashing lightning and tremendous winds level those mighty buildings to the ground and leave Jackson park, Chicago, a frightful and appalling evidence of the just wrath of God."

Freethinkers, speak to your acquaintances on the spurious paternity of what is called the Christian Sabbath, and on the injustice of enforcing its observance; and distribute literature on these themes.

A Truth To Be Impressed on the Mind.

A subscriber living in Wyoming, in a discouraged and discouraging letter says:

"I must ask you to discontinue my paper. I will try my best to send you the subscription due this pay-day. I have spent time and money in the Populist party movement—attended all the national conventions at Cincinnati, St. Louis, Omaha, and our own state convention, believing the people would do something for themselves—but have once more got back to first principles, and that is, so long as they are not mentally free there is little hope of seeing them anything but physical slaves."

Thus is the great lesson again enforced—truth makes man free, but freedom comes not to mental serfs. Reforms make no substantial progress among devotees of superstition. They cannot, or dare not, think for themselves. There is an orthodoxy in government as well as in religion, and it is the result of religion. To be politically free to think, even on so non-religious a subject as the currency question, men must be free from religion. The church is against all thinking. Freethought is for all thought, even wrong thought. There are thousands of Freethinkers in the Populist party, including the Man with the Badge-Pin, but the party as a party is a little more pious than either of the old ones, because it is not as yet politically respectable. But it would accomplish more if it had fewer pietists in the ranks. Mental freedom must come before industrial or economic reform

will be more than a temporary hope and illusion, visionaries to the contrary notwithstanding.

Death of E. H. Heywood.

As we go to press a telegram from Josephine S. Tilton, dated Boston, announces the death of Ezra H. Heywood, of Princeton, Mass. No details are given except that the funeral is arranged for Thursday afternoon at Boston. It is only a few days ago that Mr. Heywood was in this office, in apparent good health, cheerful to jocoseness. At his labor convention, however, he caught cold and was prevented from attending one or two sessions. His death is evidently due to the results of this seemingly trifling illness preying upon a frame and constitution weakened by incarceration in a Massachusetts jail at the instigation of Anthony Comstock, compassed by a trick of a subservient pietist postmaster. It is almost murder.

E. H. Heywood was born Sept. 29, 1829. Reared in the strictest school of Calvinistic theology, to emerge into the realms of mental light and freedom he had to pass through earnest and protracted mental struggles. His Christian faith was early shaken by the perusal of Garrison's *Liberator* and Theodore Parker's inimitable "Discourses on Religion." He soon became disgusted with the Christian clergy as mediums of thought, and the imperfect borrowed system which they promulgated. He also became indignant with the equivocal position which the clergy occupied toward such reforms as anti-slavery and temperance, and the tendency which they exhibit to uphold the established institutions and to oppose reforms and innovations. When he found the exponents of Christianity opposed to progress—"a suspense of faith"—he realized the truth of the poet's maxim, "Near the church is far from God," and he felt forced to separate himself from the church "to save his soul," though he had prepared himself for the ministry. The right of the mind to dispense with a mediator, with second-hand truths, and to enjoy original relations with the source of thought and being, was the mainspring of his principles and purposes as a reformer. Hence in seeking the abolition of war, of the speculative property system, of compulsory government, and of the current system of marriage, he says he "appealed from God's wife—Mrs. Grundy—and from the conventional opinions and customs called 'laws' to the laws of nature," which he deems to be good enough for him until better ones can be found or made. Mr. Heywood graduated at Brown University in 1856, and studied as a resident graduate two years longer.

In 1865-6 he called the first meeting and wrote the first draft of declaration of sentiments and constitution of the Universal Peace Society, which still flourishes and has its headquarters in Philadelphia. In 1867 he organized in Worcester, Mass., the first Labor Reform League, which ultimately developed into New England American Labor Leagues. In May, 1872, Mr. Heywood issued at Worcester the first number of his monthly paper, the *Word*, which advocated his leading measures on labor reform, the abolition of interest, dividends, profits, rents, the tyranny of capital, the coercion of governments, the principle of oppression, etc. It will be seen that Mr. Heywood was very radical, and much in advance of the ideas which the conservative class hold, but he was honest, earnest, and sincere. He cared not whether a measure is popular or unpopular; if he deemed it right he advocated it all the same. He was a genial, amiable gentleman, who was filled with the "milk of human kindness," and whose great object was to ameliorate the ills and sufferings which bear down upon his fellow-men, and to remove, so far as was in his power, the impediments to their prosperity and happiness. It will be a long time before his views are generally adopted by the oppressing aristocratic classes, and it will also be a long time before a more earnest, disinterested, and self-sacrificing worker is found in the field of reform.

Mr. Heywood was tall and slender of frame, of sharp and rather delicate features, of a nervous and flexible temperament, animated in style, had a

(Continued on page 328.)

Communications.

International Congress of Freethinkers.

The call has now been issued for this vast undertaking, the great gathering of Freethinkers, under the auspices of the Federation, and the work of arranging the same is now fairly under progress. We trust that each and every Freethinker in our land, that every member of the Federation, and those connected with Freethought societies, will put their shoulders to the wheel and make it a gigantic success. We are preparing for an imposing array of talented speakers from various parts of Europe and the United States. We want this to be a representative meeting, not of America alone, but of Universal Freethought. If every Freethinker will but make some small sacrifice in order to help us, our work will be made all the easier and success more certain. It is not a privilege we wish to afford you, but a duty we ask you to perform. The progress of the world is due to freedom of thought, and every individual owes to society the performance of one duty, and that is the duty to think, and in this Congress of the World's Freethinkers let us make it our duty to emphasize the right of Freethought the world over. By this movement, in which such splendid work has been done by its leaders in the past, the leaders of the present day are enabled to successfully maintain their rights and privileges. Let us, then, make the path that our children shall tread more easy and more cheerful than the path we ourselves are treading to-day. Each day some poor soul is confronted with obstacles in his attempts to secure liberty of thought, but at last, by determination and perseverance, these obstacles are overcome, and a new light suddenly dawns upon the once darkened intellect. We must endeavor, then, at this Congress to give forth a new light, a light resplendent in its glory, issuing from the flaming torch of reason, ever shedding its effulgent rays, striving to pierce the inner darkness of some bewildered brain, giving hope where there was despair, happiness where once misery could be found, and stirring the heart with a new song of triumph for victories achieved.

In the stream of life many a strong swimmer is disabled; the waves of uncertainty crowd upon him, and, driven blindly along by the current, too weak to swim against it, one becomes lost for the want of a timely help. We must try, then, to encourage those in the midst of the stream, and teach to those who are just entering upon the way how to use the new art advantageously and well.

We want help—financial help, and help in the work of arrangements. We would be glad to receive any suggestions from our friends that might tend to assure us success. There are plenty of good workers in our cause, and if there ever was a time in the history of our cause when such help was needed it is now. There are others, too—many, I know from my experience in the lecture field—who will be glad to help financially, although they themselves cannot attend the meeting in person. To these, many of whom are able, I make an urgent plea for the means by which we may be enabled to carry this work to a successful issue.

In order to work upon this Congress the president and myself will be compelled to give up the lecture field until the Congress is over. Our presence is required here in the World's Fair city, and nothing shall remain undone that will tend to make this Congress a success and an impetus to our cause throughout all the world. As a means to raise the necessary funds for this Congress we propose to give to every Freethinker who shall subscribe the sum of \$1 a silver button with the initial letters of the Federation thereon; to everyone subscribing the sum of \$5 will be given a special souvenir copy of the proceedings of the Congress, containing a full report thereof, with list of members and portraits of the leading Freethinkers of the world; and everyone subscribing the sum of \$25 shall be given a vice-presidency of the Congress and a certificate of the same.

The time for active work is now upon us. Delay at the present time will be fatal to our cause. We must push this meeting, and we will brook no failure. Our cause is a glorious one indeed, well deserving the support of every Liberal-minded man and woman in the world. To make this gathering a grand and imposing one none should stand aloof, but send in their subscriptions cheerfully and gladly. Your support was never solicited for a more worthy object, and to our many friends we once more make an urgent appeal for help. The president and myself are giving to it our time, our labor, and our means. We give it ungrudgingly and unflinchingly, and shall feel amply repaid for

our labors if we can only meet with deserved success.

All donations and communications are to be addressed to me at 345 W. Randolph street, Chicago, Ill.
JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

The Church's Last Insult.

Once more the tooth and claw of monstrous medieval superstition reveal themselves in the roar of religious bigotry against the freedom of the individual and the enlightenment of science.

The whole Christian church apparently is at war with the Columbian World's Fair. This greatest of all world's expositions; this characteristically American and Western embodiment of pluck, enterprise, skill, and genius; this finest school of universal education ever instituted in behalf of the welfare of any age, is made the target of bitter opposition and of a proposed Christian boycott, because there is danger that its vast audiences, if admitted to the grounds on Sundays, would empty the local churches for a period of some six months! Did ever churchly audacity reach higher? Did ever the danger of ignorance in authority and the asinine recalcitrance of religious bigotry reveal more monstrous proportions?

A vast church organization, representing, as it claims, one million boycotters, cries out, "Close the World's Fair gates on Sundays, or we'll ruin your treasury; shut the gates on Sundays, or we'll disgrace you before all the world by impoverishing your coffers and clogging all the wheels of your vast machinery; give us a chance to keep our Sunday audiences, or we'll prove to you this is a Christian land by showing that, if you open your gates, we'll shut off your gate-fees to such an extent as to compel you to close the Fair altogether."

Happily, this is a vain boast and an insane threat. But it is an instructive exhibit of the instinctive spirit of revenge which still inheres in all religious bodies. It illustrates the nature and character of the God whom the churches uphold and proclaim. It is a fair illustration of the vengeful spirit which engendered in the minds of ecclesiastical leaders the abominable doctrines of hell and everlasting punishment, which are simply boycotts against the freedom of thought and the research of science.

Shame upon these little churchly pismires who, millions in number, squirm and crawl and bite and sting, because they cannot rule the age and place their tiaras of ignorance on their brainless bullet-heads!

If anything ought to stir up all Freethinkers and Radicals of every grade and phase to organize, unite, and fight in one body against the still triumphant bigotry of priests, evangelists, religious fools, and insane fanatics, it is such an exhibition of contemptible yet provoking asininity as may be seen in this threatened boycott of a million fools who claim to be the followers of Jesus Christ.

Let there not be a Freethinker in the land so poor but that he will spend his little mite to attend the World's Fair if for nothing else than to neutralize the effect of this nonsensical Christian boycott.

If necessary let a great society be formed among all Radicals for the raising of funds to enable the countless poor among the toiling millions of the land to spend a day or two, or a week or two, at the World's Fair.

I myself would gladly give \$100 toward such a movement if it could be properly and successfully conducted.

If the church demands that the gates be closed on Sunday, then I solemnly propose that a great movement be started among the radical laborers and thinkers of this country to raise funds enough whereby the World's Fair managers may be guaranteed vast Sunday audiences to be transported from all over the country to the great Western metropolis.

What say you, friends of freedom and independence? Shall we begin such a movement and prove to the bigots of the church that they do not own the consciences of the sons of liberty and are not the masters of the poor of this nation?

Fie upon their dastard insult!
Sons of freedom, speak, and let the thunder of your defiant denunciations be heard abroad through all the world!

HENRY FRANK.

Religion, God, and Immortality.

BROTHER PUTNAM: Your logic on the subject of religion I consider sound; and I take no exception to your postulate that the fact of a life after death does not prove immortality.

Before the advent of Spiritualism, I read in one of Swedenborg's works a statement that he had

heard in the spirit world a grave argument by a departed Sadducee that man was not immortal.

The late Austin Kent, of Potsdam, N. Y., like yourself an evolved clergyman, published a pamphlet entitled, "God or No God: An Infinite God an Impossibility." Mr. Kent was a Spiritualist. He claimed to have positive personal proof that death was not the end of human life; and yet he logically held that if man was created the time must come when he would be uncreated.

And now the speaker for the First Spiritual Society of Washington, D. C., Mrs. Colby Luther, professing to speak by inspiration, and in an unconscious state, declares that she has no religion and no use for a God. She asserts positively the existence of the spirit after the death of the body, but does not say that life in the second sphere continues throughout eternity. That is to say, as I understand her, there may be a series of deaths whereby the spirit rises to higher spheres.

Mrs. Luther, in my judgment, is not excelled by any lecturer I ever heard on the Spiritual platform. During the late war she was a stump speaker, following up Voorhees, Vallandigham, and Hendricks. She would address vast crowds two hours at a time, six days in a week. And yet she claims that even in those political speeches she was entranced and unconscious.

When Mrs. Luther preaches for the Spiritualists there is no prayer or benediction. W. H. BURR.

Washington, D. C., May 15, 1893.

Butler's Soul-not-the-Body Argument.

A copy of Butler's "Analogy" was recently handed to me by a preacher with the information that the arguments contained therein were so conclusive that no Infidel had ever attempted to refute them. So powerful indeed, I was informed, was the reasoning that skeptics had only to read the book with due care and reflection to become converted to the bishop's views of matters theological and become good supporters of the bishop's church, that is, the Church of England—and about the time of Bishop Butler his brethren of the miter were a sorry set of reprobates: they and the clergy of the upper ranks were living in pomp, ease, luxury, and debauchery, while the masses of the people—the producers of the wealth—were living in ignorance, poverty, squalor, and brutality worse than the savages to whom they were sending missionaries; for experience teaches that when the church is in power the people are in ignorance, consequently degraded.

I had not read many pages of the book when I became conscious of the fact that my mind was either too obtuse or that I was not sufficiently prepared and sanctified to fall in with the method of the author's reasoning and alluring style of logic; so I soon abandoned the idea of becoming one of Bishop Butler's converts, for however deficient I may be in the art of abstruse reasoning, my faculty of common sense has been fairly trained, and any mode of argument that does not agree with that faculty I reject.

Let me give a sample of the style of reasoning from the "Analogy" that I can hardly accept. As a proof, or rather I should say one of the proofs, of the immortality of the soul, we are told that our limbs may be lopped off one after another and yet the soul will remain untouched. We are not told how long it might take for the experiment, nor does he refer to the chances of the soul escaping during the operation, when the fluid which Moses says is "the life" might pass away and the soul, or life, would be apt to take flight. Theologians try to make us believe that there is a distinction between the life principle and the immortal soul. The logic which they shuffle up is certainly rather confusing.

Now, it strikes me that an easier mode than lopping off limbs by way of demonstration of the security of the soul would be to saw off a slice of the upper part of the cranium; or, better still, just let the point of a needle penetrate the spinal cord at the base of the skull. The life or soul would be apt to make its quietus "without standing on the order of its going." Another argument introduced is, that while every particle of the body changes periodically the soul or life remains the same unchanged element.

Now, this fallacy, which was accepted in Butler's time and many years after, has since been exploded. What a rich mine of analogy Butler might have worked out of Darwin's great immortal truth of evolution, which in the future, nor far distant, will be taught in our public schools. So much for the vaunted and overrated "Analogy" which is said to have defied Infidels for one hundred and fifty years. If my judgment is correct, science and knowledge have made great strides since Butler's time.

It is soon made evident to the reader that if he is to accept the bishop's views he must also accept a number of propositions as a basis upon which to build his ingenious conclusions. Without certain concessions being made the bishop acknowledges that he cannot move on the line of his argument. The reader must confess his belief in a personal God, an overruling providence, who watches even a sparrow falling to the ground. While flood, famins, earthquakes, cyclones, shipwrecks, the murdering of innocent infants in baby farms and foundling hospitals, go on hourly, and millions of poor, helpless creatures are suffering cold and hunger, while the lines of the priests, who toil not, neither do they spin, are cast in pleasant places. But do they not pray for us? Yes, but all the calamities go on just the same as if they had never uttered their dull, senseless platitudes.

The bishop's methods remind me of a little trick played among youngsters when I was a boy. One urchin would, with a solemn look, approach another and inform him that he could tell him what he was thinking about. This assertion would be disputed, when the young professor of mind-reading would ask the doubter to think of some figure. "Hav you thought of it?" the professor would ask. "All right. Now add four, and two, and six more. Subtract three and take away the first figure you thought of. Hav you done it? All right. Now there are nine remaining." At once the little doubter is made a convert to mind-reading, and he looks upon the young professor as an oracle having some supernatural power. But yet such tricks are about on a par with some of the priestly arguments. We had an evangelistic tramp here lately preaching about hell. He wanted to know if anyone doubted the existence of such a place because they had no proof. "Hav you ever been at Constantinople?" he exclaimed, triumphantly. "How do you know that there is such a place?" And that argument settled the doubters on the subject of hell in this latter part of the nineteenth century.

And, sad to state, this boasted land of liberty is almost completely in the grasp of the church octopus. Witness the cunning movements of that subtle Jesuit, Satolli, and his machinating satellites of the church of Rome, who are now cunningly forging the fetters to bind the limbs of Columbia while she is dozing sweetly in conscious security, forgetting that "eternal vigilance is the price of liberty." There is only one hope that may be indulged in for the safety and redemption of this glorious republic. Alas! that hope is obscured by dark clouds. The selfish plotting of the priests of all churches renders the outlook by no means encouraging; but at all events let us hope that the time may come when an equal taxation will be levied on every church from Maine to California, and that the money so collected will be devoted to the erecting and full equipping of vastly superior and vastly more numerous schoolhouses, where the teaching shall be broad, liberal, and efficient; where every school shall represent the best instructive talent of the nation, and the temples of learning only shall be looked upon as sacred, unsoiled by the poisonous touch of the Jesuit or the cramping fangs of the bigoted fanatic. When the cry of the people shall be, "More schoolhouses and less churches!" the day of human redemption will be dawning.

OWEN JONES.

Corry, Pa.

DURING several days recently the sidewalk before 185 Division avenue, Williamsburgh, New York, was occupied by a pile of household goods. A poorly dressed, gray-haired woman protected them, and dusted them every day. She was a Mrs. Christian Frank, and had been evicted for non-payment of rent. She had supported herself and paid her rent promptly for years until recently. To a reporter she said, with a heavy sigh: "This is the result of too much Christianity. Had I preached less and attended to my household duties my home would not now be on the sidewalk. But God is good and I know he will soon help me. If I hadn't attended to Christianity so much I might have been a rich woman to-day. But, of course, I was destined to be thus treated. And then this country is the home of the poor and the land of the brave. There are probably other women just as unfortunate as I am. But I rejoice in the fact that I served God, and even that Christianity made me what I am to-day." What a commentary on the injunction of Christ to depend on prayer and faith in him, and take no thought of the morrow! When has a person or a nation trusted to that crack-brained Hebrew without similar consequences of disappointment and ruin?

Talmage and the Czar.

It grieves me to think how the czar's been maligned,
And painted a demon as black as coal tar;
He is pious and just, sympathetic and kind,
And I boldly stand up in defense of the czar.

I solemnly promised my friend that his name
I would glorify loftily, high above par—
Throughout Yankeedom wide I would blazon the fame
Of Talmage the great and the kind, gentle czar.

If ladies in Russia are stripped, flogged, and sent
To the quicksilver mines in Siberia far—
Suffer torture that demons alone could invent;
Such crimes are unknown to my dear friend the czar.

Though Jews may be plundered, murdered, exiled;
Though Russians their victims from justice debar,
Noble, magnanimous, gracious, and mild
Is the friend of all downtrodden people, the czar.

It makes little matter wherever I go,
On steamboat, or rolling along in a car,
Folks know who I am, so I modestly blow
Of my pleasant familiar chats with the czar.

I tell them of Petersburg city so fine—
Its palace resplendent, the richest by far,
Like the heaven that was pictured by John the Divine
And its monarch celestial my dear friend the czar.

And when I go off on a lecturing trip,
I'll humbug the folk as a mountebank star;
I'll bellow and kick, grin, shuffle and skip,
And tell some good jokes of the good-natured czar.

Should ever unpleasantness happen between us—
Uncle Sam and the czar—that might lead to a war,
I'd skip off to Washington, settle the fuss,
And fix things all right for my dear friend the czar.

I gammoned the folks with the Holy Land tour—
The thought of it now sets my nerves all ajar—
The farce played at Jordan they cannot endure,
But they know I'm sincere in my love for the czar.

I told the dear czar how his people so loved him,
With pious devotion that nothing could mar;
The ghost of his father appeared and a grave,
Sad smile overshadowed the face of the czar.

I'll write to the czar to the World's Fair to come,
As a card of attraction he'd beat all, by Gar!
For the debt of my church we might raise a big sum,
By the aid of my friend, Alexander the czar.

I'll soon be too old to spin yarns any more—
So I'm going to buy me a first-rate guitar,
I'll twang it with glee and forever adore
My idol, the noble, immaculate czar.

OWEN JONES.

Rational Labor Reform.

At Science Hall, 141 Eighth street, New York, beginning at 10:30 A.M. on Sunday, May 7th, and continuing until 10:30 P.M. on Monday, May 8th, with three sessions each day, was held the twenty-second annual convention of the American Labor Reform League. In more ways than one it was an important meeting. For twenty-two years, in spite of adversity and poverty, in spite of vituperation and calumny from foes of every description and no description, and in spite of Comstock spies and prison walls, this movement, born of oppression, has lived and breathed and propagated.

The first session opened with President Henry Beeny, of New Jersey, in the chair; E. H. Heywood, secretary. A large list of speakers had been announced, but more were developed as the meetings progressed. Among the speakers at the day meetings were Col. Henry Beeny, who made the opening speech upon taking the chair; Prof. A. L. Rawson, of New Jersey; Wm. Hanson, Henry Nichols, Dr. T. R. Kinget, Dr. C. S. Weeks, James Bohan, Henry J. Woodhouse, Harding Weston, C. L. Swartz, and Mr. Wright, of New York; Henry A. Beckmeyer, of New Jersey, and Dr. C. H. Sims, of Boston. By these almost every shade of reform was represented, from ultra state Socialism to extreme Anarchism; from Greenbackism to mutual banking; from Single Taxism to free land. Vaunting a free platform, no one was denied a hearing; but the tendency of the meetings, as will appear from the following resolutions, which were under discussion and generally commended, was toward liberty rather than restriction; toward individuality rather than collectivity; toward voluntary cooperation rather than compulsory political institutions:

Resolved, That since a chance to work out personal destiny and mind our own business is Natural Right and perennial necessity in human affairs, access to land, free trade, and mutual money are indispensable to prosperous existence; that poverty, vice, and crime come of false claims to obedience and service, which class greed and protective spoliation engender.

Resolved, That tenure of land for personal use only, property in the fruits of labor done, cost of improvements, is the equitable basis of price and exchange; and, since property is a perishable commodity, unable to increase or even continue to exist without aid of its parent Labor, usury, whether in the form of rent, interest, dividends, or profits, is robbery.

Resolved, That, as labor paid once expects no more for the same work, so debts paid once in the form of interest, buildings paid for once in the form of rent, stocks returned once in the form of dividends, leave no just claim to further increase; hence, income without work, profits from others' labor for which no equivalent return

is made in personal service, are predatory theft, the chronic, world-wide steal, whereby vested interests perpetually plunder useful people and enrich privileged vampires.

Resolved, That charge for the use of land, whether by a single tax steal, or in unmitigated robbery, called rent, is the bottom fraud of capital on labor, which must be abolished; that it is the Natural Right and imperative necessity of persons to take and use land; and pretensiv owners, or nationalized protectivs, who exact tribute for adhesion to Mother Earth, like their predecessors, the old slave oligarchy, are traditional robbers, who must give way to living Service.

Resolved, That, since organized violence, called government power, resting on jails and taxes, state coercion and robbery, never has and never can exist on its own merits, pretense, that the tax swindle liberates land; that nationalized tyranny assures freedom of persons; that prohibition promotes temperance, or that war of organized labor on the poor, called scabs, helps working people, is ludicrous absurdity; that law aids progress only by getting out of its way, and our watchword now, as always hitherto, is REPEAL of all restrictions on Enterprise.

Resolved, That exposure of the protectiv tariff fraud is a step toward abolition of property in land which begets rent; of bank monopoly which makes usury possible; of obscenity laws which impose a vicious and ignoble censorship of the press, and of the many other class-devices whereby conspiring ignorance now robs people of their freedom and property; that, if Republicans expect to survive their own party's funeral, they must step ahead of Democrats in liberation, and guarantee all citizens freedom of conscience, speech, press, and mails, asserting in labor and business the opportunity and reciprocity which free institutions should assert and maintain.

Resolved, That neither silverites nor gold bugs have any clear idea of honest money, which can never be until the legal-tender bludgeon is taken from behind both paper and specie, not state "wildcatism," but the clearing-house Democratized; not imposed currency, but dollars, payable in values mutually agreed upon and taken on their own merits, the people, in voluntary associations, staking their own labor and property as basis of banking. This only can liberate the West and South from the usury lords of New York and Boston.

But the most exciting meetings were the evening sessions, as must of necessity have been the case, since George Francis Train was the principal speaker at both of them. Citizen Train is at one moment an ardent Greenbacker and at the next a rabid revolutionist; so if you try to put your finger on him, you find he is not there. However, his gymnastics and blackboard exercises served to lay bare the vicious monetary system of the present and the gigantic robberies of the past, as well as to entertain his listeners.

Before adjournment, the following officers were elected for the ensuing year: Henry Beeny, of New Jersey, president; Prof. A. L. Rawson, of New Jersey; John Orvis, of Massachusetts, and R. W. Hume and Mrs. E. A. Spencer, of New York, vice-presidents; E. H. Heywood, of Massachusetts; John A. Lant, of New York, and L. K. Jasslin, of Rhode Island, secretaries. There was also elected an executive committee composed of E. H. Heywood, Josephine S. Tilton, of Massachusetts; Prof. A. L. Rawson, and Henry Beeny.

Mr. Heywood, having too industriously and persistently advertised the convention by circulating bills in the inclement weather, was suffering from a severe attack of chills and fever, and hence was unable to attend the last session.

The New York press, among the most prominently pueril of which was the *Sun*, paid their respects to the gathering in the usual manner. But the American Labor Reform League, fortunately, does not depend upon monopoly's puppets for its support.

Men of God Worse than Other Men.

From the Concordia Blade.

The object of the book, "Crimes of Preachers," is to prove that the "men of God" are very like other men, if not worse, and that while their preaching may "save others' souls," it does not always save their own. In fact this authentic work proves the preacher class more immoral than any other professional class of people on earth, by showing a greater per cent of them become criminals.

The Methodists, the author says, head the list in the first edition, and they still hold to that preeminence, having 56 of the 209 guilty ones. The Presbyterians behaved themselves remarkably well—for them—last year, as there is only 9 of the 209. The Campbellites have 2; U. B., 2; Hebrew, 2; Adventists, 9; Universalists, 1. The name, place of residence, and the crime charged, are given. We presume that many of the "brethren" will want to see this book, and they can get it by sending 25 cents to THE TRUTH SEEKER office, 28 Lafayette place, New York.

They Want to Pay Taxes.

The following resolutions, recently adopted by the general conference of Seventh Day Adventists and re-adopted by the Litchfield church of that denomination, speak for themselves:

"WHEREAS, in view of the separation which we believe should exist between the church and state it is inconsistent for the church to receive from the state pecuniary gifts, favors, or exemptions; therefore,

"*Resolved*, That we repudiate the doctrine that church or other ecclesiastical property should be exempt from taxation; and further,

"*Resolved*, That we decidedly protest against such exemption, and favor the repeal of such legislation as grants such exemption."—*Litchfield Independent*, Litchfield, Minn.

(Continued from page 325.)

pleasant voice and manner, was fluent in speech and ready in debate.

He wrote and published several pamphlets, advocating with ability the views which he entertained. Over one hundred and fifty thousand of these have been sold. The titles of some of them are: "The Labor Party," "Hard Cash," "Uncivil Liberty," "Yours or Mine," "The Good or Evil," "War Methods of Peace," "Cupid's Yokes," etc.

It was Mr. Heywood's pamphlet "Cupid's Yokes" that sent D. M. Bennett to prison for thirteen months, and Mr. Heywood's death strikingly resembles the lamented close of Mr. Bennett's career. Like Mr. Heywood, Mr. Bennett contracted a cold which he deemed slight, but which gradually overcame a constitution weakened by imprisonment in a prison, where good air and adequate exercise are unknown. The seeds of fatal diseases were sown in both cases. Mr. Heywood survived two previous terms, for substantially the same offense, but the last was the turning-point toward death. Thoughts of these outrages move to indignation deep, and enmity relentless. Soapboiler Colgate's society ought to be swept off the face of the earth. It has murdered several men, the worst of whom was infinitely better than the supporters of this bigoted society.

To Mrs. Heywood and the Misses Tilton, to all his family, we extend heartfelt sympathy for what to them will be a most severe loss.

It will be noticed that Mr. Heston's picture on the title-page of this issue of THE TRUTH SEEKER might appropriately be placed in Mr. Putnam's new book, "Religion a Curse." Only Mr. Putnam puts the American Congress in place of Religion, which is endeavoring to stab Liberty to the heart. However, the two are the same, for it was religion which caused Congress to stab liberty by legislation, depriving the people of their freedom on Sunday. Guizot very directly upholds Mr. Putnam in his contention that religion is a curse; that it is a disease our medical men will admit, and the lunatic asylums show, and that it is a lie all know who have studied its history and examined its foundations. Mr. Putnam's characterization may be harsh, but it is unquestionably true.

We desire to call the attention of readers of THE TRUTH SEEKER to the benefits of subscribing to the Truth Seeker Monthly Library. The yearly subscription is only \$3, and subscribers to the Library receive a paper-bound copy of each book issued in it; or, if they desire the books in cloth binding, subscribers to the Library can remit the difference in price between paper and cloth binding, and get the books in the latter shape. So far this year subscribers to the Library have received "Paine Vindicated," by Colonel Ingersoll, price 15 cents; the "Creation of God," by Dr. Hartmann, price 50 cents; the "Resurrection of Jesus," by Don Allen, price 40 cents; "Crimes of Preachers," price 25 cents; the "Handbook of Freethought," by W. S. Bell, price 50 cents—one dollar and eighty cents' worth in four months. We have also added to the Library "Religion a Curse," by S. P. Putnam, price 25 cents; "Design Argument Fallacies," price 15 cents, which subscribers will receive in May, making two dollars and twenty cents' worth in five months, or at the rate of \$5.40 worth per year; and all for \$3 paid in advance. We shall add J. E. Remsburg's "Abraham Lincoln: Was He a Christian?" and other books now in preparation. The present program will give subscribers surely \$5 and probably \$6 worth of books for the price of a yearly subscription to the Library. This will be from \$2 to \$3 in excess of what we promised to do.

J. E. REMSBURG delivered thirty-three lectures in thirty-three days in Kansas. He is now lecturing in Missouri, and will speak in Nebraska and Iowa next.

Bound Volumes of The Truth Seeker.

We have a few bound volumes of THE TRUTH SEEKER for the year just closed (1892) which will be sent on receipt of \$4. We also have a few of previous years which can be sold for \$3. Readers desirous of keeping files as received weekly can obtain the File Binder for \$1.

World's Fair Notes.

From the Agricultural Building, from the Manufactures Building, and from Music Hall, in addition to the thousand electric lights and the glaring gas torches around the dome, flame the "search-lights" of a million-candle power. The streams of light flash in changing colors. First green, then blue, then purple, and yellow, and scarlet. The golden figure of Diana shines against the black sky, undraped and glorious in the rushing beams. The fountain, the statue of the Republic, the peristyle with its columns and glowing figures, glitter anew in the sweeping colors. The band pours forth resounding strains, the people shout, and the bosom of night makes a more sparkling display than the day itself. The illuminations hereafter will be on a much more splendid scale. When the full power of the electric machinery is on a hundred thousand jets will flash over the grounds and through the buildings of the Fair.

MEANS OF LOCOMOTION.

I suppose the readers of THE TRUTH SEEKER, especially those who intend to visit the Fair, would like to know something about the means of locomotion. These are many. At least a million people can be easily carried to and fro in one day. From the North side and the West side there are two or three cable lines and horse cars to the central part of the city, where uninterrupted transit is obtained to the Fair grounds. One can take from here the State street or Wabash avenue cable cars direct—fare, five cents; or the elevated railway at Congress street, near Van Buren, which lands one in the Fair grounds near Transportation building—fare, five cents; or the Illinois Central railroad from the depot foot of Lake street, suburban trains. The so-called "cattle trains" leave from the foot of Van Buren street. These "cattle trains" run directly to the Fair, and are built expressly for the occasion. They are open cars, with uncushioned seats. This is why they are called "cattle trains." They are very comfortable and expeditious—fare, round trip, twenty cents. Don't take the suburban train at Lake street. It will cost forty-four cents round trip, and it takes longer to go, the train stopping at stations, a dozen I should think, between Lake street and Fair grounds. I got sold on this myself, paying thirty-four cents more than on the elevated and cable, with much less comfort. The "cattle trains" are preferable to the suburban trains. Transportation by the steamers is twenty-five cents round trip. This is pleasurable when there are no crowds, and one has a fine view of the Fair buildings along the shores of the lake.

HOTELS, EATING-HOUSES, ETC.

There are about five hundred hotels in Chicago, besides innumerable boarding-houses and lodging places, ready to take in the stranger. Good rooms can be obtained for \$1 per day, lodgings from fifteen cents to \$1. I won't recommend the fifteen and twenty-five cent lodging. There is too much live-stock about them. One dollar per day is about right for the South side, and about \$4 per week on West side and North side. It takes five cents extra and twenty minutes longer to go from North side and West side than from South side. Hence the difference in prices. Board can be obtained for about \$7 per week, comfortable apartments; but the chicken and the beefsteak are not to be eaten. They are simply to be looked at. On the whole it is best to secure a good room and take meals out. This is not quite so cheap as boarding, but you have a better chance of getting what you want. If one desires to be within a stone's throw of the Fair grounds, and avoid all the inconveniences and cost of travel, he can find neat accommodation at Santa Maria. Mr. Goodwin's hotel, for \$1 per day; man and wife \$2 per day. This hotel is advertised in THE TRUTH SEEKER.

Eating-houses are plenty all over the city, and rates not more than usual. There are thirty-five places for dining on the Fair grounds. Anything from a ham sandwich, at ten cents, to a porterhouse steak for \$2, can be obtained. In the Great White Horse Inn, patterned after the hostelry made famous by Dickens, the cooking will be English. In the Columbian Casino are parlors, reception rooms, lavatories, and smoking-rooms. Old-fashioned New England clam-bake dinners will be served in one of the buildings. When all arrangements are completed, 59,400 people can dine at one time on the Fair grounds. Counting six changes to each sitting, which is the average, it will be seen that 356,400 meals can be served each day. Besides this many people coming from their own homes bring their lunches with them, which is not a bad idea. On the Midway Plaisance one may be served with familiar viands, or taste the food of strange lands and be waited on by the natives. If he wants "high living" he can find a lunch-room

fifteen hundred feet above the earth in the captive balloon, but he will have to pay \$2 for his ride.

COST, ETC.

What is the cost of visiting the Fair and taking in all the sights? In addition to the fifty cents admission it will cost \$11, at the least, to see all the side-shows. If the visitor wishes to use the different means of conveyance within the grounds—steam and electric launches, camel and donkey rides, sedan and rolling chairs, rides in all the elevators, and the captive balloon and Ferris wheel—it will cost \$7 more, at the least. This will make it \$18.50 for a single person to see all the sights and shows of this great Fair. These side-shows are perfectly legitimate. They add nothing to the Fair itself, and the existence of these, mainly upon the Midway Plaisance, is nothing of which the visitor can complain. They wouldn't have been added to the Fair on any other condition than as pay-shows. The only side-shows in Jackson park proper are the Eskimo Village and Ruins of the Cliff Dwellers. Remember, that for fifty cents one has the privilege of seeing a hundred times more than he possibly can see in one day. He can roam over 670 acres of ground, crowded with the wonders of the age. I think it well to give a list of the buildings, their dimensions and area, which one can see and walk through for fifty cents; a list valuable for reference, for each of these buildings should be visited:

	Dimensions, feet.	Area, acres.
Administration.....	262x262	1.6
Machinery hall.....	492x846	9.6
Machinery annex.....	490x550	6.2
Machinery power-house.....	490x461	
Machinery pumping works.....	77 x 84	2.1
Machine shops.....	106x250	
Agriculture.....	500x800	9.2
Agriculture annex.....	300x550	3.8
Agriculture assembly hall.....	125x450	1.3
Forestry.....	208x528	2.5
Dairy.....	100x290	.5
Freight-house.....		1.0
Stock ring.....	280x440	2.8
Manufactures and liberal arts.....	787x1,687	30.5
Mines.....	350x700	5.6
Electricity.....	345x690	5.5
Transportation.....	256x960	5.6
Transportation annex.....	425x900	8.8
Woman's.....	199x388	1.8
Art galleries.....	320x500	3.7
Art gallery annexes (2).....	120x200	1.1
Fisheries.....	165x365	1.4
Fisheries annexes (2).....	135 diam.	.8
Horticulture.....	250x998	5.7
Horticultural greenhouses (8).....	24x100	.5
Sawmill.....	125x300	.8
Casino.....	120x250	.7
Music hall.....	120x250	.7

Total.....	153.7
United States government.....	3.8
United States government imitation battleship.....	.3
Illinois state.....	1.7
Illinois state wings (2).....	.3

Total..... 159.3

There is also a gallery area of 45.9 acres, making the total 199.7 acres to be traveled over under roof to see the exhibits. In the Art Palace is 145,852 square feet of wall to be looked at, covered with the most beautiful pictures in the world. One can simply ignore the side-shows and every moment be crowded with marvels. But if he has money, he'd better spend it, as Ingersoll says, like a prince. He will never have a better chance to get so much for his coin; so large an insight into universal human life. To sum up, I will give the total cost of a ten days' visit to the Fair, which may be of service to those of my readers who have limited purses and must calculate expenses:

Hotel, ten days.....	\$10 00
Meals, ".....	10 00
Car fare, ".....	2 00
Admission, ".....	5 00
Sundries, ".....	3 00

Total.....\$30 00

If one visits all the side-shows, add to this \$18, making \$48 for one person to see the "whole elephant"—head, tail, and all—from the time he lands in Chicago until he steps on the train for home. On this basis one can reckon up the cost for a month or more.

HORTICULTURAL HALL.

Entering the Fair grounds from Midway Plaisance we begin our grand tour from Horticultural Building, a palace of flowers, plants, ferns, grottoes, and fountains. The area covered by this building is over five acres. The cost of the exhibit is \$325,000. The central pavilion is roofed by a crystal dome 187 feet in diameter and 113 feet high. Beneath this dome towers a mound of luxuriant foliage 100 feet in height. Suspended from the ceiling are twelve hanging baskets, each of which weighs a ton. These surpass in magnificence the hanging gardens of Babylon. From this

gorgeous central pavilion extend two glass-roofed archways 100 feet in length to the beautiful end pavilions wherein are the fruit and wine exhibits. All along is a continuous display of the rarest products of the earth—tulips and pansies, orchids from Mexico and Central America still clinging to the original branches and bark, hyacinths, roses, carnations, rhododendrons, azalias, flowering annuals and perennials, sweet clematis, fleur-de-lis, geraniums, cacti, single and double begonias, aquatic plants, and ornamental grasses, etc. It is impossible to name the varieties. It is like the fairyland of Titania. The stately century plant is here in wondrous bloom. From the miniature mountain, from alongside a vine-embowered cabin, a stream dashes down, lost apparently in the crystal cave. Beneath, a subterranean mansion of many chambers, brilliantly illuminated, displays Japan's little garden—on a minute scale the mikado's vast gardens, fifty miles in extent. There are dwarf trees two centuries old. The Mexican cacti bed contains more than five hundred varieties. The number of ferns is simply astonishing. There is the golden fern, Peru; the crested-sword fern, a native of South America; golden maiden-hair fern; the stag-horn ferns from Australia; the Pteris Wallichiana from Japan, the largest fern in the collection—eight feet across—and pyramids of fern asparagus. We behold Australian palms from four hundred to six hundred years old, eighty-four varieties of pineapple plants, a hundred coconut palms, nine feet high, growing out of the nuts—quite a novelty.

Oregon, California, Utah, Florida, and Nova Scotia have especially fine exhibits in the pomological section. The orange pyramid from Los Angeles county is fifty feet high. There is a walnut tower twenty-six feet tall. There is a pavilion made of preserved fruits. A German seedsman gives a curious exhibition. Instead of labeling the seed he has them displayed in glass vases, from the mouth of which spreads an artificial flower such as the seed itself will produce.

The exhibit of the wine industry of the world is attractive. There is a twenty-thousand-gallon wine tank from California; a wine bottle twenty feet high and ten feet in diameter; a German wine cellar lighted by thousands of electric lights; also a highly ornamental fountain throwing jets and sprays of real wine protected by a crystal case.

Santiago county, Cal., has built a beautiful effigy of Liberty Bell, crack and all, with lemons and oranges. Maine sends a handsome lot of apples, blooming, as if just plucked from the tree. Canada has one of the largest displays in the department. Idaho has 400 jars of fruits and vegetables of surprising size and beauty. There are blue pears that weigh nearly two pounds. There are 30 boxes of silver prunes. Washington has a marvelous display, including 300 plates of apples. Colorado exhibits 42 varieties of the same fruit. Oregon gives a many-colored story of its resources. Its plan of display is remarkably artistic. There are monster pears, some weighing 4 pounds, quinces, plums, peaches, apricots, cherries, and grapes. Florida has the place of honor at the north end of the hall, and is approached through an arch made of oranges and lemons, and the base of it is lined with cocoanuts. Around are palms and brilliant foliage plants imparting a semi-tropical picturesque appearance.

On the roof of the building around the central dome an elaborate roof-garden is made, a pleasurable and lofty promenade, from whence a blaze of architectural glory is witnessed.

The view from the main portal of the building is not to be overlooked. Opposite is Wooded Island, a sylvan retreat, a sweet solitude for a moment from the vast wonders of man's hand. The lagoon glides limpid along with shining boats. Beyond is the Government Building and the Art Gallery. To the right are the Mines and Mining and Electricity structures, and towering over them is the dome of the Administration Palace.

These are a few glimpses of the treasures of Horticultural Building, where are the earth's flowers and fruits in infinite variety. The beauty of art is lost in the luxuriance of nature's products. We seem at one time to be in the heart of a mighty forest; then in some gorgeous cave, then a leafy haunt, and almost expect to see a naiad amidst the sparkling green; then a bower of roses, or a dazzling garden, or blooming orchard, or fragrant vineyard. We wander through the tropics; we see the splendor of the Orient; we are in a land of flowers. Wreaths and glittering wine adorn our pathway, as if Bacchus were rolling along in his chariot. In one grand mass nature has poured forth its sweetest graces, colors and forms.

THE WOMAN'S BUILDING.

The Woman's Building is perhaps the most interesting place of observation to one who looks upon

the World's Fair as a noble index of human progress. This building represents woman's independence, equality, and genius. In every respect it is a pronounced success. Evidently woman can take care of herself. She can not only cook, and wash dishes, and mend clothes, but she can provide herself with the treasures of art, poetry, philosophy, and invention. In fact, she can do everything that man has done, be it great or small. Man has no monopoly, nor woman either.

Do not imagine that woman has put all her glory into this bright particular structure of her own. I should protest, indeed, against the absolute separation of woman's work from man's. It would not be any sign of progress to my mind if woman simply exhibited her talent in this building, and was not elsewhere to be noted in the activity of her powers. That would be too much after the doll fashion. Much as woman has contributed to the excellence and beauty of this her own building, it is not a tithe of what she has done throughout the whole Exposition. In every building and in every exhibition woman has entered into competition with man, not as something separate from man, but as a man herself in the larger intellectual meaning of that term, endowed with the same original capacities, and able freely and victoriously to make her way in every field of human action. Wherever we turn, therefore, in any part of this immense Exposition we see something that woman has done; and this is the real glory of woman, not to be regarded as a woman, but as an intelligent human being. Woman's genius will never be entirely appreciated until we forget that it is the genius of a woman; but think that it is simply genius.

Only as a complement of what woman has elsewhere done is the Woman's Building of any value or interest. It is a kind of a blossoming forth of her peculiar self, an expression of her idiosyncrasy, that is exceedingly attractive. But this I know, or think I know, that in the great World's Fair in some golden age to come, there won't be any Woman's Building, for it won't be necessary to emphasize in any such form the equality of woman, it will be so fully accepted otherwise. Woman will some time be so free that she won't have to make any fuss about it at all. But now, of course, she has to make a fuss, and she does it in a very beautiful fashion.

The Woman's building is a museum in which we see the history of woman—what she has done, what she is doing for human knowledge and progress. Contributions have come from every clime and country. Especially do we see the wonderful achievements of the last century. It shows the vast variety of woman's gifts. She can wield the hammer as well as the needle. Not among the least novel of the exhibits are the specimens of iron-work wrought at the anvil by a young lady of California.

Miss Sophia G. Hayden is the architect of this building, which is 199 feet in width and 388 feet in length, and cost \$138,000. Directly in front of the building the lagoon takes the form of a bay, 400 feet wide. A grand landing and staircase leads to a terrace, 6 feet above the water, which is designed in artistic flower-beds. The building is 100 feet back; its style is Italian renaissance. A wide entrance leads to the central pavilion. This pavilion, with an open colonnade, is finished with pediment enriched with elaborate bas-relief. The rotunda, reaching through the height of the building, is protected by a richly ornamented skylight. This rotunda is surrounded by a two-story open arcade, admitting abundance of light.

Among the exhibits are a model hospital, a model kindergarten. Queen Victoria is represented by six water-color drawings of her own, the Princess Louise by a water-color, Princess Beatrice by an oil painting. The priceless court laces of France, Spain, and other countries are to be seen. The library is filled with the books and also with the original manuscripts of the works of famous women. I believe that every book written by a woman is to be found here. I shall not try to read them all. The oldest book written by a woman, I guess, is the "Boke of St. Albins," printed in 1450, which deals entertainingly of hawking, hunting, and heraldry.

Relics of Queen Isabella are a curious feature of the exhibits from Spain, among them being the sword of "her most Catholic majesty." I suppose this is the weapon with which she smote off the heads of heretics. Isabella wouldn't make a very advanced woman for to-day. However, she will do to exhibit. There are also the religious writings of St. Therese of Jesus. I couldn't keep awake long enough to read them. It appears that all sorts of religious women congregate here—the Catholic Benevolent Association, King's Daughters, W. C. T. U., etc.; but there are also more or less liberal associations, like the Chicago Woman's Club, etc.

The exhibit of paintings, ceramics, art work, manufactures, fancy work, embroideries, etc., is pronounced the most beautiful ever collected.

In the vestibule are large mural paintings by Mrs. Swinnerton and Mrs. Lea Merritt, and modeled work by Miss Halle and Miss Rope. These fill the entire space of the arched entrances. The ceiling decoration is by Mrs. Crawford. There are 150 portraits of eminent women displayed in groups by Miss Helen Blackburn. The ladies of every state in the Union have contributed mosaics, inlaid work, panels, polished wood, marbles, etc.

Miss Alice Rideout, of San Francisco, is the sculptor of "The Three Fates," "A Family Group"—twelve groups in all, representing the various works in which woman is interested. There is considerable religious nonsense about the statuary, but it's well done—shall we say "considering it's a woman?" I am afraid that wouldn't be complimentary.

The Ceylon pavilion, which is composed chiefly of ebony, satin wood, and mahogany, is extremely ornate, and is sure to attract attention. The Japanese women make a fine display. Besides the pretty home picture on the lower floor, they have just thrown open a room on the upper corridor filled with beautiful screens, tables, and panel pictures. One exhibit is a peacock screen, a gorgeous piece of coloring, the groundwork in gold, against which the beautiful bird stands outlined, all the iridescent hues of its feathers being brought out in strong relief. Opposite is a Japanese masterpiece, a lady of the days of 1001 on her way to the Buddhist temple. The costume is that of a learned lady of that ancient time. Very magnificent it is, being of white brocade, with petticoat of crimson and yellow. The coloring is superb. It is framed in corded white silk.

No Japanese exhibit would be complete without chrysanthemums and so a flower-piece composed of these royal beauties occupies a prominent place.

So women from every land have come to this modern temple and displayed their craft, their skill, their ingenuity, their learning, their strength, their aptitude, their brawn and brain, their fervor, their patience, their perseverance, their victory, and in fact their all-round capability to do anything in any sphere of human effort. With all her soaring genius, however, and beautiful and wonderful fancies and vast achievements, woman is still the same gentle, comfortable creature that looks after our material wants. There is a model kitchen in the Woman's Building; and in the open air on the roof, whence a grand view can be obtained of the grounds, are the hanging gardens, with pleasant cafés attached where you can get a nice lunch and a dish of real tea.

The Woman's Congress opens on May 15th. Among the speakers announced are Elizabeth Cady Stanton, Augusta Cooper Bristol, Julia Ward Howe, Helen H. Gardener, and there will be some flashes of Freethought in the domains of the World's Fair. SAMUEL P. PUTNAM.

FATHER CHARLES FLAHERTY, a priest of Geneseo, N. Y., has just been tried and convicted on a charge of criminal intercourse with a young girl. Part of his cross-examination ran thus:

Q. "Do you believe that there are conditions upon which sins committed by members of the Roman Catholic church may be forgiven?" A. "Yes, sir."

Q. "What are the conditions?" A. "Examination of conscience, preparation for confession, full confession before a duly authorized priest, resolution to sin no more, submission to the penance proposed by the priest, absolution, and forgiveness."

Q. "Do you believe perjury a sin?" A. "Certainly."

Q. "And can it be forgiven under these conditions?" A. "Certainly."

Who would credit the word of a person believing thus? And who would expect the mass of the persons believing so to equal in any branch of morality the classes whose minds are not vitiated by such notions?

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.
2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.
3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.
4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.
5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber-shop. Leave it picture-side up.
6. Keep in your pocket some of our cheap tracts and when convenient hand one to a friend.
7. Get a new subscriber by persuading some friend to take it.

Letters of Friends.

Against a Peace-destroying Clergy.

MONTGOMERY, MISS., Apr. 29, 1893.

MR. EDITOR: I have succeeded at last in getting a new subscriber.

I cannot afford to lose even one issue of the grand old TRUTH SEEKER. Long may it wave to fight the battle of freedom against the myths and bigotry of a peace-destroying clergy. R. R. PARSONS.

How We Could Have Perfect Government.

WICKLIFFE, KY., Apr. 26, 1893.

MR. EDITOR: Send me Colonel Ingersoll's Argument in the Reynolds Blasphemy Case at Morristown, N. J. I hope you will keep up your war against the ignorant superstition of religion. If we had more TRUTH SEEKERS and less *Christian Advocates and Apostolic Guides* in this country we would have a perfect form of government in a short time.

Respectfully, CHAS. WICKLIFFE.

On the Danger Awaiting Us.

CHAPIN HOME, NEW YORK, May 5, 1893.

MR. EDITOR: I was greatly amused in reading the spite proclaimed by your gentle lady correspondent from Pennsylvania. You have warning of your fate and must know what you have to expect should you send another paper to Dr. Stroup. One thousand dollars is promised to be expended to stop your paper. Shall the lady succeed? We shall see. It was rather rough on the lady for you to publish her want of judgment in reference to THE TRUTH SEEKER. S. R. THORNE.

Eager for Putnam's Fervid Phrases.

EUREKA, UTAH, Apr. 26, 1893.

MR. EDITOR: THE TRUTH SEEKER became, and will be, the friend of my family. Having tried my best among my Liberal friends, I could not do much for your great weekly, as many of them are afraid they might step on a good Christian's toe by becoming known as subscribers to it. But still I hope some of them will soon subscribe. Inclosed find \$3 for one year's subscription, and if possible send me No. 15, as I would not like to miss Mr. Putnam's continuance of "Religion a Curse, Religion a Disease, Religion a Lie."

Your Liberal friend,

STEPHEN LOSSMANN.

We Are Joyful to Have Done You Good.

VILLA GROVE, COL., May 4, 1893.

MR. EDITOR: I thought I would write you a few lines to thank you and your Company for your paper, the blessed TRUTH SEEKER, the best in the world, and for the great benefit you are doing with the pictures. They will open the eyes of all that see them.

I inclose \$2.10 for the following books: Helen H. Gardener's "Men, Women, and Gods" and "Pulpit, Pew, and Cradle;" Saladin's "Isaure;" "Crimes of Preachers;" Thomas Paine's "Age of Reason;" "Liberty in Literature," by R. G. Ingersoll. DUGALD McDONALD.

Morality Without Christianity.

NEWTON, IA., Apr. 24, 1893.

MR. EDITOR: THE TRUTH SEEKER is a regular visitor once a week, and is appreciated very much.

We had the pleasure of having Franklin Steiner here on the 16th inst. to address the people of this place. Subject in the afternoon, "Secularism and Morality Without Christianity;" evening, "Is the Bible of Divine Inspiration?" The audience was more than we expected, and I never saw such attention given by any body of people before. The masterly manner in which Mr. Steiner handled the subjects was enough to open the eyes of any thinking person. We will surely have Mr. Steiner here again.

Best wishes for THE TRUTH SEEKER and long may it live. H. L. MOFFITT.

Thanks for Your List.

ARCH BEACH, CAL., March 3, 1893.

MR. EDITOR: I inclose \$5 for renewal of subscription, with premium, and one trial subscriber; also list of Liberal-minded men who I think are not yet awakened to the importance of the Liberal movement, but with the help of a little good literature

might become active members of the glorious cause.

I did wish to help Mr. Putnam with his good work in Washington and THE TRUTH SEEKER in its late embarrassment (which I hope is something of the past ere this), but I, like many others, could not spare the money. However, I will not desert the good old TRUTH SEEKER, which is already better than good, and still improving.

I am anxiously waiting for the rest of Charlesworth's debate with the striped animal, who is using good old Christian weapons which it seems do not have the desired effect under the light of intelligence, with such a man as Charlesworth to wield the sword of reason and justice.

I will close with the forlorn hope that Congress will take a wise vote and not close the gates of the Fair and leave the saloons open, and success to free speech and a total separation of church and state.

J. S. THURSTON.

Has a Cabinet of Material Proofs That the Earth Is Over Six Thousand Years Old.

CLARKSVILLE, PA., Apr. 24, 1893.

MR. EDITOR: Please forward to my address "Crimes of Preachers," with the late additions, and also send me "Infidels and Charity," a leaflet.

I have been a Freethinker for over thirty-five years, and a collector of natural curiosities of the world's antiquity, and to-day I possess one of the largest and the finest collections in the state of Pennsylvania. I could not stand the belief of what is called religion, and I started to collect those specimens out of the earth; and whenever Christians look at my collection their minds get confounded and a great number of them have said the Bible has made some mistakes in the creation and my record is correct.

I am very poor, and my health is very poor, but I am backing up Freethought, and I am well known on that subject in my locality; and I say here for all of you Freethinkers, if ever any one of you should come through these parts, stop to see me.

I am taking THE TRUTH SEEKER and I am lending it around very freely.

G. W. URMSON.

Short Sermon on a Bible Text.

PALOUSE, WASH., Feb. 9, 1893.

MR. EDITOR: As others have taken in hand to set forth the gospel nonsense, I too feel inspired to write a few lines.

"In the beginning God created the heavens and the earth, and the earth was without form, and void: and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters." Now, to be without form would be to not be at all. Can anything exist and be without form? All matter has a form. It must be something or nothing. To be something is to have a form. The spirit of God moved upon the face of the water. There was no form of an earth. Was the water frozen? And did God have a pair of skates, and skate on both sides at once? or was the water a ball of ice? That's it—and God got to skating, and the ice got to whirling, and as God could not drive out the inhabitants of the valley neither could he stop skating; so he skated till his skates wore out, and he kept on skating till there was nothing left but the Holy Ghost; and the Holy Ghost kept on skating till the Ghost was all worn out and there was nothing but the holy left. Oh, where, oh, where is the Christian God?

Inclosed find \$1 for a new Bible Picture Book. JAMES W. ROBERTSON.

A Sliding and a Disagreeing With A. Augusta Chapman.

DALLAS, ORE., Feb. 20, 1893.

DEAR MADAM: I side with you that there is a designer. We find him with our senses. How wonderfully he made those microbes which cause epidemics; the bacteria which eat up millions of lungs; the ascarides; the three-inch-long worms; the tapeworms one hundred feet long; the skin-eaters; the musketos with such fine song, so accommodating that they come into one's house—their wonderful bill, the horny piercer with two saws, real surgical instruments; then the sucker; then the

poison-bladder. The flea is a beautiful work; its scratchers and bill make you and millions other ladies feel the designer. I took one once under a glass with a piece of raw meat. The flea did not quit eating, so has a stomach like a church—as Goethe's "Faust's" priest says: The church has eaten up whole countries and never over-eaten. The bed-bugs make us smell the designer. He made big spiders, scorpions, and a great many others like them. In India there are annually twenty-one thousand of God's images killed by snakes, wolves, tigers, lions, and other designed works.

Your soul must be a very sweet-looking one, I think. We disagree in this, that you are God-loving and I am God-fearing. As described in his Jew-book he is often awfully mad. He may in a fit take the golden harps from the saints round him and knock them to pieces on their heads.

AUG. W. KIENOFF.

A Brother Riseth in Meeting and Testifieth.

BRUCE, S. D., March 5, 1893.

MR. EDITOR: As our brothers in Christ say, I wish to testify to the goodness of—no, not God, nor J. H. Christ, but Nature, Reason, and Science, believing I can rely more fully upon the latter than the former.

We are having a course of lectures delivered by C. L. Abbott, of Estelline, S. D., which are very interesting, entertaining, and instructive. His first lecture, "The Higher Criticism," was listened to by a visiting pilot, who took some exceptions to his (Abbott's) remarks, and announced to the audience that he would reply the following Sunday. Well, Sunday came, and of all the replies I ever heard that was the slimmest. He never touched the subject in question at all, but went on to describe a seven-horned monster, and handled him so roughly that he finally got his last horn sawed off. From that he went on to describe an angel, who suffered terribly from a corn on his toe. And, to conclude, he became honest, and stated that he did not know what the Higher Criticism was. But, nevertheless, there were a lot of ignorant, superstitious fools who swallowed the whole, and pronounced it good.

Not wishing to intrude, I will close, regretting that death will ever overtake such as the Editor of THE TRUTH SEEKER, R. G. Ingersoll, John Peck, Watson Heston, and many other good men too numerous to mention. C. E. EVES.

There Is a Devil, or "Great Old Dragon."

WASHINGTON, D. C., Apr. 20, 1893.

MR. EDITOR: Your correspondent is sometimes tempted to believe that there is something in the story of the "Great Old Dragon," and thinks the simile is very appropriately applied to the church of Rome. If Samuel were living to-day he would not have to consult the witch of Endor to find out what that arch-enemy of progress is trying to do for the United States. The spirit of the Inquisition still burns within her. Our public schools are under the ban of her displeasure.

Colonel Ingersoll delivered a masterly address here some time since. As usual, he has been "answered" several times since, and as usual those answers abounded in personal abuse and little argument.

The Spiritualists are dividing their time between conversing with the "dear departed" and showing up the fallacies of the Christian scheme.

At Sheldon's Hall, every Sunday, a number of Freethinkers meet and discuss the leading topics of the day. So-called religion is handled without gloves, and much good is done in awakening the people to a knowledge of its absurdity and inconsistencies. Salvation is twenty-five above par in Washington, judging by the admission fee charged at the Romish churches here, and Satolli, the American pope, has not stopped the proceedings, either.

One of the priests at a certain church came out on the steps and, seeing a poor beggar woman, scantily clad in rags and half starved, standing near awaiting the charity of the church-goers, ordered an usher to drive her away. "By their fruits ye shall know them." "CHITARO."

A Book That Is Both Biography and History.

LEWISBURG, TENN., March 15, 1893.

MR. EDITOR: I have just finished reading "The Life of Thomas Paine," by Moncure D. Conway.

My attention was first called to the work by Colonel Ingersoll's admirable paper in regard to it in the *North American Review*. Any book that could elicit such an indorsement from such a man may, for that reason alone, be set down as "one of the things that were not born to die." I believe Ingersoll is the only living man who could have done adequate justice to the book—whose incomparable genius was equal to the sublimity of the subject of Mr. Conway's work. But, independent of any tribute or indorsement from whatever source, the intrinsic merits of the work will make it as immortal as the name of Thomas Paine himself. It is the first and only "Life of Thomas Paine" that shows any understanding or appreciation of the subject. Paine's life has been so beclouded and befogged by the infamous slanders and vilifications of the church that the truth about the man could not be easily observed. It must have required a prodigious amount of labor on the part of Mr. Conway to get at the facts as he does. Every page of the work is marked by the most painstaking and thorough investigation. England, France, and America have been ransacked for important and hitherto unpublished public and private documents that would throw light on the subject, or contribute to clear away the filth and rubbish which the church for one hundred years has been busy in heaping upon the memory of one of the greatest benefactors of man.

The work is not alone a biography of Thomas Paine. It is the best inside view yet published of the real influences and potentialities, the silent, though powerful, undercurrents, of the American Revolution. It is the best exposition so far of the nature, causes, and effects of the French Revolution. And it is the severest possible arraignment of the corrupt and damnable despotism of church and state under George III. Mr. Conway gives Paine his true position in each of those historic epochs, and he is the first man who has ever done so. It is the disgrace of America that, through an abject and slavish fear of the church, the memory of the man who contributed most to the establishment of the great republic should have been so long neglected. But the work has at last been done; the tribute due to the immortal author of "Common Sense," which virtually secured American independence; of the "Rights of Man," which made every European despotism tremble on its throne, and of the "Age of Reason," which has partly civilized Christianity—that tribute has been paid, and Moncure D. Conway deserves the gratitude of every man who loves liberty and acknowledges the sovereignty of reason.

This short and hasty notice of the work is only intended to call attention to it. Every truth seeker should at once procure it. It is simply invaluable. It is in two handsome volumes, and will be supplied by the Truth Seeker Company for \$5. Send for it, and when you have read it hand it to your neighbor. It will and certainly ought to work a radical revolution in American thought and feeling on the subject of Thomas Paine, and in doing so will administer to the church the severest possible blow. JAS. W. BRENTS.

Disfranchise Incompetent Individuals, Not Classes.

PORTLAND, KAN., May 10, 1893.

MR. EDITOR: I see that you have given my last article the desired attention, and as there have since been several others, both for and against, on this question and one in direct reply to my effort, please allow me space a second time.

I suppose that the gentleman, Mr. Laperche, has sunk back utterly exhausted since he made that frantic "grab" for his pen, and "slung" out his deadly opinion; surely such an opinion ought to make him sink into oblivion, where he would have no desire to "sling" said opinion again.

It seems to have given the gentleman considerable trouble in trying to fix a title to my name. He says "Miss or Mrs." no less than four times; calls me

"Madam" once, and at last, in sheer desperation, leans forward with that heart-rending appeal, calls "Oh, Laura, Laura."

Now, I have no desire to follow the example of my opponent and "sling" my opinion at him, but if he does not care to make a disgusted smile over the faces of his readers, I would kindly advise him in the name of good taste, decency, and common sense to refrain from using what seems very much like "sentimental gush" (please pardon the use of slang) in the future. He may have a burning desire to "sling out" his opinion, but the readers of THE TRUTH SEEKER, I feel sure, want something more substantial with which to feed their brains. If Mr. Laperche would refer to some good work on etiquette he would have no trouble in finding the correct title.

In regard to his making any points against my article, I will simply leave it with the readers of both his article and mine to decide, for I have faith enough in these people to believe that they will decide in a sensible manner whether they are for or against me.

But while I leave this question thus, and shall endeavor to keep away from this ground, let me show up a few of his own direct contradictions and inconsistencies.

1. In his attempt to answer my question, how women are to be prepared to vote, he says, "I fear the only answer will be to emancipate them." He then goes right on to say that if we do this thing, then our chance for improvement will be indefinitely lost, thus admitting the chance for improvement would be through emancipation, yet claiming that all chance for improvement would be indefinitely lost by the same act. How is he going to reconcile these two statements?

2. Let us look at his figures. He claims that twenty per cent of the voting population votes intelligently, and says that the women's vote would reduce this intelligent number from twenty to five per cent. Now, let us see. Suppose that there are twenty million of legal voters at present, twenty per cent of this number would be four million, according to his statement, intelligent voters. Now, if we give woman the ballot, we will suppose the number is doubled, making forty million, instead of twenty million, as it now is. In order that his statement be true, we will have to divide this number forty million by twenty, in order to obtain five per cent. When we do this we find that the number of intelligent voters is reduced from four million to two million. Thus we see that if his statement is correct, not only would all the women vote ignorantly, but two million of the number of men that did vote intelligently would either cease to vote or else lose their intelligence. Surely women have a powerful influence over intelligent voters; but we doubt this influence would leave Mr. Laperche unchanged. Now I ask if it is not apparent to all that Mr. Laperche has overreached himself in his mighty effort to make it appear that women are so ignorant.

The gentleman has shown me a new class of Liberals. He belongs to this class. The one who does a wrong, knows it to be such, and is opposed to a change, for he admits that it is a great injustice to deny to women the right of suffrage, yet he is very unwilling to give them justice. Mr. Laperche admits that his method is not right, so let us see if there is not a better way. If there must be a restriction placed upon the ballot, so that progress may not be retarded (which I do not deny), why not let intelligence of the individual, regardless of sex, do our voting? Thus giving to each voter a certificate of brains as well as of residence. I ask, is not this a fair method, or would the gentleman in question arise with the objection that this would debar him?

In regard to the accusation of my being an orthodox Christian in poor disguise, and also my favoring Sunday law, as my opponent infers, I will say that I take sides with those who are in favor of opening the World's Fair on Sunday, and no orthodox church would receive me as a member, because I am an outspoken opponent to so-called orthodoxy. However, I very earnestly contend for law (as I said in my former letter), intelligent law,

protecting people in their pursuit of happiness on Sunday and on all other days. If I am governed by a just law I do not consider myself a slave in so doing, but rather that I am enjoying myself the greatest amount of liberty that can be granted to human beings by being protected by said law.

I would like to correct Mr. Laperche in two of his assertions: first, he says that Mrs. Schwartz is the first objector to woman's voting. He certainly cannot expect us poor, ignorant women to believe that. For I do not doubt but that this question was opposed and defended before Mrs. Schwartz was born. Second, he says, "It is a noted fact that the great lights of the Woman's Rights party, such as Mrs. Colman, Mrs. Slenker, Miss Gardener, Miss Wixon, and others, have not yet attempted to answer Mrs. Schwartz's objections, etc." What an assertion! When he must know, if he knows anything, that no lecturer on this question ever leaves the floor without completely showing the fallacy of said ladies' assertions and arguments. Mrs. Schwartz's objections are the same as many that have objected before her, all of which have been answered. Besides, we have facts to prove, as the late election in Kansas has just shown, that the women voted as wisely as the men. This may be verified by reading the leading daily papers.

I fully agree with Mr. Laperche (if he means what he says), when he says that these lights of the Woman's Rights party are "wise, honest, and true." So do I. But when he admits that they are wise he must also admit that he is unwise, for I am certain that their sentiments are not a corroboration of Mr. Laperche's letter.

Our triumph in progress is indeed glorious, but we might make it more so if we did not have so many Liberals (?) who are not willing to right their own acknowledged wrongs. And now I will say that I still understand that the Freethought Federation upholds law and order, and desires to give equal rights to all regardless of sex; fostering good and suppressing evil. To such an organization a few of us in this place would be proud to belong.

LAURA KNOX.

Thinks the Single Tax Would Remove Superstition and All Evils.

BROOKLYN, N. Y., May 10, 1893.

MR. EDITOR: In the effort to abolish from the minds of men the superstitions of the past, the principal factor in the best method is ignored. The best method is education. The principal factor is freedom. And as education is impossible except to the degree of existing freedom, it follows that absolute freedom by insuring greater education will, to a tremendous extent, abolish superstition. The least abridgment of freedom is tyranny. And if it can be proved that superstition is the result of tyranny, which it probably can be, the effort of all should be to obtain perfect liberty for each and all. As we can agree that superstition is the dreaded offspring of wedded ignorance and fear, and that fear is a kind of relative ignorance, if we can prove that ignorance is the result of poverty, and poverty the result of tyranny, the evidence will be conclusively that superstition is the indirect result of oppression—tyranny. The first proposition which we have to deal with is: Ignorance the result of poverty. Ignorance is the absence of knowledge. Such a condition may be the effect of any or all of three causes—the lack of desire to know, inability to obtain the means, and insufficient leisure. The lack of desire to know may be caused by defect or disease of the mind, as the desire for wealth overshadowing all other desires, or, being surrounded by uncivilized conditions, there exists no inducement to learn. The inability to obtain the means is caused by expenditures equaling profits, and insufficient leisure is caused by the strict and long application necessary for the maintenance of life.

All these causes save one are the results of poverty, and that one to a great degree finds its origin in the same source. Overwork, insufficient means of living, monotony of life, and resulting despondency will often end in disease of the mind.

The dual sights of extreme wealth and abject poverty, as men in tattered rags or far from ample clothing, with children and wives in a half-starved condition, inevitably fosters an abnormal longing for wealth, to which the desirable "speculative thought" must surely succumb.

The uncivilized conditions which exist in the tenement districts of New York and all cities, the crimes, brutal pleasures, degraded surroundings, insufficient food, inadequate protection from cold, and complete absence of refinements can never lift from the black chasm of ignorance the mind of man. Why? Because "the [intellectual] progress is one, not of internal power, but external advantage," "and the difference which ensues between the acts of the two children will be caused, so far as we know, solely by the pressure of external circumstances; by which I [Buckle: H. of C.] mean the surrounding opinions, knowledge, associations, in a word the entire mental atmosphere in which the two children are respectively nurtured." Even if it should happen that a particular mind touched by other influences had ripened into a desire to know the reason why—to study cause and effect, expenditure equaling income, and thus depriving the means, would result in its death, and we can safely conclude that equalization of income and expenditure is absolute; if it was not, the above conditions would not exist.

So we have seen that poverty is in part the cause of disease of the mind, is the cause of wealth overshadowing desire for knowledge, and is the cause of uncivilized surroundings which are detrimental to civilization; is the cause of inability to obtain means and of insufficient leisure. If these are caused by poverty, what is the cause of the greater part of ignorance but poverty?

Now let us take another step. The second proposition is: Poverty the result of the abridgment of freedom, of oppression. Poverty is an inadequate supply of wealth. Poverty may be caused by the denial of the right to produce wealth, or to retain wealth when produced. Perfect liberty, which is all that equity can claim, accords to each the equal right to do whatsoever he wills, "provided he infringes not the equal freedom of any other."

"Given a race of beings having like claims to pursue the objects of their desires, given a world into which such beings are similarly born, and it unavoidably follows that they have equal rights to the use of this world. For if each of them has freedom to do all that he wills, provided he infringes not the equal freedom of any other, then each of them is free to use the earth for the satisfaction of his wants, provided he allows all others the same liberty, and conversely it is manifest that no one or part of them may use the earth in such a way as to prevent the rest from similarly using it; seeing that to do this is to assume greater freedom than the rest, and consequently to break the law."

Now, if we can prove that the right to produce wealth and the right to retain the wealth produced is denied, it becomes evident that we have not perfect liberty, but, on the contrary, tyranny. And as we have seen that poverty is the cause of ignorance, and ignorance of superstition, it follows that in order to obtain freedom of thought and liberty of speech we must secure liberty, absolute and equal.

Let us see what we can prove. Wealth is that product of labor which gratifies desire. Let us be careful and not confound money with wealth. Money is simply a medium of exchange. It is a certificate that so much wealth has been produced, and the owner has a right to the certified amount of production. But money is not wealth except as a commodity. Wealth is merely a result of labor—it is a gratifying production.

Now, it is evident that the right to live upon this earth is denied to the majority, except upon condition of payment for the privilege to its assumed owners. Under this condition, in most instances, rent for the land, taxes upon commodities, and interest for the house, being excessive, denies the right to the use of this earth, which likewise denies the right to produce wealth.

Again, taxes are levied on commodities of all kinds—those which we eat, wear, live within, and admire. That is to say, personal property must be divided, or shared, with the community. Therefore, personal property or wealth is partially denied to or taken from its owner by the government, the people, and by the monopolization of land the assumed owners of the earth can collect, at their option, a greater or less amount of the production—the wealth—and thus the part of the product which the producer shall keep is decided, not by the producer, but by the owners of the earth.

The sequence of all this is poverty. There being no outlet for labor, because of the denial of the right of access to land, the labor market is overstocked, hence "wages fall to a bare subsistence," and where labor works on given capital, for which there should be but the return called interest, all production going to labor, competition is so severe that it is necessary for the laborer to be robbed of the greater part of his wages—his production—to exist.

So we see that poverty is the result of oppression, of the denial of rights; is simply the result of the abridgment of freedom. Thus we see that tyranny is the source of the greater part of superstition. For what is tyranny but the assumption and wielding of an unjust and monstrous power which is denied by equity? It is naught but a forcible denial of the equal right. What are kings and queens but tyrants? And why tyrants? Simply because they take the power to exercise and compel. Then imagine a thousand acres ruled and conditioned by one man who, although unable to put it to full use, denies access to all others. Compare this with a kingdom, and think of a king or queen denying the use of any part of this kingdom to all others. Think of having to bend a knee to pomp, then think of having to pay heavily for the right to live upon this earth. Which is the greater humiliation? Has one person more right to live upon this earth than another? If he has, where did he get it from? By what method are we to prove the greater right? For my part I cannot see why the monopolization of land is not just as foul and tyrannical as the monopolization of governments—why dictators are not just as bad as monarchs.

But, as we see that superstition is the indirect result of oppression, let us remove the cause. Let us give to everyone an equal right to the use of this world. We can do this by the denial of special privileges—we can do this by treating all equitably and impartially:

By ceasing to interfere with personal property, which is everything that can be produced by the person, and by taking only that which belongs to all—to the community. By taking only that which no one can make but which all cannot help but make. That is to say, the full rental value of the land.

This method would make the holding of unused land unprofitable. It would, consequently, employ all now idle labor, and when labor could not be obtained the consequence would be the rejection of unused land; hence a new road being opened, the labor market would become scarce, wages would go up to the full capacity of labor to create wealth, improvements being untaxed, and wealth bountiful and pretty equally distributed would result in very little superstition and less poverty, grander civilization, short hours for laboring, and following, broader and more thorough intellectual attainments, freedom in thought, and liberty of speech. There may be those who object upon the theory of "the survival of the fittest." Those who object on that ground take, relatively, the same position that the church took regarding anesthetics—that pain was the result of God's wishes, and should not be allayed. But as science adopts for her motto, "We live to benefit our progeny," it can be reasonably hoped that she will join heart and hand for its benefit.

A single tax on land values has been popularly treated in "Social Problems," and scientifically in "Progress and Poverty," by the immortal lover of liberty, Henry George.

Sincerely yours, L. B.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Cat's Explanation.

You ask the reason, little friends,
Why cats don't wash their faces
Before they eat, as children do,
In all good Christian places.

Well, years ago, a famous cat,
The pangs of hunger feeling,
Had chanced to catch a fine young mouse
Who said, as he ceased squealing,

"All genteel folks their faces wash,
Before they think of eating!"
And wishing to be thought well bred,
Puss heeded his entreating.

But when she raised her paw to wash,
Chance for escape affording,
The sly young mouse then said good-bye
Without respect to wording.

A feline council met that day,
And passed in solemn meeting
A law forbidding any cat
To wash till after eating.

EVA J. BEDDE.

Sunday and Marbles.

First Scene: Bobbie and Johnnie playing marbles. Clergyman stopping in his walk near them.

Clergyman: "My sons, did you not know it is wicked to play marbles on Sunday?"

Bobbie: "No; is it?"

Clergyman: "Yes, indeed, very wicked. You should remember the Sabbath day and keep it holy."

Johnnie: "Who says so?"

C: "The Bible tells us so."

B: "The Bible—what's that?"

C: "You don't know what the Bible is?"

B: "No—honest."

J: "I do, for I'm older'n he is. It's a book that tells a few good things, a little history that's true, lots that isn't, two or three cart-loads of other lies, and—"

C: "Tut, tut. You must not speak thus of the Bible—it is God's holy word."

B: "Holy, holy; how can a word have a hole in it, and who is God?"

C. (aside): "How horribly ignorant and depraved. (Aloud) God is the supreme infinit being, the creator of all things."

B: "Did he make folks?"

C: "Certainly."

J: "He made an awful bungling piece of work when he made Jim Clark, Sal Amadon, and lots of others."

B: "And Mr. Smiggins's calf, that had two extra feet and legs, little things growing out on each shoulder, and don't do him a bit of good, nor even look pretty."

C. (aside): "Patience, if I would bring them to the fold. (Aloud) God's ways are not as our ways."

J: "Well, I should say not."

B: "Please tell us how God looks?"

C: "Man was made in God's image."

B: "Where does he live?"

C: "In heaven."

B: "Where is that?"

J: "Heaven is above the sky somewhere, Bobby."

B: "Does he have hands and feet?"

C: "As we are made in his image, he must have. The Bible says the earth is his footstool."

B: "What a long-legged feller he must be. Strange no one ever sees his feet."

J: "Perhaps he puts one foot on each of the poles; but I should think they would get jerked off when the earth turns on its axis or moves around in its orbit."

C. (Rolling his eyes upward): "What depravity. I feel terribly angry. It would do me good to thrash them soundly. (Aloud) I see I can do nothing but pray for you."

J: "Now, mister, you think we don't know much; but we know a heap too much to believe God would care if we played marbles on Sunday (if there is such a feller). We don't steal, nor fight, and your Sunday-school boys do both."

B: "And only this morning your own boy was going along to Sunday-school and made fun of our clothes, 'cause they wasn't so good as his'n. And he called us bad names, and we don't do that either."

(Clergyman starts to leave.)

J: "No, we don't; but when we see a boy that isn't dressed as good as we are, or hunchbacked, or lame, or hungry, we are sorry for him."

SADIE ATHENA MAGOON.

Los Angeles, Cal.

The Cat and the Sparrow.

A cat caught a sparrow, and was about to eat, when the sparrow said: "No gentleman eats till he has first washed his face."

The cat, struck with this remark, set the sparrow down and began to wash his face. The sparrow then flew away. This vexed Tom, and he said: "As long as I live, I will eat first, and wash my face afterward."

Correspondence.

BENJAMIN, UTAH, May 3, 1893.

DEAR MISS WIXON: My papa takes THE TRUTH SEEKER and thinks it a very good paper. There has been a revival in Benjamin this winter in the Presbyterian church. Papa and mamma have been to the city. All the Mormons have been to the Temple; now the children are going to the Temple. There is one of my cousins from England living with papa's family. He is thirteen years old. There are no leaves on the trees yet. It was snowing on the 29th of April. I go to school now. The teacher is going to give a prize to our class if we will learn the tunes; the one that learns them first will get the prize. Two of my aunts have joined the Presbyterian church and one of my uncles.

Your friend, ROSE E. HOWE.

SAN JACINTO, CAL., Apr. 27, 1893.

MISS SUSAN WIXON, Dear Friend: It has been a long time since I last wrote to your "happy Corner."

I do not often see letters from this part of California.

I go to school and study history, arithmetic, physical geography, music, drawing, spelling, grammar, reading, and business forms.

I like to read THE TRUTH SEEKER very much, especially the works of Ingersoll. Everything is turning golden now; in about three or four weeks harvest will begin.

I would like to correspond with some of the readers of THE TRUTH SEEKER.

Your Liberal friend,

LUCINDA C. CLARK.

FORRESTON, ILL., Apr. 8, 1893.

MISS SUSAN H. WIXON AND LITTLE CORNER FRIENDS: I will now take the pleasure of writing a few lines to the Children's Corner. I have been a reader of THE TRUTH SEEKER for about sixteen years, and have read the Children's Corner ever since it was published. When I was reading the sweet little letters to my little boy to-day he said: "Why can't you or papa write such a nice letter, mamma?" When I told him I would write a letter some time, he was very glad. There are few Freethinkers around here. I have only had the pleasure of hearing two Freethinkers speak. One was Mr. Bell, and the other was Mr. Remsburg, who spoke at our house. I liked to hear them very well. I will close for this time.

Wishing you success in all your undertakings, I remain, Yours truly,

MRS. H. B. AKKERMANN.

N.B.—Will the little boys and girls please send my little boy, Bernard, a few ocean and sea shells for his collection? I will pay postage and will also try and return the favor. Address:

H. B. Akkermann,
Forreston, Ogle Co., Ill.

NORTH KANSAS, UTAH, May 4, 1893.

DEAR MISS WIXON: I am a reader of the Children's Corner and, not finding any letter from this place, I will for the first time write a few lines, and at the same time tell my grief. My brother died with pneumonia on the last day of March, aged fourteen years. Papa, mamma, grandma, and I are left alone to mourn his loss.

My brother took lots of interest in his schooling, and one thing is certain, that he did not have his head troubled by any religion.

In our district school, where I have been a scholar, we have a lady teacher who is a Methodist, and she says he is still alive; but, if she does not bring him to me alive, how can I believe that she knows?

I am a girl eleven years of age, and am now going to private school.

Papa takes a number of papers, but THE TRUTH SEEKER is the best, and I like the pictures.

Well, I must close, for fear of my letter being too long. With best wishes to all in the Children's Corner,

I am your little Freethinker friend,
WILHELMINA LUNDBERG.

[We deeply sympathize with Wilhelmina and her parents and grandma in the loss of

a brother and son. He has only gone a little in advance of others, for death is common to all who live. While we remember the virtues of our dead, it is true philosophy to bear our grief and loneliness as patiently as possible, and love more fondly those who still remain with us.—ED. C. C.]

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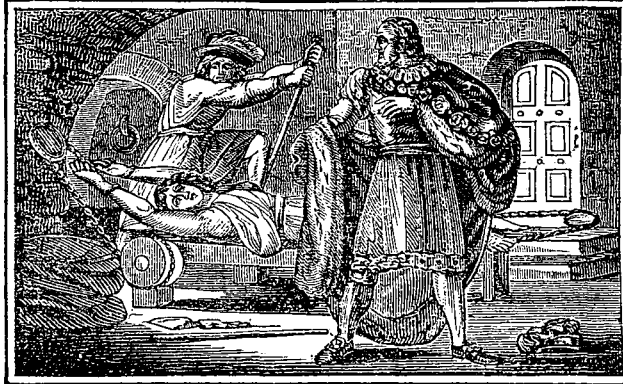
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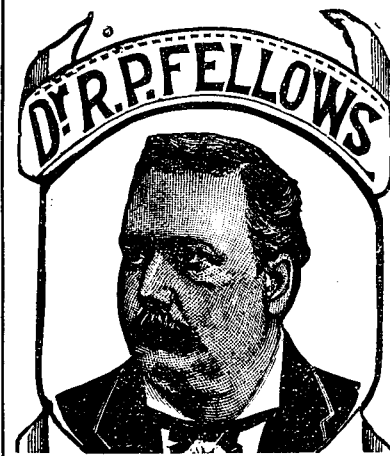
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News of the Week.

GRESHAM is spoken of as a nominee for the next presidential term.

BARNUM's circus had trouble at New Haven, Conn., with the authorities who opposed an ancient Blue law to its performance on Fast day.

MR. LYNCH, leader of the new sect in Maryland called "the Sanctified Band," announced that he would walk on water on the 11th, but failed to fulfill his promise.

THE government may defer deportation of the Chinese till the next session of Congress gives them another chance to register. Religious bodies are petitioning the government to forbear, fearing retaliation on missionaries in China, perhaps with violence.

THE Presbyterian assembly at Washington, D. C., it is said will depose Dr. Briggs. Rev. Dr. Sunderland said that a previous speaker had "not stated the true cause of the disturbance in the church. Dr. Briggs is the occasion of the controversy and is wholly responsible for it. I would not stand in Dr. Briggs's shoes to-day for worlds."

HUXLEY's lecture on the 18th, on evolution and ethics, awoke attention. One passage was: "Nature is not only non-moral, but often anti-moral. The survival of the fittest, in the sense in which biologists use the phrase, is often distinctly opposed to ethical aims, since the fittest may be either the degraded organism which crowds out higher species or the beast of prey which devours them. Though a moral mood may have arisen out of the process of evolution, so also has moral evil, and there is no reason in the nature of things why one is preferable to the other."

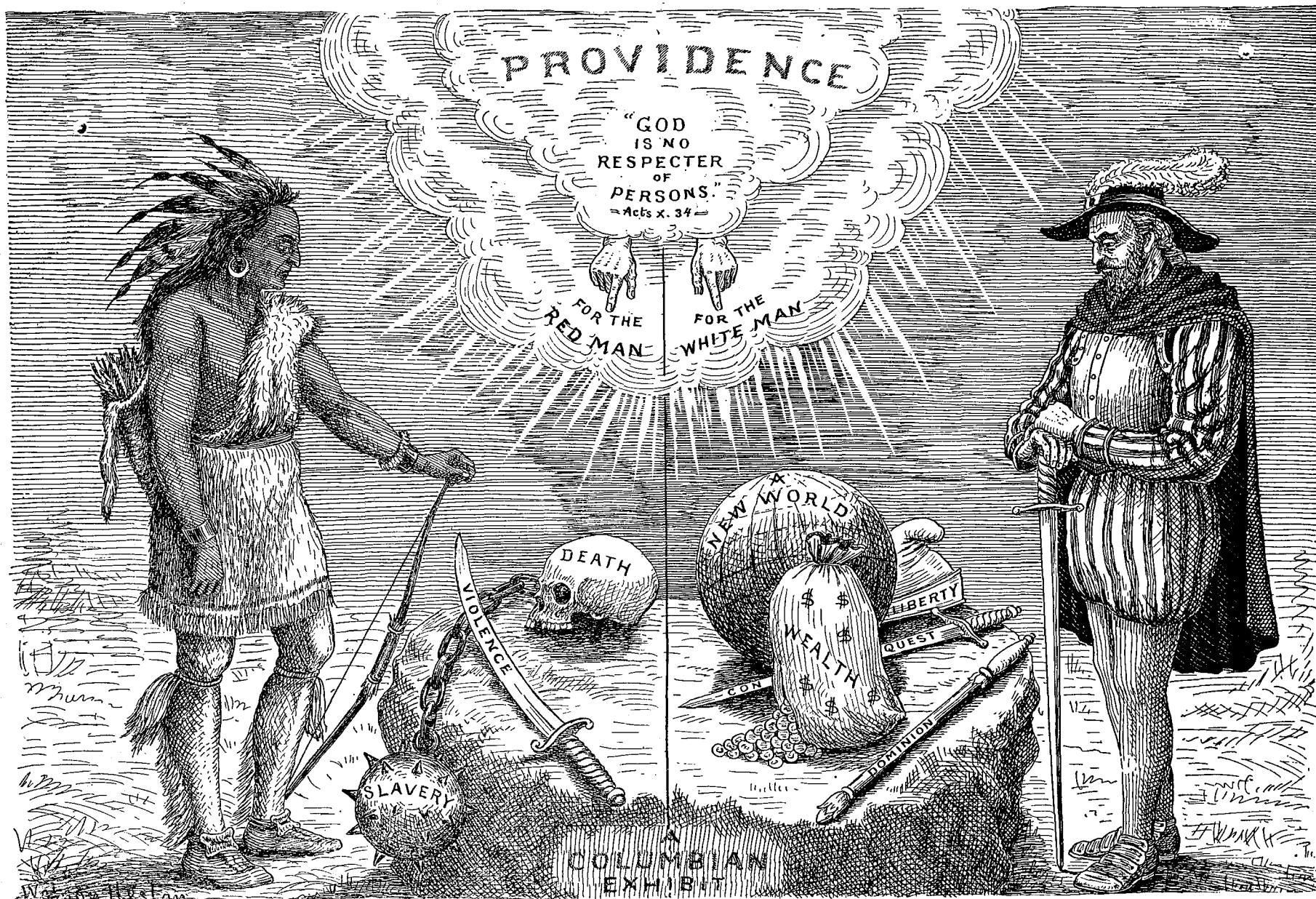
At the last meeting of Sorosis, a New York society of women connected with artistic, literary, and scientific work, Mrs. E. B. Foote rose and said she had heard that some members had plotted to reject Mrs. T. B. Wakeman, who had just been proposed as a member. Accordingly she wished the name withdrawn lest Sorosis should degrade itself by insulting Mrs. Wakeman. The withdrawal was made. Mrs. Alma Calder Johnston said: "I am sorry that this name has been withdrawn. I understand that the reason for some members objecting to Mrs. Wakeman is that her husband has been reported to be an Anarchist and an Atheist." Mr. Wakeman said to a reporter: "I am not an Anarchist or an Atheist. . . . As regards Atheism, I am a believer in the deity, but not in the old way. I have drawn my conclusions from modern science. I follow the lines of Darwin and Huxley, a fact which will go to show that I am not in any sense of the word an Atheist."

On the 19th commissioners and visitors of the Presbyterian general assembly at Washington, D. C., were received by President and Mrs. Cleveland at the White House. The speaker of the delegation said, among other things: "Let me congratulate you upon the fact that sturdy Presbyterians hedge you round about, and that the sturdiest Presbyterian of us all [Mrs. Cleveland] is at your side, a holy benediction to keep you straight to the faith of your ancestors." He concluded with an invitation to visit the assembly. President Cleveland replied: "I assure you it affords me much personal gratification to meet on this occasion the representatives of that great religious denomination which has done so much to make our people better and happier, and which is associated with so many tender and pleasing incidents of my individual experience. The thought is also in my mind that, in the light of my public duties and responsibilities, there is a propriety in extending to you a welcome to this home of the nation's chief executive. We still profess to be a Christian people. This means that no public officer of high or low degree should be unmindful of the restraints of religious sentiment. It means that the religious teaching of our people should lead them to exact from those who make and execute their laws a recognition of these restraints. It means that the rules which a popular religious sense approves should underlie the performance of every public duty; and it means that those who assume to be religious teachers in this land where the people rule are related in responsibility to those in public station. You therefore will, I hope, permit me to say that though you do well to insist upon the conscientious discharge of official obligations, and though you ought never to shrink from the exposure of official shortcomings, the contribution you owe toward accomplishing good government will not be fully made unless you teach the people by precept and example that they will find their safety and welfare in enforcing upon their public servants the observance of the mandates of Christianity and morality."

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Christianity and Geography.

A week or two ago we stated that the Christian church is not entitled to any credit for the discovery of America by Columbus. That church, we went on to declare, is even to be blamed, as a steady opponent and would-be extinguisher of the doctrines that inspired Columbus to his attempt. We will now recount the hostility of the church to those true doctrines of geography, namely that the earth is round, that it may be circumnavigated, etc.

Among the barbarian nations of antiquity it was believed that the earth is a flat plate or tablet, domed or canopied by the sky, which sky rests on the mountains as pillars. This view, with some of those modifications that each nation attached to it, was entertained by the Chaldeans, Jews, and others, from whose scanty knowledge and earnest but erring pens proceeded our Old Testament. In that collection of writings it was incorporated. When, finally, Christ had appeared, and his church had begun to rise, the Christian fathers received this view into full acceptance.

To do this, these ecclesiastics had to overbear and bury, with infinit arguing and the force of arms, the truths on the subject that had been discovered by that brightest of the ancient nations, Greece. In that people, Plato and Aristotle had evolved the idea that the earth is round. This conception was fostered also by the Pythagoreans. But these views—with all those others, generated by that brilliant nation, which could they have been developed would have advanced the dawn of our modern civilization by a thousand years, and by so much have enhanced our state to-day—these precious views were doomed to eclipse under the lowering cloud of Christianity.

Accordingly, as soon as a few among the thinkers in the early church broached the Grecian doctrine of the sphericity of the earth, the great body of the fathers fell upon them tooth and nail. Lactantius showed that scripture contravened the doctrine, and declared that it therefore must be false. Indeed, he said, all the ideas of those who studied astronomy and geography were "bad and senseless." Eusebius pursued, as the best method of turning off this idea, the plan of casting contempt upon all scientific studies. This was done by contrasting their temporal, fleeting worth with the unspeakable value of the heavenly things about to come. To these latter, he argued, should be consecrated all our time and thought. Speaking of investigators,

he said: "It is not through ignorance of the things admired by them, but through contempt of the uselessness of their labor, that we think little of these matters, turning our soul to better things." The wise dictum of Basil of Caesarea was that it is "a matter of no interest to us whether the earth is a sphere or a cylinder or a disk, or concave in the middle like a fan." The ever so venerable St. John Chrysostom chimed in against the Grecian doctrine. Another of this view's chief antagonists was Ephrem Syrus, the greatest man of the old Syrian church, widely known as "the lute of the Holy Ghost;" the music that flowed from this notable instrument when breathed into by its ghostly player was of the signification that affirmers of the globe's roundness were conducting themselves very unhandsomely, and must leave off.

But the fathers who followed were not content with merely branding the true doctrine as a heathen one, and therefore untrue. These succeeding fathers, coming under the head of biblical men of science, such famous bishops and writers as Theophilus of Antioch in the second century, Clement of Alexandria in the third, and others in centuries following, besides denouncing the Greek view, constructed a new theory to supplant it. The timbers for this construction they fetched from that lumberyard whence come so many edifices now called "jerry-built"—timbers sadly warped and unsound. To this structure of Christian geography one churchman after another added story after story, till a complete edifice had been reared. From Gen. i, 6, 7, they drew that the creator had, after making the earth, arched it over with a vault or dome of some substance, sufficiently firm to hold one body of waters separate from another body. Further search of that encyclopedia of science and morals, the Bible, brought them to Isa. xl, 22, where they found that the heavens are stretched out "like a curtain" and again "like a tent to dwell in." They were furthermore helped by sundry other pieces of information about the earth and sky, direct from the mouth of him who had made them. Job xxvi, 11, and Ps. cxlviii, 4, form the holy tabernacles wherein reside these breathings of the truth. From all these texts, then, they put together the doctrine that the universe is like a house: the earth is its ground floor, the firmament its ceiling, under which the almighty hangs out the sun to rule the day, and the moon and stars to rule the night. This ceiling is also the floor of the apartment above, and in this is a cistern, shaped, as one of the authorities says, "like a bathing-tank," and containing "the waters which are above the firmament." These waters are let down upon the earth by the almighty and his angels through the "windows of heaven." As to the movement of the sun, there is a citation of passages in Genesis, mixed with metaphysics in various proportions, and this is thought to give ample proofs from the Bible that the earth can not be a sphere.

Those who are devoted to search of the precious truths contained in scripture, will be delighted to learn that this eliciting of knowledge from the divine pages did not halt at the point thus far reached in our narration. They will, no doubt, at once procure the volumes which we are about to indicate, and joyfully prepare themselves for a handsome enlargement of their cosmological information, upon hearing that in the sixth century Cosmas Indicopleustes, intent on surpassing former church authorities, constructed, with its every statement based on scripture, nothing less than a minutely detailed and complete system of the universe. In sketching this work of sacred science, we shall use the words of Ex-President White of Cornell University,

in his "Warfare of Science" articles in the *Popular Science Monthly*, to which valuable series we are under great obligations throughout. According to Cosmas, says Mr. White, "the earth is a parallelogram, flat, and surrounded by four seas. It is four hundred days' journey long and two hundred broad. At the outer edges of these four seas arise massive walls closing in the whole structure and supporting the firmament or vault of the heavens, whose edges are cemented to the walls. These walls inclose the earth and all the heavenly bodies. The whole of this theologic-scientific structure was built most carefully and, as was then thought, most scripturally. Starting with the expression applied in the ninth chapter of Hebrews to the tabernacle in the desert, Cosmas insists, with other interpreters of his time, that it gives the key to the whole construction of the world. The universe is, therefore, made on the plan of the Jewish tabernacle—box-like and oblong. He works all this into his system, and reveals, as he thinks, treasures of science. This vast box is divided into two compartments, one above the other. In the first of these men live and stars move, and it extends up to the first solid vault, or firmament, above which live the angels, a main part of whose business it is to push and pull the sun and planets to and fro. Next he takes the text, 'Let there be a firmament in the midst of the waters,' and let it divide the waters from the waters,' and other texts from Genesis; to these he adds the text from the Psalms, 'Praise him, ye heaven of heavens, and ye waters that be above the heavens'; then casts all these growths of thought into his crucible together, and finally brings out the theory that over this vast vault is a vast cistern containing 'the waters.' He then takes the expression in Genesis regarding the 'windows of heaven' and establishes a doctrine regarding the regulation of the rain, to the effect that the angels not only push and pull the heavenly bodies to light the earth, but also open and close the heavenly windows to water it. To understand the surface of the earth, Cosmas studies the table of shew-bread in the Jewish tabernacle. The surface of this table proves to him that the earth is flat, and its dimensions prove that the earth is twice as long as broad; its four corners symbolize the four seasons; the twelve loaves of bread, the twelve months; the hollow about the table proves that the ocean surrounds the earth. To account for the movement of the sun, Cosmas suggests that at the north of the earth is a great mountain, and that at night the sun is carried behind this; but some of the commentators ventured to express a doubt here; they thought that the sun was pushed into a great pit at night and pulled out in the morning.

"Nothing can be more touching in its simplicity than Cosmas's summing up of his great argument. He declares: 'We say, therefore, with Isaiah that the form of the heaven that embraces the universe is that of a vault, with Job that it is joined to the earth, and with Moses that the length of the earth is greater than its breadth.' The treatise closes with rapturous assertions that not only Moses and the prophets, but also angels and apostles agree to the truth of his doctrine, and that at the last day God will condemn all who do not accept it. This theory was . . . received as virtually inspired, and was soon regarded as a fortress of scriptural truth. Some of the foremost men in the church devoted themselves to buttressing it with new texts and throwing about it new outworks of theological reasoning; the great body of the faithful considered it a direct gift from the almighty."

To trace these teachings up through the mediæval centuries to the time of Columbus, and show

how they were employed against that bold theorizer and very nearly succeeded in preventing his voyage, will require space in another number of THE TRUTH SEEKER.

The People's Fight for Education Against the Clergy.

The strife is still on between the masses at and near Chicago who wish to educate themselves, and avoid demoralizing resorts, on Sundays, and the preachers who insist that those masses shall not educate themselves, and shall be left with only demoralizing resorts to visit on their sole leisure day.

The closing of the Exposition gates on Sunday, the 21st, and previously, elicited indignant comments from the larger number of journals, and spokesmen of the intelligent classes, throughout the country. Its evil effects on morals received hundreds of notices, such for example as the following two:

"It is said that fifty thousand people clamored in vain for admittance to the World's Fair on Sunday last. If this be true, at least fifty thousand glasses of beer were consumed in Chicago that day which would not have been absorbed had a more liberal policy prevailed."

"If the Sabbatarians are prepared to deny or dispute that the people who desire to attend the Fair on Sunday and who are debarred from attending the Fair on Sunday will be worse occupied, from a humane or a moral or even a Sabbatarian point of view, they simply show that they do not know what they are talking about. The opening of the Fair on Sunday is the greatest moral boon that could be conferred upon the people."

Opinions of prominent journals and persons adverse to the legality of the Sunday-closing attempt were abundant, too. For instance:

"Nobody has ever before contended that Congress has constitutional authority to enact Sunday laws or other police regulations for the several states or for any part of any of them. There is no clause of the Constitution which even suggests a grant of such power to Congress, none that can be tortured into such meaning except by a construction which would sweep away all limitations, make Congress absolute as the British Parliament is, and reduce the states to merely permissive governments, existing by grace of Congress alone. The United States courts are the jealous guardians of the powers 'not granted by this Constitution,' but 'reserved to the several states or to the people.'"

This is good Jeffersonian principle. Equally commendable is the following logic:

"The grant of certain money to the Exposition by the federal government, with a proviso that the Fair shall not be opened on Sunday, is nothing more than a civil contract, and must be enforced like all other contracts. Like other contracts, too, it is binding on each party only so long as its terms are complied with by the other. And if the government has violated its terms the other party is no longer bound to respect them either in morals or in law. On the other hand, if the local authorities violate the agreement the government has a perfect right to withhold the appropriation, or, if it has been paid over, to recover it by judicial process, just as it recovers money due it under other contracts and by private parties. But in no case has the government commissioners the right to close the Exposition on Sunday. Neither the terms of the agreement nor any other act of Congress confers on them the right to close the gates or to assume a jurisdiction not belonging to their function. In order to exercise police jurisdiction over any part of a state, the federal government must acquire a title to such territory or plot by purchase or voluntary grant. This is not done nor attempted to do in the case under consideration."

Another point is:

"An interesting question that will doubtless enter into the litigation has been raised by General Lippitt, of Washington, and concerns the constitutional power of Congress to do by indirection what it cannot do directly. It must be conceded that an act of Congress requiring a corporation organized under the laws of Illinois to refrain from doing on Sunday business which is lawful in Illinois on that day would be absolutely void as being beyond the constitutional competency of Congress. Does Congress gain any additional powers by annexing, as a condition of a grant of money to a quasi-national enterprise, a prohibition which would be decided by any court to be inoperative if it were made nakedly? In other words, does an appropriation give Congress jurisdiction over matters which are not committed to it by the Constitution?"

This view of the case is repeated by another organ of opinion:

"The rule of law is that when a grant is made with an unlawful condition the condition fails and the grant stands. Congress has sought to accomplish by indirection what it could not constitutionally accomplish directly. Not only by the universal law of construction, but by a distinct clause of the Constitution, the states re-

tain all the power not expressly granted to the federal government. Among these powers is the right of police regulation, which includes the right to open bar-rooms, theaters, or expositions on Sunday or to close them. Such questions can be determined only by the state. Congress has no more to do with them than it has with the national affairs of China. But in an attempt to avoid the constitutional difficulty Congress made a grant of money to the Exposition with a condition that there shall be no Sunday opening. In other words, it sought to accomplish by a proviso in an appropriation bill what the Constitution gives it no power to do directly. If Congress shall choose to regard the grant as in the nature of a contract, suit may be brought to recover what has been paid and the case tried on its merits. But we cannot see how in any event the federal government can close the gates."

Again:

"The province of national legislation is strictly defined by the Constitution. Such powers and functions of government as are not therein defined belong not to the federal establishment but to the states. Illinois has the undoubted power to say whether World's Fairs held in Chicago or elsewhere in that state shall be allowed to open their gates on Sundays. The Congress of the United States has no power to decide whether World's Fairs or other exhibitions held in Chicago, in New York, in San Francisco, or anywhere else except in Washington, shall be opened or closed on Sundays. There has been no pretense that Congress has such power. The provision that the Columbian Exposition should be shut up on Sunday was attached by the last Congress as a condition to a grant of money. If Chicago should keep the money, but repudiate the condition, we do not see how the condition could be enforced. If she should return the money, her right to open or shut the gates at will, subject only to the laws of Illinois, would be indisputable. The point has been raised that the law with the Sunday-closing provision is unconstitutional, inasmuch as it amounts to the appropriation of money to hire citizens of the United States to refrain from doing what the government of the United States has no power to prohibit them from doing; and a very strong point it is."

An opinion of Charles Levi Woodbury, of Boston, must close our reproduction of these sensible judgments:

"In my opinion the national government has no authority to declare that the gates of the World's Fair shall not be opened on Sunday. The control of the park in which the Fair is situated is not within the jurisdiction of the national government, but of the local authorities. Whether the gates shall be opened is a police regulation."

But while the Freethinkers and the fair-minded laymen of the country were declaring as above, the pious despots were exerting themselves frantically to move public opinion, and governmental action, in the opposite direction.

For instance, Edwin Walker, attorney of the local directory, states that, by way of comment on the legal advice he gave the directory in favor of at least partial opening of the Fair gates Sundays, he has been deluged with letters from women "whose language would be a disgrace to London fishwomen. They all consign me to a pretty warm place." We are fain to reproduce a Chicago *Herald* comment on this incident:

"No incident in the cruel and bigoted attitude of the fanatics opposed to common sense about Sunday and the Fair is more amazing than the part women, professedly pious women especially, have had in the crusade against the rights of the people. The women who have promoted and participated in the agitation for excluding the people Sunday from the Fair are, of course, women who need not go to the Fair Sunday, because they are at liberty to go to it week-days. They are not likely to derive much benefit from it. Their degree of education is so small that so far as they are concerned, there need not be a Fair any day in the week. They are for the most part smatterers in small ways, dealing chiefly with foreign missionary questions, and having no sympathy with and no interest in the women who work in their own country, and whose labor secular days necessarily will deprive them of any opportunity to visit the Fair unless it be open Sunday. It is these women, the professionally 'holier in the sight of God than thou,' that have written to Edwin Walker the letters he says would disgrace London fishwomen."

Then, the Presbyterian general assembly in session at Washington, D. C., appointed a special committee of five to wait on the president and urge Sunday closing. Besides, they passed this resolution:

"The assembly expresses its profound gratitude to almighty God for the success of the effort to secure in our national legislature a prohibition of Sunday opening at the Columbian Exposition, and its appreciation of the action of Congress in deciding by so large a majority to continue the time-honored course of the American people in doing reverence to the Lord's day. It joins the whole

church in hearty thanksgiving that we have been spared the humiliation as a Christian nation of a public sanction of the Sunday opening of the World's Fair. And it here by voices what it believes to be the well-nigh unanimous judgment of the church it represents in declaring that any attempt after this public and official expression of the nation's will to open the gates of the exhibition on the Sabbath would be a gross affront to the Christian conscience and a flagrant breach of faith. And, inasmuch as the local managers have decided to open the gates of the Exposition in defiance of the authority of Congress and in clear violation of the principles of the common honesty, as well as of God's command; therefore,

"Resolved, That we urge upon our people the importance of standing by their consciences at whatever sacrifice of personal profit or pleasure. If the trial of their integrity is come, let them not defile themselves with the king's meat."

This assembly finally distinguished itself by ordering that if the Fair was opened Sunday the exhibit of the Presbyterian church should be removed.

President Cragin, of the Columbian Sunday Association, expressed himself:

"I am surprised that the resolution of the directors to open Sundays should be taken seriously, if it is taken at all. It seems to me that it amounts to nothing. After opening the gates for a period under this resolution, they might by another resolution declare that they would not refund this money to the government."

"What right have they to refund the money, anyhow? As a stockholder in the corporation I could enjoin them from doing so. So could any one of the stockholders. The directors do not own that appropriation. They are responsible, as the directors of any corporation are responsible, to the stockholders."

At Steubenville, O., eight churches, representing three thousand members, held two mass meetings to protest against opening the Fair on Sunday. Resolutions were passed, and telegrams sent to President Cleveland, Governor McKinley, and the World's Fair directors. One hundred persons who had intended going to the World's Fair pledged themselves not to go if it was opened on Sunday. One minister predicted that "the Lord might visit cholera on the United States if the World's Fair was opened on Sunday."

The Methodists passed this resolution:

"Resolved, That in view of what has transpired during the last week, and the present status of the question, we hereby confirm our action of last week relating to the opening of the World's Fair on Sunday, and withdraw our exhibit."

One declaration of the pietists of the United States was that Sunday opening would be anarchy; and they called on the president to suppress it with troops. Still another assertion equally brilliant was that the Fair should be declared a bonded warehouse, and so under the jurisdiction of the national government exclusively, like other bonded warehouses. This claim was made in absurd ignorance of the presence of the property of almost all the nations of the globe within that collection which they wish to hold is under the sole sway of this government. Next they will call the Fair a safety vault or a territory or another District of Columbia.

As to the action produced in the Fair managers by these solicitations this way and that, the first noteworthy step after those recorded in our last issue was taken on Tuesday, the 23d ult. On that day the national commission voted on the opening order of the directory. When the commission was called to order the speaker drew attention to a large stack of telegrams petitioning for Sunday closing that had been sent to that body. The vote was 31 for letting the opening rule stand to 27 for repealing it. The chair decided that as a majority vote, or 55, is necessary to change a rule of the local board, the commission had failed to act on this one. Consequently this opening rule would have to stand until at some future session the commission could secure a majority against it. A storm of protests arose from the Sunday-closing commissioners. These commissioners are anxious for the approval of the pietists of the land, whose gaze is fixed on them, and perhaps nourish in their bosoms expectations of some high political office to be obtained thereby. We must note the remarks of Commissioner Massey, of Delaware, which were that divine law forbade the breaking of the Sabbath, and

that this was not a question of human law, but one for each individual commissioner to take to himself, and his conscience, and his God.

On Wednesday, the 24th, the commissioner Massey just mentioned found that his saintly feelings were being so lacerated by these God-defying doings that he could no longer remain on a board capable of them, and he tendered his resignation.

On the same day the World's Fair council of administration issued an order to Horace Tucker, superintendent of the bureau of admissions, to throw the gates of Jackson park wide open on the next Sunday. And on the same date, as a result of the conference at Washington, D. C., between Attorney-General Olney and District Attorney Milchrist, of Chicago, the latter was empowered to seek an injunction in the federal court against Sunday opening of the World's Fair. When Mr. Milchrist left for Chicago it was understood that he would begin an action on his arrival home. As the attorney-general of the United States may be assumed to be acting agreeably to the desires of his superior, the president, to President Cleveland the credit for this action may be attributed.

In obedience to the instructions received from the presidential subordinate at Washington, the district attorney at Chicago filed in court on Saturday, the 27th ult., an injunction against opening the gates Sundays. The bill was filed on behalf of the United States, and is against President Higginbotham, Director-General Davis, Director of Works Burnham, Colonel Rice, commanding the Columbian Guards, and Superintendent of Admissions Tucker. The history of the creation of the Exposition and appropriations by Congress is given, particular attention being directed to the Sunday-closing clause in the Congressional act of Aug. 5, 1892. It also reports the fact that the majority of the members of the national commission gave the Sunday-closing clause their approval, and sets forth that neither the commission nor the board of directors have the legal power or authority to change or abrogate the rule adopted in accordance with the acts of Congress. The bill then says that the defendants have adopted a rule to open the Exposition on Sunday, May 28th, and every Sunday thereafter. They have announced that the gates will be open on that day, and they will open, the bill says, unless the court orders otherwise. The defendants are considering and confederating together, and are usurping the control of the buildings and grounds in defiance of the laws passed by Congress. In addition to being called usurpers of authority, the defendants are charged with conspiring to set aside the acts of Congress and open the gates, to the great prejudice and injury of the common welfare. This injunction was not filed in time to be passed on before last Sunday, and the Fair gates were consequently left, to the horror and dismay of the Sabbatarians, without any influence capable of closing them. They were open on Sunday, the 28th of May. Whether they will be on any following Sunday remains to be seen. The injunction, it was announced, would receive judicial decision on Wednesday, the 31st ult.

Pleasant it is to record this fact, that last Sunday the Exposition gates were open. The buildings, it is true, were not all open. How many thousands were disappointed in wandering in that section where the state buildings are in Jackson park can not be told in exact numbers, but there were many. It was not thought that all the state buildings would be open, but more were closed than was expected. The whole of New England, with one exception—Vermont—was not only closed, but the blinds were drawn, and where there were outside shutters they were closed. The Massachusetts building was shut as securely as a bank after banking hours. "By vote of the great and general court of Massachusetts, this building is closed on Sunday, the Lord's day," was the legend on the door. Pennsylvania was also barred, thus disappointing thousands of people who lingered around to get a glimpse of the old Liberty Bell, which, in all of its ringing out of liberty in the early days, did not ring out enough of that article to suit those who stood before the building in which the old

toesin was locked up Sunday. Missouri, too, closed its doors. Virginia locked its doors, but left the windows up, so that visitors could look in. Of course several other buildings were closed—New York, Kentucky, Indiana, Nebraska, Texas, Arkansas, and others—but it was because they are not furnished and are not open on week-days. All the other states not named kept open house and vied with one another in extending hospitality. In the Wisconsin Building a young woman played operatic airs all day. New York placed a delegation in front of its handsome building, which politely explained that the doors were not closed on account of any opposition to the Sunday-opening business, but in order to push the work on the interior to completion. But the buildings of the national government were tightly closed. Stiff-necked marines stood at the doors and refused entrance to all who sought admission. Marines also barred the way to the battle-ship Illinois, although thousands went up on the pier and begged and implored for a sight of the interior of the monster. The great department buildings were open. The exhibits of foreign lands are mostly uncompleted. When they are ready some will be opened to view Sundays, while others, like those of pharisaical England for instance, will be shut. Individual exhibitors will be left to follow their wills.

The attendance was estimated at one hundred and fifty to two hundred thousand. That the Fair would be open was known only late Saturday afternoon, hence no arrangements could be made for the excursions from neighborhoods for hundred of miles around which will bring huge concourses on future Sundays if the exhibition is open.

The lie was given to the Sabbatarians who regularly predict drunkenness and disorder at every proposed Sunday opening of an exposition or a museum. The crowd was extraordinarily quiet. There were only five arrests made on the Fair Grounds all day. One of these was of a woman who wanted to see her daughter in a beauty show on the grounds, and not having a half-dollar jumped the fence. The other four were of workmen who were employed on the grounds, but who managed to sneak away from their jobs and secure enough liquor to get drunk. They made a disturbance, and were put under arrest. It is a fact worthy of notice that of the five arrests made, none was of people who were visitors to the Fair. There was not the slightest evidence of drunkenness. There was no boisterousness. The patrol wagons remained in the stations. The Columbian Guards had nothing to do but answer questions. Indeed, officials who are in attendance at the Fair every day, and others, have not as yet seen an intoxicated person on the grounds. There are no resorts of any character where intoxication could easily be incurred. In fact, the crowd last Sunday was altogether too quiet. It looked a good deal like a Puritan congregation. There was nothing Continental about it. At the Paris Exposition on Sundays one could see people shouting and laughing and playing and showing that they were enjoying themselves. It was not so at Chicago last Sunday. "The people look'd," says a dispatch, "as if they felt oppressed by something. They did not seem to feel as if they were entirely free. They stepped along gingerly and cautiously and would not talk very long." Thus, even over this concourse assembled in unexampled scenes of proud and hope-giving achievements, successful in having done so in spite of opposition, Christianity the Religion of Sorrow had thrown its gloomy pall. Energetically must we all labor for the day when the Galilean's sad cult shall have disappeared and life shall, under a religion of natural freedom and healthy joy, have become one perpetual Exposition, and Festival more than Columbian of pride and delight.

Away with tyranny and limitation and meddling. The earth for men and freedom and gladness, not for Christ and dolor and denial. Open the Fair Sundays. Down with the Sabbath.

One of the best contributions on the question of Lincoln's religion is Colonel Ingersoll's letter to General Collis. Mr. Remsburg's work on Lincoln contains this letter.

Christian Fundamentals About to Be Probed.

The case of Rev. Dr. Briggs, of New York, accused of heresy, is about to be tried by the Presbyterian general assembly at Washington, D. C. This trial will be on appeal from his former one by his local synod. By the latter body he was, substantially, acquitted. It is thought that he will now be convicted. The questions involved are of vital importance to the Christian religion. Their great moment is thus spoken of, with none too great stress, by the *New York Sun*:

"The present meeting of the general assembly at Washington is of universal interest for believers and unbelievers. It has become a great event, the greatest in the whole history of the Presbyterian church, and of momentous consequence to all Protestantism. The very charter of the Protestant church is in dispute, whether it is genuine or spurious. The difference to be settled is too fundamental to be compromised after the usual theological fashion."

One of the questions involved, for example, is whether the Bible is wholly God's word, and free from error—inerrant, to use a shorter term. Dr. Birch, the leader of the prosecution, says: "What is really Presbyterian doctrine? is to be answered not for ourselves alone, but for all American Presbyterians, both now and for some years to come, and must be answered by the whole church." This notorious old Presbyterian hardshell then appeals to the assembly: "Hence your appellant as the spokesman of hundreds of thousands of Presbyterians, in the name of law and order, of denominational loyalty, of scripture precept, and biblical example; in the name of the historic, orthodox, evangelical, constitutional, missionary Presbyterian branch of the church, beseeches this venerable court to bless the church and the world and to exercise its authority in a crisis so momentous." THE TRUTH SEEKER, in the name, not of the dreadful things above mentioned, but of the Freethought propaganda which aims to keep the people informed on what each latest research into the nature of scripture discovers that famous piece of writing to be, will give a full account of the proceedings at this trial.

Readers who have called our attention to several topics, with the desire that they be treated editorially, will please accept the crowded condition of our columns as excuse for the delay. We desire to oblige them all, and will attend to the most pressing of the themes suggested very soon.

Mr. John R. Charlesworth, owing to personal matters, will hereafter be unable to attend to the affairs of the Freethought Federation, and has resigned his secretaryship. Letters on Federation business should be addressed to Geo. W. Robertson, 345 West Randolph street, Chicago, Ill., or to Mr. Putnam, who will attend to them.

The Masonic journal, the *Knight*, prints this item of brotherly news: "A member of a lodge in New Mexico was tried by his lodge for un-Masonic conduct in writing the following, and was acquitted: 'I believe the holy Bible to be a dangerous book, one that has been directly the cause of more outrages upon innocence and helplessness than any other cause in the history of mankind. It should be taken from the altars of Masonry as a maligner to the glorious architect of the universe, the God of nature.' The grand lodge reversed the decision and expelled him."

The American girl of a generation ago represented a delicate type physically. But her delicacy of physique, remarks the *Sun*, appears to have been lost, partly through the adoption of athletic habits in imitation of the English. The most famous ladies' tailor in this country said to a reporter that within ten years the average native-born young woman of twenty has become one inch larger in bust measure and more than an inch bigger around the hips, as shown by his measurements. "Their figures are better developed altogether," he said, "and they do not need or use so much padding as formerly. I attribute the increased measurement about the hips chiefly to tennis playing." Yes, the

(Continued on page 344.)

Communications.

Reply to Otto Wettstein.

NO. III.

Dear Sir: As the caption of your last article in THE TRUTH SEEKER of April 29th is in the form of a question, presumably addressed to me, permit me to consider it at the outset of my reply. Yes, we have not only a "spiritual sense," but spiritual senses. I feel justified by personal experience in making this positive, affirmative answer since I am conscious of possessing and using such senses. But as it might be difficult, perhaps, to convey an intelligible idea of sight to one who had been blind from birth, so it may be difficult to explain the nature of a spiritual sense to one who has never consciously made use of it.

Before we proceed further will friend Wettstein kindly answer the following questions:

Have you ever seen objects in your dreams which were not among your material surroundings at the time? I have.

Did you see them with your material eyes, at that moment closed in sleep or veiled in darkness? I doubt it.

If not, with what eyes did you see them?

With what organs of vision do the blind see in their dreams?

Can we see at all without eyes of some sort, and can we perceive with one or more senses anything that has absolutely no existence? If so, of what value to us is the testimony of our senses in any case?

You may take a short cut out of this difficulty by denying that I see at all in my dreams; but there my personal consciousness is against you, and back of personal consciousness we cannot go. Discredit its testimony and we strike a deadly blow at the foundation of all knowledge. Or you may declare that the vision, etc., is that of the imagination only, which merely substitutes one mystery for another, and explains nothing, until you can demonstrate what this wonderful, godlike imagination is that can create a world of vivid realities out of nothing and store it within the four walls of a narrow sleeping apartment! Could the Almighty Himself do more?

Dreamland is a very real world to me while I am in it. It shows me long vistas of city streets and broad reaches of field and sky. I have struck my heel upon its stony pavements to assure myself of their reality, and have felt as firm a sense of resistance as was ever given back by the pavements of New York or Baltimore. It is a well-peopled country, too. I have met and conversed there with old friends, both in the flesh and out of it, besides making new acquaintances whom I have never met outside of dreamland. My relatives and intimate friends, especially those who have passed from this world, often appear younger and comelier than when I last knew them in the flesh; and I am usually conscious myself of possessing a bodily vigor and elasticity far exceeding anything I have ever known in my so-called waking moments. For in dreamland I am always conscious of being very wide awake and with senses keenly alert and active to take in everything around me.

The familiar phenomena of dreams clearly teach us one of two things: either that sense impressions can take place—sight, hearing, etc., be exercised—without the aid of any organs of sense whatever, material or spiritual, or else that we have a second set of senses which come into conscious operation only when the outer, material senses are quiescent. Take whichever horn of the dilemma you choose, you are welcome to either.

You kindly credit me with the possession of some degree of intelligence and argumentative ability, and in so doing compliment yourself as well as me. Only mind can perceive or appreciate mind; and your own intelligence and ability make you cognizant of the presence of such qualities in me. Thus, you see, "with what judgment ye judge" you are liable to be judged, and this much of scripture is true, at all events. But if mind be essential to the perception, much more, the appreciation of mind, is it not both reasonable and logical to infer that it must be even more essential to its production? And since nature confessedly shows no trace of mind or intelligence, and common sense insists that she could not possibly bestow what she does not possess, is it not rationally clear that we must look above and beyond nature for the Intelligence that controls all her manifold activities, and has evoked that crowning glory of the universe, the Human Mind?

You affirm that "conditions, laws, processes, or operations, based upon or produced by material forms are in themselves not material," and conse-

quently "have no existence *per se*." How "a powerful factor" can produce "innumerable results," and yet have no existence, is more than I can comprehend. Perhaps the results, likewise, "have no existence," in which case we need not worry much about them. If an object can be said to have any real or demonstrable existence, it seems to me that those things—qualities, properties, or whatever you may choose to call them, which are indispensable to its being, can be no less demonstrably real—perhaps even more so. Certain properties, as form, size, bulk, etc., are called attributes of matter, because always associated with material objects and presumably dependent upon them for continued existence. But in fact the material object is even more dependent upon them for its very being. Take any material form whatever, from an irregular piece of rock to the most highly developed organism, and divest it successively of extension or size, weight, form, and color, and what is left of it? But even when the object is practically annihilated these properties are not destroyed, for we find them reappearing and combining to produce other material forms.

Conditions are not material, you say. Well, steam is one condition of water; ice is another and opposite condition of the same elements. Are steam and ice matter, or what are they? I claim that space is likewise a condition of matter; but is space something or nothing? If something, of what is it composed? If nothing, why seek to locate God, spirit, or anything else therein? If God is in space, and space is nothing, then God is nowhere! Likewise, if we are in space, and space is nothing, then we are nowhere. Do you know, or does anyone know, in fact, where we are in the boundless universe of facts and possibilities? Do we even know what we are in reality?

I accept your proposition that "dogmatic assumption of the knowable is always in order," and that "it is only when theorists affirm doctrines beyond proof and contrary to knowledge, reason, and analogy that such affirmations and their persistent defense become rank dogmatism," and I shall hold you strictly to this statement. So, to insist that when our bodies die they are dead is not dogmatism, because it is a self-evident fact that requires no proof. But to persistently affirm that "we" are identical with and inseparable from our bodies, and therefore necessarily perish with them, is dogmatism, because there is no possibility of proving such an assertion, and all the evidence that exists is to the contrary.

Suppose you and I stood by the recumbent form of a friend who had fallen into a deep sleep. We should be justified in affirming his condition to be one of complete insensibility to his surroundings. The half-closed, expressionless eyes see not our faces as we bend over him, we speak to him but there is no response—our voices fall on deaf ears. Even at the touch of our hands he does not stir. We may discuss topics of the greatest interest and importance to him as we stand there beside him, but he heeds us not. He is as insensible to his surroundings, as unconscious of all that is going on about him, as if he were dead.

But perhaps at the very moment when we are noting and commenting upon his profound unconsciousness of outward things the man himself may be fully awake, and amid other and far-distant scenes be in the active enjoyment of the full tide of conscious life and sensation. He may be conversing with long-departed friends, partaking of delicious viands, listening to sweet sounds, inhaling sweet odors, and gazing upon a landscape bathed in light and decked with beauty. Of all this we should know absolutely nothing did not the sleeper awake and tell us of his dreamland experiences; and even then we should be slow to credit his marvelous story had we not had similar experiences ourselves.

Does not all this convey a striking hint as to what may be the real state of the case when permanent and total physical unconsciousness shall have taken the place of partial and temporary insensibility to outward things? And if in that "sleep of death that knows no waking" such vivid and lasting dreams may come to perpetuate our conscious existence—what then, my friend, what then? Do we do well to deny too recklessly the possibility of such a thing? But no such sleeper has ever returned to tell us of his visions. No? And yet the folk-lore of all peoples and ages is replete with traditions of those who have returned and testified to the reality of the life after death. And in this scientific, practical, and skeptical age Spiritualism has risen almost to the dignity of a science, and Spiritualists in daily increasing numbers are adding their corroborative testimony. Though emanating from all sorts and conditions of men and all phases of social and scientific development, from the low-

est to the highest, the testimony is wonderfully unanimous, and everywhere returns an affirmative answer to the ever-recurring question, "If a man die, shall he live again?"

To insist that Christ lived is dogmatic, you say, "because it is claimed a God, not a man, was his father. To dogmatically deny [this] is justifiable, because men are not bred and born without human fathers to-day." And yet, according to the theory of evolution, which you apparently indorse, there was a time when some men, at least, were bred and born without human fathers, but had no other than a brute paternity! Marvelous consistency! A God cannot beget a man, it seems, but a beast may! In other words, Infinite Wisdom may not condescend to enlighten ignorance, but absolute ignorance can enlighten itself and teach what it does not know! Infinite Divine Life may not kindle the spark of humanity in a highly developed, especially prepared animal organism, or embody itself in a human form so as to become apprehensible to the minds of men—that would be an incredible miracle; but utter destitution may impart what it does not possess, and nature, absolutely void of intelligence or purpose, can generate rationality, mind and character! Is not this straining at a gnat and swallowing a camel with a vengeance? Verily, the credulousness of incredulity passes all belief!

For my part, even were the gross and sensual ideas of the relation of the gods to mankind that formerly obtained among degenerate men, still prevalent, I would far rather believe that I was "a daughter of the gods" destined eventually in immortal bloom and comeliness of form and character to verify and justify my divine paternity than to know that I was but the hapless offspring of the beasts that perish, bound down to bestial limitations, and doomed, in spite of the unfulfilled aspirations and intuitive yearnings of my nature, to end a brief, incomplete, incomprehensible, purposeless existence as food for worms, and the equal in the dust of the lowest, vilest reptile that crawls. But then "*chacun à son goût*."

"So, to affirm the supremacy of nature, its eternity, infinitude, and self-existence, is not dogmatism, because this is a self-evident fact." Is the eternity of nature proven by the mutability and perishability of all natural forms? or its self-existence by the everywhere present evidences of its dependence? "It requires no proof," you say. To my mind, it requires every proof. But "all beyond is idle speculation, wild theory, originating in the brains of ape-men," etc. Now, then, Dogmatist, prove your unwarrantable assertion. Where are your ape-men? Produce them. I challenge you to show even one specimen. Evolutionists have been and are still scouring the world in search of the "missing link" so necessary to establish your theories, but only to confess themselves baffled. You, it seems, have not only discovered this long-sought personage, but have dissected his brain and found therein the origin of ideas and conceptions that have been the inspiration of poet, painter, and musician, for centuries! Marvelous! Why don't you make this important discovery known to the world, so our scientists may corroborate your testimony that an ape-man with stupendous ideas in his brain exists in a certain place in this earth—or in your imagination—which is it?

If such a being as God existed, you say, we would know it. "He Himself would supply the proof." Why, my dear friend, He always does supply the proof and only He can do it. At no age of the world and among no people has He left Himself without a witness. But the nature of a proof and its satisfactoriness depend not only upon the nature of the thing to be proven, but likewise upon the character of those to whom the proof is offered. We do not undertake, for instance, to prove historical facts by mathematical demonstration. So, too, documentary evidence would be no conclusive proof to one who could not read, nor would oral testimony convince one who could not understand the language in which it was offered. One who has felt the love of God shed abroad in his heart can no more question its reality or its divine origin than he can doubt the fact of his own existence. The Spirit that witnesseth with our spirit that we are the children of God utters no uncertain testimony. It is largely a matter of personal experience which, like death and resurrection, or like falling in love, is unintelligible to those who have not passed through it—unmistakable to those who have.

I certainly cannot admit for an instant that Lincoln's character, virtues, and talents were purely attributes of his physique, else the same physique under the same general conditions would inevitably give us the same character, which we know is as far as possible from being the case. I may combine

given proportions of any given ingredients a million times and I will never fail to get the same product possessing the same properties as the result. But when nature takes the 263 bones, five hundred muscles, thirty pounds of blood, ten million nerves, heart, brain, and other appurtenances, which you say constitute and *are the man*, and passes through them the daily allowance of 24,000 gallons of vitalizing air, she gets a different result every time.

Conditions, it is true, have a great deal to do with molding and modifying character—social conditions much more than climatic; but that they do not altogether determine it is proven by the obvious fact that people reared under the same conditions often show the greatest diversity of character and disposition. Two brothers, for instance, born of the same parents, with the same hereditary tendencies, brought up amid the same social and material surroundings, subjected to the same moral, educational, and religious influences, may yet turn out in the end to be the very antipodes of each other, the one becoming self-seeking, hard, and pitiless, the other self-sacrificing, generous, and merciful.

Contrast, for example, the characters of Jay Gould and Henry George, both native Americans of similar physique, both being men of small stature and large, active brains. Both were reared in comparative poverty and early trained to habits of industry and observation, both gave evidences in youth of philanthropic impulses, both were alive to the vast possibilities of wealth offered by the control of natural opportunities. But the one used his knowledge for his own aggrandizement, the other for the benefit of his fellows: one will be remembered chiefly as the bold, unscrupulous stock gambler and daring speculator, the multimillionaire, the remorseless plutocrat and corruptor of legislatures; the other will be revered by a grateful posterity as the Prophet of San Francisco, the first successful exponent of the "dismal science," the preacher of the economic Gospel of Fair Play and Equality of Rights and Opportunities, whose human sympathies are world-wide in their scope, the benefactor of his race who, under the well-merited title of "St. George," has achieved canonization before his death. And may such saints be multiplied among us.

I fully appreciate the difficulties in the way of spiritual thinking, for I have experienced them all and have had to think my way through and out of them, and it has cost me years of close, hard study to do it. But to have the will and the desire to possess this power is in itself half the battle. I can do but little to assist you except, perhaps, to point out some of the obstacles which seem to me to stand in the way, and to offer a few friendly suggestions for their removal. And the only conditions that I need make are that you will kindly accept my well-meant, if imperfect, efforts in your behalf in the spirit in which they are offered, which, I can assure you, is one of sincere good-will.

I do not stand in this discussion as a champion of the church or a defender of any particular form of faith. I am a truth seeker like yourself and a student of spiritual as well as material laws and phenomena. But I am also a lover of fair play and an admirer of common sense; and it seems to me that no one can go to extremes in any argument without doing violence to both. I have been trained to synthetical as well as analytical methods of thought, and have learned not only to take things to pieces to see what they are made of, but also to put this and that together and see what it amounts to. All science has been built up by affirmations, not negations, and human needs are generally supplied by construction rather than by destruction.

It does not require a very high order of intelligence to pull down or destroy. Savage hordes have laid waste in a night the costly products of generations of civilized labor; and the destructive propensity is one that we share with our quondam progenitors and first cousins, according to Darwin, the monkeys. But you as an experienced workman well know the amount of patient effort and intelligent skill necessary to the construction of any mechanical or artistic device, even the simplest. And if, while you are manipulating the gold and silver and precious stones into new and curious combinations of yet greater utility, significance, and beauty, you reflect upon the far greater mental effort and intelligence necessary for the production of a single *original idea*, you would no more think of referring such a triumph of genius to the half-idiotic brain of an ape-man—did such a creature exist—than of looking to the same source for an original design for your own artistic work. While brutes and brutish men often display a marvelous faculty of *imitation*, originality of idea and inventive genius are invariably associated only with a high order of intelligence. Put these things together and see what the inevitable inference must be.

To attempt to answer all the points raised in your very suggestive letter, in the limited space remaining to me, would be at the risk of being still more "ambiguous" than you have already found me. Permit me, however, by way of a parting shot, to call your attention to what seems to me a slight inconsistency in your antitheistic argument, and I am done for the time. You say, "If a human form, how can he [God] be the ruler of the universe? or if . . . any other than a human form, how can he possibly possess human attributes to govern, love, protect, judge, reward and punish mankind?" Thus while you deem certain human attributes essential to the Ruler, Protector, and Judge of mankind, you yet affirm that the presence of these very attributes unfits the being possessing them for being the Ruler of the universe. This can be true only on the supposition that Law is not uniform; that the principles most essential to human welfare have no relation to those which govern and determine the processes of nature. But I think it can be demonstrated that the contrary is the case.

If you can conceive of God as Archetypal, Antetypal, Ideal, and at the same time Infinite Man, clothed in a personality that embodies all that is most exalted and desirable in human possibilities, dwelling within and above all material forces, which he controls as our minds control the operations of our bodies, it would rid the subject of many difficulties, and would enable you to get a clearer perception of the vital nature of our relation to Him who is the Sun of our spiritual firmament, the Source and Sustainer of our spiritual life, and of all that is truly human within us. In the light of this perception nature becomes a living scroll, written within and without, and bearing on every page corroborative testimony to this great central truth which unifies and harmonizes all her varied forces and manifestations, and in place of the barren speculations and disheartening, degrading conclusions of materialistic agnosticism substitutes a calm, scientific, sound philosophy satisfying the soul and building up the mind of the student into a form of genuine wisdom.

I regret that I must close these remarks without directly replying to all of your questions. But then you have not answered all of mine yet, so we are quits. Your greatest difficulty in the way of spiritual thinking, it seems to me, lies in your mental bondage to material ideas of time and space. That these have no such wide domain as you ascribe to them I think I can demonstrate to your satisfaction if you care to hear the evidence. For the present I yield you the floor in your turn, and shall await your further comments with lively interest.

A. AUGUSTA CHAPMAN.

International Congress of Freethinkers.

The spirit and enthusiasm which pervades the Freethinkers of our country with regard to the forthcoming Congress is already manifest. From all parts letters of commendation are flowing in, assuring us of the general support in this worthy cause. Let none be lacking in their help; it is a great undertaking, and upon the success of this Congress depends the good name of Freethought in the United States. We stand as a nation before the world, with the greatest democratic institutions possessed by any nation. We stand in the eyes of other countries as a nation of free men and women, hampered by no dogmatic bonds, bound by no chains, held by no creed, and subjected by no serfdom. Let us, then, as Freethinkers of this Congress, emphasize these points in our national character.

We have received the following letter of encouragement from St. Joseph, Mo.:

ST. JOSEPH, MO.

JOHN R. CHARLESWORTH, Esq., Secretary, Dear Sir: I read the call for the International Congress of Freethinkers to be held in Chicago in September next. I can speak on behalf of the Infidels and Freethinkers of St. Joseph, and assure you and our indefatigable Brother Putnam that it meets with our unqualified approval.

All the Freethinkers here are in favor of a political organization, to nominate a candidate for president and thence on down to constable. We will never amount to anything, never have any standing influence, until we are organized as a political party. We will organize a branch of the Federation and send delegates to attend the convention in September next. We give Brother Putnam and yourself our warmest congratulations in the heroic fight you and he are making against the hydra-headed monster, Religion.

Very respectfully yours,

P. V. WISE.

From Escondido, Cal., Wm. Bechler writes assuring us of help and the formation of a sub-Federation for that district. Iowa, Missouri, Wisconsin, and Minnesota have promised us a good delegation, so that we are anticipating the grandest and most inspiring meeting that has ever graced the Liberal platform. To those Liberals with whom President Putnam and myself have come in personal contact we appeal for their personal support and financial

assistance. Those who know us, will know full well that if given the proper help we can and will make this Congress a credit to our cause in America.

We have business of the greatest importance to transact at this Congress, both for our home work and the good of the cause abroad. Remember, friends, that the principle underlying our movement is confined to no one country, to no race, or to no class of men; it is universal in its nature as the light that permeates our solar system; the principle is one and the same whether we meet with it in the Congo districts of Central Africa or upon the shores of civilized nations; to the lowest savage and to the highest civilized man human freedom is one and the same the world over.

At this Congress we desire to formulate a plan of work that shall build up our party at home and place it upon a more solid basis, to cement our forces into one gigantic party, and, with ceaseless energy and untiring efforts, win for ourselves a name and a position that shall insure us the respect and appreciation of our fellow-men. Let us make this Congress the beginning of a new epoch in the history of our party. Let us make it the commencement of a new era in political and religious freedom. Let us give forth a demonstration worthy of Freethought, and one worthy of the United States. Make this Congress a success, for by so doing you will stimulate those of our home workers to deeds of greater daring; and give them that courage and inspire them with that enthusiasm that is so necessary to engage in the fight against public opinions, and wrest freedom from the reluctant hands of orthodox bigots.

In many places already the church has become an object of derision, though it still fights hard for prestige, and church prestige means the debasement of man, the prostitution of woman, the corruption of children with unsound morals, the trampling of love, the stultification of thought, and their attendant evils. Then let our battle-cry go forth from this Congress and prevent the church from prosecuting her purpose upon mankind. The monopoly and privileges she possesses to-day must and shall be destroyed and the sacrifice of liberty will be the penalty. Freethought and civilization have ever gone hand in hand—they have ever sustained and encouraged each other. The highest examples of human progress, the grandest illustrations of the civilization of man and of what man may be capable without the help of gods, ghosts, or spooks, are now on exhibition in this city. The city itself is a living witness of the marvelous achievements of men, and in this glorious pageant Freethought must not be behind. Congresses of all descriptions are being held now. Religions of all denominations are holding their reunions, and our part must be played, our duty must be done.

We feel that this Congress should be confined to the northern half of this continent, but open to the world. Freethought finds a place in the hearts of all nations. We welcome them to this Congress and ask their cooperation with us to emphasize the glorious traditions of our party.

Friends, do not hesitate to send us a subscription to help us; send us your promises of support by your presence at this meeting. We are in need of help, and if you will give us the means to work with, we will do the work.

JOHN R. CHARLESWORTH,

Sec. Freethought Federation of America.
345 W. Randolph st., Chicago, Ill.

Religion Condoning Immorality.

A letter from a traveler in Turkey says: "The ideas of religion which you meet here are often inexpressibly droll. Take, for instance, the attitude of the Moslem religious authorities as expressed last year in the case of the notorious Kurdish marauder and murderer, Mousa Bey. He was a pious Moslem, and therefore the charges against him could not be true. Or take the case of that sanctified brigand, Anastasius, who captured the train from Constantinople to Vienna not long since, and who is said to have made his captives attend morning and evening prayer, not to speak of other religious exercises." The traveler might have stayed in Christendom and amused himself with religious absurdities just as "inexpressibly droll." Throughout Europe and America simple folk are continually found believing rogues innocent dears if they be but religious, and in many a part of Italy a traveler may, even at the present hour, with wonderful ease run upon a "sanctified brigand" who will cut off his ears if no ransom be forthcoming, but meanwhile will mutter his prayers and tell his beads with prodigious diligence.

Please renew your subscription and obtain another subscriber.

(Continued from page 341.)

race is improving in physique. As theology declines, mankind is improving in this, and in longevity, morals, knowledge, and everything else. Let the clergy, who would exaggerate the evils of the present age because it does not honor them sufficiently, always be met with this veritable and glorious affirmation.

Eternal vigilance on the part of the sensible men of the world is the price of their preservation from destruction by the fools. The hands of Rationalists and those under Rationalistic lines of guidance ever have been and ever will be kept full preventing mad superstitionists from ruining themselves and the Rationalists also. In Brooklyn, New York, the police are kept as busy attending to the doings of a certain new sect as the members of that sect are themselves. This sect is called the New Evangelists, and numbers five hundred members. They believe it not only useless but wicked to give medicine to ill persons. Several persons, including children, having died under their mummeries without medical attendance, strict measures against them have had to be taken. The Lutherans, from whom the sect has made most converts, have specially singled it out for the attention of the authorities, pointing out the fact that the common law declares that "it is no answer to the charge of manslaughter that the parent so neglected from the conscientious religious belief that it was wrong to call in medical aid, and that medical aid was not required, and not from any intention to disobey the law."

World's Fair Notes.

THE CHILDREN'S BUILDING.

After leaving the Woman's Building everyone who is interested in the little folks will stray over the Children's Building to see what pretty things are provided for their entertainment. The ladies of New York have presented a collection of dolls dressed in the costumes of the different centuries, from the fifteenth to the present. Japan has sent a collection radiant with all the fashion of the land of the rising sun. Toys, hobby-horses, rocking chairs, swings, cradles, are in abundance. There will be luncheons, plays, games, and every simple entertainment. It is the intention to care for children of all ages while their parents are viewing the grounds.

Not only, however, in the Children's Building are there things delightful and hilarious for the youngsters, but throughout the Fair there are for them scenes of perpetual amusement. I think the children will get more out of this Fair than the old folks. It sometimes seems as if it were originated for their especial benefit. Children by all means should come to this Fair. It will be the glory of a lifetime. Only youth after all can enjoy this Fair to the utmost and revel in the exuberance of its attractions. The play impulse here can have full sweep. In the soft effluence of spring a million flowers will bloom and a thousand birds will sing and the beautiful marble figures will seem almost alive in the festival atmosphere. What a place for children to romp and roam! What a place for them to dance, with the great illuminated pictures on every side, the buildings cloud-like and gorgeous in their summer beauty. What a place for adventurous voyage along the beautiful lagoon, winding in and out among superb edifices, with ever-changing views, with gilded boats and flaunting colors, while music sweet floats ever on the air. It is enchantment indeed—the stretch of lovely water, giant sculpture, white walls, resplendent roofs, echoing domes. Let the gay and festive gondolier dash on and carry the merry band in royal pomp by the Court of Honor, the statue of the Republic, the magnificent marble beasts, the Columbia fountain, the peristyle through whose luminous spaces glances the mighty lake, and on whose roof sparkles the triumphant procession of the states. What intoxication for the youthful senses! And more than this—just think of it, and let us all be boys and girls again and realize the genuine poetry of life—there will be more candy than a million children can eat in a year; huge caldrons of sugar will be boiled down to crystal sweetness and rolled and twisted into every sort of shape and color. There will be gorgeous dolls that will do everything almost—eat, drink, sleep, wake, and dress themselves it may be, and comb their hair and wash their faces; toy birds will sing until they fall off their golden perch; toy steam engines, saw-mills, ships, and race-tracks with nickel-plated horses that never tire of running; toy dogs as big as real ones, sheep that bleat, goats with long

beards, punchinellos and columbines that dance like fairies, and the doll's trousseau—I can't describe the splendor, the fashion, the wonder of it all—but no doll can sing, like Flora McFlimsey, that she has "nothing to wear." Every doll is magnificently appareled. Yes, the World's Fair is the place for children, to give them happiness and a good "send-off" for a healthy human existence; better than a thousand Bibles, a thousand religions, and a thousand gods. I hope all the children in America can visit the World's Fair. It will be a priceless inheritance for the new generation.

It is sometimes asked, What will science give in the place of the Christian religion? I answer, for one thing, the World's Fair. Not one single thing, from the first shovelful of dirt to the cap-sheaf of the proudest structure, has been contributed by the Christian religion. It is all the result of purely materialistic science. Every glory, every grace, every ornament, every exhibit, every building is the direct result of Atheistic knowledge. There is not a glimmer of divine providence in tower, dome, roof, wall, picture, statue, engine, or ship. We thank God for nothing. We revel and glory in our own humanity and its illustrious works.

THE VISTA OF STATE AND FOREIGN BUILDINGS.

A splendid, picturesque, and unique village of thirty-seven buildings is the vista of states. There is every variety of architecture, old-fashioned and new-fashioned, representing the woodland, the wild prairies, ancient elegance, and modern life. These are not designed so much for exhibits as for sociability, acquaintance, official and neighborly intercourse. One can linger all day in these comfortable and stately mansions. There are rocking-chairs, lounges, smoking-rooms, fireplaces, beautiful pictures, curious relics, kitchens, parlors, bedrooms, etc. In roaming through this village one can witness the congregated life of all the states of the Union. It is like a trip through the whole vast country. History, legend, romance, promise and prophecy are all here; quaint memorials of the past side by side with insignia of the future's glory.

We begin our journey with the imposing building of Illinois, who naturally takes the lead among her sisters. This building is one of the great structures of the Exposition. It has exhibits covering every department of the Fair. The building cost \$250,000. It can be seen from almost every portion of the grounds, with its lofty dome. It is classic in design, embellished with carving, mural decorations, and statuary. There are an educational display, collections illustrating the natural history of the state, a magnificent exhibit by the state fish commission; products of the several branches of agriculture; architectural drawings of every public building; memorial hall, with flags and trophies of the war. The building is 160 feet wide and 450 feet long, with a schoolhouse 75 by 60 feet at the end. Fountains and flowers adorn the grounds. The figure crowning the main entrance represents "Illinois Welcoming the Nations."

We next drift to the California building. It is after the manner of the old adobe mission church. I don't like it. It is not suited to the genius of California. It is too squat and too sepulchral and altogether solemn and barbaric. The faith it represents is not the faith of California to-day, nor is anything of the prosperity of California rooted in the dull life of that old mission-house. Had the mission prevailed the bloom of California would have been lost. Its glorious climate would only have nurtured idleness and superstition. California, in whose golden land we see the beauty of the Aegean, should have had for its building the airy and Grecian architecture, something lofty and magnificent—and not this lowly and somber edifice. Within, however, all is brilliantly changed. Here is splendor and magnificence. There are thousands of exhibits showing the resources of the state. The total floor space is 100,000 square feet. There is a roof garden to lighten the semi-tropical appearance. An orange grove will bloom and fruit here during the summer. There is received from San Diego an immense palm tree, 100 years old, and 52 feet high. There is on exhibition a raised map of California, which shows its wonderful mountains and valleys. The Valley of California, the upper part named Sacramento, the lower part San Joaquin, is the largest continuous valley in the world. It is 450 miles long, and could support a population equal to that of Great Britain. The coast of California is nearly 1,000 miles in length. This gives some idea of what California can exhibit.

Wisconsin building is opposite, with its spacious verandas and stained-glass windows. Over across the way we enter Colorado's quarters. In front of the entrance has been laid down the largest flagstone in existence, a slab of red sandstone, 25 by 8 feet in size and 10 inches thick. Its next-door

neighbor is Washington's building, made of great logs, with an immense flagstaff, one of its own mountain cedars, planted in front of it. Among its exhibits is a miniature farm, with house, barn, machinery, and fields of wheat. It reminds me of the Palouse country. One of the chief attractions is the largest skeleton of the elephant primigenius yet found. It is thirteen feet high. It comes from near Spokane. Yesterday a lump of coal measuring 5 by 5 by 26 feet, and weighing over 50,000 pounds, was moved to the Washington building on a wagon drawn by sixteen horses. The progress of the wagon was witnessed by a large crowd of people, and there was quite a triumphal procession. The wheels at places cut two feet into the road and the cracking of the wagon was like a fusillade of musketry. This immense block comes all the way from Rosslyn mine, Washington, at a cost of thousands of dollars. It is probably the largest block ever mined.

In Montana's exhibit is a cabinet two feet square filled with silver crystals just as found 1,500 feet beneath the surface. There are two paintings representing Indian life, and scenes most vividly rendered by a cowboy artist. There is a shield made of copper, silver, gold, and sapphire. The biggest curiosity is a fossil vertebra dug up in a gravel pit in Dawson county. It is like a human vertebra. Paleontologists do not hesitate to say that it belonged to a biped; but the species is not known. The North Dakota building contains a select agricultural exhibit, among which will be found 146 varieties of wheat, and 300 different grasses. On the wall hangs a curiosity in the shape of two deer heads. These represent a furious duel in which one drove two prongs of his antlers through the head of his antagonist.

At the South Dakota building the greatest attraction is the front steps, made of true Portland cement, found nowhere in the world except in England and South Dakota.

The Idaho building is in rough-hewn style, after the colonial model. The mica hall is worthy of note. Mica for practical use is found only in one other state of the Union, North Carolina. Beautiful specimens from the agate fields are shown. The Arkansas building is entered from a large circular veranda which runs the width of the whole building. It is the French "rococo" style of architecture, as Arkansas was originally settled by the French. One of the chief ornaments is a mantle of Arkansas white onyx. The fountain of Hot Springs crystals is very attractive. It is beautifully illuminated with electricity. Connecticut is colonial in style, and is built entirely of Connecticut material. It contains many relics and art treasures, among which is the gun with which General Putnam shot the wolf. The Nebraska building is surrounded by porticoes. It is like a modern clubhouse, with post-office, etc. It has many interesting special exhibits. New Hampshire, the Switzerland of America, is represented by Swiss architecture. Being born among the granite hills, I recorded my name in the book, and enjoyed the cosy fireplace. The New Jersey state building is a reproduction of Washington's Headquarters at Morristown. It is supplied with relics of Revolutionary times. It has a somewhat exclusive look, the door being kept shut, and you must sound the brass knocker for admittance. A neat darkey opens the door, requests you to wipe your feet, and gracefully lets you in. A cheerful scene is before you—the big fireplace, andirons, a jolly fire of real logs, and old-style furniture. Maryland's state building presents an elegant appearance—mainly for social entertainment. Its chief curiosity is a wonderful oyster exhibit. The material for the Maine building is furnished exclusively by the state. Among its exhibitions is a group of stuffed animals. Iowa's building is quite magnificent, with porticoes, columns, and a lavish use of glass. The Iowa state band discourses sweet music. The Corn Palace is decorated with a variety of colors, with fantastic figures made of Iowa grains, grasses, and minerals. There is a big register, regularly printed and bound, six feet square, for the signatures of visitors. Kansas's building contains a vivid cyclorama of all the wild animals that have roamed over its vast prairies. Florida's building is a reproduction of the oldest structure in America—old Fort Marion, of St. Augustine, begun in 1620. Within is a splendid exhibit of the flowery land. Indiana's building is a series of Gothic towers. One of the curious contributions is the life-size figure of an elephant, chiseled out of a solid block of stone from one of the great Indiana quarries. Kentucky's Southern Colonial Mansion is filled with relics and curiosities. There is a lunch-room here also, where a "Kentucky breakfast" can be obtained. The tobacco exhibit is really gorgeous. Louisiana's headquarters is an old plantation house

with broad corridors, immense doors, and dormer windows. The Massachusetts building is modeled after the old Hancock house. Within are the portraits of men illustrious in history. I like these old colonial dwellings. They are ample, with broad halls, big rooms, and wide staircases. The hurry and pressure and contraction of modern life is not here. Everything is simple, but on a large, grand scale. The old-fashioned furniture is for convenience as well as ornament. For instance, there is a table-chair. It can be used as a table. The top can be rolled over and it becomes a chair. You can eat on it and sit on it, and it can also be used as a bureau. Michigan's building is entirely modern in style. It contains a natural history museum, a beautiful organ, and is illuminated with five hundred incandescent lamps. The finest apartment is the "Saginaw Room," finished in many varieties of hard wood by the lumbermen of Saginaw. The statue of Hiawatha is in front of Minnesota building, contributed by the schoolchildren of that state. The building itself is one of the handsomest on the grounds—two stories, of the style of Italian renaissance. On either side of the portico are statues of a pioneer and Indian. Missouri adopts the Spanish style of architecture. It has an auditorium which seats twenty-five hundred people, a woman's department, reception rooms, etc. The state of New York appropriated \$600,000 for the expenses of its exhibit and building. The latter is mainly a reproduction of the old Van Rensselaer residence, one of the historic landmarks of New York city. The quaint architecture recalls the period when the metropolis was only a straggling seaport town. The building is fifty feet wide, two hundred feet long, and three stories high. The furniture is two hundred and three hundred years old. A feature of interest is three columns of native wood from the Adirondack mountains. Among the exhibits are an ancient picture of Hudson, autographs of all the presidents and signers of the Declaration of Independence, model of Fulton's steamboat, etc. Ohio's building is modest in appearance, while its decorations and furniture are rich and costly. A monument executed in bronze, seventeen feet high, stands in front of the main entrance, typifying the greatness of the state. The "Keystone State"—Pennsylvania—reproduces Independence Hall for her headquarters. Beautiful grounds surround the structure. The cost of building is \$300,000. It is really the most superb of the state buildings. Its entire height is one hundred and sixty-five feet, and the view from its lofty tower is exceeding magnificent. Nearly all the state buildings can be seen in their beautiful variety. The great Art Palace is before you, and beyond the swell of mighty domes and roofs, and eastward, are the lake front and the splendid foreign buildings. At the main entrance is the old Liberty Bell, around which crowds are constantly gathering. There is a profusion of historic relics—Jefferson's sword, Washington's sofa, etc. Rhode Island is represented by a structure of the Doric order. Vermont presents her "marble halls." New Mexico, Arizona, and Oklahoma are represented in one building. The roof-garden contains specimens of all the flora of these territories. There are some rare paintings six hundred years old and a most interesting archaeological exhibit. Texas makes a fine showing with thousands of curiosities and relics. Utah shines forth with Ionic columns and pilasters. Before the entrance is a fac-simile of the famous "Eagle Gate," Salt Lake City. Gold, silver, and sulphur are conspicuous among the products of this territory, in which almost every mineral has been discovered. Virginia's building is a duplication of the Mount Vernon homestead of Washington. The dining-room is furnished like the original with silver service loaned by the oldest families of Virginia. In the West Virginia building is the desk on which were written the terms of the surrender of General Lee to General Grant. Delaware's little building is somewhat suggestive of the state where no Free-thought lecture has ever been given, I believe.

Out of the many aspects of the state buildings I have endeavored to select what is most pronounced and suggestive. It would take a volume to describe all these thirty-seven different buildings and their contents. I can only touch upon those things which most graphically indicate the peculiarities of each. One could find a week's pleasure and profit in the group of representative structures; but probably most visitors can only wander for a day in this vista, and they must walk fast and keep their eyes open. They will be delighted on their varied journey with music, books, pictures, comfortable, luxurious resting-places, and on no account must one miss this part of the vast Exposition.

FOREIGN BUILDINGS.

Reaching the lake front from this charming journey the official headquarters of foreign nations extend in brilliant and imposing array. Germany's building is the cynosure of all eyes. It is graceful in form and gorgeous in color. Its roof is peaked and gabled and covered with vari-colored corrugated tiles. It has a gilded tower, parapets, and turrets. One of its chief attractions are the chimes presented by the German emperor. Their deep, sonorous tones mark the flight of time. Victoria House is fashioned after the British manor house. The architecture of Spain's building is beautiful. Sweden's house is formed with many-colored tiles and ornamental pressed brick. Hayti's home is of mahogany and tropical wood. France has a large open pavilion on the lakeshore. Ceylon's airy structure allures with its picture of tea industry and with attendants in their native dress. Brazil, New South Wales, Canada, Costa Rica, Guatemala, India, Nicaragua, Siam, Turkey, and Venezuela are represented in this foreign group with their arts, industries, varied productions, home life, costumes, and methods of education.

We thus behold in miniature the magnificence and greatness of the sister republics and imperial lands afar.

It is supper time when I reach the Victoria House, and I wander to the Polish café, where for good prices one can obtain a good meal. The charges are no higher than at first-class restaurants in the city and the service is excellent, and there's a smack of Poland in the cooking; and with coffee and cigars one can dream of liberty, Warsaw, and Kosciuszko.

The evening is brilliant, and with renewed zest, after a substantial repast, I wander along the lake shore, and for an hour enjoy perhaps the grandest scenery in the world. Certainly, from the standpoint of art and civilization the view before me is unequalled in its sublimity. In the realms of nature amidst vast mountains, tall cataracts, and gigantic forests, one may see an immensity of wonder beyond this, but never has man created a more amazing and enchanting view. Commingling with the loveliness of nature itself, the great lake is before me—a wonder in itself—seemingly as vast as the ocean, its waves rolling upon the beach, and its wide breast glowing with magnificent colors beneath the sunset blaze. Overhead is the sky, its sapphire glinted with gold and crimson bars, and draped with purple clouds which make gorgeous pavilions around the pathway of the sinking sun. The lake is covered with all sort of craft—the electric launch, the boat, the ship, the tug, the enormous dredge—and every one, slow or swift in motion, is made glorious in the illuminations of the descending orb. More wonderful still than lake or sky is the White City, for in it man's genius flames triumphant. It rises against the intense brilliance of the western horizon, bathed in floods of splendor, glowing in infinite variety of form, massive and delicate, exquisite and sublime. Think of it—here is a city of four hundred buildings in which there is every conceivable grace of architecture. Here are the greatest edifices which man has ever erected. Here the muse of every clime has hovered, and in multitudinous forms and colors poured forth the dreams and fancies of forty centuries of human growth. Thirteen stupendous structures confront one, and as you walk along the margin of the lake there is an ever-changing prospect. New vistas open while from point to point you look upon these walls and roofs and towers and domes. Between the city and the lake stretches the long promenade thronged with thousands of people as eager and curious as yourself. It is an hour's saunter from the Victoria House to the peristyle. We pass the ponderous battleship Illinois floating like a monster of the deep, ready at any moment to belch forth its thunders. In calm satire the Manufacturers' Building, covering over thirty acres of ground, crowded with the treasures of every land, breathes its beautiful message of peace—a thousand times more potent than all the battleships of the nations. Beyond the Manufacturers' Building my steps linger by Music Hall, where glorious faces of immortal memory look down upon the traveler. I imagine myself a Greek as I wander amidst the graceful columns of the peristyle. It seems an endless colonnade, but by and by I reach the beautiful Casino, and thence enter the Agricultural Building, and glance at its marvelous display, and in the twilight view the great basin of the lagoon, the fountains and the golden statue. I then enter the great rotunda of the Administration Building, and slowly climb to the topmost balcony of the immense dome, and here I rest my weary feet and wait for darkness to come and the great flashing lights of the electric currents waiting to be let loose in ten thousand jets. The view from that lofty point is one of the

most majestic in the whole panorama of the Fair grounds. Beneath is the great basin—ten acres of smooth brilliant water. Right below me are the three fountains and the Columbian statues. Softly and beautifully flow the waters over the white splendor of the marble fountains. Right across is the Republic's golden figure—and the peristyle on whose roof are the grand marble symbols of the States, and beyond is the vast glory of the lake. To the left is Machinery Hall, with its noble towers, and Agricultural Building, with the naked Diana, bow and arrow in hand, glancing in the swift chase, on its pinnacle. To the left is Manufacturers' Building. I sit here for three hours while day disappears and night comes, and near a hundred thousand people gather together and roll like a sea over the smooth pavements. Gradually the electric illuminations appear—first the white lights and then in one sudden flash an intense golden fire rolls all about the basin, and flings a yellow tide almost to the center of the effulgent waters, along which dash the painted gondolas and pavilion boats. The Iowa and Cincinnati bands alternately pour forth swelling strains to increase the enchantment of the glittering scene. Right over my head flare the great gas torches, while the dome lifts itself like a mountain of fire. From the roof of the Manufacturers' Building, as a blazing cornet, far into the night protrudes the "search light," like a vast inverted cone seemingly pulverizing the darkness into luminous dust, which as it curves from point to point invests the various objects with extraordinary brilliancy. So for hours the illuminated panorama changes, fountains flowing, music sweeping, waters glancing, boats flying, crowds rushing, colors mingling, and as one might say, night is dethroned and man enthroned in a glory of his own making. No temple, no cathedral, ever shone with such hope as this great festival of science and humanity.

SAMUEL P. PUTNAM.

Miscellaneous Comment.

MR. EDITOR: It is not often that I find occurrences which are, according to the teachings of the church, in accordance with the divine will, that with my sense of justice I can "unite" with; but in the exit from earth to heaven recently of Col. Elliott Shepard, I certainly feel a "holy acquiescence in the divine will." What supreme happiness he will enjoy in the long-continued Sunday; only as all the inhabitants of that favored country to which he has gone are supposed to be satisfied with the perpetual Sunday, half his enjoyment will be lost, because he can find no one whom he can *compel* to do his bidding—'tis such a delight to a Christian to exercise authority. And I think I am in no mood to question the way in which the "man of power" departed this life—it was certainly orthodox, as the doctors employed were of the real "pathy" and *licensed by law*. We have had a woman in this city in the last year or two who report says has performed some cures that the regulars had failed to effect; but that would not answer, so she was prosecuted, fined, and driven out of the city, not because she killed people by etherizing them, but because she cured them, and was paid for it. Great is law, and the officers who are paid for attending to the law's business. There has been in this city the past winter preaching that for ignorance, lying, indecency, I believe has never been excelled; of course I know nothing of it save the reports in the daily papers, as the infirmities of age make me a close keeper at home; but if I had the strength I once had, I would attend one of Rev. Myer's meetings and confront him with his ignorance. I send you one of the reports of the papers. Another reverend of Syracuse has located heaven and hell, and told his hearers the occupation of the residents of each place. Alas! alas! that people will listen to and pay for such stuff. "Wigglesworth's Last Day" is mild compared to some of this reverend's ravings, and this is the evening of the "nineteenth century." I am very glad that we are to have missionaries sent among us from the Mohammedans. I hope we may have them from India and from China, and compare their holy books with ours. But Mohammedans are bigamists! What are Christians, I pray you? Doesn't the Bible teach licentiousness on many of its pages, and bigamy by the *seven hundreds*, and the seven hundred not sufficing, three hundred *bedside* companions without marriage. I must stop lest I take up too much space in your valuable paper. I would like to say how indignant I feel at this effort to make the divorce laws so stringent that once married there is relief only from the brutality of the wedded companion, be it wife or husband.

I am in all sincerity yours for knowledge and Liberty,
LUCY N. COLMAN.

March 28, 1893.

Letters of Friends.

Proves By Acts a Desire to Free Mankind.

TACOMA, WASH., May 7, 1893.

MR. EDITOR: Inclosed find post-office order for \$5, for which please renew my subscription to THE TRUTH SEEKER for one year, and the balance apply as you think best.

CHAS. R. MOYER.

P.S.—Please send one copy of "Crimes of Preachers."

C. R. M.

The Sunday Monopolists Crushing Infringers on Their Prerogative.

CHESTERTOWN, MD., May 9, 1893.

MR. EDITOR: In this town, Mr. John Judefine, a highly respected and worthy citizen, is now confined in the jail for thirty days. The only crime committed is, he was seen by a Methodist preacher husking a few ears of corn on Sunday. Is this a remnant of the old Blue laws which fined a man for kissing his wife on Sunday, or turning the head to the right or left going to church? Many of our citizens think it an outrage.

E. L.

Is Afraid Only in the Presence of Ignorance.

NORWOOD, MO., May 18, 1893.

MR. EDITOR: Please send me a copy of "Infidel Death Beds," by G. W. Foote. I have read "Men, Women, and Gods," and "Travels from Faith," and several other books. I believe if the clergy of the United States would read them as I did they would turn from their wicked ways and enjoy the pure air of intellectual freedom. I know that reading these books has done me a great deal of good. I no longer fear the devil, and feel safe anywhere when not in the presence of Ignorance. I shall order several more books soon.

H. H. BALL.

Ready for All Good Gods.

NEWARK, N. J., May 21, 1893.

MR. EDITOR: I write to inform you that I have the herein-named friend's subscription for one year. We are both old brother Masons, and we are not ashamed of owning that we are both Liberals, and we both believe in all good gods. We care nothing in regard to size, whether they are short or tall; but people do say the best of goods comes in little parcels. But my brother and your humble servant care nothing about public opinion. We size up gods and individuals according to their worth.

W. W. MORRIS.

Who Has Brought the Country to Its Present State?

OLYMPIA, WASH., May 5, 1893.

MR. EDITOR: If you will allow me space in your valuable paper, I will congratulate Laura Knox, Mrs. R. Kuffel, and others who have defended woman so ably. I think that Mr. Sandberg gave the fair sex a bold slap in the face when he came out as he did. He certainly thinks the country in a bad state if women could ruin what little liberty there is left. What has brought the country to what it is? I suppose Mr. Sandberg, Adam-like, would like to lay that on the women; but, thank goodness, we had nothing to do with the ruin of this country—if it is ruined. Mr. Sandberg is like most of the olden prophets, a false prophet. He had better turn his mind in a better direction.

Yours for liberty to all,

KATHERINE CLYDER.

Hopes a Religion of Humanity.

VERMONT, IND., May 16, 1893.

MR. EDITOR: Inclosed find \$5 for the renewal of my subscription to THE TRUTH SEEKER, and one new subscriber, who begins with the 1st of May, as he wants all of Putnam's letters from the World's Fair. We are making some advances here in this church-ridden country, but have to bear abuse and slander—but less as years advance, and I live in hopes that at some time Christianity will be a thing of the past, and a religion of Humanity be established. To do this I will do what I can.

I have quite a number of pamphlets and lectures which I lend out and keep them going as much as possible.

I think the most important part is to

educate the rising generation to think and read, and if every Liberal would do likewise instead of keeping silent for fear of losing popularity and being called an Infidel, we would soon bring about the desired result.

May you live long and continue your good work.

Your Liberal friend,

W. S. TROYER.

It Is a Curse, a Disease, and a Lie.

BRAXTON, N. Y., May 8, 1893.

MR. EDITOR: I herewith send you \$2 for as many of Samuel P. Putnam's books as you can afford for the money—"Religion a Curse, Religion a Disease, Religion a Lie." I want to send some to my friends to enlighten them and blot out the fear of God and hell-fire, and cool off the flames with a little cool water mixed with reason's precious jewel. My age is nearly eighty-eight years. My brother said in a composition for me that I never was troubled with grace, and this I affirm as being the truth. Mr. Putnam has made himself liable, as did Thomas Paine when he wrote the "Age of Reason," to slander and abuse by the holy gods by knocking out their underpinning which they stood upon for their bread and butter, lazy dogs. Mr. Putnam has won a glory that will last when he is hidden by oblivion's dark shades.

Now, here I will close with a vivid recollection of the days that are accomplished. Ever a friend to THE TRUTH SEEKER,

ASA W. BRAYTON.

A Small Sufferer from the Bible in the Schools.

SKOHEGAN, ME., May 14, 1893.

MR. EDITOR: I go to a schoolteacher who is a Methodist minister's daughter, which I suppose will account for her wishing us to read the Bible each morning. I refused to read, and she kept me one evening to explain my reasons. She kept about thirty other scholars for other things. I went up to the platform before the scholars and gave my reasons. I told her I had read it, and the more I read the more I became disgusted with it all. I told her it was no school-book, and she could not compel me to read it. After she had lectured awhile I said in a surprised tone, "Oh! I supposed you knew my folks did not believe in the Bible." There was the most comical look on her face for a while, and then she said, "I am sorry such a thing could be. I should like you to read the Bible, and come to Jesus and be saved. Won't you come to Sunday-school and try?" I then gave her a few more good pointers, and then good-day, amid the laughter of the scholars in the room. The superintendent said I need not read it unless I wished to, but Miss B. still keeps giving small hints.

From a little heathen, LUCY BIGELOW.

"Evidences in Favor of Christianity Tested."

GRINNELL, IA., May 20, 1893.

MR. EDITOR: Mr. Franklin Steiner, of Des Moines, Ia., gave three lectures in Grinnell, Ia., Saturday and Sunday, May 13th and 14th. The first was on "The Principles of Secularism; or, Morality Without Christianity." A fair audience listened with profound interest. The meeting Sunday at 3 P.M. was a rouser. The large hall was well filled with an appreciative audience, and quiet and good order prevailed. The subject was, "Popular Evidences in Favor of Christianity Tested." Mr. Steiner, although young, is one of Iowa's progressive thinkers, and is bound to rise. He is a plain, fluent speaker, and is master of his subject. A fair audience greeted him Sunday evening at 8 P.M. for his third and last lecture—subject, "Inspiration of the Bible." At close of the lecture, liberty was given anyone to ask questions. Immediately a Christian arose and asked several questions, which had been thoroughly answered during the lecture, but he had failed to appreciate it. The speaker answered his silly questions in detail, but all to no purpose, and he closed by saying: "I know the Lord made the world out of nothing, for he said so." Grinnell has many Freethinkers, and scores of others on the road in all stages of progress. Thus the good work goes silently on.

A. T.

Missionary Tracts for Heathen Methodists.

CHILLIWACK, B. C., May 5, 1893.

MR. EDITOR: Inclosed please find postal order for \$3.25. For the sum of twenty-five cents please forward to my address one copy of "Crimes of Preachers." For the remaining \$3 please forward to each of the following addresses one copy of the cartoon which appeared on the first page of THE TRUTH SEEKER for March 25th, showing what Christianity has borrowed from the pagans, and as the Methodists will hold their annual camp-meeting about the first of June, I want you to inclose with each cartoon a leaflet or tract costing a cent each or so which you think appropriate for the occasion. Please inclose cartoons and leaflets in plain unsealed envelopes or many of them may not be opened, for the mere mention of THE TRUTH SEEKER scares some of our Christian tenderfeet. I want to show my Christian friends from what sources Christian robbers stole their rotten rubbish to be used in the manufacture of their stale dogmas and moldy creeds. If enough money has not been sent, please curtail the list; if more, use the balance in any way you choose for the advancement of Freethought. Please forward as early as possible.

JAS. H. CHAPMAN.

Will Not Give the Preacher a Club to Break His Head.

DALTON, GA., May 15, 1893.

MR. EDITOR: There are a goodly number of persons around here, notably among the intelligent, who do not believe all the nonsense in the Bible; but they have not got the backbone to express their honest convictions, so they pander to the church for patronage. The church rules everything down here. There is a vast amount of ignorance in this part of Uncle Sam's dominions.

The negroes are nearly all religious, especially the meaner portion. They do not appear to think it anything wrong to steal from a white man. In slavery times the worst negro on the plantation was the negro preacher. The negroes are very superstitious, and the preachers vote them all, so if a man wants the negro vote he has to buy the preacher.

As to woman suffrage, whilst it may be women's right in the abstract, it is my opinion if we give them the right to vote we will put ourselves in a worse condition than we now are in. Because the vast majority of them will vote as the parson dictates, and, as self-preservation is the first law of nature, I am not willing to give the preacher a club to break my head.

I show my papers around, and have been trying to get you some new subscribers for a long time, but have failed so far, but will keep trying. I live on a farm, and make my living by hard work, and express my honest sentiments on all proper occasions.

Wishing you and THE TRUTH SEEKER may prosper, I remain,

Your friend, J. H. HAMILTON.

A Freethinker's Summer Resort.

CANNING, NOVA SCOTIA, May 20, 1893.

MR. EDITOR: I am still alive down in the small and obscure village of Canning, Nova Scotia. This town is on the Habitant river, a tributary of the Basin of Minas. There are two notable places to which tourists from all parts of the United States in a small way resort. One of those places is the Look-off, so called, and the other is Cape Blomidon. The latter has been made immortal by the poet Longfellow. I keep a small hotel here. It is three miles from here to the former and twelve miles to the latter place, and, as it is the nearest point accessible by rail, I get quite a few people in the summer. They are surprised to see THE TRUTH SEEKER down here, and the most of them—I should say about nine-tenths of them—seem to be delighted. I don't try to force my ideas on anyone, but 'tis surprising how soon those people and I and my wife get acquainted. I keep teams, and take a good deal of pleasure in driving them up to those mountains and explaining to them what little I know about them. After seeing those places, I drive them across to Grand Pre—about twelve miles distant—where they can take the train for Halifax

or go back by the Yarmouth line home again. I am in hopes to see a good many people this coming summer, but suppose the World's Fair will take most of the pleasure-seekers away to it. But this I can assure anyone coming down here to get a breath of the old Bay of Fundy air and a grand look of the water and land of this place from these mountains, that there will be no Sunday-closing here, for that is the day above all others I take for enjoyment and worship. Hoping to see some of the Freethinkers of New York, as well as Massachusetts, here this summer,

I remain yours, very truly,

A. B. BAXTER.

No Doubt the Lady Is an Estimable Wife—Only, Her Religion Is Bad.

WHITEHALL, WIS., May 18, 1893.

MR. EDITOR: A friend of mine, to whom I loaned a copy of THE TRUTH SEEKER, returned it to me together with the following expression of his feelings after having read the letter to you by Mrs. Dr. N. W. Stroup:

EDITOR TRUTH SEEKER: I noticed in your issue of May 6th an epistle from Mrs. N. W. Stroup, in which it is intimated that there is such a place, and that you are going, but she objects to your dragging others with you. Now, if it is a fact that you intend making the trip, please inform a few of us old stand-bys when you are to start. When the time comes I don't want to be dragged. Oh, no, I'll go right along peaceably, and maybe the Doc. would like to go along too. I have heard of such cases before now; possibly a change of climate would be a relief to him. I mean just what I say. Were I in his place I think that I should like to make the change, if it were possible to have THE TRUTH SEEKER sent to the other hell. I would prefer being a doorkeeper in a hell, multiplied by a millennium of hells throughout a millennium of eternities, than to dwell in a tent in paradise with a Jezebel or a virago. So, Mr. Editor, when you are ready to start just drop us a card and we will have our post-office address changed, "if it costs us a thousand dollars."

In the same issue I noticed a letter from our friend R. B. Platt, of St. Nicholas, Pa., in reference to the unclaimed letter of Chas. T. Blackburn, of Seattle, Wash., and would suggest that it be sent to Boonton, N. J., and failing there try Brooklyn, N. Y., care Rev. (Revenue) T. DeWitt Talmage.

Yours truly,

E. P. LURIBUSUNUM.

Perhaps the above will be a little too tough on the lady to publish, but it will show you at least what some of us up here in the bush think of such a fanatical sentiment as she exhibits.

CHAS. A. FCKER.

Atheism as Foolish as Theism.

ST. PAUL, MINN., May 4, 1893.

MR. EDITOR: I think you are very kind to allow so much room in your paper to Augusta, who is so anxious to show Mr. Wettstein her nice little God, but I suppose you feel some regret that you cannot give her room enough so she can maneuver all her artillery, so if possible she could blow away that old confounded Infidel fog from Otto's vision, so he could take a look on her God. I do not doubt that Augusta has a God or two, but if it is a real God why doesn't she trot him right out so we all can see him? But if he is one of the old trick Gods, who can only work in darkened rooms, or under tables writing on slates, then we don't want to see him. But, Mr. Editor, if you can't give her room enough in your paper so she can make the battle decisive, was it not best to get Otto down there inside the range of her concentrated fort ordinance, so she could aim all her heavy guns to bear on that old invulnerable Infidel? But I will bet ten to one, when Augusta has exhausted all her precious ammunition Otto will be the same old hardshell Infidel as ever. But, Mr. Wettstein, are you not afraid that Augusta can convince you that you are worshipping a God, or Gods, yourself? I do not think I am wrong if I say that you are worshipping the common god of America, the golden eagle. For gods and idols are nothing else than some passion or desire which man is striving to satisfy.

But when you say there is no God, I understand that you mean that there is no almighty originator of worlds. Well, sir, will you allow a sixty-years-old crank Infidel to ask you a question? Do you have a telescope so sharp that you can explore

all the planets or worlds which are circulating in space? Have you searched all the universe so through and through that no almighty can hide himself there? Then you can let Augusta take a peep through your tube, and let her satisfy herself that there is no almighty. But suppose that it is about seven thousand years since he was down here, and maybe he has been a billion miles beyond Neptune creating another world—for you know that it took six days to create this world, and you know that a thousand years are for the Lord as one day, and you know that when he has created a world he needs one day to rest on—now, sir, if it should so happen that when you and Augusta were looking in the tube it was just the Lord's time, after the seven days that he had been away, to come and see how we are getting along, then what? Now, Brother Wettstein, if you cannot give a perfect answer to this question, then do not trouble yourself to prove to Augusta that there is no almighty God but let her have all the trouble to prove it to you. Let us only prove that all the gods are old fables, and if there should come a good god that will give us what we want, let us accept him. When we have done that, then if they will pass some other gods on us and we find that they are not good, we will do away with them too. But if we find they are good gods, then we will accept them.

I think that it is just as foolish to try to prove that there is no God, as it is to prove that there is a God, for it is absolutely impossible to prove any of it.

Yours truly, S. P. LINDAHL.

The God of the Bible-makers.

INDIANAPOLIS, IND., May 18, 1893.

MR. EDITOR: It would be very gratifying to me if you would allow this letter a place among your "Letters from Friends," for I should feel highly honored at having a place assigned for anything written by me in a paper of the high class to which THE TRUTH SEEKER undoubtedly belongs.

I wish to emphasize a particularly fine cartoon of Mr. Heston, that merciless pen and pencil iconoclast. It is the one which appeared on the last page of THE TRUTH SEEKER of May 6, 1893. Pardon me if I set out the extracts from the holy(?) scriptures upon which Brother Heston founds his splendid cartoon.

From Jer. xxxii, 27, is taken: "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?"

From Judges i, 19, is taken this: "And the Lord was with Judah; and he drove out the inhabitants of the mountain, but could not drive out the inhabitants of the plain, because they had chariots of iron."

To my mind there is but one explanation for such a startling contradiction as this, outside of that stale explanation so frequently given by Christians, "With God all things are possible." I see in this striking parallel only one more confirmation of the view I have long held about the Old Testament. I think that it is simply a record of the development of the Jewish nation, in matters spiritual as well as in those temporal. It is a well-known principle, or fact, that nations in their earliest stages of development hold very crude and simple ideas about religion. Ignorance and religion go hand in hand. Educate a man and he loses all taste for religion. Now, the Israelites, in common with other peoples, thought of God in an anthropomorphic way; that is to say, they thought of him as having the form of a human being as well as human attributes. The Jehovah, or Jahveh, of the fore part of the Old Testament, possesses all, or nearly all, of the passions that ran riot in the breasts of the worst of men. He was revengeful, lustful (see Gen. vi, 2—"Like father, like son"), bloodthirsty, deceitful, and so on. Besides these mental characteristics which he possessed in common with the children of his own creation, he possessed the power of locomotion, the power of wielding a sword, of shooting arrows, and other powers which were doubtless frequently exercised by the fierce and warlike Hebrew nation. At the time this verse in Judges was written the Hebrews were in that early stage of progress in religious matters, and thought

that God, being so much like unto a human being in other respects, must necessarily have some limit to his power; hence it is said that chariots of iron prevailed against a man who had God on his side. However, after the Hebrews had become a great nation, had acquired vast territory and wealth, had mingled with other nations and absorbed their ideas about religion and about God among other things, their notion of God became broader and more spiritual, and we see this bombastic sentence penned by one of these latter day religionists among the Old Testament Hebrews: "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" Verily, their God has grown wonderfully. From a poor, weak, manlike deity, who was afraid of chariots of iron, he branches out into a majestic God, who can put this power-displaying question, "Is there anything too hard for me?" to mortals. Keep on becoming more spiritualized and attenuated, thou ancient Jewish bugaboo of the sky, and mayhap at no distant day thine image will barely rise above man's mental horizon like "a cloud the size of a man's hand," the last vestige of an exhausted storm.

A significant fact in this history of the Hebrew race, which shows that they rose like other nations and in the same manner fell, is that they, too, fabricated a miraculous beginning for themselves as a nation in order that the fair (?) pages of their history might not be sullied by a shameful tale of a lowly birth. When the Jews first crossed the Red sea they went through a shallow place in that sea which remains to this day. No mighty hand reached down from above and parted for them the great volume of water. No pillar of cloud went before them by day, nor did any pillar of fire greet their eager eyes in the night watches. Theirs was as weary and painful a march as ever a human army was forced to make. But when they grew into a powerful nation, that reached out and overwhelmed and absorbed surrounding nations; when their wealth was so immense that the magnificent Temple of Solomon was made possible; when they had grown in learning so much that they excelled among all the known nations of men for their literature, their art, and their wisdom; then they became ashamed of their humble beginning, even as did the ancient Romans, and revised the account of the exodus and of their succeeding fortunes so as to make them harmonize with their lofty position among the kingdoms of the earth. They invented the tale about God parting the waters of the Red sea; about the pillars of cloud and fire; about the miraculous feeding in the wilderness; about the wonderful wholesale clothing store which the almighty started up in the desert for their own especial benefit; and all the rest of that wonderful collection of stories too wild for us of the nineteenth century, who can look back from our position of vantage upon the history of the past and pick out the false from the true, to believe for one moment. It seems strange that anyone can discuss these miracles seriously, for never has the brain of man in its most disordered state conceived of more ridiculous, more stupendous events than follow close upon each other like the various scenes of a swift-moving panorama.

But enough on this subject. In closing I want to add my feeble voice to the host of other voices more powerful that are urging on the victorious army of Free-thought to renewed successes. Hasten the day when all men will be educated to rely upon themselves and cease to stretch their eyes toward heaven in vain attempts to catch a glimpse of a tender and merciful God. O that all men would learn that if there be a God at all in the heavens above us he has no eyes for mortals' woes. Then we would all be striving toward the attainment of one grand end, that of making this world a splendid place to live in. Then man would look about him constantly to try to discover what duty he owes to his fellow-man, without the slightest fear that he will fall short of his duty to a God whom he can detect by none of his God-given (?) senses but whom he must accept solely on faith in what others have said and written, others who were in

no better position to learn of God than himself.

With hearty good wishes for Brother Heston, along with the noble man at the head of THE TRUTH SEEKER, and all others who are in the vanguard of the grand army of Free-thought, I am,

Faternally, HARRY W. PHILLIPS.

A Letter to the Editor of a Prohibition Paper Which the Editor Wouldn't Publish.

PORT HURON, MICH., Apr. 15, 1893.

TO THE EDITOR OF THE *Beacon*, Dear Sir: I received your sample copy, and you are well aware that I am opposed to your Prohibition ideas, for the reason that the church creeds are the cause of all this misery which you are so vehemently trying to obliterate. I do not question your honesty in this matter, and hope you will extend the same sympathy to me. I acknowledge a power (that no man can comprehend) that is forcing humanity onward to a higher state than we now enjoy. I am no saloonkeeper, as you once stated, but an attorney-at-law—a temperance man from head to foot, and an infidel at that. I like the taste of liquor better than new milk, could not use it as a beverage without becoming a common drunkard. Why is this so? Because the object of life is to build a pure body for another existence; and every human creature has temptations of some kind placed along the path of life for the purpose of developing the will power, so that they can attain a higher sphere in the world we are journeying to. The teachings of the church are against the laws of nature. It punishes the innocent that the guilty may escape the penalty of their own acts, and the result is that the criminal class is steadily increasing, hence the unknown power has called the saloon into use to kill off this class; therefore it is useless for you to try in any manner to set aside the working of this law. I am willing to admit that it kills sixty thousand every year, but it never destroyed a man worthy to live; and there is no escape from this conclusion, for the man who will not cultivate his will power, be a man amongst men, the law of nature says must go under the sod and make room for those who will exercise this faculty, which is a part of every human being. The suffering of women and children is to be deplored, but there is no sympathy in nature. Her command is, Obey my laws, or be punished. It is unwise to attempt any modification of the edict. Man will only learn through suffering from his own mistakes and folly.

I oppose the churches because they have made the laws for the past seventy-five years and have not been able to prevent the crime of murder in your state, but actually pay a premium to breed thieves, prostitutes, and feeble-minded children. The people who raise children who are a credit to themselves and the state, are classed as trash, and the church is master of a show where rotten apples take the prize and sound ones are of no account. Mr. Thompson, you are a man of brain power, your father and mother were respectable people, and just ask yourself how much the state gave your parents toward the expense of educating, feeding, and clothing you until you arrived at the age of twenty-one years. I will answer the question for you—not one cent. Now, under the church law, if anyone has a boy who can be proved a thief the state will take him, feed him, educate him—fill his mind with the slush, "Jesus paid it all," "Seek the kingdom of heaven and all things shall be given you"—and at the age of twenty-one years he is given \$5 and a suit of clothes and sent into the world with polished manners and told to make his living. He finds all avenues closed, providing he tells where he came from. Bread must be had. Even church people will not employ him. The pious bank director would nearly faint away if he asked for a position in his moneyed institution. And the result is, he becomes a thief or a gentlemanly burglar, while the church people hold up their hands and exclaim, "Whisky caused his downfall." Now, the liquor had no more to do with it than the beefsteak he ate for breakfast. The girls who are sent to the industrial

school are on the same plane and are forced to live a life of shame, for they find out that the sky-pilots have told them falsehoods, and not being able to live until they can overcome it, they go down to degradation as the fruit of church steeples!

The Prohibition church is trying to get control of the government by denouncing the liquor traffic, and the Catholics are on the same track, but are more dangerous, as they have double the money of the Protestants and threaten to destroy the nation by establishing parochial schools, which means destruction to our public system of education, as the two cannot exist together.

There is a remedy for all of this evil, and I ask that you advocate it in your paper, as it will accomplish just what you are working for, and in fifty years there will be no liquor used as a beverage, no saloons, no children crying for bread over the brutality of a drunken wretch who has been married by the church to the fairest flower on this planet, a maiden; and you must admit the treatment I advocate will accomplish all that you are working for, providing you have the moral courage to publish this letter. Dare you do it? This remedy will destroy all priests, preachers, churches, jails, prisons, and gibbets and electric chairs for murdering the human family. All would be obsolete in seventy-five years from the time it was put in force. The remedy is in accordance with nature's law. And it is to simply castrate all criminals who are sent to the state prison within twenty-four hours after their arrival at that institution, and after they have served six months allow the officers of the prison to discharge them; and in no case keep them over one year. This kind of treatment will breed a new set of human beings in seventy-five years. An honest man will have something to live for. Happiness, peace, and prosperity will be in the ascendency. The crime of murder will be known no more. And it will solve a thousand problems that afflict humanity at this date. You may ask, why has this not been done before? I will tell you. The king has always wanted soldiers, the priest wanted dupes, and both of these pests of the human family have never had enough of these creatures to satisfy their selfishness. I know this is nature's plan and the only way to get rid of the criminal class, as the black squirrel lays nothing up for the winter, hence must steal while the snow is on the ground, while the red squirrel provides for the winter, has plenty to eat, and when himself and mate catch the black thief stealing their stores they do not kill him, but nature tells these little animals what to do and they simply castrate him with their sharp teeth and let him go as a walking monument of his own disgrace. The result is, hardly a black squirrel in the state of Ohio. The sad spectacle of ten thousand Christians around an elevated platform torturing a human being to death with red-hot irons, then burning his body, will be known no more when criminals are treated as nature demands.

Now, if you wish me to take your paper, give this letter a place in your columns, which will prove that you will do as you state, "discuss all live questions," and I will send you four years' subscription, and your paper will be a live one. I would ask that you send a copy of the paper to a man by the name of Leonard, who is scattering seeds of misery through the state of Ohio and does not know what he is doing—imagines it is a great good to tell how an innocent man was killed so that a lot of rascals might live forever. The time must come when he will acknowledge the foolishness of his present work. Christianity is a fraud, as it punishes the wrong party, worships yellow dirt, is the essence of selfishness, prevents the progress of the human family, and refuses to stop breeding criminals, and will style the writer of this letter a crank. I have told them the truth, and it will never perish; and they will have to stop their work, and pass on as other swindlers and frauds have done before them. Now, with kind feelings to all, and hoping you will publish my letter, I remain,

Your obedient servant and well-wisher,
WM. E. LEONARD.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

May.

Smiling sweet, all hearts addressing
By thy joyous, gay caressing;
Never mournful, ne'er depressing,
Filled with fresh and fragrant blessing,
Bonnie, blithesome May.

Gay sunshine gilds the vale and hill,
And glistens on the dancing rill,
While hyacinth and daffodil
The wholesome air with sweetness fill,
Bonnie, blithesome May.

Blue violets to life are stirred
At Nature's low, commanding word;
And we, with blossom, bee, and bird,
To thee all love and praise accord,
Bonnie, blithesome May.

A Present Instance.

The evergreens met in council,
And the tulips heard them say,
"There must be a Sunday closing,
They would desecrate the day."

But the flowers in orient mantles
Got leave of the queen of May,
And opened toward heaven on Sunday,
Whoever might say them nay.

L. S. G.

Legend.—Continued.

"And buried, gentle Tyrrel?" said Richard III. of the murdered infants in the Tower.

"Brother Seth," said Jane, "the poor might as well be buried. The church of Christ is supposed to be kind and self-denying, although they trample on the poor, corrupting their food, that they may live in luxury. Christians wish to teach the Sandwich islanders the thieving practice of adulterating—or, as they call it, of refining—sugar. Church-members who live in palaces send horrible plates of scraps to the poor, causing Infidels who meet them to exclaim: 'Is that dish going to the cow? The poor animal will refuse it, I know.'"

"O Jesus, how I love thee!"

Ella Wilton came in as pale as death, saying: "A society of ladies have lowered my prices to nothing for the most elegant work, and are now talking of establishing the deadly, tyrannical factory, when we will be able to get eight cents for making a shirt."

"Those Christian ladies who wish to vote and hold office belong to grand societies, and have no platform in which they can show how they regard the great line of Terence commencing with 'Homo sum.'"

"Nothing which concerns the human race is a matter of indifference to me," said Seth. "No enterprise should be engaged in without a glance at the interests of the most lowly human being. Nothing should be overlooked in their platform that would raise the fallen or encourage the industrious."

"The remark at a business meeting, that our great Constitution could be ignored by Congress, should arouse the indignation of religious women, who, if they possess the wisdom of great and good statesmen, would never sacrifice great interests for small and doubtful advantages—like tearing down a building to obtain a picture in the third story."

"Do statesmen," said Seth, "pretend to keep up asylums, having everything in beautiful order, while the inmates are starving and; though aged, are brutally insulted by wealthy women because their dress is poor and wretched?"

"The good interpolations found in the Bible are not noticed by Christians. Selfishness is not holy kindness. A proud look at the communion, a lying tongue, gluttony, and stinginess, these do not, I hope, belong to the church of Christ. Will that reform the world? On the contrary, the world reforms the church. A lady immensely wealthy carried a picture, brilliant and gaudy, to a wretchedly poor woman, sending her also five cents' worth of rancid and stale provisions (true). Another, or rather a church, allowed a poor woman, eighty years of age, fifty cents a year, while the wrath of the very

elements thundered forth their accusations, explosions and cyclones, destroying their 'golden streets,' their 'disgusting luxuries.'"

"Lastly. Blessed are the professors, who refuse to devour locusts stewed together with terrapin, who declare that there is no thought without heat, or the combustion of phosphorus, which do not conduct us to a future state."

"Blessed, also, are atoms which are not the gate of death to the human system."

"Diseased substances may be the habitat of bacteria, but it is the atom, not the insect, which poisons us."

Seth was murmuring from "Measure for Measure."

"And those eyes, the break of day,
Lights which do mislead the morn."

ALHAZA.

Lexington, Ky., April 29, 1893.

Correspondence.

CROMWELL, IA., May 17, 1893.

DEAR MISS WIXON: I thought I would write to the Corner for the first time. I am thirteen years old. I go to school in the winter and help on the farm in the summer. There are not many Freethinkers around here. Most of the people are religious. I have two sisters and one brother, who are all Freethinkers. If this escapes the wastebasket I will try and write again. Yours truly,

CHARLIE H. MOORE.

GILLESPIEVILLE, O., May 12, 1893.

DEAR MISS WIXON: This is my first letter to the Corner. I went to school every day for eight months. I got a prize for it, and also I got one for head marks. I am eight years old the 26th of this month.

I got the first prize for spelling. My sister and brother and I are the only Liberals in the school.

I am your little Liberal friend,
GENEVIEVE ERMINE CRYDER.

CENTRAL POINT, ORE., May 3, 1893.

MY DEAR MISS WIXON: This is my first letter to the Corner.

I am fifteen years old, and am staying with my brother, who takes THE TRUTH SEEKER, and we look forward with great pleasure for the coming of it each week. There are several TRUTH SEEKERS that come to Central Point.

I like to read Colonel Ingersoll's lectures, and also Bennett's works.

We are having beautiful weather. All the trees are in full bloom.

Well, as this is my first letter, and I am afraid it will go in the wastebasket, I will close. Yours sincerely, BELLE HALL.

GILLESPIEVILLE, O., May 12, 1893.

DEAR MISS WIXON: This is my first attempt to write to the Corner. I am ten years old. I study all the common branches. I went every day to school for eight months, and got a prize for it, and one also for spelling in the A class. I like to go to school. We had Mr. Charlesworth to lecture for us last fall. I liked both of the lectures very much, but I liked the first one best. We expect to have him again in June. I like to read the Corner. Some of the neighbors call me a "little Infidel devil." I wrote a little poem, which I will send you:

"Pinkie winkie porlie bell,
Don't you wish there was a hell?
That's where you would like to go,
Then you'd wish for a little snow."

When you'd jump in the burning lake,
Then you'd burn to a little flake;
Then you'd wish you were out here
Where the snow's on half the year.

Your little Freethinker,
MAUD E. CRYDER.

MINNEAPOLIS, MINN., Apr. 26, 1893.

DEAR MISS WIXON: I heard about you from papa. He said I should write a letter for the Children's Corner. I am ten years old and have two sisters, one eight and one four years old. Papa takes THE TRUTH SEEKER, Investigator, Secular Thought, and the Freethinker's Magazine. We have the "Freethinker's Pictorial Text-Book" and "Old Testament Stories Comically Illustrated." I like THE TRUTH SEEKER. Papa does not care to have us read the Bible. We came to Minneapolis because papa had the rheumatism. Now we are going back to our own home in Vancouver, B. C. Mamma was the first corresponding secretary of the Vancouver Freethought Society. I like Vancouver better than Minneapolis. My teacher here said we were wicked people, because we did not read the Bible. I send best wishes to you and all friends.

Your friend, SUSIE COX.

[We would like to hear from Susie again when she gets to Vancouver.—Ed. C. C.]

CALISTOGA, CAL., May 6, 1893.

DEAR MISS WIXON: It has been such a very long time since I last wrote to you that no doubt you have forgotten that such a person as I ever existed. I do exist, however, as you now see.

I thank you very, very much for the lovely letter that you wrote to me last year. I was so glad to get it, and I hope that if you can spare the time you will write again. Your letters will always be appreciated, I assure you. I presume that your time is pretty well occupied though, is it not, with your various duties?

To-day has been dreadfully hot—the hottest day this year, so far; and this morning the north wind was blowing quite a gale; so you may imagine what an unpleasant day this has been.

A lady medium visited Calistoga for a couple of days this week and a number of Calistoga people went to see her. My sister and brother also went and she told them ever so many things that weren't so.

She told Arthur (my brother) that he was very religious in his mother's presence and that he was a gambler. The idea! She also told Arthur that the spirit with whom she conversed was his (Arthur's) father's. Such a thing to say, for papa is not dead.

Do you believe there is anything in Spiritualism? This lady Spiritualist was not of much account evidently.

Our school has vacation for the next two weeks. School closed yesterday. I have not been attending for the past two weeks on account of a bad cold.

Shall you go to the World's Fair, Miss Wixon? I am not going, and have no curiosity to go either.

We have a very cute pug-dog now. He is pure white and he has such a funny curly tail. His name is Trefel. It is a German name, and means the "devil." Do you know the correct pronunciation of the word? Is not the *t* sounded like *d* and the *f* like *v*? I think that is correct, but I'm not certain.

Our flower garden is lovely now, we have so many lovely flowers, especially roses. Are you not fond of them?

The strawberry patch is looking finely too. There are any number of green berries in it and quite a few ripe ones.

I have a vegetable garden this year, and so far it is very good. I expect some plants soon which I sent for for it—some cauliflower and celery and a little cabbage. I expect the plants will arrive by this evening's express.

I had company this evening and after it had gone I sat me down to write to you. I have been so very neglectful. Please forgive me, won't you?

Papa has gone to town this evening to attend the Farmers' Alliance, of which he is president.

I wrote you a great long letter several weeks ago and then neglected to mail it. I have it yet; so if you want me to, I'll send it to you, even if it is stale.

Well, I will close now. It is quite time, I think, for me to tumble into bed, for it is now half-past twelve.

You need not print this letter, Miss Wixon, unless you really wish to, as I am not at all particular.

With much love to you, I am,
Affectionately your friend,
LOLA GRIGSBY.

[The editor of the Corner is quite busy, and has little time for friendly correspondence. She is always pleased to hear from her friends, and among them she counts Lola.—Ed. C. C.]

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—Buddhist sacred writings (Soweda Sangrahaya).

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Than fail to do thy duty in it.
—Ibid (Ta-chwang-yan-kinglum, sermon 44).

WHEN the soul is ordered aright,
The body will then be rightly ordered.
—Ibid (Fo-sho-hing-tsan-king, v. 527).

HELL is for fools;
Heaven is for the wise.
No man can damn another,
Each man must save himself.
—Ibid (Dhammapadda, v. 126, et al.).

DOUBTS will exist ever in the mind;
Yet ever, ay, ever, pursue the way of virtue;
Over the rugged path along the precipice,
Pursue it in faith and truth.
—Ibid (Siau-chi-kwan, sec. 3).

To aid mankind, or any one man,
This is infinit merit.
There is no merit in babble,
That babble about the heavens and the specters
Hidden from man's knowledge and vision.
—Ibid (Sutra of Forty-two sections, sec. 10).

THE masters of literature are universal explorers and adventurers. They do not deliberately beat about forever in a little creek or inlet and call that navigating the world. —Wm. Watson.

REASON teaches us that the church ought to contribute to the expenses of the nation in proportion to its revenues, and that the body set apart to teach justice ought to begin by giving an example of it. —Voltaire.

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ONE of the chief strongholds of those who ascribe the genesis and preservation of the world to an all-ruling and all-organizing creative power, has been and still is the so-called *fitness* in Nature. Each flower that unfolds its many-colored petals; each gust of wind that chases away a cloud; each star that lightens the night; each leaf that flutters in the air; each wound that heals; each thing, each phenomenon of Nature; all these afford the teleologist or the seeker after fitness an opportunity of admiring the unfathomable wisdom of that Higher Power. Modern investigation and natural philosophy have shaken themselves tolerably free from these empty and superficial conceptions of design, which unfortunately still obtain in school and church to the detriment of truth and of science. If matter, as has been shown in our earlier chapters, cannot exist or be thought of without force, motion, and form, it stands to reason that the genesis and destruction of individual forms, existences, and institutions of nature are a necessary and obvious result and product of physical existence or of the interaction of natural forces. Not less obvious and indubitable must it appear that these natural forces, by their mutual millionfold reactions, must determine and limit each other, so that at length an apparent order and design must have arisen, which if we look at it with human eyes and measure by the standard of human institutions, without taking into consideration its original causes, must necessarily appear to have been extrinsically called into being by a conscious reason ordering things with perfect consciousness. We omit to note in *limine*, that there could be no other result, owing to the very nature of the case, and that inapposit and unfitting things and institutions, or even attempts at creating such, must have perished by their own inherent defects in course of time; or, in other words, that an apposit institution is only one case among a thousand inapposit or less apposit ones, which, from their very unfitness, were incapable of surviving. —Buchner.

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News of the Week.

WANAMAKER is spoken of as a nominee for the next presidential term.

THE czar has given the pope, in observance of the latter's jubilee, two superb vases on mother-of-pearl pedestals.

AT Lampasas, Tex., last Sunday, a Providential judgment was manifested in the falling dead of Rev. James Mackey in the midst of a sermon.

DEACON WADHAMS of Talmage's Tabernacle predicts the coming of Christ within a decade, grounding on passages in Isaiah, Matthew, and Revelation.

THE Russian government has issued a ukase expelling Jews from the Asiatic provinces of the empire. The decree will cause wide-spread suffering.

COL. R. McMAHON offers \$25 in gold to the student of the West Virginia University who shall write the best thesis on "What was Shakspeare's religion?"

HEBREW citizens of New York city have called on Secretary of State Gresham and asked that the government solicit Russia to mitigate her edicts against Jews.

THE Italian government has closed the provincial council of Pergamo because of its declaration that the pope's temporal rights are superior to the unity of Italy.

BUSINESS men and laymen in general are criticising the settlement to which the builders of Talmage's great new Tabernacle have been forced to accede, of twenty-three cents on the dollar.

THE Sabbath-closing crusade in Belgium and Germany has grown powerful and successful. The Belgian government has issued a postage-stamp with a label attached which may or may not be torn off, inscribed, "Not to be delivered on Sunday."

ELEVEN peasants in the Austrian village of Muszina, actuated by a superstition that the late frosts were the work of a vampire which had entered into an old man who had lately been buried, opened the grave, beheaded the body, and pierced the heart with a stake.

THE New Jersey statute fining Sunday fishers \$2 having become obsolete by non-enforcement, a law fining such offenders \$20 has just been passed. As one-third of the \$20 goes to the complainant and another third to the person furnishing the evidence, a rich harvest will be reaped by some individuals.

AT Newark, N. J., the superintendent of the Society for the Prevention of Cruelty to Children has heard that a young girl named Lizzie Hallam has been imprisoned in a damp back room on bread and water seventeen days because she refuses to change her Protestant faith at the demand of a Catholic stepmother.

MR. LEWITZKY, a hosiery manufacturer from Russia now located at Newark, N. J., when brought into court on a charge of bigamy said: "Yes, I have another wife, but I supposed this was a free country, and that a man could have five wives if he wanted them." "Its freedom does not run in that particular direction," returned the justice, as he ordered the new-comer under bonds.

AT Trenton, N. J., Dr. Hawke is suing Rev. Jos. Sedgebeer for libel. Dr. Hawke with companions had held a mock prayer-meeting in an empty store near the Methodist prayer-meeting, making mock prayers and using whisky as mock wine. The parson, in a sermon warning people not to associate with Dr. Hawke and his friends, used language which the doctor declares libelous.

ON the 24th ult Mayor Horton of Newport, R. I., was visited by a large delegation of citizens, for whom Ex-Lieut.-Governor Honey as speaker declared that clergymen, singers, organists, druggists, coachmen, and railroad and steamboat men violate the law by following their regular callings on Sunday as much as the newspaper and soda-water dealers who had been arrested. Witnesses ready to swear to each of these violations were brought, and impartial enforcement was demanded.

IN the legislature of the province of Hungary, Austria, a bill to make Judaism a legally recognized religion has been introduced. One provision is that conversions from Judaism to Christianity be recognized. Heretofore Christians who on leaving Hungary became Jews and were married with Jewish ceremonies found on return that their marriage was not valid and their children were illegitimate. The preamble to the bill declares it high time that the state should receive its seven hundred thousand Hebrew members on the same footing with others.

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A Journal of Freethought and Reform.

Vol. 20. No. 23. {PUBLISHED WEEKLY.} New York, Saturday, June 10, 1893. {28 LAFAYETTE PL.} \$3.00 Per Year.



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On the 29th ult. the Presbyterian clergyman Dr. Briggs was placed on trial for heresy before the general assembly sitting at Washington, D. C. This trial was on appeal from the one to which he was subjected by his local presbytery of New York. This local body, it will be remembered, delivered the curiously inconsistent verdict that they acquitted the accused but were not to be understood as "expressing approval of the critical and theological views embodied in his inaugural address."

Each of the trials attracted great attention throughout the country. Freethinkers have now imbued with modern views of religious matters such a considerable proportion of church-members and clergymen, that an explosiv outspeaking of these views which would badly shake the Presbyterian church, and perhaps split it in halves, has for some years been expected. This expectation it was thought had met its fulfillment in the case of Professor Briggs.

One characteristic of the case that lent it added consequence was the intellectual eminence of the man to be tried. The venerable Dr. Duffield—as he is spoken of—of Princeton College, says that he has the highest esteem of the defendant's scholarship. "If Dr. Briggs's logical faculties were equal to his scholarship," says this reputedly venerable parson, "I do not know his equal in the intellectual world of America." To be sure, Freethinkers will be prone to count Mr. Briggs's intellect remarkable only in scholarship; they will not allow him credit for much excellence in those departments more important of reason and common sense.

And they will not accord Mr. Briggs much claim on esteem as a courageous or as an honest man. For his conduct has been very far from the ideal of plain-spokenness and directness that the true Freethinker admires.

But Dr. Briggs counts as great among the preachers, and hence his trials have received attention beyond what would fall to the lot of an humbler brother.

The charges as rehearsed by Dr. Birch, chairman of the prosecuting committee, related:

"First—To the question as to the supreme and only authority in matters of faith and practice.

"Second—To the question as to the inerrancy or truthfulness of the inspired word of God.

"Third—To the historical validity of the Old Testament.

"Fourth—As to the fulfillment of messianic prediction,

a question of supreme importance in its bearing upon the view which is taken of the truthfulness of scripture and of the truthfulness of God.

"Fifth and last—There is the doctrine of redemption, concerning which it has been alleged that Professor Briggs's teachings have been especially erroneous and hurtful."

The charges will be found brought up in a different shape in various parts of the trial. They usually appear cast in the form of ten specifications.

Dr. Briggs had already, four or five days previous when the assembly had considered whether they should try him or not, made the following deliverance:

"I wish to make an explicit denial of the charge that I preached doctrines against the fundamental doctrines of the church. I affirm that I believe the holy scriptures to be the word of God.

"I hold to the whole doctrine taught in the first chapter of the Westminster Confession. Anything I may have said that may conflict with these statements was due to misinterpretations."

This utterance took aback those Liberals and very advanced Christians who had been hoping for radical and flat attacks against the inmost life of the church. These persons will find themselves alternately pleased and given hope, and then damped and disappointed by such sentiments as the above, throughout the whole course of the trial.

Dr. Lampe, opening for the prosecution, condemned the lenient handling of the defendant by the local presbytery. That the charges were proved, he said, becomes still more evident from the statement made in the verdict rendered by the inferior judicatory, to the effect that in acquitting Dr. Briggs the presbytery is not to be understood as "expressing approval of the critical and theological views embodied in his inaugural address." For those critical and theological views Dr. Briggs was put on trial. He not only approves them, but diligently propagates them. And it was the duty of the lower court, by a calm and impartial investigation, to "ascertain whether or not those critical and theological views are in harmony with the holy scriptures and the standards, and to condemn them if they did not find them in harmony with those authorities, and thus to check their spread and influence in the most effective way." A foolish method of that local presbytery, Dr. Lampe continued, was, in their own words, that of "crediting his affirmations of loyalty to the standards of the church and to the holy scriptures as the only infallible rule of faith and practice." This can only mean, declared Dr. Lampe, that they have taken Dr. Briggs at his own word. By their own confession, therefore, they have not decided the case upon the law and the evidence.

The presumption of Dr. Briggs in affirming himself orthodox while at the same time making statements irreconcilably antagonistic to orthodox tenets, next drew Dr. Lampe's comment:

"It is well known that Dr. Briggs entered a plea of 'not guilty;' that he claims to be orthodox, and that he subscribes to an orthodox creed. But in spite of all that, he has made, and persists in making, the statements for which he has been called in question, and which have alarmed the whole church."

The miscellaneous and vastly varied character of Dr. Briggs's heresies appears in the following utterance of Lampe's. From this we learn that the defendant has even been affected toward Catholicism, and perhaps would unite the Roman and the Protestant churches.

"Dr. Briggs's teachings conflict with both scripture and the standards; they touch matters which are vitally essential to Presbyterians whose faith and practice are based solely on the authority of holy scripture, and that according to these views we must recognize the church

of Rome as a great fountain of divine authority, able to give men, without or above the Bible, a saving knowledge of God and divine assurance. This would be a complete abandonment of the Reformation position; and for the Presbyterian church it would mean denominational suicide. Whether or not Dr. Briggs would regard this as in any sense a calamity could not be determined with certainty, for he regarded it to be the duty of the hour to destroy all denominational barriers which separated Protestants, and to form an 'alliance between Protestantism and Romanism and all other branches of Christendom.' (Quotation from the writings of Dr. Briggs.) The positions taken in his inaugural certainly entitle him to the dignity of chief apostle in such a movement."

Taking up the charge that Dr. Briggs had taught that errors existed in the Bible, Dr. Lampe discussed it at length, and summed up his contentions as follows:

"It is preposterous at this late day to advance the claim that insisting on the truthfulness of the Bible is tantamount to setting up a new test of orthodoxy. The church has never believed anything else. Especially is this true of the Presbyterian church. It will not be possible to point to a single Presbyterian divine, from the Westminster period down, and especially among American Presbyterians, who has taught the doctrine of the errancy of the holy scriptures. All sides, parties, and schools in our church have been agreed in affirming the inerrancy of the word of God."

At the afternoon session Dr. Lampe continued his arraignment. He said that the declarations of Dr. Briggs in casting doubt on the authorship of the Pentateuch and of Isaiah created distrust of the entire Bible.

Passing to the charge that Dr. Briggs taught that the processes of redemption extended to the world to come in the cases of many who died in sin, Dr. Lampe made quotations from the writings of Dr. Briggs, in which the latter accused Protestants of the fault of not extending the process of redemption to the vast periods of time in the middle state between death and resurrection, in which he called a judgment immediately after death a "hurtful, unchristian error," a "bugbear which makes death a terror to the best of men," and terms the statements of Dr. Dorner, concerning the possibility of repentance in the next world, "excellent thoughts." Dr. Lampe continued:

"The whole contention of Dr. Briggs in his defense is that the Bible and the standards favor the view that the work of making believers pure, morally perfect, and holy is accomplished by means of progressive sanctification after death. This doctrine is an offense according to the Book of Discipline for the following three reasons:

"1. The doctrine is contrary to the Bible and the standards. It is injected into them at the behest of a naturalistic principle of psychology and ethics according to which the instant change of a saint of God at death to perfect holiness by the divine spirit is declared to be a magical illusion.

"2. It is separated from the Roman Catholic doctrine of purgatory by so frail a barrier that it will easily pass into it.

"3. It will lead to graver departures from the faith. The doctrine of redemption after death is advocated at present principally in the interest of the doctrine of second probation. Dr. Briggs entertains the largest hopes in respect to the possibilities of redemption in the middle state."

In conclusion Dr. Lampe appealed to the assembly to reject the verdict of acquittal by the New York synod, and to set the church right before the world.

Dr. Briggs in reply said that he had incorporated into the record the opinions of many scholars which furnish irrefragable proof of the correctness of his teachings. He introduced the opinions of "one hundred and twenty-four scholars now living and of twenty-three who, although dead, lived within the twenty-five years in which the defendant studied in Germany and has taught in the seminary. And the attempt of Dr. Lampe this afternoon to assail them as rationalists was wholly

unwarranted. Many of them are as thoroughly Christian and orthodox as himself."

Taking up one of the specifications, Dr. Briggs said that he had been accused of teaching that many of the Old Testament predictions had been reversed by history, and that the great body of the messianic prediction had not been and could not be fulfilled, which was contrary to the essential doctrine of holy scripture and of the standards of the church that God is true, omniscient, and unchangeable. This he had repudiated, and would ask the assembly to hear exactly what he had said, but which the committee on prosecution had omitted. He had said this:

"Kuenen has shown that if we insist upon the fulfillment of the details of the prophecy of the Old Testament, many of the predictions have been reversed by history, and the great body of the messianic prediction has not only never been fulfilled, but cannot now be fulfilled, for the reason that its own time has passed forever.

"All depends on the word 'if,' which the committee omitted. I disclaimed this charge before, and disclaim it now. I also disclaim that I am guilty of teaching, as charged in Charge 7, that the processes of redemption extend to the world to come in the case of many who die in sin."

The doctor read from his book on "Messianic Prophecy" to establish his teaching as to the fulfillment of predictive prophecy, error in which was alleged in the fourth charge. This book, he said, had received the approval of such an eminent man as Gladstone, and of such an orthodox Christian as Delitsch, of Berlin. He asserted that the work antagonized the teaching of Kuenen, the Rationalistic and well-nigh Infidel Bible scholar. From the summing up of the book Dr. Briggs read the following:

"In Jesus of Nazareth the key of the messianic prophecy of the Old Testament has been found. All its phases find their realization in his unique personality, in his unique work, and in his unique kingdom.

"Hebrew prophecy vindicates its reality, its accuracy, its comprehensive ideality as a conception of the divine mind, as a deliverance of the divine energy, as a system constructed by holy men who spoke as they were moved by the holy spirit. The messiah of prophecy and the messiah of history, the redemption of Hebrew prediction, and the redemption of Christian possession are not diverse, but entirely harmonious in the lamb who was foreordained before the foundation of the world, but was manifest in these last times of its history. For it was the same divine being who devised the redemption of the world, who revealed it in prophetic prediction, who prepared for it in the development of history, who accomplished it in time and eternity. Hebrew prophecy springs from divinity as its source and overflowing inspiration, and it points to divinity as its fruition and complete realization. None but God could give such prophecy; none but God can fulfill such prophecy."

During the reading of these extracts from the defendant's book on messianic prophecy, the first really favorable impression was made by him upon the commissioners. It was when it became apparent that his book, instead of being a reproduction of the views of the German Rationalist, Kuenen, was really an answer to him, while the concluding paragraphs were an impassioned tribute to the divine authorship of Hebrew prophecy. "Adjudge, then, my brethren," he said, "whether I am justly accused in this regard." An attempt was made by Elder McDougall, of Cincinnati, to break the force of this impression by interposing a question regarding the fulfillment of the details of prophecy, but in this he did not entirely succeed.

Certainly the above-quoted rubbish will chill the hopes of the Freethinkers who have been preparing to welcome into their fold one whom they supposed a rapidly preparing convert.

Here occurred some cavils by Dr. Briggs over such points as the division or non-division of charges, and whether charges not deemed advisable for consideration by the local synod ought now to be touched, and a number of petty and technical points. Very different are these quibbling, shuffling attempts to evade the necessity of speaking what he really thought, from the ready, honest outspokenness of the typical Freethought hero—say such a man as Thomas Paine or Robert Ingersoll. Dr. Briggs is not a suitable exemplar for Freethinkers' admiration.

Dr. Briggs also disclaimed that he was guilty of teaching, as charged in Charge 7, that the processes

of redemption extended to the world to come in the case of many who died in sin, stating that he "had repudiated the Roman Catholic doctrines of purgatory, also the doctrines of future probation and regeneration after death, or any beginning of Christian life after death."

The defendant had, he said, admitted that he taught that errors may have existed in the original text of the scriptures; that Moses is not the author of the Pentateuch; that Isaiah did not write more than half his book; that sanctification is not complete at death. He had not admitted the other things. The defendant held to as essential and had always taught four of the seven doctrines charged by the prosecution to have been attacked. He admitted the truth of and accepted two of the others, but did not regard them as essential.

The prosecution had, continued the defendant, given no proof that his own interpretation was wrong and that their own was right. They seemed to hold the opinion that holy scripture was the supreme judge. The Confession taught that it was the Holy Spirit; that spirit spoke to the reason through holy scripture. He had never taught any other doctrine. He had not said that the spirit spoke the final word through the reason, to which the Bible must yield. He was no Rationalist. The Holy Spirit united the scriptures and reason in an infallible bond.

Dr. Briggs next said that he would show from the Confession and from the scriptures that the church was also a fountain of divine authority as well as the scripture. It was incredible—it would not be believed by the Puritans—that any presbytery could so far abandon the faith of the Puritan fathers and permit the prosecution of a minister on a charge of heresy for maintaining that there was divine authority in the church. He had not said in his inaugural or in any of his writings that he co-ordinated the Bible, the church, and the reason, as equals in authority, nor could it be rightly inferred that he did so.

When Professor Briggs resumed his argument at the morning session, he took up Charge No. 4, that he taught that errors may have existed in the original text of the holy scripture as it came from its authors. He admitted that the allegation was fairly accurate. Going on to say that the only errors he ever found or ever recognized in holy scripture had been beyond the range of faith or practice, and therefore did not impair the infallibility of holy scripture as a rule of faith and practice, Dr. Briggs said that it was claimed that if he recognized errors in matters beyond the range of faith and practice he excited suspicion as to the infallibility of holy scripture within the range of faith and practice. His accusers were entitled to that opinion for themselves, but they had no right to force their opinions on him. He insisted that fallibility in the Bible in matters beyond the scope of the divine revelation did not impair the infallibility in matters within the scope of divine revelation. His exact views he said were these:

"The sacred writings were not composed in heaven by the holy spirits; they were not sent down from heaven by angel hands; they were not committed to the care of perfect men; they were not kept by a succession of perfect priests from that moment until the present time. If these had been the facts in the case we might have had a Bible infallible in every particular.

"But none of these things are true. God gave his holy word to man in an entirely different way. He used human reason and all the faculties of imperfect human nature. He used the voice and the hands of imperfect man. He allowed the sacred writings to be edited and re-edited, arranged and rearranged, and rearranged again by imperfect scribes. It is improbable that fallible men should produce a series of writings infallible in every respect. It was sufficient that divine inspiration and the guidance of the Holy Spirit should make their writings an infallible rule of faith and practice, and that the divine energy should push the human and the fallible into the external forms, into the unessential and unnecessary matter, into the human setting of divine ideals.

"It is evident that holy scripture is the only infallible rule of faith and practice, and yet that there are errors in holy scripture in matters that do not in any way impair its infallibility in matters of faith and practice."

Leaving the above ridiculous view to such smiles as it may provoke, we will take up the next point. With regard to the charge that he taught that

Moses was not the author of the Pentateuch, Dr. Briggs made the same defense he made before the presbytery of New York, and summed up his arguments in this way:

"The Westminster Confession of Faith nowhere states that Moses wrote the Pentateuch or that Isaiah wrote the whole of the book that bears his name. Therefore, there can be no lawful case against me in the Presbyterian church.

"The testimony of holy scripture in the passages adduced does not show that Moses wrote the Pentateuch and that Isaiah wrote the whole of the book that bears his name. Therefore, my statements are not in conflict with holy scripture, and there is no valid case against me on the ground of holy scripture.

"Holy scripture makes it evident that Moses did not write the Pentateuch, and that Isaiah did not write half the book that bears his name. Therefore, my statements are true, and the prosecution are in conflict with holy scripture."

Passing to the charge that he taught that sanctification is not complete at death, Dr. Briggs said that his doctrine was clearly stated in the following words of his inaugural:

"There is no authority in the scriptures or in the creeds of Christendom for the doctrine of immediate sanctification at death. The only sanctification known to experience, to Christian orthodoxy, and to the Bible is progressive sanctification. Progressive sanctification after death is the doctrine of the Bible and the church."

Dr. Briggs claimed the authority of the larger catechism as showing that there are three states in which communion with Christ is enjoyed, namely, this life, immediately after death, and at the resurrection and day of judgment.

Dr. Briggs next said he would endeavor to show that his views were not inconsistent with the Westminster Confession. He set forth:

"I now wish to bring forth my position. I shall adhere to the policy which I have thus far followed with regard to errors in holy scripture. I have refused to accept the dogma that the original autographs were inerrant. I have maintained that there are errors in the texts which we have, in the best texts we can get by the science of textual criticism, and that it is improbable that the original texts, if we could discover them, would be much different from those we have in that regard. But I have refused to affirm that there were errors in the original autographs, because it is unscientific and it is unscholarly, and it is against the truth-loving spirit of Christianity to make affirmations of dogma where we have no certain evidence. I have always refrained, as far as possible, from pointing to errors in the present text of scripture. But every biblical scholar admits them.

"The doctrine of progressive sanctification is in accordance with the laws that God has established in the ethical constitution of man. The church and the Bible give their potent aid to the conscience in the ethical elevation of humanity. Shall all this ethical training cease at death, all the varied stages of progress in the different periods of life, of culture, of racial and national advancement, be reduced to a common level and made of none effect by a mighty transformation that will deal with the race, father and child, mother and babe, master and scholar, self-sacrificing missionary and pagan convert, the devoted evangelist, and the thief and murderer [here Dr. Briggs shouted his words] turning in his last hour to Christ from the shadow of the gallows—all in one undistinguishable mass? Such a doctrine strikes a deadly blow at the moral nature of man, the ethical constitution of society, the historic training of our race, and the moral government of God."

On many of the points our readers will find it hard to make out just what this sorry sort of heretic does believe. So the members of the assembly found it. So it would be found, we believe, by said petty heretic himself.

As to the conception that ethical advancement should be regarded as a result of prolonged endeavor rather than of instantaneous magic transformation at the Presto! of Jesus, we have for it some approval. It is the straggling shoot of a plant which in the Rationalistic garden we find developed in full and beneficent proportions.

Colonel McCook now rose to close the case for the appellants. He regretted that at a late hour the defendant had stood here and said: "Yes, the words are mine, but I do not admit the facts stated therein." This was paltry quibbling. Colonel McCook said he would cite but one instance of this. In Charge 8 the committee alleged that Dr. Briggs had taught "that sanctification is not complete at death, which is contrary to the essential doctrine of holy scripture and of the standards of the said

church; that the souls of believers are at their death at once made perfect in holiness." Dr. Briggs had argued by the hour that the words "at once" were not the equivalent of "immediately" in the answer to the eighty-sixth question of the larger catechism.

On the 31st ult. several parsons wielded their holy tongues most scourgingly against what they dubbed "the fearful doctrine taught by Dr. Briggs." Dr. Leftwich, of Baltimore, declared that a Bible that could be affirmed to be inerrant only in faith and morals and errant as respects other matters left the Presbyterian church and the Christian world upon a sea of doubt in the darkness of night, with no star to light the way. Elder Stratton, of West Jersey, held up a copy of Paine's "Age of Reason," which, he affirmed, contained the very views championed by Dr. Briggs. There was nothing new, he said, about the matter, except that a Presbyterian minister had taken it upon himself to proclaim those views. Elder Thomas McDougall, of Cincinnati, precipitated a lively row. "If it be in order," he said, "in a Presbyterian assembly, in this high court, I would like to ask if the omniscience, the veracity, the character of God almighty, of the Lord Jesus Christ, may be questioned? God almighty has said that Isaiah said thus and so. Dr. Briggs has said to God almighty that Isaiah did not write half the book that bears his name. The Lord Jesus Christ said in the New Testament that Isaiah wrote the book bearing his name. Dr. Briggs says"—Here Brother McDougall was interrupted. After many words flying back and forth, Dr. Storrs cried, "But Mr. McDougall says Dr. Briggs said God was untruthful, which is blasphemy and unpardonable." "I said," the elder replied, "that God said that Isaiah said thus and so, and that in the New Testament the Lord Jesus Christ said Isaiah said thus and so, and Dr. Briggs said that Isaiah did not write that part of the book in which these quotations are found. Christ said no man can come unto the Father but by me. Dr. Briggs says that Martineau found God through the reason and that Newman found him through the church. Whom will you believe—Christ or Dr. Briggs?"

The vote was now taken. It was: to sustain the appeal from the local presbytery, that is, to hold Briggs prosecutable despite the acquitting verdict of that body, 375; not to sustain, 117. It remained to express the sense of the assembly as to the action that should be taken upon the judgment of the local presbytery—whether it should be reversed or modified—and what penalty should be imposed upon Dr. Briggs, if any. There are five things the general assembly can do in such a case. They can admonish; they can rebuke; they can suspend; they can depose one from the ministry, or they can expel him from the church. On the next day, June 1st, action on this point was taken. The decision of the local presbytery was reversed, and Dr. Briggs suspended from the ministry, on the following grounds:

"First: We find that the doctrine of the errancy of the scriptures as it came from them to whom and through whom God originally communicated his revelation, is in conflict with the statement of the holy scriptures itself, which assert that 'all scripture,' or 'every scripture,' is given by 'inspiration of God.' 2 Tim. iii, 16: 'That the prophecy came not of old by the way of man, but holy men of God spake as they were moved by the Holy Ghost.' 2 Pet. i, 12; and also with the statements of the standard of the church, which assert that the holy scriptures of the Old and New Testament are the Word of God. Larger catechism, question 3. 'Of infallible truth and divine authority.' Confession, Chapter I, section 5.

"Second: That we find in this case involved the question of the sufficiency of the human reason and of the church as authorized guides in the matter of salvation. Your committee recommend that this general assembly declare that reason and the church are not to be regarded as fountains of divine authority; that they are unreliable and fallible, and while they may, and no doubt are, channels or media through which the Holy Spirit may reach and influence for good the human soul, they are never to be relied upon as sufficient in themselves, and aside from holy scriptures, to lead the soul to a saving knowledge of God. To teach otherwise is most dangerous and contrary to the word of God, and our standards and our ministers and our church-members are solemnly warned against them.

"Third: We find involved in this case a speculation in

regard to the process of the soul's sanctification after death, which in the judgment of this assembly, is a dangerous hypothesis, in direct conflict with the plain teaching of the divine word and the utterance of the standards of our church. These standards distinctly declare that 'The souls of believers are at their death made perfect in holiness and do immediately pass into glory, whilst their bodies, being still united to Christ, do rest in their graves until the resurrection.' Shorter catechism: Question 37, 2 Cor. v, 8; Phil. i, 23; John xvii, 24."

This deliberate affirmation of the Presbyterian church in the year 1893 will be found a very useful thing for those who wish to know in their war upon Presbyterianism just what to attack. Some Presbyterians have been pleading when assailed that their church has become modernized out of the above severe doctrines, but we now know just what to pin them down to and hold them responsible for.

It is speculated that Dr. Briggs may start a new church and split Presbyterianism.

We will close by remarking that while Dr. Briggs is perhaps doing the best he can, he makes at best but a poorish figure of a heretic, and it is mighty slow work enlightening a preacher.

Down With the Priests' Day!

On the 29th ult. the suit of Charles Clingman, a stockholder in the World's Fair, to have that exhibition open Sundays so that he might not thereby suffer pecuniary loss, was heard in an Illinois state court. Judge Stein granted the injunction against Sunday closing that Mr. Clingman asked. As to the point of a contract relating to the question, the judge said that while one had once been made, it had been invalidated by Congress having deducted \$570,000 of the money it had promised. As to the point of state law forbidding Sunday disturbance, he held that the lawyer of the Sabbatarian side had failed to prove any disturbance. He held that an open Fair is powerfully conducive to a better observance of the peace, and added that he could safely remark that it is conducive to greater and higher education. As to the point that this is a Christian nation, Christianity our national religion, and any action violative of that religion's observances illegitimate, he mentioned that there was a great sect of religious people who celebrated Saturday as their Sabbath, and so far as this point was related to the law, Article II of the constitution of Illinois gives to every citizen the right to the free exercise of his religious beliefs, irrespective of constraining provisions.

On the 31st ult. another suit was begun. This was not in a state but in a United States court. In the United States circuit court at Chicago District Attorney Milchrist asked an injunction restraining Sunday opening. The interest felt in the matter was testified by a great crowd of spectators. Among these, many parsonic black coats, including those of several editors of religious papers, were observable. The Sunday closers' chief argument was that the Fair is under the control of the national government and not under that of the local body. They said that the state court had no jurisdiction in the case, and thus Judge Stein had had no right to issue such an order as that given above. The question was for the federal court alone. The Fair being under control of Congress that body could open or close it just as it pleased. It is right that it should now close it by virtue of its police power. Among other things, they represented that if the court rendered a decision that the government had not the constitutional power to conduct the Fair it would be destructive to great and valuable interests. Such a decision would strike down the Smithsonian Institution, the National Museum, the National Observatory, and others of the great educational institutions of the government. Such a decision would compel the government to remove its exhibits from the Fair to a place over which it has constitutional control. The Sunday closers also called attention to the fact that the directors "had attempted to placate the public by announcing that religious services would be held at the Exposition and sacred concerts in Choral Hall. By those concessions the directors had admitted that there was a sanctity in the first day of the week, commonly

called Sunday, which should be observed." On the other hand, Counsel Walker for the local directors urged, among various arguments: "While I admit that this is a Christian nation, I claim that I have the privilege to exercise my right to a free conscience without dictation from any outside agency. Congress did not pass a law closing the Fair on Sunday. Congress knew such a law would have been unconstitutional and repugnant to the principles of the Constitution." In concluding his remarks Mr. Walker declared that Congress has no right to make laws regulating or interfering with the police powers of the state. The police control of parks is with the state. The judges, after hearing these arguments three days, pronounced the case so important that they could deliver no decision till Thursday of the following week, the 8th inst. The Sabbatarians at once clapped in with a prayer for a temporary injunction forbidding opening on Sunday the 4th, while the final decision was being prepared. This was refused.

Accordingly, the Fair was open last Sunday. A storm, with great heat, detracted from the attendance. Still, the number of visitors was large. When Sunday opening has become an established fact the railroads will get up excursions and bring multitudes. As all museums, art galleries, etc., show a Sunday attendance at least double that of week-days, it of course is to be supposed that the World's Fair will do likewise. The attendance on the previous Sunday later reports show to have been only 100,000 to 140,000, of which number 69,000 to 90,000 were paid visitors. The Sabbatarian leaders are chuckling over the attendance being less than was expected. They delight that but so moderate a number of their fellow-men succeeded in enjoying and educating themselves, in contravention to their, the preachers', desire that they shall be miserable and learn nothing. A dispatch says in description of last Sunday's attendance:

"Wherever the people went they preserved their silence and solemnity. These two characteristics of the Sunday crowds have been manifest to all. There has been more noise and jollity on week-days than on Sundays. Even the foreign people follow the custom. There has been nothing about the crowds to remind one of the continental Sunday. . . . These men doubtless enjoyed themselves to-day, even if they did not show it. Most of them had their families with them, and one of the daughters would read from the guide-book while the others listened. Thus they passed about from building to building, taking everything in with great seriousness. Not even the Midway Plaisance could tempt many smiles or expressions of opinion."

During all this time, the Methodists, Baptists, Presbyterians, and other denominations are most diligently protesting against Sunday opening. They are also arranging to cover or remove their exhibits if the Fair be open. And they will, moreover, in case of opening preach a boycott from their pulpits throughout the land. That is, their governing assemblies have decided that the preachers shall do so, and the order while neglected by some will be observed by others. The American Sabbath Association will spend considerable money in distributing pamphlets giving the history of the case and presenting Sabbatic arguments. These, they say, even if they do not effect the closing of the Fair will do permanent good. The utterances of these Sabbatarians teem with frantic denunciations of the opening advocates as everything that is thought to be abominable, such for instance as this by the New York Methodist Book Concern: "The directors of the World's Fair are Anarchists, working for Anarchists' principles and for the disestablishment of the American Sabbath." We will close our summary of these enlightened doings by adding that John Wanamaker is among the doers, he having publicly advised boycotting the Exposition if it opens Sundays.

The clergy want to have such attractions as the World's Fair forbidden Sundays solely that their own contribution-boxes may not lose any coins. Their motive is detestable selfishness and greed. Many lovers of a fair field and no favor should not rest till all trades and professions have been set on an equal footing, with permission given no calling to close up its rivals on any day and engross all traffic to itself. Down with the priests' day!

Communications.

Ezra Hoar Heywood.

SOMETHING MORE OF HIS LIFE, WORK, AND PERSONALITY; THE FUNERAL SERVICES.

The news of the death of E. H. Heywood came with a shock of surprise to his many friends and acquaintances. Of course all knew in an indefinite way that his health had been seriously impaired by his prison life but none except his nearest associates realized how the fiber of his physical being had been dry-rotted by those two wretched years in Charlestown penitentiary. Those of us who had the pleasure of participating in the reception tendered him upon his release could not fail to perceive that, while the mind was unclouded and forceful as of old, the bodily stamina of this defender of free speech, press, and mails was sadly and irremediably depleted. But none, I think, expected the end to come so quickly.

He was earnestly engaged to the last in the work to which he had given so many years of his life. Early in May he went to New York to conduct the twenty-second annual convention of the American Labor Reform League, an organization owing its existence chiefly to his initiative and tireless fostering care. On this trip he contracted a slight cold, which clung to his torture-weakened system and rapidly augmented in virulence after his return to Boston. He held out against the attack for a few days, but at length he had to yield and take to his bed, where he was under the medical care of Dr. Davis, and was tenderly and assiduously nursed by his daughter, Psyche Ceres, and his sisters-in-law. But skill and loving care were all in vain. On Monday, May 22d, at 5:30 in the afternoon, Ezra Hoar Heywood wearily but in perfect peace laid down the weapons of mental warfare, weapons which had in his hand been the unstained tools of industrial and social evolution.

His serious illness had not been known, I think, outside the circle of his nearest relatives and their associates.

To THE TRUTH SEEKER's vivid and timely sketch of his life I may add some interesting items of information which will be appreciated at this time.

Ezra Hoar Heywood was related to United States Senator Hoar, and this calls to mind the fact that the uncompromising editor of the *Word* was born Hoar, not Heywood. How he came to be known by the latter name is an interesting bit of biography, and illustrates anew and most forcibly the well-known fact that members of the same family may be irreconcilable opposites in temperament, sympathies, and habits of thought. Subsequent to the death of the father of the subject of our sketch, his elder sons, including Samuel R. Hoar, had the family name changed from Hoar to Heywood, against the protests of his mother, who refused to adopt the new name and continued to be known as Mrs. Ezra Hoar. The late Ezra H. Heywood, as junior brother of Samuel R., and the others, was powerless to prevent the change, which was made because the latter thought that Hoar was altogether too suggestiv a cognomen. E. E. H. contemplated retaking his father's name.

The story of E. H. Heywood's imprisonment in 1878 in Dedham jail may be summarized here very briefly. He was sentenced by Judge Clark to two years' incarceration for having sent "Cupid's Yokes" through the mails. Petitions were circulated in his behalf, and seventy thousand signatures obtained. Armed with these and certain valuable letters, including one from Judge Cuppy, the gifted Laura Kendrick repaired to Washington. She laid siege to Rutherford B. Hayes and conducted her delicate and difficult mission so determinedly and skilfully that after he had served six months of his sentence E. H. Heywood's prison gates opened at the touch of the president's "pardon." But this act of executive "clemency" alarmed and aroused to action the party of proscription, and when D. M. Bennett subsequently was sent to Albany penitentiary thirteen months for the same offense, two hundred thousand names could not avail to touch the heart and move the hand of the obedient husband of priest-bound pious Lucy Hayes. So the victim editor of THE TRUTH SEEKER served his full sentence, and in so doing laid the foundations for the disease that killed him, in what was otherwise his intellectual and physical prime, just as E. H. Heywood was later to die, murdered by men who knew not, or, knowing, cared not, how much suffering they caused so only they might force their opinions on those who could not accept them voluntarily.

In July, 1890, for mailing copies of the *Word*, Mr. Heywood was sentenced by Judge Carpenter (who conducted himself more like a ruthless

pervert from civilization than like an ordinary savage) to two years' confinement in Charlestown penitentiary, where he remained to the end of his term, less time deducted for good behavior. Mrs. Dr. Gilbert went to Washington in behalf of the persecuted reformer, but of course she could do nothing with Harrison. The man whose pen was to sign the Chinese exclusion law and the World's Fair Sunday-closing edict could not, consistently, release from punishment a man who did not know how to compromise with his conscience for popular applause and votes. Harrison reserved his pardons for wealthy or well-connected embezzlers.

Upon Mr. Heywood's release from Charlestown prison, May 13, 1892, he was tendered a reception at the Quincy House, Boston. Captain Robert C. Adams presided most acceptably and addresses were made by the guest of the evening, the chairman, S. P. Putnam, J. A. J. Wilcox, Dr. A. E. Gilbert, Martha Luce, and others. Letters were read by Jay Chaapel from Ellen M. Bolles, Parker Pillsbury, George Schumm, Ernest Mendum, Alfred H. Love, A. L. Rawson, E. B. Foote, Sr., Frank K. Foster, C. S. Swartz, B. O. Flower, Mrs. H. S. Lake, L. V. Pinney, and many more. One year and eight days from that hour nearly all those there assembled, with many others, stood by the bier of the man they had welcomed from the prison shadows.

THE FUNERAL.

Services in honor of Mr. Heywood were held in Boston and Princeton; the first in the rooms of Josephine S. and J. Flora Tilton, at 202 Huntington avenue, Wednesday, May 24th, at 5 P.M., and the second at his house in Princeton, at 3 P.M., Thursday, May 25th.

The Boston *Globe* introduced its account of the Boston services with these paragraphs:

It was not a funeral, in the common meaning of that word.

There were no habiliments of woe, no signs of mourning, save the tear-stained eyes and sorrowful faces of relatives and friends. And the absence of all formality made the simple services all the more impressive.

Reclining on a couch, as if in sleep, lay the body of the deceased, wrapped in a white robe. The finely-chiseled and handsome features were as natural as in life. The hands were folded over the body, and in his left was a copy of the *Word*.

Baskets of laurels, with smilax and wisteria, violets, roses, and ferns seemed to take from the chamber of death its gloomy terrors.

A notable and most interesting assembly it was that gathered in hallway and rooms of the apartment.

The near relatives present were: Angela T. Heywood, with her children, Vesta Vernon, Hermes Sidney, Psyche Ceres, and Angelo T. Heywood; her mother, Lucy M. Tilton; her sisters, Josephine S. and J. Flora Tilton, and S. R. Heywood, brother of the deceased. Another brother, Joseph, having left the hospital only the day before, was unable to attend, and was deeply affected by his loss, and this was additional deprivation. The other absent near kinspeople were Dwight Heywood, residing in Omaha, and Mary and Delia Heywood.

Reformers were present in large numbers, all classes, divisions, and subdivisions being represented. Among these were seen John Orvis, A. A. Miner, A. W. Stevens, George Schumm, Henry Appleton, T. C. Brophy, William Melvin, Emma Heller Schumm, A. H. Simpson, E. C. Walker, James W. Harris, John Orth, E. B. McKenzie, Dr. C. Hubbard, M. A. Warren, of Hudson; Dr. Wellington, Mrs. Dr. Gilbert, James L. Locke, Carl Friede, Frank Ranigan, William Denton, Winifred Denton, John Daviess, Ferdinand Dewey, Ellen Batelle Dietrich, Belle C. Schull and daughters, Ella and Metta Shull, of Findlay, O.; Jennie Rhind, Della Davis, James F. Pickering, J. A. J. Wilcox, Martha Avery, Etta Cheney, James W. Stillman, Mrs. Case, of Providence, R. I.; James H. Martin, Arabella Nichols, J. L. Buxton, of Milford; Blanche Toohey, E. P. Miller, of Hartford, and Josephine Stirling.

The Beethoven Quartet sang "Still, Still with Thee," and then John Orvis announced that the services would be wholly informal—that anyone who wished might participate. He said, in part:

We are not here to pray—he is beyond our prayers, he is beyond the world's censure. Ezra H. Heywood seemed to me, among all the men I ever knew, to be a man, and with loftier conceptions of duty. I will not except even William Lloyd Garrison. With him the perception of a truth was a conviction of duty. He never knew fear, never could know fear, with that conscience behind him. His eye was to the sun, and that eye, like the sun, penetrated to the evil recesses of society. He was devoted to what he held to be right. That was the secret of E. H. Heywood's doing what the rest of us have not dared to do. We have seen the evils of fettered love, but we have not spoken and acted. Woman as woman and woman as mother were sacrificed.

He saw and denounced the evils of rent, interest, and profits. He was almost the first man since Jesus who said they were robbery. For his position on all these questions he has been cursed and persecuted—these truths have been crucified in the person of E. H. Heywood.

When men have settled the true relations of men and women, womanhood and childhood are made sacred.

J. A. J. Wilcox spoke briefly. "My sense of personal loss," he began, "and the bereavement of those nearest and dearest to him impel me to give my testimony to the worth of E. H. Heywood. We are his debtors for the work he did for us and for the cause with which we sympathized, but for which we did not work as he worked."

At the conclusion of Mr. Wilcox's remarks the quartet sang "He Is Risen," and then Ella Schull read letters from Ed. W. Chamberlain, the daughter of Elizur Wright, Robert C. Adams, Elizabeth M. F. Denton, and others who could not attend.

Rev. A. A. Miner was the next speaker. Among other things, he said:

My personal acquaintance with Mr. Heywood was relatively slight, but it was sufficient to impress me with his sincerity.

I was the guest of his family in Princeton on two or three occasions, and I was forcibly struck with the democratic spirit that ruled in that home, with the self-respecting devotion of the members of the family to one another, with their courtesy to strangers. It was a most beautiful home life.

While in Princeton I discovered something of the feeling in that community toward Mr. Heywood, which led to his arrest and conviction.

I cannot say how far, had I known him better, I might sympathize with his peculiar views, or how I might have been convinced by his philosophical defense of them. But I did sympathize with his honesty of purpose, and I did strive to use what influence I had to secure a mitigation of the severity of his sentence.

The more I study human affairs the more am I convinced of the inadequacy of any human tribunal to judge a man's motives, and to mete out justice.

In a general way I would say I have learned the utter incompetency of men to judge men; of human tribunals to decide the deeper problems of society. A fact is proven; a term in prison follows, but no relation between the two is established. Two men disagree; tempers become aroused; a physical conflict supervenes; one falls under a chance blow. The authorities wait to see if the injured man will recover. What difference does that make? How does that settle the question of motive?

If this is true of such a comparatively simple affair, what of the relations of society and men's views thereon? of the difference of opinion as to the needed restriction or the lack of it? We are coming to broader toleration of discussion of these questions. Why was our friend imprisoned for seeking to extend the limits of free speech, press, etc., while nothing was done to restrain those who would limit all these?

M. A. Warren read a poem, and following this Martha Avery said, among other equally good things:

So dear a right is free speech, so fundamental a necessity to us as women, can we afford to remain silent? It is time we spoke of the sex question. I would not free woman from man, but woman with man. I give my heartfelt tribute to this great man who dared speak his honest conviction. Morality is the relation between man's ideal and his conduct.

Song by quartet.

Jennie Rhind was the next speaker. "We testify," she remarked, "for this good man whose lips are sealed in death. He was my personal friend and Mrs. Heywood is my friend. The time is coming when laurel will crown the brows of such as this man. The world must give place to advanced ideas in all directions—social, political, economical. I know Mr. Heywood has planted seed which will bring forth in due season and abundantly. No sower of reform seed has reaped the fruit, but those who came after. We must water what Ezra Heywood has so nobly sown."

A. H. Simpson followed with a quite extended address intended to show what it was that Mr. Heywood contended for through all his life, the relation of his work to that of other reformers of his generation, and what bearing it all had upon the principles at stake and the work to be done at this time. I give here as clear and extended a synopsis as I can of his address and as nearly as possible in his own words:

We should try at least to make his personality shine out and dominate this meeting. He was one of the old individualists, of whom Elizur Wright and A. A. Miner are other types. His record is not a modern one. He was an Abolitionist before many of those whose names have gone down in glory were Abolitionists. It was in his nature, essentially. An old peace man, he did not go with the clamorers for war. He kept his conscience for the individual. He stood for self-sovereignty. He saw that it must be carried through all phases of life. The right of the black was the right of woman. The burden upon him was due to those Comstock moralists who violated the principles for which he had always stood. They are trying to enforce morality. This is the essence of immorality. You are as immoral as Mr. Heywood himself, if by your presence you sanction the claim to honesty here made for him. Should Comstock come here and disperse this meeting he would be no more criminal than when he prevented Heywood from mailing his books. Both are denials of the right of publication and freedom of utterance.

So devoted was he to the principles he advocated that to say he could not outraged his sense of justice and made him immovably determined to do what was forbidden.

At the banquet it was seen he was broken in body but not in spirit. He was actually done to death by the society at the head of which is Comstock, the society of organized moralism.

William Melvin said that he had seen all the Heywood family grow up, and in that home and printery he had "learned more in three years than in eighteen years at school. Perhaps from a worldly standpoint it has been to my disadvantage, as in his case. E. H. Heywood was the same in private as in public—unflinching. He knew nothing of expedients. The outside world did not know him. Wherever honor is done to Mr. Heywood I want to put a wreath on top myself, no matter how small it is."

James F. Pickering was the last speaker, and as his remarks were written I can give a fuller report of them than of those of most of the others:

Ezra H. Heywood was a man of thought, and his sole desire was to make the world better. His purpose was to promote purity, to make clean minds and thus to secure pure and right actions.

He knew the temper of the age in which he lived. He was not an unintelligent enthusiast. He was an able scholar, and during all his life he was a hard student.

Few men have brought to the study of the pressing social questions of the day the ample preparation and the mental equipment which were his.

Beginning his active public career as an Abolitionist of the school of Garrison and Phillips, he maintained his consistency and did not abandon his principles to become a war Abolitionist.

In his study of the labor question he found the position of woman in the world, in the field of labor, in the family and in society at large, must be taken into account, and this led him to the study of deeper and more difficult social questions.

The final outcome of this was that he became boldly and openly an advocate of "free love."

But as there are many men and women in the world who conceive love to be lust, and therefore think free love must be free lust, Mr. Heywood was, by such persons, looked upon as the subverter of all morality and virtue.

In fact, he favored love—free, untrammelled love, that thereby free lust should be suppressed.

There has never been a firmer friend of morality, virtue, and purity than this man, who gave his life to the advocacy of free love, and, who, to maintain the public right to disseminate one's opinions, received persecutions and imprisonment as his reward.

LETTERS FROM ABSENT FRIENDS.

111 WEST 142D STREET, NEW YORK, May 23, 1893.

MISS JOSIE S. TILTON—*Dear Friend*: Nothing has so shocked and grieved me for many a day as the receipt of your unexpected telegram this morning announcing the passage of Heywood. I hope to hear from you as early as a day as your convenience will permit some detailed account of the last days of my heroic friend, who has left to his friends and his country the recollection of a sublime, sturdy integrity. The deepest impression he ever made upon me, and which I shall always retain and cherish with pleasure, was when I parted from him after Judge Carpenter's brutal outrage. He repeated several times, "I have nothing to regret." As he appeared then, so will my remembrance of him be hereafter. I hope to learn that the clear intellect which directed such grand purposes remained unclouded to the end.

Yours sincerely,

ED. W. CHAMBERLAIN.

Mr. Chamberlain was the attorney of E. H. Heywood in the last battle with Comstock and his assistant, Judge Carpenter.

WELLESLEY, MASS., May 23, 1893.

MY DEAR JOSEPHINE: I am greatly shocked and pained by the sad intelligence contained in your note of last evening, just received. It is so unexpected—and it is seemingly so wrong that it should have been so! But Mr. Heywood had nobly earned the right to be relieved from further service, however much we may need him, and the spirit of his life and his works still live with us.

Ever faithfully yours,

ELIZABETH M. F. DENTON.

WINSTED, CONN., May 24, 1893.

DEAR MRS. HEYWOOD: News of Mr. Heywood's transition reached me ten minutes ago, and I hasten to express to you my deep sympathy and kindest wishes for you and your children. You will miss and mourn him much, but your great fortitude and profound philosophy will bear you up. He is beyond the reach of society and the law, and if there is a future life his condition now is glorious beyond expression, and made so by a life of toil and suffering, persecution and ill-treatment, endured for the sacred cause of human liberty and faithfully pursued to the last. A great man hounded to death by ignorance and superstition; a blameless life lived for the welfare of the human race; a martyr to principle who faced poverty and ignominy, imprisonment and death for a great idea; a noble nature that scorned falsehood and deceit; a beautiful character that held love sacred, and Liberty above all price—this is our loss and the world's loss, and for this we sorrow. All honor to the memory of your gifted and noble husband, and may you be comforted with the knowledge that death is the renewal of life for him, and that by his good works his perfect heaven is gained.

Truly and sincerely yours,

L. V. PINNEY.

MONTREAL, CAN., May 23, 1893.

DEAR JOSEPHINE: Your telegram has brought me the sad tidings that Mr. Heywood's personal work in the body has ceased, though his words will go marching on, and if spirits do get a chance to work it is certain that his indomitable energy and zeal will makethemselves manifest.

I deeply regret that the cause of freedom has lost his aid. It was to be hoped that for many years yet he would have labored for Liberty, but persecution has done its work. However, he said enough to give the death-blow to bigotry and tyranny. His pamphlets must be collected into a book and a biographer must be found to at once put his life before the public in its true light.

Yours sincerely,

ROBT. C. ADAMS.

BREWSTER'S MUSEUM, CAMBRIDGE, MASS.,

May 23, 1893.

DEAR HERMES: It was with surprise and sadness that I learned by this morning's paper of the death of your dear father. I was not aware that he was ailing, and although he looked thin and careworn when I last saw him at the station in Wellesley, yet he seemed so cheerful and in such good spirits that I supposed he was in the best of health and would live to a good old age.

Whether I agree with all his views or not is of little consequence. I always have and shall still continue to reverence his name for the noble stand he took, and even defended with his liberty, in his efforts to instruct and uplift the human race, and in my opinion the time will come when his greatness will be known and appreciated by his persecutors (the masses of the people), as it is now by a few of his bereaved friends.

Dear Hermes, please convey to your mother, brother, and sisters the sincere sympathy of wife and self, for I know she would join me did she know I was writing.

Sincerely yours,

SHELLEY W. DENTON.

120 LEXINGTON AVE., N. Y., May 24, 1893.

DEAR JOSIE: Your telegram of the 23d was received last evening. I need not tell you it was a very great surprise to me, for I had a few moments' conversation with Mr. Heywood when he was here last, and I thought he was looking unusually well.

If Mr. Heywood's views were correct in reference to the influences exerted by the spirits of the dead upon the minds of the living, he will probably make himself just as much felt in the new situation as heretofore; but with my own views less clear on this point, I very greatly regret that Mr. Heywood has left us. I wish you would say to all Boston friends that we feel very great sympathy with all of you in this bereavement.

Yours truly,

E. B. FOOTE.

CHICAGO, ILL., May 29, 1893.

DEAR FRIENDS: I am surprised and pained to hear of Mr. Heywood's death. I regard it as a great loss to all of us, for any man who does his own thinking and is true to it is of benefit to mankind, especially one who has been so brave and endured so much as Mr. Heywood. I give you and all his family my deepest sympathy. With all best wishes,

Yours ever,

SAMUEL P. PUTNAM.

The body was accompanied to Princeton on Thursday, May 25th, by the family and William Melvin, J. L. Buxton, of Milford; W. B. Wright, M. A. Warren, of Hudson; Mrs. Dr. Gilbert, Belle C. Schull, Dr. Sims, and Carl Friede.

In the spacious rooms of the home at Princeton assembled the resident and visiting friends, and the few orthodox neighbors whose curiosity or sympathy was stronger than their prejudices and fear. Mr. Call, an orthodox minister, came and spoke with Mrs. Heywood and the children as they sat by Mr. Heywood's head.

All of the arrangements were of the simplest, and were in perfect harmony with the position of the family and with the views and life purposes of the dead man.

Dr. C. H. Sims delivered this eulogy:

We have met to pay a last tribute of honor and respect to the remains of Ezra Heywood; but, as long as the name and works of this unique scholar and philanthropist are remembered, our coming together will be an occasion of honor to ourselves.

In him liberty, love, and light have lost their most zealous friend. His utterances and deeds were rich, ripe fruits of wisdom, patience, and charity. In the midst of wicked persecutions he maintained that liberty, reason, and right must prevail against force, oppression, and wrong. He said: "Right lives through moral suasion, and evil dies with the conditions which produce it." He knew that persecution and punishment fail in good results—that truth and virtue can be jailed neither in nor out of the world.

The state which has blackened his reputation and robbed him of liberty time and again must some day acknowledge his worth and do him honor.

He preached eight hours a day, and worked sixteen. He believed in peace and plenty, but toiled in the cause of liberty through difficulties and poverty for himself and family. He was the disciple of love and liberty, the victim of hate and oppression. Some one said he is beyond our prayers, and I join his little daughter Psyche in the reply: "He is beyond our prisons, don't need our prayers, nor even those of his pious persecutors."

Josephine S. Tilton, standing at the head of the casket, said:

I must, before I part with my brother, rebuke Princeton folks for permitting Mr. Heywood to starve to death.

The body was laid away in the family burial-ground.

Josephine Tilton writes: "Heywood is not 'at rest,' but let us believe that his spirit is rejuvenated."

E. C. WALKER.

River Station, Boston, Mass.

The Resurrection.

"And when Abraham said, O Lord, show me how thou wilt raise the dead; God said, Dost thou not yet believe? He answered, Yea; but I ask this that my heart may rest at ease. God said, take therefore four birds, and divide them; then lay a part of them on every mountain; then call them, and they shall come swiftly unto thee: And know that God is mighty and wise" (Koran, Chap. II).

Abraham, the legend saith,
Musing on the theme of Death,
Iblis came with sad suggestion

Of a faithless, vexing question—
"How can he whose flesh at last
Rides as dust on every blast,
Hither, thither, far and wide,
Be as though he ne'er had died?"

Vexed, perplexed, and touched with doubt,
The patriarch could not quite make out
How the scattered atoms can
Be restored to form of man.
So unto his Lord he went
In his dark bewilderment,
Saying, "God, thou wisest, best,
Set my troubled mind at rest;
Show me how the dead can rise—
In what manner and what guise."

Allah, gently chiding, said:

"Iblis's lies have filled thy head;
Yet, thou doubter of my words,
Take, behead four different birds,
Mince the bodies all together,
Mingle flesh, blood, bone, and feather—
Save their heads and nothing more—
Parting then the mass in four,
North and south four mountains seek,
Lay one part upon each peak,
Homeward then returning, cry,
'By the power of God most high,
Birds, fly hither, hither fly.'"

Then chose the patriarch from his stock
A pea-fowl, raven, dove, and cock.
Each head was from its body shorn,
Each body into fragments torn,
And flesh and feathers, blood and bone,
Were shredded, pounded, mixed in one.
Dividing then the mass in four,
To separate peaks each part he bore.

Returning homeward then, he cried

To each bird that thus had died:
"By the power of God most high,
Pea-fowl, hither, hither, fly!"
And as thus the patriarch said
Forth he held the pea-fowl's head,
When the headless body flew
And was joined at once thereto,
And the pea-fowl in its pride
Stood as just before it died.

Then again the patriarch cried

To the bird that thus had died,
"By the power of God most high,
Hither, hither, raven, fly!"
And as thus the patriarch said,
Forth he held the raven's head,
When the headless body flew
And was joined at once thereto,
And the raven croaked and cried
Just as though it ne'er had died.

Yet again the patriarch cried

To the dove that thus had died,
As he held its head above,
"Hither, hither fly, O dove,
By the power of God most high,
Hither, dove, oh, hither fly!"
Floating onward from above,
Instantly, this headless dove,
With its head, itself supplied:
Perfect as before it died.

Yet again the patriarch cried

To the cock that thus had died:
"God is God, there is but one;
By his power, come hither, run!"
Then the headless body sped,
Joining to its former head;
Flapped its wings upon its side,
And crowed as though it ne'er had died.

Thus Abraham's heart at rest was set,
But mine is troubled even yet.

Harlan, Ia., Apr. 20, 1893.

J. K. P. BAKER.

A POPULAR orator is telling a story about an Irishman who bowed low before a bronze figure of Jupiter and remarked: "I am told ye'es was wance king of heaven. Ye're pretty low now, but av ever ye'es get back to heaven again ye must not forget that I wasn't too proud to shake hands with ye'es when ye'es was down." Even so; the course of godship never did run smooth. It sometimes potholes us poor mortals no little to keep posted on the occupancy of the heavenly chair and pay our obeisance in the proper quarter. Perhaps the liveliest jumping about to effect this end that any of us God's-worms ever had to do was that of the English a few generations ago, when alternate enthronings of Jehovah with his Bible on the one hand, and "the pope, the devil, and the Virgin Mary" on the other, kept those who retained an affection for their heads as briskly employed as peas on a griddle. Nowadays each god and god-ling seems to enjoy a longer term in office, and hardly a human subject of average life is required to harrow up his soul with treasonous unsettlings; unless he be a traveler, in which case he may hap to find an occasional change of deity as contributive to his health as the change of climate.

Prayer and Weather.

Elder Berry: "Joblots is anxious to have our theological students take a preliminary course in the weather bureau."

Dr. Thirdly: "What for?"

Elder Berry: "He says there is a lot in knowing the proper time to begin praying for rain."

A Wage Question.

Elder Berry: "Where the wages of sin are death there will be no striking for an increase."

Joblots: "Certainly not; the demand will be for shorter hours."

Editorial Notes.

J. E. Remsburg delivered thirty-five lectures during the month of May.

Those who knew John Duncan will be grieved to know that seafaring people have given up all hope of the White Star steamer *Naronic*, which left England last January, since which time she has not been heard from. Mr. Duncan was chief engineer. He was a sturdy Freethinker, a brave and sensible man, and whatever fate befell the ship we feel sure he acted his part nobly. He leaves a wife and children in Liverpool.

Mr. D. S. Johnson, of Sioux Falls, S. D., made us a pleasant call on his way to Norway, where he will remain a year. Mr. Johnson is one of the active pushers of Freethought in his neighborhood, particularly among his countrymen, and has translated several Freethought articles into Norwegian for their benefit, printing them in small pamphlets which can be had during his absence by addressing Olaf Haugtro, Sioux Falls, S. D.

The friends of Samos Parsons, of San Jose, Cal., neglected to notify us of the death of that brave old man, and we only learn the news from the *Investigator*. Mr. Parsons was in his ninetieth year when he died, and until a few weeks before his death had the possession of his mental and physical powers to a wonderful degree. Two months ago he commenced to break down and failed rapidly until the 15th of May, when he was stricken with apoplexy and in twenty-four hours he was no more. He realized for weeks that his end was near and said repeatedly: "My time is about up," "I shan't hold out much longer." Also, "I have no fear of death," "I begin to think the grave is the best place for me, for I seem to need nothing now, but rest, rest." Mr. Parsons was one of the most generously persistent supporters of Freethought in the country, giving largely of his means each year, and bestowing good advice with fatherly freedom. His frequent admonishments made us love him, for the honesty of purpose and sincerity of desire to do good which pervaded them. He was good all through, and everybody will miss him. He should rest well.

The debt on Talmage's new tabernacle has been satisfied by the payment of twenty-three per cent of the amount. It was a sharp piece of financial work on the part of Mr. Talmage. He declared that unless that amount was accepted he would leave the church. The creditors knew that without the clown a circus does not draw, and therefore does not pay, so they accepted it. Our contributor, Owen Jones, breaks into song in the *Sun* about the glad event and honorable transaction in these melodious verses:

"TALMAGE TRIUMPHANT!!
 " *Dei gloria in excelsis!*
 Swelled six thousand voices bleat,
 While the giant organ thundered
 'SAVED BY TWENTY-THREE PER CENT!'
 "Talmage smiled with heavenly rapture,
 Triumphs crowned the glad event:
 The Tabernacle now is saved!
 Saved by twenty-three per cent.
 "Did the guileless man of Nazareth,
 Who suffered death and homeless went,
 Inculcate these church-building projects
 Based on twenty-three per cent?
 "When the trump of doom shall echo
 And asunder graves are rent,
 Will the stern recording stylus
 Point to twenty-three per cent?
 "To the mammoth temple builded
 With skill and honest labor spent,
 Were gathered in the saints who paid on
 Church debts twenty-three per cent?
 "Bidding church contractors chuckle
 With joy serene and sweet content,
 For treasured in the realms eternal
 They'd find their seventy-seven per cent."

World's Fair Notes.

Jubilate! jubilate! the World's Fair is open on Sunday. A great and a brilliant triumph has been won over bigotry. It was a happy day for thousands and thousands of people. How they thronged from every quarter, a quiet, orderly, and appreciative multitude—working people most of them apparently, for they had their lunches with them and sat down on boxes and benches in cosy

nooks and enjoyed the feast in plain and economical fashion. They didn't spend much money in amusements, but roamed around, whole families, seeing all the wonders they could for the admission fee and not paying for extras. A large number it seems had not been present before, for constant inquiries were made of the Columbian Guards as to this and that building, etc. So the Fair this Sunday has been a blessing to the very people it was intended for—those who can't afford luxuries; who must be careful of their expenditures, but still out of their sparse incomes can afford the fifty cents necessary to enter the grounds and for once in their lives see the greatest of human achievements. It was a grand festival occasion for the common people; one of the grandest days that in pomp and music has ever passed over this planet; a day full of meaning; an onward day, pointing to a bright and beautiful future; a day of hope; a day of justice; a day of liberty. Never has the ancient tyranny received a keener blow. Never has there been a more glorious rebuke to intolerance and bigotry. I enjoyed it to the utmost as I wandered through these magnificent scenes, as I watched the flowing crowd and studied the innumerable faces—saw the gay ranks of children, the glory of nature and of art, the bright unsalted sea, and the boundless sky. It was a combination and a form indeed which filled the heart with rapture. It was a poet's dream, this gala time, and it was worth many a day of toil to witness this peaceful and splendid victory over a dark and cruel foe. And I know that while many wide and manifold influences have contributed to this auspicious hour, not one word ever spoken for freedom has failed to help this mighty result. Wherever that word has been spoken it has been a part of the onward force that has at length compelled bigotry to hide its diminished head. Not one but a thousand things have rolled on to this happy consummation.

Quite a number of Liberals from East and West were together and shook hands beneath the flag and exulted in the gorgeous triumph; and a gorgeous triumph it was, with music and flags and every color under the sun mingling in splendid array. Through Italy and Germany we wandered and the glories of France. The electric lights flashed, the fountains played, and the great dome was illuminated. The Art Palace glowed with its thousand pictures. Over the lagoon swept the gaily decked vessels. The Midway Plaisance was crowded, and all the religions of the world met without a clash. The melodies of the East, strange and ancient, mingled with the noblest strains of to-day with a fantastic discord and harmony. Even the animals seemed to enjoy the spirit of the occasion and the lions sported gently as the lamb. All was life and motion save the machinery, which was "heavy and solemn" amidst the universal gladsome hubbub. Bigotry had a "cinch" on that. Not a wheel stirred. And the Government Building was bolted and barred in ominous silence. Not a flag floated. It should have been clothed in mourning. Poor Uncle Sam has not won his liberty and could not join with the jubilant throng. The chains were about him and he must preserve a melancholy decorum and sit in sackcloth and ashes while the world rushed round about him in delightful medley. Poor fellow. I wonder if he will ever awake to a realizing sense of his ridiculous position.

Let us understand, however, what this triumph means. It is not so deep and permanent as I could wish. It is a triumph to the eyes and to the heart; but not to the intellect. It is a splendid thing so far as it goes; one of the best things that has ever happened. It is a victory mainly on the surface, but that counts a good deal as the world now is. It is not a victory of ideas so much as of sentiment; but a victory of sentiment is at times one of the worst blows that the church can encounter. Never have the old dogmas received a more telling defeat than this Sunday opening.

It is in the first place, I admit, a triumph of the almighty dollar over almighty God, which shows that God is not quite so almighty as he used to be. I am glad for the dollar. It has always been my good friend. It has helped in many a tussle—given me a good square meal, a night's lodging, and covered my bare back. The dollar is not to be sneezed at. When it quits you it leaves a blessing behind. It is always welcome and never stays too long. It fills our home with light, and when we travel it bears every burden. I like the dollar, silver or gold or paper: I care not what it is, so long as it's a dollar. As Dr. Sam Johnson says, "Nothing is more innocent than money-making. The man who makes money is doing the world a benefit." Now, the gates of the World's Fair are open because there's money in it, and wouldn't be open if there wasn't. It's no use to deny this. The almighty dollar is our most potent ally, and I

am not ashamed to acknowledge the fact. If the almighty dollar can smash bigotry and superstition, I'm glad of it. It betokens an immense change. Time was when the dollar was the servant of the church absolutely. It flowed into the coffers of the church. It glittered at the feet of popes. The church ruled even the money-making man, and made him keep holy days when he would rather be at work. The church for its own prestige could thwart any enterprise of wealth. The dollar is now free from that bondage. It snaps its fingers in the face of the church. It says business is business and don't you forget it. Time was when a million dollars couldn't violate a church ordinance. What cares commerce or trade to-day for a church ordinance? In business matters the church must step aside. It can still baptize and marry and bury, but it can't any longer "bull" or "bear" the market. On Wall street it is an absolute nonentity. The dollar patronizes the church, but takes no notice of its edicts.

The dollar has opened the gates of the World's Fair right against the enormous clamor of the churches, and the dollar never did a better service to humanity. The very dollar upon which the churches have engraved "In God we trust," that very dollar has knocked their God into smithereens. He disappears from the World's Fair. He may bolt and bar the gates of Eden, but not the gates of Jackson park. The dollar says open sesame, and the dollar wins, and as between the dollar and the God of the Christians I take the dollar every time, and rejoice in its signal victory. The churches may howl as much as they wish against Sunday opening as a money-making scheme. This won't diminish the bitterness of their defeat. It simply shows that their once-willing slave is now their master. Why not rejoice amidst these glorious scenes? It is the triumph of one of my best friends over one of my worst foes.

It must be remembered also that for this Sunday opening there is a tremendous public opinion which has actually set at defiance an act of Congress. I do not know that anything like this has occurred in our country before. Generally there is respect for law, no matter how bad it may be. That is the characteristic of the American people. It is supposed that they themselves make the laws, and hence the profound regard for a legislative act. So mighty, however, in this case is public opinion that it actually sets aside a Congressional enactment. Of course the enactment is unconstitutional, but it has not yet been so declared, and probably will not be by a legal process. It has been set aside by the force of public opinion in an unprecedented manner. Never has an act of Congress been so trampled upon, so utterly despised, as this. Never has the cowardice and hypocrisy of politicians been so thoroughly rebuked. Everyone who voted for Sunday closing must hide his head in shame. Even with all the reverence for law which exists in the minds of the people, this act has been annulled without legal formality. I am glad of it. I am glad that a law so bad has been so royally set aside by the will of the people, a law so bad that without any appeal to courts for justification it is spit upon and disdained, while the bigots howl in helpless wrath with a whole government to back them up. Although the churches cry for it, yet the government dare not bring out a single soldier to enforce its own enactment. If it did there would be a revolution at once, for the people of this country would not endure an armed array in support of a law so odious. Public opinion oftentimes overrides an old law without waiting for its formal repeal, but I do not know of any case where a law of Congress, within less than a year after its passage, has been so overwhelmingly sat down upon, and with such a joyous recklessness, by the people. It shows what a trivial support it had in the hearts of the masses, and that they would not endure this impertinence on the part of Congress. I believe in the referendum, and the referendum has been applied here in delightful fashion—rather irregular, perhaps, but effective all the same.

The churches must see how vastly public opinion is against them when even with the law upon their side they must haul down their flag. To me it enhances the glory of the victory we have won. It would have been a great thing to have had public opinion open the gates anyway, but to have public opinion open the gates with an act of Congress arrayed against it speaks volumes as to the extent and depth and earnestness of that public opinion—that it is not a momentary feeling, but a permanent conviction. Still a long political battle is before us. The World's Fair will come and go like a gorgeous vision, but the government abides, and the government is against us—the government which we support; the government which is our representative. In that which concerns our dear-

est rights we have been defeated. The churches are entrenched in national legislation. They have Congress and the Supreme Court. Legally, they may win yet, but whether the injunction is granted or not, it still remains that we are politically declared to be a Christian government and a Christian people, and our liberties are in greater danger than ever before. This surface victory, good as it is, must not blind us to the deeper issues whereon we have suffered a loss of freedom. The vast educational influences of the World's Fair will help us. The Sunday opening will be a beautiful lesson. Our spear is wreathed with flowers while it strikes deep, but let us not forget that the enemy is entrenched in the law of the land and that an arduous and prolonged contest is before us and that this victory will be worse than useless if we don't follow it up and dislodge the church from its political power. Superstition lowered and gloomed at us from the Government Building last Sunday—it looked like a sepulcher. We must open that building and fill it with sunshine every day, and until we do so our work is far from being accomplished.

THE ART PALACE.

The Art Palace is the paradise of the Exposition. One might linger for a day and a year in these many halls, and never grow weary of the expressive scenes any more than we could grow weary of so many living friends, for these pictures speak in the thousand forms that appear amidst nature's variable and vivid aspects. What glory of form we see, so lithe, so strong, so graceful, quivering with every emotion that the human heart has ever experienced. What a world of passion is about us in king and peasant, in soldier and priest, in fair maiden and royal woman, in lover and hero. The battle-field surges; the ship is in the storm; the sea shore stretches away; the forest, with glints of light, extends measureless; the harvest fields glow; the river glimmers in a landscape of soft color; the mermaid on the rock watches the glittering billows; the child sleeps in the shadows of the greenwood; the morning and the evening meet each other with contrasting beauty, while mountain and shore, in ever-varying, and ever-entrancing prospect, lead one on a boundless journey.

There are also angels with wings; but I have no liking for such strange, abnormal, impossible affairs. I see no beauty in them, and they are rapidly disappearing from the realms of art. The great pictures in this collection are those which represent life, and generally lowly human life.

It is the mission of Art to unfold reality—what is in our every-day surroundings. The pope is here in brilliant colors; but what is he compared to a blooming little child? It is the picture of humble scenes of life upon which we look with the greatest admiration. The crowds do not linger about the portraits of great men, and displays of palatial grandeur; but about some garden or meadow, or thatched cottage, or fireside, where bits of human nature make the jewels of the scene. Art is thoroughly democratic to-day and disdains not the common path of toil and excellence.

There are thousands of pictures here and hundreds of statues in bronze and marble, and one might travel miles before he could become familiar with the masterpieces and be able to describe them. There was never so vast a collection before and so many superior productions. I can only give the barest sketch of what I see—only impressions, not delineations. Like the hues of sunset float these entrancing pictures in my mind. I study and brood over the "Sale of a Slave," where a beautiful naked woman is exposed to the gaze of a rude but royal purchaser; the "Passing of a Ring," where a group of children are engaged in that merry game; "The Fishmonger," with his wonderful display of fishes, most accurately painted; "The Horse Fair at Rotterdam," "November Sunshine," a lovely landscape view; "Alone in the World," where an old man sits by the bedside of his dead wife; "Miners on Strike," a pathetic, turbulent scene; "The Outpost," a military picture; "South Duxbury Clam Diggers," a vivid sketch of shore life; "Washing Day," the woman laboring at the tub and the little baby playing about; "Glad Spring," a brilliant view of "the ethereal mildness;" "The White Sail," a ship glimmering on bright, silent waters beside a wooded shore; "The Interior of a Cow House," the buxom maids at the milking-stool, the patient animals in the stalls, a Swedish scene, with fine coloring; "The Grandfather," an old man walking with a little child; "The Yarn," a rugged sailor telling stories to a squad of boys and girls; "The Maidens' Race," a circle of fair contestants in bathing costume apparently ready for the start; "A Forest of Beech Trees," an exquisite woodland scene; "Flower-Gathering in the South of France," where real roses seem bursting into bloom; "Children at Play," in which the cat takes part

with the little folks; "The First Born," a mother and tiny infant in her arms; "Early Snow," a shining winter landscape; "A Good Haul," a fisherman's crowd happy at their luck; "Once Upon a Time," a venerable story-teller among little children; "A Fisherman's Home," in which all the paraphernalia of his occupation is gathered about him as he sits and smokes, after supper I suppose.

Chicago, Ill.

SAMUEL P. PUTNAM.

A Card.

While Liberals are thoroughly united as to principles, there are oftentimes differences of opinion as to the best methods of carrying out these principles, but so far as the Freethought World's Fair Congress is concerned these differences have been happily adjusted, and there is now harmonious action. I have conferred with the directors of the American Secular Union and it has been arranged to hold a united International Freethought Congress at Chicago October next, under the auspices of the Freethought Federation of America, the American Secular Union, and the Canadian Secular Union, and I have no doubt that a most successful Congress will be held, and that thousands of Liberals will be present from all parts of the world. We Americans who have the noble privilege of conducting this Congress must give a generous welcome to our foreign allies. I am sure that no one will be remiss in this matter and that the friends and supporters of the Federation, of the American Secular Union, and the Canadian Secular Union will rally to this common work and each do his level best. Under this arrangement Mr. John R. Charlesworth will remain secretary of the Federation. Mr. Gustave Nelson will act as foreign corresponding secretary and in conjunction with the officers of the American Secular Union and Canadian Secular Union we shall all labor unceasingly for the success of this great and united Congress of the Liberals of America.

SAMUEL P. PUTNAM.

International Congress of Freethinkers.

That unity of action, so much desired by the Freethought organizations of the United States and Canada, that union of forces that shall secure the success of the forthcoming Congress, has now been formulated and ratified by the officers of the Federation and the American Secular Union, who met in joint conference for this purpose at the rooms of Dr. Grier on the 31st ult. It was felt by all present that a joint Congress would be attended by far greater results, than to have two separate Congresses at different times and places. After a short discussion over the situation of affairs, the following resolution was drawn up and presented to the conference, the same being unanimously adopted:

WHEREAS, The American Secular Union has been making arrangements for a joint Congress with the Canadian Secular Union, and as the Freethought Federation of America is arranging for an International Congress of Freethinkers to be held in September next. Therefore, be it

Resolved, That an International Congress, under the auspices of the Freethought Federation, the American Secular Union, and the Canadian Secular Union, shall be held as a substitute for the two aforesaid Congresses, to be presided over by the presidents of the three societies on alternate days or sessions; and that all the arrangements for the said Congress shall be made by the officers of the three said societies and such other persons as they in joint committee may agree upon.

This paved the way for a consolidation of our ranks. The two Congresses will now be merged into one, and with the harmonious action of all parties concerned we are now assured of the greatest and grandest meeting that has ever honored the cause of human freedom in matters where religion and religious influences are concerned.

The following committees have been appointed to carry on the work of the Congress and arrange the matter in detail:

Committee of arrangements: John R. Charlesworth and E. C. Reichwald for the Federation; Judge Waite and Mr. Freeman for the Secular Union, with such other persons as the Canadian Secular Union may hereafter name and appoint.

Committee on finance: Geo. L. Robertson for the Federation, Dr. Greer for the Secular Union, with such other persons as the Canadian Secular Union may hereafter name and appoint.

These committees will meet regularly and frequently, as the greater number of them are already in Chicago. They are well known by the Liberal public as earnest workers in our cause, and they should certainly gain and be guaranteed the confidence and support of all Freethinkers. Each society will maintain its own identity and will contribute its share toward the general and all necessary expenses incurred. This movement, I know, will meet with the approval of all Free-

thinkers who are interested in the better success of the cause of Freethought.

The Federation now strongly urges its members and friends to do all they can to help us along. Let there be no more delay, but realize that now is the time for action. As the church parsons tell us, "Now is the accepted time for salvation," and, friends, the Federation may add, "Now is the accepted time to save yourself from that system which gives unnecessary wealth to the sleeper, while it does not give sufficient to the worker to sustain his strength."

In response to our appeals for help the following donations and letters of encouragement have been received:

NEW YORK, May 29, 1893.

MR. JOHN R. CHARLESWORTH, *Dear Sir*: I read with pleasure your announcement in the last TRUTH SEEKER relating to the International Congress of Freethinkers, and I hope that Freethinkers throughout the United States at least will not only respond with the necessary funds to carry forward the project, but also honor the occasion with their presence if possible. I desire to contribute \$25 toward the Freethinkers' Congress, and as I have no ambition at all for official honors, I wish you would put in place of my name on the list of vice-presidents the name of Prof. J. H. Cook, of Columbus, Kan. Professor Cook can hardly spare from his limited means a contribution, however small, and this is largely owing to the sacrifices he has made of his material interests to the cause of human progress. I wish too that the name of our friend Hacker might appear in the list of vice-presidents. Perhaps some Liberal with a plethora pocket-book will pay the \$25 necessary to give him the prominence he so greatly deserves for his long life of work in the cause of humanity. E. B. FOOTE.

Dr. Foote's generosity and timely assistance to the Freethought cause for years past is too well known among the Liberal community to need further comment from me. His pen has done valuable service for mankind, while his genius and his purse have ever been free and open when needed. It is needless to say that Dr. Foote's wishes shall be gratified.

We have also received the following from New York city:

NEW YORK CITY, May 29, 1893.

JOHN R. CHARLESWORTH, ESQ., Secretary Freethought Federation of America, *Dear Sir*: Inclosed is a check for \$25, my contribution to the objects of the Federation. Yours truly, HENRY M. TABER.

Thos. F. Vanasek, of New Prague, Minn., has also sent us \$2, and desires two of the Federation buttons mentioned in our previous letter.

Thus the necessary means are being generously given to the good cause, and we trust that our friends will give us all the support they can and help us in this worthy cause.

The committee of arrangements will hold its next meeting on the 6th inst., when the program will be arranged and the list of speakers made out for publication.

Many Freethinkers have already visited Chicago and the Fair. Each day brings some enthusiastic soldier to the headquarters of the Federation, and calls to give us words of hope and encouragement.

These have announced their intention of coming again to attend the Congress.

An attempt will be made to secure a hall in the Art Institute, and the date of the Congress must now be guided by the exigencies of the occasion.

All particulars, details, and information relative to the newer arrangements shall be published as soon as the committee have decided thereon.

JOHN R. CHARLESWORTH,

Sec. Freethought Federation of America.

345 W. Randolph st., Chicago, Ill.

What Mr. Griswold Thinks of Mr. Putnam's New Book.

ELMIRA, N. Y., June 4, 1893.

MR. E. M. MACDONALD: Last Sunday and this Sunday I have very carefully read and reread "Religion a Curse, Religion a Disease, and Religion a Lie." Briefly I want to say just here and now it is one of the most religion-destroying publications ever published since the writing of the "Age of Reason." I hereby proclaim Samuel P. Putnam, in behalf of this most magnificent production, the Thomas Paine of this decade of the nineteenth century. One million copies should be circulated in this country at once, and through the whole world. What can you furnish me one dozen copies for? I have already a few copies spoken for. L. D. GRISWOLD.

[We will supply the book by the dozen for \$2.—Ed. T. S.]

Geo. W. Childs Seems to Approve Mr. Bell's Work.

From the Public Ledger.

The Truth Seeker Company, No. 28 Lafayette place, New York, publish a "Hand-book of Freethought," a condensed and systematized mass of evidence against ecclesiastical superstition. The extracts have been selected by W. S. Bell, from the works of Draper, Buckle, Gibbon, Herschel, Sir William Thompson, and Gladstone. The arrangement of the material is excellent. The same company publishes "The Resurrection of Jesus," an Agnostic's view, by Don Allen.

Please renew your subscription and obtain another subscriber.

Letters of Friends.

A Victory Shout.

ELMIRA, N. Y., May 17, 1893.

To E. M. MACDONALD AND THE LIBERAL WORLD: Hurrah for an absolute Sunday opening. The Sabbatharians have been routed and now "refuse to be comforted."

Yours for Justice and Liberty,
L. D. GRISWOLD.

A Boy Who Will Help Push the World Along.

ASPEN, COL., Apr. 26, 1893.

MR. EDITOR: I send subscription and twenty-five cents for "Crimes of Preachers." My son Oscar said, "Papa, don't stop THE TRUTH SEEKER."

E. J. KINDRICK.

It Stands Four-Square to the World.

PLYMOUTH, MICH., May 22, 1893.

MR. EDITOR: I have taken your paper since Mr. Bennett first published it in the West, and cannot get along without it, as the paper has always stood four-square to the world. Yours truly, A. BLACK.

Don't Be Afraid of Your Wives.

LEACHBURG, PA., May 25, 1893.

MR. EDITOR: Everybody who sees THE TRUTH SEEKER would like to have it. Some are afraid of their wives, etc., but I think we will have some more of these people subscribe for it soon. The name I send is of a good man, and one of the most intellectual men in this town, a Freethinker out and out.

Z. W. TINKER.

Cheating, and Then Praying Out of It, Is Growing Unpopular.

SIDNEY, O., May 20, 1893.

MR. EDITOR: Inclosed please find \$5-\$3 for renewal to THE TRUTH SEEKER, the grandest paper ever printed, and the only one suitable to train the human mind; the balance for Helen Gardener's "Men, Women, and Gods," in cloth, and "Old Testament Stories Comically Illustrated." Lying, cheating, and stealing, and then praying out, is about played out.

Yours for liberty, A. H. EMLBY.

High Praise of Putnam's World's Fair Letters.

KNIGHT'S FERRY, CAL., May 25, 1893.

MR. EDITOR: Inclosed please find two years' subscription.

Putnam is doing a grand work. His first letter on the Fair is well worth a year's subscription to your paper. I place every copy where it will bear fruit. I am surprised to find how many silent Liberals there are, who for fear of being boycotted in their business will not show their hand.

Success to your good efforts.

Yours fraternally, H. R. SCHELL.

Would Use Vanderbilt's Wealth for the Cause.

RAVENNA, MICH., May 25, 1893.

MR. EDITOR: I am and always have been a Liberal, and am anxious to help the cause of Freethought, and if I had the wealth of the Vanderbilts I would spend the bulk of it in helping the cause. But with my income of daily wages I cannot do very much; but will inclose a list of three-months subscribers to the amount of \$6. Our people here are mostly Liberal, but think the cause is coming out best and do not interest themselves in regard to it further than in their own social chats.

JAMES F. TIBBITS.

Wishes Failure to a Tyrannically Governed Fair.

WHATCOM, WASH., May 23, 1893.

MR. EDITOR: On the 20th of this month the report arrived here in Whatcom that the gates of the Fair should be closed on what the gulls call the Sabbath, and the consequence is, in this part of the sphere there are seventy-two, up to this date, that intended to visit the Fair, that will not go on that account, and myself and wife are of that number, and I think that at least one hundred and thirty that would have gone in June and July will not go, and two-thirds of the above now hope that it will be a failure as far as visitors are concerned.

J. Y. COLLINS.

Don't Hire Out Your Thinking to a Class Opposed to Progress.

OCALA, FLA., May 10, 1893.

MR. EDITOR: Inclosed find \$1.50 for six months' subscription commencing from the date when my former subscription expired. The paper pleases me. You are doing good work in publishing THE TRUTH SEEKER, which in turn is enlightening and freeing the minds of people susceptible to reason and opposed to ancient superstition in this age, calling on the people to think for themselves and not to delegate it to priests or preachers, and not to have a paid and privileged class, mostly opposed to human progress and entirely out of date.

Please send catalog of publications of the Truth Seeker Company.

JOHN M. HOWARD.

He Works for Human Advancement as Much as for Pecuniary Return.

KIRKVILLE, MO., May 29, 1893.

MR. EDITOR: J. E. Remsburg has been here, and while here delivered three lectures, entitled "False Claims," "The Sunday Question," and "Bible Morals." His audiences were good. It would be useless for me to speak of his ability in the field in which he is employed, for his ability as a worker in the Liberal cause and in the line of Human Advancement is well known to the readers of your paper. If encomiums were an injury to the man he would have been ruined long ago. I cannot conceive how he can travel over the country from point to point, with such great distances between, for the small sum for his services which he asks. It is evident that pecuniary gain is not his only object. His work is of great benefit to Humanity, and he should be kept constantly employed and well paid.

Fraternally, WM. HART.

Explanation Wanted of a Holy Mystery.

NEW YORK, May 28, 1893.

MR. EDITOR: My attention has been drawn to a sermon preached the other evening in the Universalist church at Rochester, N. Y., by the Rev. Mr. Waldron, wherein he said, "It seems to me that the doctrine which represents God as crucifying himself in atonement for the sins of man is a terrible one." He also said, "I have adopted another principle, and that is the principle of reason and conscience." Such sentiments show the progress of Freethought.

It has been a mystery and a stumbling-block to me, as well as to many, how one God could be three persons—Father, Son, and Holy Ghost. As I am ignorant in such matters, cannot some of your able correspondents in "Letters of Friends" shed some light on the subject? In John x, 30, Jesus says, "I and my father are one." If that be the case, God was crucified. These questions should be answered or explained for the edification of the ignorant.

S. R. THORNE.

Fights "God-Agents" and "Hell-People."

MIDDLEBORO, MASS., May 15, 1893.

MR. EDITOR: Inclosed find \$2, for which send me THE TRUTH SEEKER for four months, and "Hard Knocks at Christianity," "Infidel Death-Beds," "Infidels and Charity," "Crimes of Preachers," and "Bible Morals."

During my stay in Lowell last winter I made it pretty hot for several reverends. Besides public discussions in some churches and through the press I made it a point to tackle these God-agents after every meeting I could attend, where at least some twenty or twenty-five would gather to hear what was going on, and thus would reap some benefit. I always took their orthodox text, or some statement that they had made, and stuck to it till they had to admit that the eye of common sense could not see it, it required the "spiritual eye" (of superstition). I find this a better way than to say a little on each one of their points of faith, for the moment you break a link in their creed the whole thing falls to the ground. I shall be in Fall River for some time to come, and intend to make it still hotter for these hell-people.

I am a young French Canadian of twenty-one years. I have been "con-

verted" to my present faith by the study of theology. Instead of turning out to be a minister for a God and hell, I have and shall be as long as I live a minister of humanity. My education in two languages will give me two strings to my bow. I will not forget my race.

A. AUGER.

Wants to Prosecute Disturbers of His Sabbath.

CROOKSTON, MINN., May 21, 1893.

MR. EDITOR: Inclosed please find postal note for \$3.50, for one year's subscription to THE TRUTH SEEKER to be sent to the new subscriber inclosed, and "Old Testament Stories Comically Illustrated," to be sent to me.

I am very well pleased with your paper. It is simply "immense." Long may it wave. I have followed the Chapman-Wettstein discussion with a great deal of interest. They both argue their case well. I of course have to side with Wettstein, as I have only five senses and cannot see spirits yet. To prove that nothing is something will not work by common sense or five senses. Faith, or the sixth sense, is a necessary factor to use when one undertakes to prove that an impossible thing is possible.

Your paper generally reaches me Sunday morning, and I sit down at home in my easy-chair and finish it at once, though somewhat disturbed by the tolling of a church-bell near by. Don't you think I ought to arrest them for breaking the Sabbath?

ELIAS STERNERSON.

The American Eagle is Sitting on Puritanical Eggs.

HANOVERTON, O., May 15, 1893.

MR. EDITOR: I send you \$3 to renew my paper, and twenty-five cents for Mr. Putnam's pamphlet entitled "Religion a Curse, Religion a Disease, Religion a Lie"—every word of which is true. And thousands of people know it, but I believe that Mr. Putnam is about the only man in the field who has the stamina to tell it. And then he does it so lucidly, and proves it beyond the possibility of doubt. Hurrah for Putnam! He is a brave and a fearless champion, a little giant.

I hope the voting Federation will soon be in working order. There is nothing that will disconcert the enemy so much as a good large vote against their trickery. When we can roll up a vote that gives us the balance of power we shall have effectively spiked their guns. We must knock the props from under them by political action. It is useless to argue with a man who has swallowed hell-fire and brimstone and the rest of the Bible rot. And then the American eagle is sitting on puritanical eggs which will tend to embolden the hypocritical dukes and increase their propensity for debauchery and crime.

J. T. JOHNSON.

Are Most Physicians Infidels?

RENNSELAER FALLS, N. Y.,

May 29, 1893.

MR. EDITOR: I inclose a letter from the Medical Brief, and my reply thereto.

C. C. VAN WATERS, M.D.

ARE A MAJORITY OF PHYSICIANS AND SURGEONS INFIDELS?

PILLSBURY, MINN.

From time to time statements appear in the public prints, especially those of a certain class, claiming that a vast majority of the medical profession are not only non-professors of religion, but unbelievers in the doctrines of the Christian religion. I believe this to be a gross libel. To the extent of my acquaintance, the majority is greatly the other way.

I would like to have the question settled so far as the thousands of readers of the Brief are concerned. Will each physician who reads this at once write me a postal card answering these questions:

1. Do you believe in the Christian religion?
 2. Do you profess it?
 3. Are you a church-member?
- The facts, without the names, will be reported for the Brief.

J. F. LOCKE, M.D.

RENNSELAER FALLS, N. Y.,

May 29, 1893.

J. F. LOCKE, M.D., Pillsbury, Minn., Dear Sir: Respecting your three questions about the Christian religion, I can answer them all with a big No.

Reason: The pillars of Christianity are mythical, to wit: Creation of Adam, rib taken from side and Eve made, fall of

man through snake talking with Eve, saved from fall through Christ as God (but who was he? Of virgin birth, reported by dream to have been begotten by a ghost, Mary was the mother of God, but who was his father?).

These are interesting problems for the nineteenth-century medical man to solve.

They sound absurd; but they must be believed. "He that believeth not shall be damned." C. C. VAN WATERS, M.D.

How to Promise Money to the Church.

CANTRIL, IA., May 6, 1893.

MR. EDITOR: My subscription is out. I send you \$2-\$1 to go on the paper and the other for "The Brain and the Bible," by C. E. Beall. I like your paper very well. I like the independence of thought and liberty.

I will state a little argument I had with a member of the Methodist church here in Cantril. The church has been built for several years and not paid for until this last February, when this member of the church was around with a petition to get people to subscribe so much money payable in ten days. He asked me for \$10. He could not get that. Then he said he would take \$6, but if I could not give that he must have \$5 anyhow. "Well," said I, "I will tell you what I will do." "Well," said he, "what is it?" "If you will get your minister next Sunday to read the thirty-eighth chapter of Genesis to his congregation before he commences his discourse I will give you \$5." "All right, I will have him to do it." But he has not read it yet, and I do not think he will. This member, understand, has belonged to the Methodist Episcopal church forty years and had never read this chapter, and I think there are lots of others that have done the same thing. And still if you ask them if they believe all that is in the Bible, "Why, yes, certainly I do." And when you pin them down to it then they will own up that they never did read it through. How can they understand what is in the Bible when they never read it? I doubt very much that they understand what they do read.

This hell-fire theory is cooling down some in places. It depends on the latitude where a man lives. Down south the preachers teach that hell is seven times as hot as a smelting furnace, but up north in a cold climate the preachers teach that hell is so cold that a man will freeze to death in five minutes. So you see it depends altogether on the latitude a man lives in as to the warmth and coldness of religion.

ALEX. FIX.

An Ex-Catholic's Thoughts As He Thinks for Himself.

VILLA GROVE, COL., May 23, 1893.

MR. EDITOR: I received all the books I sent for. I am so glad to get such a good lot of books. Thank you enough I can not. But your paper is above the rest of this world in truth and reason and justice—with your Picture Books—and I do hope and believe that you are going to save this world from old creeds and superstition.

I was raised a Catholic in Scotland, and was a kind of a one till five years ago the doubt struck me that there was no God. I borrowed a Bible and read the Revelation of St. John. I read it all through, and became an Infidel and Freethinker for as long as I live. I believe in spirits and that I have a soul that never dies.

THE TRUTH SEEKER is the grandest paper that ever was printed for showing the error of Christianity.

Sir, I am going to tell you what I believe and what I do not believe. There is no creator, no supreme being, only force and matter. And I believe force and matter could not make a world alone without fire from some place, for the reason it would not be hard or solid enough like this world of ours. Fire must take place to burn it in the center to make the first sun. Force and matter attracted all atoms to themselves. Supposing a spirit of some kind grew out of the fire with a will and mind of his own like the animals round us all the time, that beast or spirit with the help of force and matter might first make the world out of the sun, and continue all the time, and when animals and man grew out of matter, as Darwin says, and that spirit grew out of the fire, commence to

punish all creatures that live on earth, and man worth more than all the rest. To deceive mankind is all he wants—to make them believe he is a God and creator of the world. I believe he is the fire and sun making worlds, and made the worlds of our solar system in two atoms, he and she.

I believe our sun is dying, and the beast or spirit and a devil or Satan are trying to conquer this world of ours to make it a world of devils in place of angels. The Freethinkers of this world must be up and doing all they can for liberty and freedom to save the world from Catholics. That is all the danger, and Protestants. I believe the Truth Seeker Company are doing all they can. Helen H. Gardener's books are the best I ever read. I need not mention any more of THE TRUTH SEEKER's books. They are beyond praise, only that the Editor, E. M. Macdonald, and Watson Heston are unparalleled.

There are different names for Gods in this world. Jesus the Christ is the head devil, God and Satan in one, with three spirits, devils, one on the earth, one in the air, and one in the sea; the black from the earth, the gray the air, the red from the sea. They work together lying and deceiving. They want to let no one out of Christianity. They will steal his money if he has any. They will try to make him poor all they can and make him commit suicide or kill him.

Your friend in truth and liberty forever,
DUGALD McDONALD.

An Appeal to Women.

SISTERSVILLE, W. VA., May 15, 1893.

MR. EDITOR: Bigotry still survives. Last Thursday, May 11th, the Methodist preacher of this place and five of the sisters approached an apple and lemonade stand, which a little crippled boy had opened on the street a few days previous, and called for lemonade. While the little cripple was filling the order, the preacher inquired: "Well, boy, you don't mean to keep your stand open Sundays, do you?" "Why, yes," answered the boy; "I intend to keep it open every day when I can sell my goods." "Well," said the preacher, turning to the sisters, "let us go down to that other stand; this boy intends to keep his stand open Sundays." So saying, the reverend gentleman (?) turned away without the lemonade he had ordered, and the five women followed him like a group of slaves following their master.

What narrow-minded uncharitableness and contemptible, short-sighted bigotry that act showed on the part of the preacher; and what unwomanly fear and submission, and cringing, slavish obedience on that of those women!

Would that lemonade have tasted better or been more nourishing if the boy had promised to close his stand on Sunday? Or, if those ladies had drunk it, would their health or their "souls" have been in peril when the boy opened his stand the following Sunday?

O that our female friends would place their foot upon the neck of the viper (preacher) that has so long entangled them in its poisonous folds, and made them cringing menials and ignorant slaves!

Now, I wish every female Freethinker who can write (and I think there are none who cannot) would take her pen and give to the world her honest convictions upon religion, and her reasons for such belief. There are thousands of Liberal ladies in this country who could, by a little writing, make a deeper impression on the hearts of their religion-cursed sisters than was ever made by the pen or eloquence of man. They would command more confidence and their writings would be more trustingly read than are those of men. We have some ladies in our ranks who are doing noble work, for which we should all feel grateful, but we want more.

The writings of men are all right for the conversion of other men, but they cannot reach the female heart, and those very men who are doing their utmost to free our women from clerical bondage are looked upon with distrust or hatred by the very ones to whom they have dedicated their lives.

Another drawback is, that nine-tenths of the men who, in their hearts, are confirmed "Infidels" refrain from expressing their opinions, because, at the present time, it is not so popular to be an ont-

spoken "Infidel" as it is to be a pretended Christian.

That is wrong. Let every person who entertains Liberal ideas express them. We have the same right to do so that the Christians have; and the sooner the world at large knows our real strength the sooner the church will lose its influence, and the sooner we will be on the popular side.

In this town, Sistersville, of about twenty-five hundred inhabitants, where every third or fourth man is a "silent" skeptic, I know not a single woman who is an avowed "Infidel," and the men are willing to silently sacrifice conviction to popularity.

The men will not go to church, neither will they defend their views when assailed, but manage to affect a disgusting silence.

The church congregations are almost entirely made up of women and children, and wherever a man can be pointed out among them, he is either an old blockhead, or else a young gallant in company with a lady friend.

The goody-goody boys, of course, must be excepted, but we do not expect anything of them, nor could we use them if we had them.

GEORGE H. TURNER.

Comprehensive Account of Kansas City.

KANSAS CITY, Mo., May 26, E. M. 293.

MR. EDITOR: Although this portion of nature's domain is seldom represented in THE TRUTH SEEKER's columns, you and your many readers would not be justified in supposing that all is orthodoxy here. It cannot be denied that superstition, in all its variant forms and phases, is well established and flourishing in Kansas City. On every eminence towers the massive spire of either a Protestant or a Catholic church, and at stated periods throughout each day the public is reminded by the solemn clangor of bells that religion still lives.

Thousands of our best men and women have been inveigled into the clutches of the church and are devoting their lives and money to the propagation of superstitious dogmas. The Sunday-school prospers on every side, instilling into the callow mind of youth insipid sentiment and false philosophy. The Young Men's Christian Association, in its pretentious edifice, and the Woman's Christian Temperance Union, with its fallacious ideas of reform, lose no opportunity for conspicuous parade. The Christian Endeavor Society, in full possession of the brains of unsophisticated young women and soft-witted young men, fosters its Jesuitical schemes and harnesses the unwary into the service of ancient error. The workman at his bench is beset by white slaves, misnamed "sisters of charity," and begged to divide his scant earnings for the support of Catholic institutions. The embodiment of hypocrisy and meddlesomeness, the preacher, is always at the front with his petition for Sunday laws, and his readiness to accept half-fare railway tickets and ten per cent reductions at the stores.

Notwithstanding the presence of the well-organized and apparently invincible hosts of supernaturalism, there is a large though not aggressive Liberal element here. There are many outspoken Infidels, and thousands whose minds are ripe for Freethought, needing only to hear a lecture or read a Liberal book in order to break their theological fetters.

There are good prospects for the organization of a Secular society in Kansas City in the not distant future. Many Freethinkers favor the proposition and several eloquent men have promised to become members and contribute to the cause. A prominent and responsible architect informed me recently that he cherished the hope of seeing a Freethought hall and library in this city, and that it was his intention to build the hall himself.

The Spiritualists have a large and active organization here, and it must be admitted that they are accomplishing much good in estranging people from the church. Their meetings are attended by large audiences and they are enabled to engage the best talent which the Spiritual philosophy affords.

Last month the Liberals procured the services of Mr. J. E. Remsburg for one lecture. His subject was "The False Claims of the Church." A heavy rain prevented the attendance of a large num-

ber of people, but those who were fortunate enough to hear the address went home well pleased. Mr. Remsburg is an able man and his services are invaluable to the cause of Liberty. He is a genuine reformer. His quiet, gentle, and unassuming demeanor, and his earnest, tender, sympathetic look, are characteristics which impress themselves on one's mind. A mere acquaintance with the man is stimulating and promotive of high resolve in the hearts of those who love humanity. We expect to have Mr. Remsburg here again.

Mr. Thomas J. Dickson, a well-known and highly respected lawyer of this city, has been a Freethinker for many years and has devoted much time to the investigation of religious and scientific questions. Recently he formulated his conclusions on these matters into the shape of a lecture, entitled "Agnosticism." He has delivered this address before three appreciative audiences, and the press speaks of it as a scathing criticism of Christianity. I understand that he is preparing another lecture which will be entitled "Jesus Christ—Was He a Man or a God?"

Yours for thought, freedom, and justice,
THOMAS J. TANNER.

A Wage-Earner Cannot Save a Dollar a Week.

OXANNA, ALA., May 28, 1893.

MR. EDITOR: I see that my letter in THE TRUTH SEEKER of May 20th has stirred up a sharp critic out in the Grasshopper state. He shows himself to be just the same kind of man we had to contend with back in the days of the agitation of slavery. The standing argument then was "damned Abolitionist;" now his clinching argument is "poor fool." After showing, as I did, that it would be impossible for sixteen million wage-earners to save out \$1 a week for a year without taking so much money out of circulation as to bring in a panic, he says I don't claim that wage-earners would be unable to save \$1 a week; there is logical intelligence for you.

He says anyone with common sense knows that all the wage-earners could save \$10 a week for ten years and not take one dollar out of circulation. More fallacy could not be crowded into the same number of words.

He says I seem to forget that all the money in circulation is the savings of some one. Now, I had supposed that everyone knew that when the British and American bankers caused the burning-up and destruction of the greenback money, and established the national banking system, the government gave the banks ninety per cent of the bonds deposited, in bank currency, to loan back to the people at interest, not one dollar of which was earned by anyone. There is another specimen of the intelligence and accuracy of statement of our wise critic.

When wage-earners start in to lay by a sum of money for any special purpose, they take what they can spare, or have left after paying current expenses, and either keep it in the house or take it to a bank, where it is out of circulation in the channels of commerce, till some one borrows it, and goes in debt for it, and debt is a curse to the individual, the country, or the nation; and the interest of that borrowed money comes out of the earnings of the wage-earner in the end; and that is another reason why it is impossible for the wage-earners to ever save up enough to get them a home. And that is not all—the money-changers who control the money in every country in the world do not intend that they shall have any homes. The money-changers filch from labor in the shape of interest and rent; and, as they said in the "Hazzard Circular," rob labor by controlling the money.

I would ask it as a favor of Mr. Davis, that he waste none of his sorrow on me because of my lack of brains; but give it to the victims of the money-lender in his own state, whose farms and homes are mortgaged to the extent of over \$17 per acre for the entire state; and that, too, under such conditions as make it impossible that they will ever be able to get out of the grasp of the money-lender.

Let us take a backward glance at the condition of England at the close of her great war, when she had her millions of

paper money in circulation; when the people were prosperous and happy; and when, after the war, she forced the country back to specie basis for the benefit of the money-lender, just as now our glorious government is going to close the gates of the World's Fair at the point of the bayonet, if need be, in the interest of the priest. At that time England's lands were in the possession of three hundred and sixty thousand owners; but not long after the destruction of the paper money, and the saddling of the so-called bonded debt on the people, the ownership of her lands shrank down to only thirty thousand; thereby dispossessing three hundred and thirty thousand people of their farms and homes. How was that done? Why, the "Hazzard Circular" tells it in a nutshell: "We rob labor by controlling the money."

A parallel case was our own country at the close of the war of the Rebellion. We had about \$52 *per capita* in circulation, and the laboring people were prosperous, and could and did acquire homes; but, unfortunately for our voting cattle, the money-changers of Great Britain had their eye on us from the beginning, and, when Congress issued sixty millions full legal-tender greenback money, which was at a par with gold from that day to this, the British money-changers took the alarm, and were quick to see that if the American people were allowed to have a money of their own, and enough of it to supply the needs of commerce, their game of robbing labor was up; they then besieged Congress like buzzards over a dead horse, and paid out their millions to defeat all subsequent issues of the greenback money; no more full legal-tender was issued after that; but the scheme was concocted for carrying out the same game in this country after the close of the war as they played in England after the close of her war, and the consequence is that they have had control of the finances of our country till they have got it so far under mortgage that, as long as they continue to keep control of it, the paying of the mortgages is an impossibility.

The two old twin dogmas, specie money and original sin, were invented by, and are in the interest of, the priest and money-changer; and those two old dogmas are so thoroughly imbedded in the people's brains that they become willing slaves; and three per cent of the so-called civilized world rob and rule the ninety-seven per cent. The priest is able to shut the gates of the Fair on Sunday, depriving hundreds of thousands from seeing the show on that day; and the money-changer has made money so scarce among the people that millions are not going to be able to see it on any day.

And then there is the great railroad monopoly, which charges one hundred times the actual cost of carrying passengers, which will keep still other millions from seeing the Fair at all.

But the victims of all this tyranny have one consolation—they can vote. Only the misfortune is that the average of them do not know any more about what they vote for than a horse. The average voter is just as dogmatic, and mulish, and bigoted, and sectarian in his politics as he can possibly be in his religion; especially so on the money question.

There is no one subject on which so much nonsense has been talked and written as the money question, except that of original sin. The latter and the dogma of intrinsic money are off the same piece, and both in the interest of that class who "toil not, neither do they spin," but yet filch from those who do toil and spin to such an extent as to keep the toilers and spinners in poverty all over the world.

And now, since Mr. Davis has indulged in some plain talk, if he will excuse me I will close with a "few remarks." It has been a matter of wonder to me for some years past how it came to pass in this last quarter of the nineteenth century that a governor of the state of Kansas could issue a proclamation for the people to assemble and pray to their God to kill off the grasshoppers, or drive them into the adjoining states; but if he considered his constituency as intelligent on the grasshopper question as Mr. Davis shows himself to be on the money question, it is no longer a marvel.

GEO. GIER,

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It is significant that in political revolution it is the Freethinker who is usually the leader. Franklin, Paine, Jefferson, Washington, were the chief founders of the American Republic, and Lincoln presided at its second birth. Mazzini and Garibaldi are the heroes of United Italy; Rousseau, Voltaire, and Victor Hugo have been the chief inspirers of democratic France.—Robt. C. Adams

No man can "enjoy religion," as the Methodists express it, unless he has well-developed veneration and wonder. All those who rebel against any form of government which in childhood they were taught to revere, must of necessity do so in opposition to the faculty of veneration. Thus it is obvious that the less one possesses of the conservative restraining faculties, the more easily he becomes a rebel or an infidel to that which his reason condemns. On the other hand, the profoundly conscientious and reverential man, who sincerely regards unbelief as a sin, of course instinctively antagonizes every skeptical thought, and is thus likely to remain a slave to the religion learned at his mother's knee.—Edgar Beall.

If there should arise a class of men who were able to distinguish, promptly and invariably, genuine things from imitations, facts from falsehoods, and truth from error they would have an almost inconceivable advantage in the struggle of life. The tricks of impostors would never deceive them; the bubbles of visionaries would never delude them; they would never be misled by the sophistries of shallow theorists; never be enslaved by baseless superstitions. Such wisdom is so unlike what the world has ever known that the idea savors of Utopia or the millennium, and to express it seems almost childish. Yet it is a fact that some progress toward this ideal has been made—some increase of the power of recognizing truth has been gained. A class of men has arisen whose pursuit of health is not hampered by the delusion that disease is a punishment for lapses from religion, who do not waste their money on schemes for getting more power out of a machine than is put into it, who do not accept every statement that is put to them with rhetorical vehemence and defective evidence. This superior discernment—far from perfect, but the best that man has ever had—is the possession of those who have adopted the scientific habit of thought.—Professor Youmans.

GIBBON, Niebuhr, Bentham, Colenso, Renan, Franklin, Jefferson, Darwin, Buckle, Motley, Knight, Carlyle, and others follow out lines of investigation which Voltaire suggested, or carry on investigation in a spirit and method which he made easy. The author most indebted to Voltaire was Buckle. Buckle's "History of Civilization," if the gifted and devoted author had lived to complete it, could have been little more than an amplification and rectification of Voltaire's essay. Even in the form, Buckle followed his model; for Voltaire, too, has an "Introduction" of extraordinary length—nearly a volume. We are reminded of the English author in nearly a hundred places in Voltaire's "Introduction," as when we read, for example, of the controlling influence of climate in developing civilization; that civilization began with leisure, and cannot thrive without it; that the immensities of nature limited the population of America; that religion retards and knowledge promotes development; that the "aspects of nature," when they are terrible, make men more superstitious, and when they are benign make them less so; that such works as the pyramids prove the builders to have been poor and servile; that ignorance and fear are the allied causes of all that is most deplorable in the history of man, and that the beginning of all progress is the increase of knowledge. He anticipates, also, those investigators who trace the gradual development of such doctrines as the real presence and miraculous inspiration, as well as the gradual construction of such modes of worship as the Catholic mass. On this line he displays all his knowledge, acuteness, humor, and audacity. The infinite absurdities of the early church history, such as tracing the papacy to St. Peter, who never saw Rome, give him matter for many entertaining and effective pages. The awful power wielded for so many ages by the ring of small-brained, greedy Italians who governed the church from Rome, and debauched both the mind and morals of Europe, received due recognition at his hands. He sums it all up in one sentence of terrible truth: "You will observe," he says, as if addressing Madame du Châtelet, "that in all the disputes which have inflamed Christians against one another since the birth of the church, Rome has always decided for the opinion that most degraded the human mind and most completely annihilated human reason."—Par-ton.

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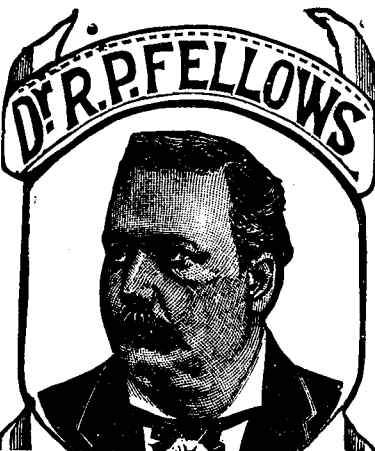
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News of the Week.

ARCHBISHOP DUHAMEL of Ontario, Can., has begun a war of extermination upon *Le Canada*, a journal which printed the inside truth of a Catholic intrigue in politics.

THE convention of Quakers of New York state received a communication from the Baltimore annual meeting urging discountenance of Sunday newspapers as morally unprofitable.

A PROVIDENTIAL warning against going to church was witnessed at Milner, Ga., on the 28th ult. Rev. Wm. Graham, with his wife, on leaving the church in which he had just preached were so blinded by a driving rain that they failed to see a coming train and were killed.

ON the supposition that the painting at the Fair on the scriptural episode of "The Woman Taken in Adultery" had been covered because of objection to the nude, art writers have been denouncing the act; but the commissioner now says he covered the picture solely on account of its meritlessness.

THE drouth about Clermont, France, has been so bad that the archbishop authorized the ceremony of the procession of the miraculous statue of Notre-Dame-du-Port. The solemnity took place for the first time since 1862. Several who took part brought umbrellas in spite of the fineness of the weather. The bells of all the churches were ringing.

CARNEGIE'S proposal, in the magazines, of an Anglo-American alliance is meeting with small favor. The London *Chronicle* says his conception of a combination unsailable upon the land and able to sweep seas and competent to be the arbiter of nations is merely the ideal of "triumphant militarism," with philanthropic aims and pedagogic methods, whereas the essential spirit of "triumphant democracy" is that a people should do its own business and mind its own business.

WHILE the law calls for deporting our unregistered Chinese, the authorities hesitate. The churches protest against deportation, fearing harm to their foreign missions. And the national treasury lacks adequate funds. A Washington dispatch says: "It is not the fact that six millions will not be more than enough to execute the court's decision, but the consequential damages to manufactures, commerce, and the treasury, these and a great variety of problems, including foreign missions, in which Cleveland is understood to be interested, have thrust upon the administration unexpectedly a momentous question."

MRS. JAS. G. BLAINE, JR., having secured a divorce, on the 30th ult. married Dr. Bull. She is a Catholic, Dr. Bull a Protestant. A Catholic authority said: "In the eve of the church a marriage lasts throughout life. Neither party, though divorced, may marry during the life of the other. Mrs. Blaine will be no exception. She cannot, in the eye of the church, marry as long as James G. Blaine, Jr., lives. If she does so, she cannot receive the sacraments, and while there will be no formal expulsion, there will be a practical excommunication. The pope has not granted nor will he grant any dispensation for her. It would overthrow church rules of centuries' standing."

MISS ELIZABETH CHAPIN has been dismissed from her position as teacher in the Wilson Industrial School and Mission for Girls, New York city, for entertaining Theosophic views. She was asked, "Do you believe in the Bible?" and answered "Yes;" and "Do you believe in Christ?" and answered "Yes;" but was nevertheless discharged. She had taught there ten years, and being impecunious needs the place sorely. The Industrial School and Mission is supported by endowments and contributions. It is unsectarian and undenominational. Connected with it is a memorial church, also undenominational. The pastor says it is an evangelical school and church. In other words, it is founded on the Apostles' Creed.

At the Second Presbyterian church of Albany, N. Y., last Sunday, a crowd gathered to hear Rev. Dr. Ecob's announced declaration on the Briggs case. He renounced connection with the Presbyterian church and declared the Presbyterian general assembly "the most bigoted, intolerant, and reactionary body ever seen in any denomination." He said: "I leave the Presbyterian church because it has taken on a garment that has lain buried in the grave for more than two hundred years. It smells of the earth and of death." With these words he swept his arms down across his chest as though brushing something from him, adding: "I brush it off forever." He recommends forming a Free Church of Christ to take in the Congregationalists, the Episcopalians of the broader school, the Free-Will Baptists, and the Cumberland Presbyterians.

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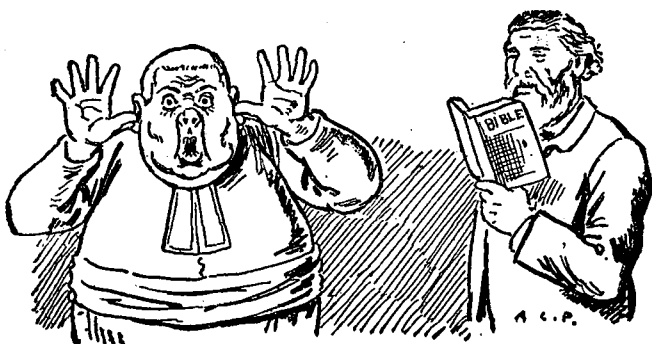
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Natural Causes of Right and Wrong.

Hobbes, the goodly philosopher of a couple of centuries ago, in chapter xi of his "Leviathan" enlarges on a subject which he deems of great importance. This is, the mistaken courses whereinto men fall that are ignorant of natural causes and the proper signification of words. The effect of ignorance of the causes of right, equity, law, and justice, is to make custom and example the rule of actions, as with children, or to induce the setting of custom against reason, and reason against custom, "whereby the doctrine of right and wrong is perpetually disputed, both by the pen, and by the sword."

Proceedings of this nature are to be seen everywhere about us. Excellent Thomas Hobbes by no means over-estimates their prevalence. They constitute a large proportion of human action.

That portion of human action is wasted—indeed worse than wasted. While "custom and example" rule those who are easily befooled or intimidated, the deep-seeing and the valiant spurn these trammels; and the disorder that this breeds, and the persecution drawn upon these best members of our race, is deplorable. If the others, the conforming masses, could have been told of the truth in the matter, of "natural causes and the proper signification of words," they would not have lent themselves to the persecution, and it could not have taken place. And if the non-conformists could have been amply informed, they would not have committed those mistaken assaults upon the good in custom which unfortunately have ever mingled with their attacks upon the bad.

The cause of this hurly-burly of blindness and suffering is the religion that has for fifteen hundred years forbidden men to write or speak about "natural causes," as these natural causes would supplant the supernatural ones affirmed by that religion. It now lies with the opponents of that religion to find out and set forth the natural causes of right and wrong, the real reasons why we should do one thing and not do another. We hourly hear it said about us of actions, "This was right, "That was wrong." Why was the one right, and the other wrong? and shall we change our views in any cases and call right that which before was wrong, and wrong that which before was right?—these questions each should busy himself with continually. When we have found out, and told other people so that they all understand, crime will diminish vastly.

More Jubilation Wanted.

This age needs more celebration and festivity. The tone of society infused by Christianity, the religion that declares man helpless and forlorn, and capable of obtaining happiness only by recognizing his abjectness and renouncing earth joys in exclusive devotion to another world, must be superseded. In its place must be put the hearty joyousness and jubilation of those pagan worships of nature which it blighted and buried. There needs a rejuvenescence, gladsome and exulting, of

"The glory that was Greece,
The grandeur that was Rome."

In this sentiment we find the sensible writer Arthur Brisbane concurring. He says in the *New York World*: "The inhabitants of this city are starving mentally for lack of amusement and gaiety. The events of recent days have demonstrated this fact. We have traveled about, squeezing and crowding each other, for a sight of a small duke, who is accompanied by a man in uniform. We have endured humiliation and the gentle treatment of the New York police for a glimpse of a fashionable marriage at which a young man of title and a young woman of money shone. The smallest collection of men marching with one drum and one fife to a schuetzenfest will attract large crowds. There is not enough fun to go round." That it is Christianity that is responsible for our gloom this writer agrees, for he goes on to say that it is our unprofitable inheritance of Puritanism that lends dulness to the one day in the week which should be devoted to healthy pleasure, the day which keeps the French cheerful and gay in the midst of all their troubles. We need more brass bands and more free shows. In Germany there is always good music in the air. The playing of fine military bands, particularly on Sunday, brings the people together, keeps them cheerful and helps to reconcile them to the extravagance of outrageous standing armies. We ought to have fine bands here free to everybody. Public parks ought to be fitted up with all sorts of gymnastic apparatus to be used free by young men. The theaters ought to be opened on Sunday and at lower rates than on week-days. There is too much starving of the mind and restriction of Sunday liberty in this country.

It would be fitting should Freethinkers, Anti-Christians, be the leaders in some signal move bringing in the new era.

A Priest Run Afoul of a Magician.

The famous legerdemainist, Herrmann, is conducting, through the New York dailies, a brisk skirmish with Rev. Alfred Young, of the House of the Paulist Fathers. The subject is miracles.

In one of his articles our impious sleight-of-hand man states that after a professional hunt for a real miracle for the space of thirty years, and after a reward of \$20,000 for the production of one, he could never discover what he sought, and he concluded as reasonable that in the past thirty years there has never been a miracle wrought at all. At this the aggrieved Paulist comes forth in print and tells Herrmann to go to the fount of Lourdes, France, and there he will find a lot of miracles. To this recommendation he adds sundry bits of weak sarcasm and bitter epithet. The professor of white magic replies: "He tells me to go to Lourdes and see the crutches on exhibition there, and the church built with the alms of the people who have been cured there. I do not want to go to Lourdes, because I have been there, but for every person cured at Lourdes I will bring another from the Hot Springs of Arkansas." The professor then offers his \$20,000 for proof, first, that the waters of

Lourdes are not impregnated with medical substances, and second, that a person has ever been cured of an organic disease by them.

Then, the black-gowned of the disputants declares that there have been no bogus miracles, and that it is mean of Mr. Herrmann to say so. Whereupon he receives the retort: "Does Alfred Young mean to say that there have not been bogus miracles? If so, let me deluge him with facts. I refer him to 'Hume's History of England of the Reign of Henry VIII.' for a list of discovered tricks called miracles. I refer him to the contemporaneous history of those times for a further list of the exposition of tricks passed for miracles."

At last the spiritual father winds up with what he esteems a crushing blow, which is:

"Here is what he [Herrmann] is to do in order to obtain the power to perform Catholic miracles and give others the like power, simply this and nothing more: Let him get himself crucified and then rise from the dead again on the third day. Professional etiquette forbids my making any charge for the recipe."

To which he gets a reply that we suppose makes him impose doubly fierce penances on his victims of the confessional for a month, and in his sermons denounce skeptics with bitterness no end heightened. The reply is:

"Thank you, Alfred Young, but I am not in the miracle business. You are. You claim to be empowered with all the prerogatives given to the original Apostles. You know that in the tenth chapter of Matthew you are empowered, like the Apostles, to do the following things: 'Heal the sick, cleanse the lepers, raise the dead, cast out devils.' You perform duties every day by virtue of just such authority in your priestly functions—duties, however, which require mere words with no visible results. Now, then, prove something by facts. Take off your coat, get a cross, crucify yourself and come back again, or get one of your associates to bring you back again, for he has the power to raise the dead as well as you. Send me a complimentary ticket to the exhibition. I never charge clergymen admission to my entertainments."

It is not likely that this challenge will result in the self-inflicted crucifixion of Father Young; but we know whose crucifixion, if the church possessed her erstwhile power, it would result in.

Catholics Overriding Civil Law.

Among the things showing how certainly Catholicism would crush civil government to make place for ecclesiastical if she could get the power, is the manner in which she actually does at the present hour override the marriage law of the state. She steadfastly refuses to recognize as valid the law, enacted by the people supreme, which pronounces wedded two persons one of whom has been divorced.

On a late Sunday Archbishop Cleary passed sentence of excommunication against Richard McGovern and Mary Barkley at Kemptville, Ontario. Mr. McGovern had while employed in the United States married a Catholic woman in a Catholic church. On being brought to Canada she disliked the place so that she returned. McGovern got a divorce from her in the United States and married Mary Barkley by civil ceremony. When the archbishop of Kingston learned of this he summoned the man and woman to meet him in the church at Prescott. They appeared, but neither was willing to abandon the other. The archbishop admonished them and threatened excommunication, but in spite of repeated warnings they continued to live together, and on Sunday the archbishop in the presence of a crowded congregation, including Protestants as well as Catholics, gathered from all the surrounding parishes, pronounced in most solemn form what a report styles the "dread sentence." As the archbishop concluded the sentence of excommunication the tolling of the great bell in the steeple

was echoed by the bells in the sanctuary. The archbishop shut the open missal and ordered it removed, then taking the candle on the right from its socket he dashed it on the floor and extinguished its light, trampling it under foot. He repeated the same form with the second candle, thus symbolically signifying that the excommunicated pair were, in the language of the report, "bereft of the spirit of wisdom and light and grace, and cast forth into outer darkness."

The Catholic clergy do not hesitate to call any woman who has been made a wife by the law of the people, but whose ceremony does not bring profit to their particular pockets, a concubine, and declare that she and her husband are living in concubinage. From their insulting defiance of the marriage law at present, we may easily conceive what would be their conduct toward all laws could they grow strong enough.

The Struggle of Moral Resorts vs. Immoral.

On Thursday, the 8th, the United States circuit court, sitting at Chicago, decided that the World's Fair should be closed on Sundays. Judges Woods and Jenkins rendered opinions in favor of the injunction asked by District-attorney Milchrist to prevent the opening of the gates. Judge Grosscup dissented. The decision will be heard on appeal in the United States circuit court of appeals.

Judge Woods announced that each member of the court would deliver his own opinion.

Justice Woods for his own part offered the point that the Fair is under national control even irrespective of the grant of \$2,500,000 with the Sunday-closing condition annexed. He said that the act of Congress inaugurating the Fair showed that the Illinois legislature and the park commissioners had tendered the Fair to the national government. "It is provided," said he, "that the Illinois corporation shall tender the site to the national commission, which shall accept it on behalf of the government if the site is desirable. All through the act is indicated a legal transfer to the government. The local corporation is given no authority to control the possession of the grounds." He also stated: "The general law is that when the national government takes possession of grounds within a state the laws of that state continue to have force only through the United States authorities." He went on: "In my judgment the government had the right to enforce that Sunday-closing rule without giving the Fair a single dollar. It was not necessary for Congress to vote money and attach such a condition to its acceptance in order to secure Sunday closing." As to the right of the government to seek relief in a court of equity, he held that Congress had as much authority to protect its interests at Jackson park as it had in the federal building where the court was sitting. As to the contrary decision of the state court, while he regretted the conflict of jurisdiction, he said that it was inadmissible to entertain the idea that the federal court must yield in comity to the state court.

The decision of Judge Jenkins was substantially the same as that of Judge Woods. He added, however: "It is said that this legislation by Congress was without the power of Congress in that it seeks to establish a religious test. I cannot concur in that suggestion. The day of rest is needful for humanity to recover from the strain of six days' labor. The laws of the state bearing on this point provide for rest and for non-interruption of religious services. It is not compulsory on anyone to go to church, but it provides peace for those who wish to go to church." This notion of the judge, that it is necessary to the peace of the church-goers that they make everybody else go too, or at least shut them off from going to any other places that they may want to go to, will evoke from the reader a smile as he passes this point in the account. Withal, it cannot be denied that the smile will, as reflection succeeds, quickly merge into an expression of exasperation. This judge remarked on the decision of Judge Stein in the state court, ordering the Fair open: "As to the state court which has passed on this case, I will say that the United States was not a party in that court. I think that

there can be no question that the United States has a right to use courts of its own jurisdiction to adjudicate matters pertaining to governmental affairs. In my opinion the injunction asked for should issue."

Judge Grosscup, who delivered the dissenting opinion, set forth that the point which moved him to do so was the withdrawal by the national government of part of the \$2,500,000 with which it had purchased the right to close the gates Sundays.

At this decision, Edwin Walker, counsel for the local directors, asked a supersedeas, which would suspend the going into effect of the injunction. He said the gravity of the situation was increased by the decision of the state court on this same question being opposed to the decision of the federal court. There was danger of an unpleasant conflict of authority between the courts. The supersedeas was denied. It was then supposed by the people that the World's Fair would be closed on the coming Sunday. For they inferred that, of the two injunctions out, the one of the federal court commanding closing would be obeyed rather than the one of the state court ordering opening. To be sure, Attorney Mason, engaged in the suit of Stockholder Charles Clingman to have the Fair opened, threatened that if it was closed he would have all the Fair officials attached for contempt of court in disobeying the injunction of Judge Stein. There seemed some prospects of a lively conflict between authorities.

But this was averted and the Fair was opened. Edwin Walker was so lucky as to obtain an immediate audience from Chief-justice Fuller of the federal court of appeals at Chicago. This judge set the following Thursday, the 15th, for a regular hearing in appeal, and meantime granted the supersedeas suspending the closing injunction just issued in the federal circuit court.

Among the considerations advanced by Edwin Walker, in obtaining this writ, was the one that closing the Fair henceforth would deprive it of \$1,750,000 of receipts which it otherwise would receive from now on to its close; that it needed this money badly and without it might be crippled and have to close; that if its present creditors should press their claims it would have to close at once, and that as a matter of right feeling surely the national government would not like to stand by and see the Exposition shut up.

The Fair last Sunday, the 11th, was attended by a large crowd, of perfect orderliness. The crowd, however, was not so large as that on some few week-days in the past. It will not be until Sunday opening becomes a settled and known thing. The puritans and domineers are to a very considerable extent winning success in their endeavor to keep people from elevating themselves morally and mentally.

Clerics Demanding Special Privileges.

The clergy, rendered presumptuous by long indulgence and adulation from an ignorant people, insist on special prerogatives in countless quarters. They enjoy freedom from taxes on their places of business. They are made happy by laws forbidding rivals to solicit the people's pennies on the day when they do business. They hold that they should be exempt from military service; in France, for instance, they are now declaiming against what they call the outrage of a new law drafting clerical seminarists like other young men.

What we shall note particularly here is their resistance to the law calling all citizens to testify whatever they are able at a case at law. Rev. Daniel S. Toy, a Baptist clergyman of Williamsbridge, New York, recently refused to give evidence in an important suit on the ground that what he knew of the controversy had come to him in the form of a confession, and was protected by Matt. xviii, 15, etc., which had been adopted by the Baptist church as a rule of discipline. Judge Dykman upheld the minister in his refusal to testify, basing his decision on Sec. 833 of the Code of Civil Procedure, which says: "A clergyman or other minister of any religion shall not be allowed to disclose a confession made to him in his professional character in the course of

discipline enjoined by the rules or practice of the religious body to which he belongs."

A precious fine statute is this. And a precious class it is that has procured it and exercises the exemption granted by it.

The *Catholic Review* informs us on the origin of the statute. It says:

"That law was the fruit of the Rev. Father Kuhlman's refusal to betray the confidence of a man who had confessed his sins to him. He was sent to prison, but he would not have let one word escape him if he had been sentenced to the gallows or the stake. All honor to the Rev. Mr. Toy for defending the sanctity of communications received by him in his clerical capacity."

No, not all honor, but all shame, to the Rev. Mr. Toy, and the whole of the Protestants and Catholics together. Equality for all, special privilege to none—how far from this great principle of our people are the clergy in their every course.

Catholics Telling the People to Remain Ignorant.

As education is growing so popular now, Catholics generally profess to favor it. But before it had become so popular they uniformly discouraged it. They maintained a very few schools and colleges to educate their higher clergy, but repressed education of the people at large. If they held some scattered schools for the masses at large, it was only to teach them ghost stories and miracle legends, with perhaps a dash of an absurd kind of logic known as the "scholastic" which has not now been heard of for three hundred years, and a bit of the sterile dead language of Latin. The knowledge such as our children now learn in schools was not allowed to show its face.

People nowadays should not be deceived by the assertions of Catholics that they never repressed education. A good reading of history will make plain the facts.

Indeed, this truth may be discerned by the reader of the Catholic literature of to-day. For the new policy of friendliness to education has not been skilfully impressed in every quarter. Here and there a Catholic writer still blunders forth the actual sentiments of his church, unaware or disregarding that they should now be cloaked. Here is one such utterance:

"The ordinary man, favored with only sufficient education to assist him in comprehending the actualities of life's struggles, is the most enviable of creatures, if possessed of faith in Christ he leaves these various philosophies to the consideration of scholars fitted by education to analyze them without being carried off their base by distinctions and peculiarities."

This is from the *Catholic Freeman's Journal*.

The Roman Catholic church is the most deadly foe that education has ever coped with. She is the ancient and at heart unchanging enemy of blessed knowledge, which alone lights our path and brings us every happiness that we enjoy.

J. E. Remsburg has a well-preserved volume of Paine's "Common Sense," bearing the imprint "London, 1776." The original edition of this work was published in Philadelphia in January, 1776.

G. W. Foote, president of the National Secular Society of England and editor of the *Freethinker*, and Charles Watts, who needs no introduction to the Liberals of this country, will represent the National Secular Society of England at the International Congress of Freethinkers, to be held at Chicago this fall by the Freethought Federation, the American Secular Union, and the Canadian Secular Union. Messrs. Foote and Watts design to arrive in New York about September 1st. They are open to a few lecture engagements, and only a few. Application should be made at once, therefore, to Charles Watts, Baskerville Hall, The Crescent, Cambridge street, Birmingham, England. All Liberals know Mr. Watts. His colleague, Mr. Foote, we are assured, is an entertaining as well as satisfying public speaker. It is his first visit to this country, and he should receive a fraternal greeting that will make his hand ache. Let us give him the heartiest of welcomes.

World's Fair Notes.

THE ART PALACE.—CONCLUDED.

Still further pictures are these: "The Empty Saddle," a mounted warrior at a spacious castle leading a horse with empty saddle, while on the balcony a woman sinks fainting into the arms of her attendants—it is her lover's horse with the empty saddle; "Sea Urchins," naked boys with boats playing on the shore; "Scouts in Flight," two horses with riders leaping madly along; "Before the Days of Rapid Transit," a canal-boat company taking it easy—it's no use to be in a hurry; "In the Omnibus"—those who have been there will know it. "The Defenestration of Prague" is a splendidly exciting picture. It is by V. Brosik, a Bohemian artist of ardent patriotism. It represents a scene early in the seventeenth century, when three unpopular councillors of the emperor were hurled from the windows by the Bohemian representatives. The expressions of rage and helpless terror on the various faces are exceedingly well depicted. This act of violence was the beginning of the Thirty Years' war. "The Eternal Siren" is the sea in its most smiling, enticing, and musical mood. "The Vision" is a beautiful being floating sportively on the crests of the wave in a foggy night, spreading her ruddy hair with her fingers till its lights mingle with the rays of a lantern carried by bewildered boatmen. Makart, the Austrian artist, displays a series of large panels of nude figures typifying the "Five Senses," sumptuous in color. "Never to Return" is the despairing title of a desolate picture representing an Arctic expedition. The picture of "The Artist's Family" is charming. It is framed in an arched door. Two flaxen-haired, blue-clad boys are in the foreground, a dog at their feet. Back of them is the baby's carriage, its tiny occupant's fat, striped legs and cherished doll in bright display. The mother, with blue-spotted dress and red shawl, trundles this chariot of infancy. Behind is a little girl with papa's sketching materials, and the picture flows with a background of house and simple, pretty landscape. A large picture which cannot fail to excite interest is Krohg's "Lief Eriksson Discovers America." The navigator appears at the helm, one hand on the tiller and the other pointing to the land, which appears on the horizon, while his men are rushing up from the body of the vessel. The distant view of the land is admirable. The bronzes from Naples, reproductions of antique originals from the buried cities, are especially noteworthy, so exactly has the artist performed his work. The blemishes which appear in the originals' colors, resulting from the action of fire and corrosion, are faithfully copied. Narcissus is shown wearing sandals and roeskin, his right hand raised and head gently inclined. The winged Victory, poised on a globe, is a statuette of rare grace. There are the dancing fauns, Cupids clasping dolphins, figures of Pan, etc. None of these are over two feet high. They are of a beautiful gray-green color, with a touch of blue and red—the effect of heat and long repose in an envelope of ashes. There is a fragment of "Psyche," attributed to Praxiteles. There are also in this collection articles for domestic and sacerdotal use, such as lamps, door ornaments, vases, libation cups, tripods, a gladiator's helmet and greaves, the helmet ornamented with bas-reliefs, representing the last night in Troy. In this superb collection are about two hundred works of surpassing historic and artistic value.

The American "Retrospective Exhibit" includes the best examples of portraiture and sculpture of early American artists, all prior to 1776. The earliest date is 1731, a picture of the family of Bishop Berkeley, who wrote "Westward the Course of Empire Takes Its Way."

I have given mere glimpses of the wonderful treasures in the Art Palace—some of the swift yet lasting thoughts induced by these many forms and colors. Yet I have not given a tithe of what lingers in my memory. Space forbids. It would take volumes to express the depth, the grandeur, the ravishing beauty of these productions of human genius. I was almost of a mind to write nothing, words are so inadequate, but I must endeavor to give a hint of this luminous world, where the sweetest lessons of love, humanity, nobility, and grace are taught. It will be seen from my spare descriptions how largely the element of common life enters into these glories of art, and thus the lowliest human scenes are a treasure of delight. At the touch of genius the cottage becomes as magnificent as the palace.

I must now in a few words describe the Art Palace itself. It is a beautiful structure, the most faultless of any in the White City. Its architecture is universally commended. It is Ionic, the order being taken from the Erechtheum of the Acropolis

at Athens. The galleries and courts for the exhibitions of paintings and sculptures are of varying proportions, lighted from above; and the structure is fireproof. The three great sections, the Central, East, and West pavilions, aggregate in extreme length 1,132 feet, and in depth 504 feet. The main walls are of brick covered with "staff," a composition of plaster-of-Paris and other ingredients, which has, when finished, the appearance of stone. The roof is of iron, steel, and glass, and all the columns, staircases, etc., are of iron. There are eighty galleries ranging from 30 feet square to 36 by 120 feet for the exhibition of paintings, besides 108 alcoves fronting upon the courts of the central pavilion, 28 on the first floor and 80 on the second. There are four large courts and a rotunda in the Central pavilion, and a rotunda in each of the other pavilions for the exhibition of sculptural and architectural works. The total wall space of the Art Gallery is 200,000 square feet. The countries represented are France, Germany, Great Britain, Austria, Spain, Italy, Belgium, Holland, Norway, Sweden, Denmark, Russia, Canada, Mexico, and Japan.

There is undoubtedly at this Exposition a better general representation of the World's Art than in any exposition of the past. In the French exhibitions German art has been very slightly represented, and the German expositions have contained but little of French art. Russian art is seldom seen outside of Russia, and Scandinavian genius has not received adequate attention.

The selection of exhibits has been made by a committee of artists. Great care has been exercised. The standard of excellence is much higher than is usual in international exhibitions. I must call attention especially to the Japanese exhibit. Never before has Japan been represented in the art department of an international exposition; and never before has that country been given such an opportunity as now. The authorities of the Art Department did not bind Japanese exhibitors to the rigid classifications established for other nations, but permitted the exhibit to be thoroughly national and universal in character, and the result is a most remarkable display.

The cost of the Art Palace was \$670,000. It covers a space of over five acres. Its dome is 125 feet in height, surmounted by a colossal winged figure of Victory. It is located on the south side of the North pond, separated from the water by a beautiful terrace, ornamented with balustrades. The north front faces a wide, open lawn and the cluster of state buildings.

THE FISHERIES BUILDING.

On leaving the Art Palace we pursue our journey to the Fisheries Building. There is more variety in the architecture of this building than any other. It is in three parts: a main building, and two polygonal buildings, connected with the main structure by two curved arcades. The main building has two great entrances, set in pavilions projecting beyond the line of the main building and flanked with round towers. The general design of the structure is Roman, with the details of ornamentation worked out in realistic manner after various fish and marine forms.

Everything that human ingenuity has gathered from the depths of the ocean, lake, or river is exhibited here. The aquarium takes us with McGinty to the very bottom of the sea, and we look upon the beauty and strangeness of that underworld. We seem to be walking amidst deep sea grottoes and realizing the romance of Jules Verne's wonderful fancy. We watch the coral animal, builder of islands and of continents. We might make a bouquet of the sea anemones that blossom miles below the surface of the ocean. We are surrounded with monster devil-fish sharks, and other terrors, but they cannot touch us. We voyage safely by. We also see the beauties of the stream and lake, the catfish, the perch, the sucker, the trout, and all that the truant boy loves to angle for. Gorgeous goldfish, gilden ides, golden tench, disport where crystal streams flow from masses of rock covered with moss and lichens.

The paraphernalia of the Fish Commission, the inventions by which the finny tribe is cultivated, the wonderful progress in fish farming, the implements of commercial fishing, and the latest tackle for angling are displayed in their fullest extent.

The exhibit of the Smithsonian Institute consists of models in papier mache representing the fur seal and the walrus fisheries on the Alaskan coast. The "drive," the "rookery," etc., are illustrated. The killing of seals is also depicted; a group of Aleuts being represented in the act of smashing the seals' heads with clubs. The walrus, now becoming extinct, is reproduced in material that gives it a remarkably life-like appearance.

In the main hall Norway has a comprehensive exhibit of her fisheries, including boats, nets, fishing

scenes, and prepared products. Canada has a fine display. The state of Washington sends the skeleton of a whale sixty feet long. Japan makes quite a showing with models, among which is that of a Japanese fisher-boat and crew, engaged in catching fish. A Rhode Island genius has what may be called a transverse section of the fishing grounds at Nantucket island. It shows the fishing-boats on the surface of the water, and underneath the manner in which traps and lines are baited, and how the denizens of the deep disport themselves at home.

On the lagoon is a life-saving station regularly equipped for service. There is a light-house, and a little beyond is the battle-ship Illinois. This is a model, life-size, of the latest addition to naval architecture. It is manned by a crew of Jack tars, and is supplied with a full battery of guns of the size and caliber of an actual ship. Four of its guns are of the breech-loading, one-hundred-and-ten-ton style, warranted to plunk a bull's-eye at fifteen miles. Naval officers command it, and life on board illustrates the doings of sailors on the White Squadron.

UNCLE SAM'S EXHIBIT.

From the battle-ship we stroll to the Government Building, where Uncle Sam has on parade something from all the governmental departments. California has distinguished herself by supplying a section of redwood fifty feet high and thirty feet in diameter. This is fitted with a circular flight of stairs, and you can climb to the top. The exhibit of the War Department is quite brilliant, and makes the heart of the soldier beat with many memories of the old camp-ground. By means of wax figures, the costumes of officers and privates are shown, and in picturesque groups the habits of soldier life are revealed. There is a complete display of small arms and ordnance. One cannon weighs fifty-two tons. God will always be on the side of a weapon like that. Prayer would avail but little against its tremendous missiles. Papier mache horses are hooked up to the gun carriages, and the gunners appear in their proper places. There is an Arctic scene connected with the Greeley expedition, and the Eskimos are shown with dogsleds, snow-houses, etc. The Smithsonian Institute has a wonderful exhibition of taxidermy, and the post-office department shows every stamp ever issued and all the means of mail transportation and service. Coins and bank-notes of every variety are displayed. The Fish Commission has an immense exhibit with hatcheries, fish, molds, aquatic scenes, etc.

There are valuable historical relics—the original manuscript of the Declaration of Independence, etc.

The illustrations of prehistoric races include a complete exposition of their stone, bronze, and iron implements, tracing also their evolution, decay, and extinction.

The North American Indian chiefs appear, modeled from life and dressed in native costume. They are surrounded by members of their families and by collections of their household utensils, clothing, basketry, implements of war and the chase, as well as evidences of their pastimes and religious ceremonies.

There is a most complete collection of grains. Samples of wheat grown in every county in the United States are here. Every seed was picked by hand, and the varieties are arranged in tasteful glass compartments, with labels indicating the name, place, weight, and nature of soil and climate.

The National Museum gives special attention to fauna, showing specimens rapidly becoming extinct, such as the buffalo, moose, mountain sheep and goat deer, walrus, seal, and sea-lion. The bird exhibition includes finely mounted specimens of every species. The exhibit of reptiles includes casts of all the poisonous and non-poisonous snakes, painted in natural colors and mounted in life attitudes. A collection of fossil animals is also to be seen.

In the zoological exhibit are collections showing the service rendered to man by the various animals, and the products of animals used by man as food or in the arts and industries, with the methods employed in their preparation, as in the case of fur, hair, feathers, scales, skins, flesh, bone, teeth, horns, hoofs, and claws.

Models of Hell Gate, showing the rock and illustrating the past and present topographical features of that portion of New York harbor, are here.

The Smithsonian Institute contributes a collection illustrating its own origin and growth, and the scope of its work during the forty-seven years of its existence, and in addition portraits of representative scientific men.

Transportation is illustrated by means of models,

(Continued on page 376.)

Communications.

Tortures and Savagery of Christianity.

It was not until recently that I became aware that superstitious rites were being practiced in the United States which can scarcely find a parallel among the barbaric tribes of Africa.

Others may be cognizant of the facts, but they were so new and startling to me that I have been constrained to write them up for the readers of THE TRUTH SEEKER.

Even if there are some who know that these terrible rites are being practiced, they must be new to many, and will afford a theme for profitable reflection. However, I am inclined to think that comparatively few know that here—not in the far-off islands of the Pacific, but here in the land of Franklin and Jefferson, where we are almost daily surprised by some scientific achievement—cruel and inhuman ceremonies are practiced which none would expect to find only among people sunk to the lowest depths of barbarism. Yet this occurs every year during holy week, and at many different places, among American citizens who vote with us at the ballot-box, and have a voice in all the concerns of the nation.

In southern Colorado, and all over New Mexico, is an order whose members, both men and women, represent Christ's journey to crucifixion by bearing heavy, rough wooden crosses on bare shoulders of sufficient weight to leave marks of abrasion in the flesh.

These crosses are borne with bare feet over flinty routes where cacti pierce their bleeding feet, to an improvised Calvary where they are bound, and often nailed, to the cross, and sometimes suffer death. The village of Taos, in northern New Mexico, is one of the strongholds of the Penitents, where they do their baking in mud ovens, and heat their low mud houses from mud fireplaces—showing what I have always contended, that the Christian religion, unaffected by outside influence, will forever hold men to a standstill. In this neighborhood are about one hundred of these fanatics, known as "The Penitent Brothers." They are Catholics, and the "Brotherhood House" is a one-story adobe with a huge cross at one end, and bare walls inside, except a few crosses, and scourges, and pictures of saints. The "Penitents" scourge themselves, or each other, and often on their naked backs, cut full of gashes with sharp flints.

Their religious ceremonies are mostly conducted in secret, and the man who would attempt to make them public by photography would scarcely be allowed to get away with his life. It is humiliating to think that such human hyenas are directing the affairs of our government. And I wish to impress this lesson especially upon the minds of the young, that Christianity is, and always has been, inimical to a free government.

Every one of these penitents shows fearful scars on his back, which may be regarded as "the trademark" of the order. These are made by an officer called "El picador," with a piece of sharp flint, at the initiatory ceremony. The novice says to the "gasher," "For the love of God give me three, or the five wounds of Christ, or the seven last words of Jesus, or the Ten Commandments, or the forty days in the wilderness, which means three, or five, seven, ten, or forty gashes on the bare back, deep enough to make the blood flow. These wounds are cut open with a sharp flint each year in order to render the scourging more painful. This is called "letting out the blood of Christ."

The scourge is a bundle of twigs three feet long, but sometimes the cactus is used, and its thorns penetrate the flesh, and they frequently march in procession with these cacti tightly bound to their naked bodies. It is reported that two thousand lashes have been laid upon a naked, bleeding back in a single day. It is not to be supposed that these lashes were laid on heavy enough to bruise, but with sufficient force to irritate the lacerated flesh and cause excruciating pain. In these ceremonies the Penitents have a black cloth thrown over the head and tied about the neck to conceal their identity.

In Holy Week all the horrors of this savage order are put into practice.

On a hillock some distance from the brotherhood house to represent Calvary is planted a cross. Day after day processions march from the house to the cross afflicting themselves in the most cruel manner for the love of God. Like other Christians, they imagine a great, powerful being with vindictive and savage propensities, and then they imagine what will please him and conduct themselves accordingly. And I imagine that the whole thing is but a reflection of the savagery in the Christian mind. And

this must ever be so as long as the human mind is swayed by any system of supernaturalism.

A common scene is the march of the flagellants, led by the "pietro" blowing a bungle of a flute or fife. Another bears a crucifix. All are nearly naked, their bare feet cut with sharp stones and cruel cacti, while the scourges are applied to their already lacerated backs, causing the blood to trickle upon the ground at every step.

The march is to a cross, where the Penitents go through a secret mummary, as silly as that practiced by other Christians—lash themselves a given number of times, and then return to the brotherhood house. The cross-bearers are conspicuous figures in these marches. The company is led by the fifer and crucifix-bearers, and somewhere in the ghastly throng is a man with an open book reading prayers. One man bears a ponderous cross with his arms lashed to the cross-piece. Another is bending under a cross so long and heavy that the main beam drags on the ground and leaves a furrow along the trail. Still another is seen with the cross-bar resting upon his shoulder, his arms bound to the cross-bar at the wrists, each hand holding a sword by the hilt, while the points rest upon the hips. These crosses are rough and heavy, and often tear the skin from the naked shoulder.

In these marches one often kneels while another lashes his bleeding back. One makes the journey on his knees over the sharp stones and through the cacti. Another has them bound on his back with spines long and sharp enough to pierce leather. Pieces of cactus are thrown at these fools for Jesus's sake, and the spines pierce the flesh so as to hold the branches fast.

A woman carried in her arms a larger image of her crucified Christ, and waddled on her knees the distance of a mile covered with stubble, stone, and cacti. Her skirts were torn to shreds, and from her knees downward her limbs were covered with sickening wounds.

The climax is reached on Holy Friday, when the day is celebrated with a genuine crucifixion. The scene opens with a march from the brotherhood house to the hill representing Calvary. The chief brother goes into the house and comes out with his victim. He is entirely naked except a pair of cotton drawers, and a black bag drawn over his head. In some instances the subject is a volunteer, in others selected by lot. A huge cross lies upon the ground and a hole is dug to receive it. The subject walks resolutely up to the cross and lies down upon it, his arms stretched out upon the cross-beam. Then the "Brothers of Light" take a rope and lash his arms and legs to the cross. A strong man will draw those ropes so tightly that the strands are buried in the flesh.

If the love of God has been sufficiently shed abroad in his soul, if he is determined to do a clean job, one that will make his Jesus fairly snicker with delight and put the Virgin Mary in the spooniest kind of a mood, he will resolutely object to being tied to the cross, and will cry out: "For the love of God don't dishonor me; don't tie me, but nail me; for the love of God nail me to the cross." Scars can be seen upon the hands and feet of many who have been crucified by being nailed to the cross.

Ropes are tied to the top of the cross to serve as guys, then the "Brothers of Light" raise the great beam to a perpendicular. Its central post drops into the hole, and sends something like a death shock along the quivering nerves of the subject. The weight of the man causes the ropes to sink into the flesh, or if he is nailed the holes are drawn into ghastly slots. The man's arms and legs soon begin to turn to a bluish purple, then black, and swell into revolting bunches. The blood ceases to circulate, and after a time, which must seem like an age to the poor deluded wretch, and after God is sufficiently satisfied with the suffering, the chief brother gives the signal, and the cross is laid upon the ground.

The ropes are quickly untied, or if he was nailed the spikes withdrawn, and the helpless and almost lifeless man is picked up by two assistants, who place their shoulders under his arms, and the march back to the brotherhood house begins. At first the body gives no signs of life or consciousness, but after the blood begins to force itself through the torpid veins, the legs begin to show signs of a feeble movement. At the brotherhood house one of God's great fools is nursed back to life and strength. But not always, for sometimes the man is taken down from the cross and the world knows him no more. His clothes are sent to his wife, and in some lonely canyon a grave and a pile of stones supporting a rude cross is all there is to tell the tale. Such are the effects of superstition on the human mind. Of course, men must be influenced more or less by their environments, but the tendency of every system of supernaturalism is to force

men from the path of reason. It is claimed that all the polished and highly civilized nations are indebted to Christianity for their elevation and advancement. As well claim that the progress of a steam-tug is owing to the raft which it drags behind it. Cut loose the raft and then you may form a just judgment of the speed of the boat. However high a nation may stand, it would have reached still grander heights if it had been cut loose from the dead weight of superstition. And these ignorant, self-torturing fanatics, whose cruel and bloody rites I have described, are ample proof of the truth of the assertion.

What but the Christian superstition has held these people back and kept them surrounded with the atmosphere of the Dark Ages? And what better to-day are the Christians in the most enlightened churches? True, they do not inflict self-torture, but they often show a disposition to torture others, as Bennett and Reynolds and Harman can testify. Witness the man who goes down on his knees to address a "throne of grace." Where is that throne? Who knows anything about it? To whom does he talk? Does he not address his words to open space? And yet men are paid for going through this silly mummary in the army, in the navy, and in our legislative halls—a ceremony as senseless as it would be to repeat one of Shakespeare's plays to a Digger Indian. Was a prayer ever answered? And yet they keep right on talking as if their imaginary God was holding his ear close to the keyhole. Think of it—men eating bread and swearing by the man in the moon that it is the body of a man who died two thousand years ago; drinking the juice of grapes and swearing by the toe-nails of all the saints that it is the blood of a man who was as old as his father, and not quite sure whether he begot his father or his father begot him; born of a virgin who was embraced by a ghost, and if "like begets like" could have been nothing but a ghost. And yet the Christian superstition has so obscured the light of reason that Christians believe that men are not to be trusted who do not believe in such ridiculous and absurd notions. Hence in half the states in the Union a man is not allowed to testify in court unless he believes that a child can be begotten by a ghost. And then there is a particular day known as the "Venerable Day of the Sun," on which Christians spread themselves before the Lord, and they try to compel everybody to stand and stare like a stuck pig while they do the spreading. They build costly temples to the Lord, and then compel those who have no interest in them to pay the taxes. When you wish to send anything through the mails you are expected to go to a Christian and get his consent before sending it. Where is the freedom when one-half of the people are compelled to do as the other half dictate? The more creed the more cruelty, the more Christianity the less charity, the more religion the less liberality. To say that such a system has a tendency to elevate the race is to say that the human race can be advanced by ignorance, superstition, and oppression.

JOHN PECK.

Naples, N. Y.

Items of Foreign News Interesting to Free-thinkers.

A new Freethought society has been formed at Geuthin, Germany.

A new Freethought society has been formed in Delhi, British India.

A new Freethought society has been formed in Calanas, Spain. Don Francisco C. Tenorio is its president.

The French government has voted a pension of \$2,000 a year to the widow of the late Ernest Renan.

Colonel Ingersoll's "Mistakes of Moses" has been translated into German by Wolfgang Schaumburg and is published in Leipzig.

An unusually large number of secular funerals are reported in the last copy of *Bulletin Mensuel*, the organ of the French Freethought Federation.

De Dageraad, our Dutch contemporary, is, as usual, up to the times. In its last two issues Colonel Ingersoll's lecture on "Voltaire" appears, excellently translated.

Our friends in Holland are unusually active. Lectures are delivered regularly now both in Amsterdam and in Rotterdam. Among the Dutch lecturers we must mention Messrs. G. v. Kuijkhof,

B. Goudswaard, G. Ten Bokkel, F. v. d. Goes, A. H. Gerhardt, and My. W. Drucker.

A well-known Swedish Freethinker, Mr. Karl Sachs, is dead. Mr. Sachs was one of the founders of the Freethought Federation of Sweden.

The Catholic church in Spain has begun an organized persecution of *El Pais*, a new Spanish Freethought journal. Blasphemy is the offense.

The well-known German poet and Freethinker, Dr. F. Krasser, returned to mother earth for eternal rest Feb. 16, 1893. Among his best-known works we must mention "Antisyllabus" and "Ceterum Censeo."

The Belgian Freethinkers held their annual congress at Liege on May 21st and 22d. Judging from the number of new adherents and of older societies which have signified their intention to participate, the congress must have been a splendid success.

Viktor E. Lennstrand will make a lecture tour of the United States this summer. Those of our friends who wish to secure his services had better write to Mr. Axel Lundberg, Hotel Brunswick, Minneapolis, Minn., who is Mr. Lennstrand's business manager.

The city council of Ulm, Württemberg, has prohibited the future appearance of the dramatized version of Werner's novel, "At the Altar." The drama was played seven times at the Ulm Theater when at last the Catholics objected. It did hurt their feelings. How touchy some folks are!

The first cremation has taken place in the crematory at Copenhagen, Denmark. The crematory has existed for several years, but the clergy's influence with the king had heretofore prevented the cremation bill from becoming a law. This is the old story of the opposition of the church to all reform.

The well-known German Freethinker, Dr. C. Rüger, leader of the Freethought movement in the Rhine provinces, has been sentenced to four months' imprisonment for "blasphemy." March 6th the doctor entered the prison to serve out his sentence, which was pronounced by the idiotic court of Elberfeld.

Poking fun in public at Mr. Jehovah is, according to paragraph 171 of the Austrian criminal law, to be punished with imprisonment not to exceed three years. This is a decided improvement upon the old-fashioned way, and even this punishment was only obtained after a heated debate in the Austrian House of Commons.

The Trinidad branch of the National Secular Society of England has elected its officers for the ensuing year. Mr. Edgar Maresse-Smith is president, Mr. P. Fort vice-president. The post of treasurer is filled by Mr. Charles A. Meltz, while our friend Mr. Emanuel dos Santos, of Port-of-Spain, is the society's secretary.

In Sweden Freethought is rapidly gaining ground. But there our friend Mr. Lennstrand is awake to the questions of the hour. Recently the Swedish Freethinkers headed a movement for the abolition of the death penalty, and secured over eight thousand signatures. The bigoted king, however, refused to listen. He is one of those antiquated "eye for an eye and tooth for a tooth" men.

According to Hoffmann's "Catholic Directory," there are in the United States 8,806,000 Catholics. Catholic schools are attended by 738,000 children; Catholic orphan asylums contain 26,500 children. There are 9,400 priests, 127 colleges, 656 academies, 3,567 schools, 465 benevolent institutions, 8,500 churches. Too bad, these statistics do not give the number of Catholics found in jails, state prisons, and workhouses.

At a late educational congress held at Petersburg Mr. A. C. Stramoljubskij read a paper in which he proved from statistics "that if Russia founded every year 3,250 schools, it would take 260 years till the whole population could read and write." The educational budget of Russia amounts to 7,000,000 roubles (\$5,600,000) yearly, and the population is over 100,000,000 people. It is hardly necessary to state that Russia is a most Christian country.

There has been trouble at Leipzig regarding the erection of a crematory. The city fathers were in a

quandary. The bigots threatened all kinds of evils if they gave their sanction to the project, while sensible people intimated that none but fools could fail to recognize the superiority of cremation to burial. To keep the good will of both parties the city fathers said that they had not the time to decide upon the question, and now have as a consequence gained the enmity of the orthodox and the contempt of the Rationalists.

Our friends at Charleroi, Belgium, are up to the times. They intend to start a "hall of science," a popular university where the poor but ambitious youth of both sexes can obtain a classic and scientific education. The fees are but nominal, and the college is to be supported in the main by subscriptions from Freethinkers. The building will contain a large library, lecture halls, and a large hall where concerts and theatricals can be held. Quite a large sum has already been guaranteed, and yet the invitations to subscriptions are out but two weeks.

The cry for universal peace is spreading, and some Christian churches have begun to take it up, seeing no doubt that the church can make capital out of this movement as she has done in the past out of the temperance agitation. To such of our readers as might be confronted with the statement that the peace movement is of Christian origin we wish to state that this is not so. Several ancient sages speak against war, but plainer than any other is the Chinese Micius, a younger contemporary of Confucius. For extract of his speech see *Die Waffen Nieder!* April, 1893, and *Zeitschrift für Missionskunde und Religionswissenschaft*, viii, part 1, 1893, p. 17.

The True Life of Job.

Compiled from Baring-Gould's "Legends of the Patriarchs and Prophets."

Job was the grandson of Esau, and his wife Rahma was a granddaughter of Joseph.

Job was more patient than any other prophet. Job, Jethro, and Balaam were Pharaoh's three councillors and chief magicians, and by their enchantments they drew a line around the land of Egypt so that no slave could escape out of it, for when he came to the line he was held back and could not overleap it; but finally the Israelites broke over the line, and the three prophets gave up witchcraft and turned to the service of the living God.

Job had five hundred yoke of oxen, a thousand flocks of sheep and a thousand sheep in each flock. He had ten grown-up children, seven sons and three daughters.

Job believed the idols his people adored were no gods, and that there was but one true God. There was an idol near his house that was much worshipped, and he prayed to the Lord to show him if it was a demon or not, and learning it was he destroyed it, and thus angered Satan. Job had been warned of this, and said he was ready to suffer for the truth.

Satan came to Job's house in the form of a pilgrim, but Job had the gift of prophecy and knew it was the evil one, and said to the servant: "Tell him I am occupied and cannot see him."

Satan left, and soon returned disguised as a beggar, and said to the portress: "Go and ask Job to give me a morsel of bread."

"Tell him," said Job, "that I will not give him of the bread I eat, because I will not have anything in common with him, but offer him this burnt crust, that he may not say I sent him away empty."

Satan took the crust and bade the servant tell Job that he would soon render to him such measure as he had dealt to him.

So Satan ascended to God and received permission to afflict and punish Job. He descended to earth and breathed such a hot blast that all the cattle, sheep, and servants of Job were burnt up. Then Satan took the form of a slave and ran and told Job, who answered: "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!" Then Satan shook the earth under the house where the sons and daughters of Job were assembled, and the house fell and killed them all, and Satan (as a slave) informed Job, saying, "Had you seen their bleeding faces and their broken limbs, and their brains bespattering the stones, and heard their piercing cries, you would have been heart-broken."

Job wept and lifted his eyes to God, and said to Satan: "It is thou who comest to tempt and cast doubt into my heart. Get thee hence."

Then Satan blew a hot breath up the nose of Job and poisoned all his blood. His body became scarlet the next day, and the next he was covered with ulcers all except the head, tongue, eye, and heart; these Satan had no power over.

Job's friends all fled save his wife Rahma. She

spent all they owned in trying to have him cured, and then went begging alms for his support.

Satan saw he could not triumph as long as Job's wife was with him, as he cared for her above all else, so he resolved to separate them. He took the form of an old man, and told her she would be poisoned by living with such a diseased old man. But she said he was her husband, and she should stay and help him and care for him. She informed Job and Job told her it was Satan, and she must not speak to him again.

Then the evil one came to her again as a beautiful youth, and said, "What woman art thou, who art so radiant in beauty?" She said, "I am the wife of a poor man named Job." He said, "O woman! what hast thou, with thy wondrous beauty, to do with a poor sick husband? Go and be divorced and marry me. I have great possessions and will treat thee as a queen." She said, "I am the wife of a prophet and desire nothing higher."

Then Satan despaired of seducing her. Rahma told Job and Job again warned her not to speak to Satan.

Then Satan came as an angel and told her God was angry with Job because Job did not render thanks for the good things he gave him, and so he had rejected him from being a prophet, and he should be cast in hell; that the angels cursed him, and she also must do so. Then Rahma wept to think that after all the afflictions Job should no longer be a prophet; and she went and told him, and Job was angry at her and said he had warned her twice not to speak to Satan, and as soon as he got well he would give her one hundred strokes with a rod. Another version says Satan appeared as a baker, and Rahma wanted bread, but had no money, and the baker offered the bread for some of her hair, and she gave him three locks, and when she told Job he swore he would beat her as soon as he was well. Thus Satan triumphed by making Job swear and ill treat a good, true woman.

If Job was a true prophet he knew Rahma was really innocent, pure, and good. But women are really only slaves to man's whims and man-made laws.

Job was sick seven years, and all this time his wife ministered to him. Then God had compassion and said to him, "Strike the earth with thy foot." Job did so, and from the dung-heap on which he sat a clear stream of water issued, the sweetest that there is, and it continued to flow, and God said, "Wash in this water." So Rahma poured it on him, and he washed and all the sores were healed, and not a scar remained, and he was more beautiful than before he was afflicted. Then God said, "Drink of the water." He did so, and all the worms inside of him died, and he was well.

This was in Bashan, and the fountain remains to this day and still heals the afflicted who bathe in it.

Then Job was told to fulfill his vow and beat his wife with a bundle of rods, but to take light rods. So he took one hundred and bound them together and smote Rahma, but did not hurt her. By this action of Job the Mussulman doctors support their advice to those who have taken rash oaths to clear themselves by a subterfuge. Thus if a man has sworn he will not enter his house again he is told to allow himself to be bound hand and foot and carried into his home. If he has sworn to recite the whole Koran it will be sufficient to say the word "Koran." Then God restored to Job double all that he had lost and he lived twenty years more and died at the age of ninety-three. The worms that had devoured his body turned into silk-worms; the flies which had tormented him were converted into honey-bees—before this there were neither silk-worms nor honey-bees on the earth. Also the rain and snow which fell within his possessions were grains of gold and pearl, and he became the father of seven sons and three daughters after he got well.

Who will say this is not a more interesting narrative than the one in the old Jew book of legends, and no doubt just as correct and true?

ELMINA DRAKE SLENKER.

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.
2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.
3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.
4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.
5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber-shop. Leave it picture-side up.
6. Keep in your pocket some of our cheap tracts and when convenient hand one to a friend.
7. Get a new subscriber by persuading some friend to take it.

(Continued from page 373.)

drawings, and pictures, from the most primitive animal locomotion to the uses of steam and electricity.

The history of language and religion, of music and musical instruments, of printing and book-making, of photography and the graphic arts, is clearly told.

I suppose the average American will find more to enjoy in the Government Building than in any other part of the Exposition. There is a brightness and variety and genuine American dash about it, and home feeling that is quite entertaining to the loyal lover of his country. The Star Spangled Banner and pennons of red, white, and blue float profusely over the hall. The number and variety of the exhibits so intimately concerned with the life of the United States, its history, its vastness, its strength, its majesty—everything—so appeal to the common mind, are so practical and yet so romantic and wonderful, that it is no surprise to see in this building day after day the largest and most animated crowds of people. The building is attractively located, Lake Michigan on one side and the main lagoon on the other. It is constructed of iron and glass, at a cost of \$400,000. In architecture, with its huge dome, it bears a strong resemblance to the National Museum at Washington. Its decorations are exceptionally fine. The panels are emblematic of abundance, with an allegorical display of the various industries of the country, such as ceramics, tapestries, wood-carving, stone-cutting, metal work, lumber and mining, cotton and shipping, manufactures and agriculture. Facing the north entrance is a large painting representing the triumph of liberty. The central figure is Columbia, about to be crowned with laurel leaf, one hand resting upon an eagle. To her left in the distance her achievements are portrayed by a harbor, with vessels, cranes, and elevators. Beside these is a railway with train of cars approaching a depot. Facing the south entrance is a representation of the signing of the Declaration of Independence. Over the east and west entrances are paintings typifying 1492 and 1892.

As you pass out of the Government Building to Manufacturers' Building you can take a glance at the Marine Hospital and, if more curious, can step in and see how Uncle Sam takes care of his ailing Jack tars.

We now might wind up the day's wanderings with a stroll over Wooded island. This is a relief from the continuous exhibition of art and industry, for here is nature in her gentle loveliness. Here are acres of bright flowers, groves of trees, clumps of shrubbery, and winding walks. The Japanese village is located here and headquarters of the commissioners of Japan. At the southern end is the Davy Crockett cabin. There are artistic little summer-houses where one can sit and enjoy the pleasing sight and perfumes. Some of these have thatched roofs and are covered with growing vines.

One chief attraction will be the big, jolly-faced sunflowers. There will be a profusion of these magnificent blooms. It is proposed to make this the national flower. It grows in every state, is a native, and needs no skill in raising. There is not a farmyard from Maine to Texas but what is adorned with them. They will occupy the highest spot on the island and make a show that will rival in magnificence the Administration dome itself.

The great bed of roses will ere long display the most bewildering mass of color that eye ever looked upon. There are sixty thousand separate bushes in a patch of an acre and a quarter. These have been forwarded from every quarter of the globe, and experts claim that the collection is absolutely complete. There are six hundred and eighty varieties of pansies represented by one hundred and fifty thousand plants. Holland and Belgium have many hundred budding rhododendrons. Austria has a display of lilies. England adjoins with costly holly trees and churchyard yews. Near by are sixty sorts of sweet peas. Japanese creeping roses make a carpet of delicate color. One section of the island is devoted to our grandfathers', or rather our grandmothers', flowers—the larkspurs, the columbines, and Canterbury bells. Nature also disports some delightful freaks—lilacs with yellow leaves, willows with boughs of purple shade, etc. Along the edge of the island are water plants. The stately swan floats by, the duck and the gull are on the fight for sunny spots. Thousands of birds sing in the wilderness of bushes.

As summer advances the Wooded island will be a favorite resort. It is nearly in the center of the grounds and commands a fine view of the main buildings. The shadows and the sunshine, the bright green grass, the lagoon flowing on either side, the ornamented bridges, the gay boats skimming along, the infinite variety of blossom, the

music of birds, the beautiful Japanese temple and wonderful garden, and all these quiet sylvan scenes surrounded by the imperial grandeur of the greatest buildings in the world—these aspects make indeed an ideal place of this Wooded island; a place for thoughts and fancies, for romance and love, for dreamy wanderings and delightful repose.

THE MANUFACTURERS' AND LIBERAL ARTS BUILDING

After passing in review all the wonders which I have attempted to describe, one would think that the end of the panorama had been reached, and that it would not be possible for larger marvels to be unfolded, and yet through all these varied journeys amidst gorgeous days and illuminated nights, I have only brought my readers to the threshold of the mightiest wonder of all, o'erarching and outspreading in lofty and magnificent display, crowded with the rarest wealth of the world, with sheen of diamond and gold, with daintiest devices of art, with the elegance and the luxury of all lands. No Aladdin's palace ever glittered with such splendor as this. You can walk for miles and miles beneath the same roof, and spacious scenes still throng upon the view. You can spend a month in this vast and wondrous building and not exhaust its treasures. The eight wonders of the world combined could not equal this, and if I should meet a company of average men and women and be the sole narrator to them of this amazing structure, they would certainly put me down as a colossal liar. It could not be believed without corroborative testimony. Fortunately, I have a thousand newspapers to avouch my truthfulness. What I here say will be set forth in sedate veracity, and yet the wildest dream of the poet is outdone.

This is the greatest structure on the Exposition grounds, and the largest building of the kind ever erected. Its length is 1,687 feet, and its width 787 feet. Its cost is \$1,500,000. The floor alone consumed over three million feet of lumber and five carloads of nails. It contains forty-four acres of space. One thousand cottages each twenty-five by fifty feet could find room in its interior. Within the building is a gallery fifty feet wide around all four sides, and projecting from this are eighty-six smaller galleries twelve feet wide, from which visitors may survey the vast exhibits and the busy scenes below. The galleries are approached from the main floor by thirty great staircases twelve feet wide each. Columbia Avenue, fifty feet wide, extends through the length of the building, and an avenue of like width at the center crosses it at right angles.

The style of the architecture is Corinthian. The long array of columns and arches in its facades is relieved by elaborate ornamentation symbolic of the various arts and sciences.

There are four great entrances, one in the center of each facade. They are designed in the manner of triumphal arches. Surrounding these portals is the great attic story, with sculptures of eagles eighteen feet high. At each corner of the main building are pavilions with arched entrances.

The building occupies the most conspicuous place in the grounds. It faces the lake, with lawns and promenades between. North is the United States government building; south the Music Hall and Peristyle and the jutting lagoon, and west the Electrical Building and the lagoon separating it from the Wooded island.

The exterior of the building is covered with "staff," to represent marble. The huge fluted columns and immense arches are apparently of this beautiful material.

This great building is intended to accommodate all the departments coming under the head of the Manufacturers' and Liberal Arts.

The great nations of Europe, nearly all the South American republics, and all civilizations and semi-civilizations have contributed to the imposing effect of this vast display.

In the center of the building is a structure which rises above all others and attracts general attention. It is a clock tower 120 feet high standing on a base 40 feet high. Fronting each of the four grand avenues are four portals 16 feet wide and 28 feet high on each side of which are panels with inscriptions of the story of Columbus. The clock has a face 7 feet in diameter and shows the hours, minutes, seconds, and days of the month. Above is a chime of nine bells. The dome at the height of 120 feet is surmounted by a globe 16 feet in diameter.

I can give only in barest outline the greatness and variety of this structure. Simply to see this building, simply to walk through it, overwhelms one with surprise; but when you reflect that in this "forty-acre cottage" are gathered the most splendid productions of human skill from every quarter of the globe, it will be seen how impossible it is to describe the grandeur of the scene. The value of articles on exhibition is over \$50,000,000.

We wander through rooms more magnificent than any king ever lived in. If we were royal born we could not walk amidst more sumptuous surroundings. Pavilions, halls, galleries, chambers, open before us. Maze after maze glitters upon our bewildered vision. A hundred nations have gathered here and put their "best foot forward" in shining procession. Germany is here competing with France on a battle-field more brilliant than any over which have rolled thunders of war, and it is doubtful which has won the victory. The German pavilion is simply wonderful. First of all, we look upon the grand Germania group, representing in bronze the mighty life of the Teutonic people—their history and their triumph. We enter through mammoth iron gates. We see the handiwork of goldsmiths and silversmiths, and porcelain art-work, tile paintings, medallions, the beautiful wrought-iron fence. This fence is 40 feet high and 22 feet wide. The length is 161 feet. Fruit and flowers and delicate leaves have been hammered from the iron until they look to be the work of a skillful goldsmith instead of brawny wielders of sledge-hammers over huge anvils. Towering high above the top piece is a basket of flowers looking, save for color, as life-like as wax flowers, and these have been wrought by hammers. We see also the "crown jewels." One room is fitted up in blue and gold, modeled after the reception room in the imperial palace at Berlin. Exquisite fresco work attracts our gaze. There is a German hunter's room of the olden time. Around the walls are antlers and stuffed birds; on the shelves quaint old beer mugs and tankards. There is a German renaissance dining room with sideboards and cabinets, bronze busts, old clocks, oak chairs and tables, curtains and tablecloths with the richest gold embroidery. The embossed leather is worth a day's journey to see. The work is raised, colored, bronzed, gilded, and figured by laborious handiwork, and not by stamping. There is a picture of a steamer on a rough sea made by needles. The sheen of the water is skillfully imitated. There are dainty things for the children—a heaven of toys. I can't describe the many novelties. There is a baby kitchen valued at \$200, a Santa Claus wagon fifteen feet high, with stuffed horse and stuffed St. Bernard dog. The wagon is piled full with boys and girls and all that they delight in. There's a toy stable with horses and hostler. There are scientific toys—steam-engine, electrical machinery, and magic-lanterns. There are battle-ships three feet long, perfect in every detail, with sailors and guns. The display of textile fabrics, embroideries, laces, and beadwork is marvelous in beauty and variety. I can only suggest by noting a few things at random which strike my fancy, as for hours and hours I travel along these gilded highways. And this is only one pavilion. The Austrian pavilion attracts attention. In it are the gems of ceramic art, furniture, bric-a-brac, etc. The glassware from Bohemia is among the most precious and delightful of the exhibits. Here is every quaint and graceful shape iridescent of hue, richly gilded, bearing heraldic designs; and there are giraffes and storks and the strangest kind of Oriental patterns. The ladies will find it hard to tear themselves away from this lovely display. And besides, there are the Bohemian garnets—stars, pins, combs, parasol handles incrustated with their old radiance.

In the Spanish section are two rare vases by a woman—a workingwoman. Both are made of iron—one in Etruscan and the other in pure Grecian form—richly ornamented with gold hammered into the iron with exquisite designs. One is four feet from rim to base, and gleams with vines, Cupids, and graceful figures of women in flowing drapery. These vases are valued at \$30,000 each.

France rivals Germany—not so massive, but infinitely graceful. The Gobelins room is magnificent. The tapestries are costly and fascinating. The Russian pavilion has an acre of space and represents an enormous outlay.

The Japanese pavilion is curious in construction. It is composed almost wholly of hand-carved native woods with metal ornaments. There is a bronze image of the sacred phenix. The Cingalese pavilion is most beautiful. The supports of the little house are of ebony. Five varieties of Ceylon wood are in this pavilion—ebony, satinwood, humbuck, margosa, and raini. It took one hundred men six months to carve these woods for the pavilion. From far-away Siam are unique exhibits. The products of Siam, with a population of twelve million, rank in extent and value with those of many Western nations. Nine-tenths of these people can read and write. The exhibits of women's work show exceeding skill. One is a screen executed in gold and silver threads. It represents a branch of the fruit tree known as the lichee, the red and white fruit in full size, with

green leaves and twigs. Perched on the latter, or flying between them, are birds and butterflies. Women's work also extends to silk and cotton fabrics, fancy articles, miniature household utensils made of gold and silver. The men exhibit their skill in manufactures of chinaware, pottery, carved ivory-work, basket-work, matting, wax flowers, clay models, and painting. Here are also boats, carts, musical instruments, photographs, fishing apparatus, money, minerals, and articles illustrating the mail service of the country.

The Siamese pavilion itself is a curiosity. Over the entrance are the ivory tusks of an elephant who must have lived to be a hundred years old. Each of these tusks is 9 feet long, and weighs 114 pounds. The pair is said to be worth \$5,000.

It is beyond my power to enumerate the pavilions, pagodas, kiosks, and ornamented squares in which the foreign exhibits are displayed. Besides what I have already mentioned are exhibits of over forty nations, together with the magnificent representation of the United States. It would take a hundred pages simply to catalogue.

The Educational exhibit is the noblest ever displayed—full of entertainment and instruction—and shows the vast progress which has been made. The exhibit comprises three divisions, viz.: 1. Public schools, education of teachers, normal schools, high schools, and asylums for the blind, deaf-mutes, and idiots. 2. Colleges. 3. Universities and libraries. Works of pupils are on exhibition. Manual training is represented. The kindergarten is beautifully illustrated. All the states in the Union, together with foreign nations, take part in this comprehensive display. The German exhibit is especially notable, as is that of Harvard and Yale. These include university publications, photographs of grounds and buildings, the methods of work and study.

In the musical exhibit are bells, chimes, musical glasses, stringed instruments, and everything from the violin to the piano. In the theatrical exhibit are costumes, masks, armor, scenery, and illustrated histories of dramatic art in all nations and ages.

It is impossible to note the decorations of this great building. They are among the finest triumphs of human art.

To give some idea of the immensity of this structure it may be stated that the whole imperial army of Germany might be placed beneath its roof. It is three times as large as St. Peter's cathedral at Rome, and the largest church in Chicago can be placed in the vestibule of St. Peter's. There is room on the floor space for six games of baseball at one time, with the "regulation field" for each, and then leave plenty of room for outsiders to look on.

Now I have tried to flash some idea of this towering and immense structure, and the amazing wealth it contains. I have tried to pick out a little here and there, to give an adequate conception of its variety, magnificence, its wondrous nicety of detail, and massive sublimity. It is like the Alps or the great Rocky mountains in its relations to other buildings, and in its majesty and luster displays the history of the world, the transcendent genius of man.

Imagine this mighty building if you can. See its dome, two hundred and fifty feet above your head, adorned with all the colors of the dawn and the sunset, and the white splendor of the sky beyond. See the vast walls glittering with a thousand imageries. See the flags and pennons of a hundred nations, as if the atmosphere were a garden and flowers of every radiant hue bloomed and floated in its vast spaces. See the great galleries, and wander up the wide staircase and look down upon the dazzling, illimitable scene; take in at one glance that which represents fifty millions of dollars—gold and silver, bronze and marble, iron and glass, jewels and tapestries in every form and grace. But this is not all. Even when you have seen this great building and wandered through its endless corridors; even when you have traversed its vast galleries and looked down upon its thirty acres of floor space, crowded with every conceivable expression of human ingenuity—a poem in itself; even then you have not touched the grandest point of view. The cap-sheaf is yet to come, and can I make you realize the dazzling experience? Come with me to the elevator. Do you dare to go up, two hundred and fifty feet, straight up to that far-off roof? It will make you dizzy. But we will venture the airy journey, even if something breaks and we go to everlasting smash, as we surely will if the elevator should happen to take a tumble. We are in for it, however, since we shall never have such another chance to make a round trip to heaven in flesh and blood. We mount upward, and what is it before us?—what a city we behold beneath! In addition to the floor space we see fourteen acres of gallery space—all crowded, shining, a thousand people

wandering along. Still we mount, and all the colors and forms blaze into one glittering mass. We can no longer distinguish. It is like a vast, brilliant carpet, and the people seem like little mice scudding over it, and we get so high that we can scarcely make out if there is any motion at all, and we might imagine that morn and sunset were taken from the sky and lay in gorgeous confusion far beneath our lofty course. We are glad when we reach the platform, right under the dome, and take a last look at that extraordinary scene. But we have not reached the summit yet. Through a winding corridor we still climb, and at length reach the roof, a small farm in mid-air, and here the supreme vision bursts upon our view—a reality, and yet it seems a dream, a dream of ineffable glory. The great lake is before us, its soft blue floating away into a brilliant green and golden color, and this is lost in the luminous gray of the horizon. We can look for miles away and even discern the distant shores and villages when the sun is especially bright. We see the ships and the steamers and the smaller craft voyaging in various directions. The long line of the city stretches against the lake, while to the northward and westward and southward are the dwellings of one million five hundred thousand people—a stupendous picture, indescribable in its contrasts and harmonies. For twenty miles circles away this theater of buildings, where wealth and poverty side by side play out the great drama of human life. I suppose that nowhere else in the world can such a quantity of buildings be seen as from the top of this building. Away off to the dim prairies, amidst clouds of smoke, glimmers and glooms the huge scene, masses of sunshine side by side with black columns and dark depths. It is a mile-long walk around this lofty roof, and ten thousand people can swarm here at once and look upon the varying panorama in every direction. From this point is the most complete view of the Fair grounds. The majesty somewhat of the other buildings disappears, but the harmony and beauty are preserved. To the northward along the lake shore are the group of foreign buildings in beautiful variety; then the eye ranges along the vista of states until it reaches Illinois's magnificent structure and California's fantastic pile; thence fronting the vista we behold the Palace of Art, with its noble dome and colossal figure; thence across the shining lagoon we take in Brazil's brilliant edifice and the Turkish pavilion. After that the eye rests upon the Fisheries Building, with its flowing architecture; then right at our feet is the Government Building. Thence crossing the ornamental bridge our vision embraces Wooded island, with its mass of flowers and green spaces. Over across the Wooded island we behold Woman's elegant temple, and this side of it the ample dome of Horticultural Building; then turning to the left, looking westward, Choral Hall greets our view; then Transportation Building, with its gorgeous color and golden entrance.

SAMUEL P. PUTNAM.

International Congress of Freethinkers.

As announced in my letter last week, the committee that had been appointed to arrange for the above Congress met on the evening of the 6th inst. and discussed matters relating to the same. The committee was represented in full from the American Freethought societies, but no representative from Canada was forthcoming. I had written to Captain Adams acquainting him with the situation and asking for some one to be appointed in their behalf, to work in conjunction with the committee. No answer has been received from Captain Adams at the time of writing, hence no report could be given thereon. Judge Waite was unanimously elected chairman of the committee, and John R. Charlesworth was by the same vote elected secretary of the committee. After the preliminaries had been got through with, the committee settled down to business, and the following program was unanimously agreed upon.

The Congress shall be held for a period of eight days, commencing with Sunday the 1st day of October, and ending with Sunday October the 8th.

There being a good prospect for a large representation of non-English-speaking Freethinkers, it was also decided that the days shall be devoted successively as follows:

Sunday, Oct. 1st, addresses of welcome, and the opening ceremonies shall be conducted in English, with an address of welcome to the foreign delegates in French.

Monday, Oct. 2d, the addresses will be given in the Scandinavian languages and English.

Tuesday, Oct. 3d, German and English.

Wednesday, Oct. 4th, English and such others as may be agreed upon hereafter.

Thursday, Oct. 5th, business meetings, and afterward the delegates will visit the World's Fair en masse.

Friday, Oct. 6th, to visit the various places of interest in and around the city of Chicago.

Saturday, Oct. 7th, business meetings, etc., to conclude with a grand banquet in the evening.

Sunday, Oct. 8th, the farewell addresses will be made consequent upon the adjournment of the Congress.

The committee will endeavor to adhere as closely as possible to the program outlined above, although the right is reserved to modify the same as the committee may deem advisable, but in such cases they will be guided by the circumstances and conditions of the season.

An imposing array of talented speakers are expected to be present, and this will make the Congress the most imposing that has yet been held within the United States. G. W. Foote, president of the National Secular Society of Great Britain, and editor of the London *Freethinker*, has made the announcement that he will probably attend. Mr. Foote is a first-class orator, witty, humorous, and satirical, a store of argument in each sentence, which shows what the English language may become in the hands of a master mind. Mr. Foote, it may be remembered, has suffered imprisonment for his opinions, being sentenced to one year in the Holloway jail for blasphemy, as the ignorant Christians term it. Should he eventually decide to visit our shores, and bring from across the Atlantic news of the progress he has made in our cause, he may be assured of a royal welcome. Charles Watts, who is well known on this continent, is also expected to make the journey with him.

Victor Lennstrand is also expected to be present, the well-known Swedish Freethought martyr. Our Scandinavian friends should turn out by the thousand, to welcome this courageous and undaunted champion of Liberty to our land. Frau Henrich Wilhelmi has also been invited and will very likely be present and address the Congress in German. Like those previously mentioned, she has suffered martyrdom, in the form of imprisonment, for mere opinion's sake, because she had dared to speak out her honest thoughts in face of public opinion. Our Teutonic brethren should certainly do all in their power to give her a cordial welcome should she come to the Congress.

In addition to these the following speakers are also invited to be present:

Helen H. Gardener, Samuel P. Putnam, John R. Charlesworth, Judge Waite, Mrs. M. A. Freeman, L. K. Washburn, Captain Adams, J. E. Rensburg, W. F. Jamieson, B. F. Underwood, Franklin Steiner, Mrs. Mattie P. Krekel, C. B. Reynolds, Katie Kehm Smith, Dr. J. L. York, Mrs. Severance, Mr. O. Shay, and John F. Geeting. Our friends will see by this that the committee desires to provide the Freethinkers of the world with an educational and oratorical feast. This will require a large sum of money, to hire a suitable hall, to properly advertise and pay contingent expenses. So once again we put forth an urgent appeal for funds that are necessary to make this Congress a success. Remember that each organization is to contribute its share toward the expenses, so that friends desiring to help financially may send their donations to which they prefer. All communications relative to the Congress should be addressed to me.

JOHN R. CHARLESWORTH,

Sec. of Committee of Arrangements.

On behalf of the Federation I have to announce the receipt of the following donations:

G. W. Goff, Kearney, Neb.....	\$5.00
Thos. H. Hecox, " ".....	1.00
F. H. Kirts, New Lancaster, Kan.....	1.00

JOHN R. CHARLESWORTH,

Sec. Freethought Federation of America.

345 W. Randolph st., Chicago, Ill.

It Pleases Mr. Shaw.

From the Independent Pulpit.

"The Resurrection of Jesus."—An Agnostic view, in which there is nothing said against the personal character of the man (if he was a man) Jesus. It only attacks—and with reason, too—some of the superstitions that have long been associated with his name. It is an able work and should find a ready acceptance among thoughtful Freethinkers. The work is anonymous, which is to be regretted. The author gives as a reason for this that the clergy may consider the subject-matter instead of wasting their ammunition in personal attacks upon him. It is published by the Truth Seeker Company, 28 Lafayette place, New York. Price in cloth 75 cents, in paper 40 cents.

Bound Volumes of The Truth Seeker.

We have a few bound volumes of THE TRUTH SEEKER for the year just closed (1892) which will be sent on receipt of \$4. We also have a few of previous years which can be sold for \$3. Readers desirous of keeping files as received weekly can obtain the File Binder for \$1.

Letters of Friends.

A Freethinker's Missing Friend.

R. M. S. TEUTONIC, May 31, 1893.

MR. EDITOR: William Tindall, nativ of Liverpool, England, was for some years in the customs service, China; was last heard from as living at Everett, Wash., March, 1892. If any of our TRUTH SEEKER family can give information as to his whereabouts it will greatly oblige his mother and family. Her address is, Mrs. Tindall, 17 Haydock road, Liscord, Cheshire, England. THOS. KEWLEY.

A Freethinkers' Town Proposed.

KANDIYOHI, MINN., May 25, 1893.

MR. EDITOR: I like your paper O. K., and it should be read by everybody who is not rid of the Middle Age darkness, and will not be so long as there are eighty thousand drones called preachers to be fed and clothed by the people besides their families. These are a hypocritical set of parasites.

I intend to lay out on part of my farm a town-site some time next fall. I will sell to one hundred Freethinkers one hundred lots for \$100 a lot, \$50 cash and the balance in two payments at five per cent interest. And I will donate one block for a Thomas Paine Hall, and I will also donate ten per cent of the proceeds of the sale of the next one hundred lots sold for the erection of a Thomas Paine Hall. If the Freethinkers of the United States want to start a town of their own this will be an opportunity for them to do so.

Anybody who likes this idea can send their application to me before October 1, 1893, for a lot of this kind, not after. Before the town-site is plotted and recorded no lot can be sold, but after that is done and the lots are opened for sale everybody has the same right to buy. If the Freethinkers want to get the control of a town of this kind the control must be obtained before the lots are thrown on the market. The town-site will be located on Ce. 33, T. 119, R. 34, one hundred miles west of St. Paul, on the north side of Crow river, which flows out of Lake Waconda.

S. J. FLECKTON.

A Rallying Song.

DEERING, ME., June 5, 1893.

MR. EDITOR: I see by THE TRUTH SEEKER that the World's Fair is at last open on Sunday, in spite of all opposition. The tidings filled my heart with joy. To those among us who have labored early and late for the cause of intellectual freedom much praise is due. To them and to all others who love Truth for Truth's sake I respectfully address the following stanzas:

Come, freemen of America, and hear the joyful news,
'Tis sure to cheer each true man's heart
and drive away the blues;
You can see the great World's Fair, my friends,
on Sunday if you choose.
Freethought forever for America.

Cho.—Hurrah! hurrah! 'tis joyful news
we bring,
Hurrah! hurrah! let freemen dance and sing,
Let Freedom's bell with brazen tongue
the glorious anthem ring,
Freethought forever for America.

'Tis glorious news indeed, my friends, and marks the coming day,
When Superstition from the mind of man
shall fade away,
And all the world from pole to pole acknowledge Freedom's sway.
Freethought forever for America.—
(Cho.)

So take heart, all my Freethought friends,
and don't give way to fear,
That day is fast approaching and the time
is very near
When Truth shall all triumphant reign
and Error disappear.
Freethought forever for America.—
(Cho.)

Yours for Freethought, FRED IRISH.

An Interesting Veteran's Tale.

AUBURN, MICH., June 2, 1893.

MR. EDITOR: I am receiving your horrible paper from Dr. C. W. Mason, Bay City, Mich., and am delighted with it. I was looking over the advertisements this morning and I found in the issues of 1892, "Why Don't God Kill the Devil?" by M. Babcock, and "The Holy Bible

Abridged." Now, sir, please send me three Abridged Bibles and one "Why Don't God Kill the Devil?" and oblige an old Freethinker. I was born in East Berne, Albany county, N. Y., in the woods full of the wild animals, May 27, 1813. My father had three wives and twenty-one children, seventeen girls and four boys—and I am the twenty-first, the only one left of the family. My father was born in Stonington, Conn., in the year of 1746. My mother was born in the year of 1776 in Schenectady county, N. Y. My father died when I was eight years old, and I was put out among strangers and tyrants, and grew to manhood and could not read, write, or cipher. I went to school four winters, three months in each year; no grammar class in our schools. You must excuse my skip-hop-and-jump letter.

I am a Bob Ingersoll man, you bet. I don't believe in a forked-tailed and cloven-foot animal. Every man makes his own hell.

Yours in Freethought, Liberty, and Truth,
S. S. RANDALL.

A Brother Prayeth.

GIBBON, NEB.,

Sabbath Morn, June 4, 1893.

MR. EDITOR: I inclose you a prayer put forth by

C. PUTNAM.

A NEBRASKA PRAYER.

Job xiv, 6.

Turn from us, O Lord, that we may rest! Turn from us that we may not be altogether dissuaded from the belief that thou art a God at all, or holdest in thine attributes even the semblance of a God. Because our lands were parched and dried up and all vegetation was dying, because our labor to raise crops and subsist on the earth was going for naught without rain, and because we prayed fervently and with deepest solicitation to thee for a little rain, behold now thou dost send torrents and cloud-bursts, and art drowning us with floods. Thou hast also let loose upon us the grievous hail that hath broken our windows, pounded our crops into the ground, and killed our stock. Hast thou no control over the elements or over thine own passions? Wilt thou manifest the vengeance of a fool rather than the just and wise judgments of a beneficent God? Hast thou given into our care the earth for our subsistence, with the command to earn our bread by the sweat of our brow; hast thou endowed us with appetites and desires essential to our existence, and hast thou promised us seed-time and harvest, and, further and above all, hast thou promised to hear and answer our prayers, only to mock us with disaster when out of our distress we call upon thee? Wilt thou serve us still as thou didst thine own chosen people, who after their natural instincts, which thou hadst given them confessedly for their good, craved a little meat, and then in anger thou didst stuff them with quail for a whole month until it killed them? Hast thou no equilibrium of thought, of passion, or of judgment? Canst thou do nothing good without overdoing it until it becomes a curse? But if thou art limited in the effect of judgment, canst thou not refrain from venting thy jealous spleen upon the innocent? If thou canst not punish Chicago or the commissioners of the World's Fair for desecrating thy holy day—or rather Constantine's—then shouldst thou visit thy wrath upon innocent people a thousand miles away? Turn from us, O Lord, that we may rest, not for Jesus's sake, but for humanity's sake, Amen!

How to Promise Money to a Church.

SAN DIMAS, CAL., May 16, 1893.

MR. EDITOR: I believe you offer to send one number a week of THE TRUTH SEEKER to any one newsdealer in any town who will sell it. I have found such a man in Pomona, Cal. He is willing to pay for all he can sell.

At the building of a Methodist church in Pomona, one of the deacons went to a certain lawyer and asked him to subscribe. The lawyer, in addition to being Pomona's leading attorney, and, like the deacon, a good judge of rattlesnake oil, is a Bible-reading infidel. He told the deacon that he would give \$200 if the sky-pilot then at the helm of the church would preach a sermon from a text that he (the limb of the law) would select. The deacon went off chuckling that he never made \$200 easier in his life. He went to the man of God and told him what he had done. But God's agent told him that it would not do, he could not fill the contract. So the \$200 was lost. It may be that Comstock might do the job. We are

willing to have a blast of Bible purity from Tony at \$200 a night for one night for the benefit of the Lord's lambs.

How would it be to have some cards printed such as this:

Ladies, don't read the fifth chapter of Numbers from the twelfth to the thirty-first verse.

As a woman will always do what she is told not to do, especially if she be a so-called Christian and she thinks it something naughty, we may get some of them to read their Bibles more and not make the blunder the deacon did.

JOHN A. STEVENS.

[We should like to have some friend in every town see a newsdealer and get him to sell THE TRUTH SEEKER. Pick out an honest man, tell him the paper is "fully returnable," and we will try him for three months. He can pay for what he sells, and send the others back. The price to him will be five cents each copy. He can sell them for eight or ten cents, according to his conscience.—ED. T. S.]

Freethought Literature and Public Schools Are Our Two Deliverers.

FT. STANTON, N. M., May 29, 1893.

MR. EDITOR: I herewith send a club of five for the fearless exponent of human Liberty, the result of a three months' trial subscription to THE TRUTH SEEKER. This country has plenty of Freethinkers, but most of them are too cowardly or too indifferent to be listed as true-blue Liberals. That is not the right view to take. It is our aid and assistance that enables THE TRUTH SEEKER and other like papers to dispel the fog and superstition which the priesthood have spread over the minds of the race. These papers are doing the work we want done; therefore, it is a duty we owe to posterity and the human race to do all in our power to aid these fearless defenders of human rights.

Heston's picture of Priestcraft trying to throttle Education in THE TRUTH SEEKER of April 22d is awful, because we know it is only too true. Is it possible that our once-beasted public school system is in danger of being crushed by this horde of contemptible vampires? The monster that would obstruct the public school system is the most dangerous enemy of the human race. It is time that all thinking people were awaking up to this great danger.

I have spent much of my time and means in aiding the reform movement, but it has been through organizations that find it necessary to stop at every cross-road to pray for help, while the other crowd who used better sense got there first and cleaned the platter. In my humble opinion there is but one thing that will bring needed reforms, and that is education, universal education. The free schools are doing this work slowly, but too surely to suit popery. The man that will not guard the free education of his children is unfit to be classed as a citizen of a republic. He should go off and die for the good of his country.

J. N. COE.

How to Promise to Join the Church.

ELK POINT, S. D., May 22, 1893.

MR. EDITOR: I am well pleased to get a sample copy of your paper. In the near future I hope to be able to send you the names of several new subscribers, mine with the rest.

Oftentimes my schoolmates and associates have asked me about my belief in God. Yes, and not long ago in talking with a certain Methodist minister I was asked why I did not adhere to the Christian faith and why I did not become a Christian myself. Said I, "When you explain to me how, when, and where Cain got his wife then will I have time to consider your questions and not till then." He has never spoken to me since.

I do not doubt that you have already learned of the great disgraceful rape case at Beresford, S. D., where a terrible crime was committed by Rev. Mr. Wilson, of the Methodist Episcopal church, upon the thirteen-year-old daughter of Mr. Moulton. Rev. Mr. Wilson was sentenced to fifteen years in the state prison. I refer anyone who is interested to the mayor or city marshal of Beresford, S. D.

During the year 1889 I visited southern

Nebraska and Colorado. About thirty-five miles southwest of Lincoln, Neb., is a small town named Dorchester. Six miles south of this city lies a graveyard. Within this "slumbering-place" of the dead rises a marble monument, as many of the readers of your paper know, and towers above all the rest. With my own eyes I beheld this place and with my own hand copied the following from the tombstone:

Think of a peace of fifty years,
A life devoid of hellish fears.
Died without fears of gods or ghosts,
Heavens or hells with all their hosts!

Upon making a few inquiries in the neighborhood I learned that the occupant of that grave wrote this verse, with many more, before his death, and requested his son to place it as an epitaph upon his tombstone. At his funeral was read his autobiography. And his easy death was enough to show the folly of Christianity.

Yours in the "faith,"

CHARLES A. BURDICK.

Is God a Sabbath-breaker?

NEW YORK, June 1, 1893.

MR. EDITOR: A Liberal-minded lady who has read THE TRUTH SEEKER and has heard a great deal about the Sabbath, and the Sunday closing of the World's Fair, is desirous to be informed how she is to understand the following statement in the Bible. She says it is recorded in Gen. ii, 2: "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his works which he had made." The lady wishes to know if she is not to understand God worked on the seventh day, for it says he ended his work that day. This, she says, corresponds with what Jesus Christ says in John v, 17. Christ healed a man that had had an infirmity thirty-eight years, and ordered him to take up his bed and walk. The Jews said it was the Sabbath and it was not lawful to carry his bed. Jesus answered them, "My father worketh hitherto, and I work." "Now," said she, "this is the testimony of Jesus. And it is a plain matter of fact that God, whom he called his father, finished his work on the seventh day [she laid great stress on the seventh day], and that Jesus broke down the partition wall between Jews and gentiles by working on the Sabbath. When the Jews accused him of breaking the Sabbath he replied, 'The son of man is lord of the Sabbath day.'"

As we have the example of Jesus Christ, why do these hypocrites, members of churches and preachers, insist on going contrary to Christ's teaching, which is to do good on the Sabbath?

It is a well-known fact that Sunday is of heathen origin. There is not a passage in the New Testament that warrants any man or woman to keep it as a holy day. The saying it is the Lord's day does not make it so.

I trust the lady's mind may be made clear by some able correspondent of THE TRUTH SEEKER.

S. R. THORNE.

Tribute to Heywood.

COLUMBUS, KAN., June 6, 1893.

MR. EDITOR: You have ever bravely defended E. H. Heywood when his natural and constitutional rights were invaded. I too in my way have done the same, in the *Health Monthly*. Your space limits me to a little of the much I fain would write. "Nothing is so sure as the unexpected." To hear, one week after the event, that E. H. Heywood, one of my best and most appreciative friends, was dead; that he had written me his last hopeful, sympathizing, inspiring letter, uttered or written his last word and *Word*, was too much for my intensely conscious, sympathetic, sensitive nature.

His organism was peculiar, and so is mine, through which—like all others—I must measure and value him.

For three days I have been filled with unutterable emotions, which only copious tears could relieve. Can it be, must it be, that I, ten or more years his senior, must write these words for him whom I expected to survive me? E. H. Heywood was organically great and good: great because good. In his face and on his brow there were no baseness, falsehood, crime, or vice. How strange, that hostile, preju-

diced judges, juries, lawyers, and people could not see him as, on the whole, their equal or superior. "He needed no law of state to teach him grudging submission to the law of right."

He was often impolitic and indiscreet, to his and his wife's and children's loss of means and "costly reputation;" but as Pope says: "All partial evil is universal good."

Truth, liberty, and humanity dominated him. He was in earnest and forgot himself. Like Garrison, with whom and for whom he worked, he "would be heard;" and his voice has echoed, and far more will echo, round the world.

I see him studious and thoughtful in college, and as the truths of nature come to him, rejecting, one after another, the inhuman absurdities of the past and present. I see him founding, leading, and working "without money and without price" for societies of peace, labor, freedom, equity, justice. I see him in Dedham jail, calm, hopeful, invincible. I see him in New York, to advocate and defend and celebrate the release of his fellow-martyr, D. M. Bennett, from prison. I see him at Albany, N. Y., as the only one to plead for Seward Mitchell, who at the Freethought convention had been selling "The Reign of Love in Freedom." He showed the judge that the Bible was far more "obscene" than the poem, and Mitchell was released. I see him ever first and foremost in behalf of "the under dog," the maligned and oppressed. I see him, where I stood fifty years ago, on the summit of Bunker Hill monument, and in or near the shadow of which he suffered two years in prison to gratify the Christian revenge of our church-and-state, Christian, religio-politico civilization. O judicially martyred, murdered, sacrificed hero and humanitarian, dead, dead, yet living and ever to live in the future of humanity.

For thee, who was indeed her friend,
Shall woman's heart-felt prayers ascend.
O moral hero unsurpassed;
Thy mental scope so lofty, vast;
My words are tame thy worth to tell.
Immortal hero, hail, farewell!

J. H. COOK.

Liberals, Hold Like Meetings.

MILWAUKEE, WIS., May 29, 1893.

MR. EDITOR: It has been some time since I inflicted myself on your readers. But I wish to report progress of Freethought in our city for the last year.

There never has been so much agitation and discussion upon practical subjects that are for the interest of mankind here as there has been in the last year. We have what is called a Reform Municipal League here of over five hundred members, for the purpose of reform in politics of our city; and it has already done great good, although only about six months old.

Our Liberal Club has helped to bring about this, for the lectures and discussions that we have had for the last five years have helped to Liberalize the people on the great questions that pertain to their happiness. We have just closed our meetings for this season, to be opened again in October. Other similar clubs have formed all over the city for discussion that have taken their cue from our club.

Take it all together, we have the most Liberal city in this country, and Freethought is increasing rapidly. Sunday is a holiday here. All places of amusement are kept open. In fact, you can do anything here on Sunday that is proper for you to do on a week-day. At the same time the churches are active and doing all they can to hold their own, but they have lost their strong hold upon the people.

Some of the subjects we have had lectures and discussions upon in the last few months are "Woman and Her Work," "The Ballot a Natural Right," "Life in Siberia as a Russian Exile," "Spiritualism and What Good It Has Done," "Politics," "Ingersoll on Voltaire," by a Jewish rabbi, "The World is Growing Better," "Government Ownership of Railroads," "A Nation's Disgrace," "That Pension Question," "Socialism," "Christianity versus Science," "Some Needed Legislation," "Thomas Paine," on his anniversary, "Municipal Reform," "Some

Phases of the Labor Question," "Vested Rights and Their Restoration by the Single Tax," "The Gospel of Individualism," "Ingersoll's Lecture on 'Liberty,'" "Feudalism, or Root, Hog, or Die," "Government Without Compulsory Taxation," "The Present Social Status, and Its Remedy," "Man's Ownership of Woman," "The Life and Death of Nations." These are some of the questions, and you will see there are a variety of subjects. And let me say right here, no one can sit and listen to such lectures, and the discussions that always follow them, without learning something they did not know before. The lectures were given by persons that had made a study of the questions they spoke upon, and were ably handled.

I would earnestly recommend that such meetings be held in every town and city all over the land. These lectures were all volunteered, consequently the expense is not great.

Spiritualism is having quite a boom here now. About a year ago a new society was formed, and they have been holding meetings ever since, and I hear they are well attended. The great fault I find with them is, they do not take up any of the great practical questions of the day. But they may come to that some time.

A. B. SEVERANCE.

A Noble Society Started.

ELSINORE, CAL., May 25, 1893.

MR. EDITOR: There is plenty of music in the air at Elsinore just now, all on account of a little society which we have started for the diffusion of useful knowledge. There are a great many people here who do not attend any church, and as business is generally closed on Sunday we have long felt the need of some sociability and some place of meeting where we could enjoy an hour or two together without listening to the insults which our wise ministers heap upon such intellectual giants as Paine, Darwin, Tyndall, Ingersoll, and others. We have seen the need of some place where our boys and girls could meet without being compelled to listen to the usual "chestnuts;" some place where they could be interested in something really useful while becoming interested in each other; therefore about three weeks ago we organized a little society which we have named "The Society of Science, Art, and Literature." There were but seven members the first week, but we rented a hall and held a "Rose Carnival" Friday and Saturday of that week. The hall was profusely decorated, and about one hundred and fifty varieties of roses were on exhibition in great numbers. One single bouquet of solid roses, embracing every variety and color on exhibition, was five feet high and seventeen and one-half in circumference. The words "Society of Science, Art, and Literature" were made in bright colors of roses, jessamins, geraniums, etc., in very large letters. Tables were covered with labeled varieties with the name of the exhibitors, and hundreds of tastefully arranged bouquets were made for the visitors. We had wagon-loads of them, and crowds of people visited the exhibition. Saturday night we held an appropriate ball, and cleared money enough to pay a month's rent. Sunday we had several new members, and arranged a progressive euchre party for Friday night, which was also a success.

We had been very careful indeed to have no mention for or against religion in our by-laws or in our meetings, hoping we could go on in peace without stirring up the dirty workers of the churches, but it was of no avail. Last night the local paper, which is run by a cowardly cur for all kinds of blackmailing purposes, came out with a number of slurs against the society, and was followed Sunday by all the preachers appealing to their members to stamp us out. One illiterate fellow in particular stated that while it was not an organization which could be called bad, yet it was "run by those known to be infidels, and therefore very dangerous to society and the community." He told his flock "not to associate with anyone who belonged to the society or had anything to do with it." He said so much, however, that we in-

creased our membership to twenty-six that day. A number who had been rather timid about joining were willing to stand up and be counted.

A little grocery-keeper who has his stand next door to our hall and who is usher for one of the churches made complaint that he was disturbed at night and deprived of his natural rest by the society, and about the same time we discovered a large hole had been punched through the plastered wall between our hall and his bedroom. In attempting to punch a small hole he had loosened more than three square feet of plastering on our side. We at once notified the town marshal and quite an excitement was the result. More than one hundred people have come into the hall to see the hole. We rendered our first program last Sunday, which consisted of better music than any of the churches can furnish, speeches, original papers, selections, etc., with a display of spring bonnets surpassed by none. We have bought a piano and are negotiating to build a hall, on the building and loan association plan, which at \$10 per month (the rent we pay) will pay for itself in a few years. Better than this, we are raising a large cash fund with which to insure the permanent residence of a lecturer. We have commenced a fine mineral cabinet, and have quite a respectable library, which has been donated by members and others. We have many periodicals and magazines, amongst which is THE TRUTH SEEKER. In a few weeks we will hold a mineral exhibition from the hundreds of gold, silver, tin, and other mines and claims in the neighborhood. Our new microscope will arrive from New York in the mean time. We expect to hold agricultural fairs, flower festivals, chrysanthemum fairs, citrus fairs, exhibitions of art, exhibitions of products, etc., at least one a month the year around. Let the church boycott; we are able to take care of ourselves. Let the hoodle editor sling his dirty flings; they are a compliment to us. Let the little groceryman lie awake at night with his ear to the hole in the wall; he may learn something. If we can interest ourselves and our children in our society, with our library and our music, our games, microscope, telescope, chemical apparatus, assay furnace, modeling in clay, printing-press, classification of wild flowers, minerals, and all the things we do and hope to do in the near future, God will certainly not be as jealous of our success as the preachers. But we are going to be squashed out if such a thing is possible.

F. H. HEALD, Secretary.

An Anti-Spiritualist Replied To.

CAMP ALAMO, LOWER CAL., MEX.,

June 1, 1893.

FRIEND SHUMAKER: I have read your article in THE TRUTH SEEKER of February 4th, under the head of "Spiritualism and Christianity Alike Superstitions." You have taken one step in the right direction by reading Spiritualist literature, and giving the authors credit so far as you can judge from your standpoint. Thus far all right. That is a step that some Materialists dare not take. But when you call Spiritualism a superstition, a product of the brain, there is where your great and ludicrous mistake lies. The fact is with you as many others, you pass judgment without investigation. How can you presume to know that the statement of Mr. Roberts, that a spirit grasped his hand, is untrue, when you have never been where that and other manifestations are alleged to occur?

According to the last census there are about seventy-five million avowed Spiritualists. I have conversed with them and read their periodicals for the past twenty-five years. Note the following statement: I have the first one to hear from yet who is a Spiritualist on hearsay or faith. But all who call themselves confirmed Spiritualists are such by virtue of unquestionable evidence of their own senses. I will take it for granted that you are in possession of the five senses, on which we all depend in forming our opinions of any and all things. By the use of those senses you are enabled to recognize the members of your family and acquaintances, and their handwriting, language, etc., when you get letters from those absent. Especially is a person's identity proven when he or she writes to

you detailing incidents known only to you and him, and especially when such incidents are forgotten by yourself. Now be it understood once for all that the tenets of Spiritualism as a whole are founded on the evidence of all the five senses.

First there is the full-form materialization, where they can be seen and recognized as readily as you can recognize those you know, often materializing and dematerializing in full view of an audience. They walk, talk, sing, shake hands, caress, kiss, and show their individuality just as they did while clothed in the body.

Then there is the independent slate-writing, where the writing is done inside of closed slates, the slates being furnished by, and held in the hand of, the investigator, if he or she wishes it thus. Writing has been done in languages foreign to the medium under the most crucial test or fraud-proof conditions, the names signed being those of deceased friends of the sitters, whom the medium had no possible means of knowing. Such messages in every case bear the identity of those whose names they bear, just as much as the letters of your living friends are to be recognized by you. But a savage who was not familiar with communication by letter would be likely to say talking on paper through the mails or over the telegraph wires is all bosh. So also the Christians condemn without investigation every new discovery. And it is not surprising that either Christian fanatics or savages should be willfully blind, and misrepresent and oppose everything new, but such a course ill becomes professed Liberalists. They should have the wisdom to investigate and learn at least the alphabet of a subject before making such wild shots as some I read in THE TRUTH SEEKER on the subject of Spiritualism.

Mr. Shumaker, why don't you back your assertions by facts? Institute a set of experiments, duplicate all spirit phenomena with your alleged electro-mental manufacture, and publish the *modus operandi* to the world. Tell me what my mother's name was before marriage. Tell me whether I have any brothers and sisters—whether living. Give their names and describe their general appearance. Diagnose the sick. Tell where lost and stolen things are. These last-named manifestations I have witnessed many times. It took me a term of years to come to a conclusion on alleged spirit manifestation.

To come down to facts, there is as much of the phenomena of human life or mental phenomena of mind embodied as disembodied that we don't understand fully. There is hypnotism, mental telegraphing, psychometry, and dreaming. All of which we cannot ignore, and there is none of us who has not at some time known some one of these things to occur.

We cannot see with the naked eye the germs that convey small-pox, measles, diphtheria, etc., from one to another, neither can we see the atmosphere nor the gases, yet if we make conditions right by bringing a microscope to bear on those tiny objects we are charmed with their beauty or horrified with their hideousness as the case may be.

Those phenomena that come under the head of occult—that perhaps some of us have witnessed and some have not—how much better it is for us to investigate and witness repeatedly before passing judgment, as becomes the seeker after truth of the nineteenth century, and not shut ourselves up in a shell of self-confidence as impenetrable as that of the iron-clad Baptist. Verily consistency is a jewel.

It is not my aim or desire to induce anyone to become interested in, or investigate, Spiritualism whose tastes do not lead him to do so. And such wild, untenable theorizing is only something to laugh at by those who are versed in the demonstrated truths of Spiritualism—for truth cannot suffer for anyone's ridicule.

Friend Shumaker, when you have demonstrated your electro theory and got it as well established as truth, as are spirit phenomena, to all who have witnessed it, then I for one will be ready to abandon the ship and flag of Spiritualism and hoist the flag of electro-mentalism of the Shumaker school.

Yours for truth and the elevation of humanity,
N. A. PICKENS, M.D.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

[BY REQUEST.]

David and Goliath.

[An Irishman's poetical account of how the little Israelite defeated the big Philistine was recited by Master Tommy Bones at the Columbus school exhibition in Webster, Dak.]

The brightest boy ould Jesse had
Was David—youngest son;
He was a bould and activ lad,
Well liked by every one.

Although he had to moind the sheep
To learn he was so sharp,
When other boys were fast asleep,
He'd practice on the harp.

'Twould make the birds of heaven hide
Their heads to hear him sing;
He'd murder half the counthry side
Wid pebbles and a sling.

And then the soothern ways he knew
To capture young and old;
The female sex—Och whil ilu!
'Twas there wor' his best hould.

When David was some eighteen year
Of age or thereabout,
Betune the haythen and Judarr
A bloody war broke out.

His brother listed for the war—
Begorra! they wor' daisies—
His father took a contract for
To sell the army chaases.

"David," the old man said one day,
"You'd like a little tramp;
Just load some chaases on the dhrey,
And take 'm down to camp."

He dhrove to camp and sought straight-
way
The commissary's tint;
He got a voucher for his pay,
Thin to his brothers wint.

He found 'em looking mighty blue,
And in a dreadful plight;
Retreat was what they wished to do,
And divil a bit to fight.

A big, black bully, ten fut tall,
Was bluffin' all the Jews;
And throops and staff and Gin'ral Saul,
Wor' quakin' in their shoes.

Go'liath was the craythur's name,
A howlin' Philistine,
His sword was like the lightnin's flame,
His spear was like a pine.

He wore upon his back and breast
Tin thousand pounds of brass;
The shine of him, complatey dhressed,
Would smash a lookin'-glass.

And ivery day the baste would sthnut,
Inflamed wid dhrink and pride,
And kept all Israel closely shut
In lines well fortified.

"Come out," he'd bawl, "come out of
there,
Beyant your dirty works;
Come av ye dare and fight me fair,
Yez bloody Hebrew Turks!"

But ivery faithful Israelite
Said, "Leave the blaggards be,
Av coose, no dacin't Jew can fight
With such low trash as he."

This sort of thing was well and good,
Till David jined the throop;
Whin he the matter understood,
Bedad! he raised a whoop.

"It is a burning sin and shame,"
He said, "upon my word,
To hear this haythen hound defame
The chosen of the Lord.

"And since no other mon has felt
A wish to tan his hide,
I'll fight him for the champion's belt
And fifty pounds a side."

The corp'ril of the guard he tould
The off'sur of the day
What David said, and he made bould
To mention it at tay.

The edge-du kong was in the mess,
And heard the whole discoose;
So he—he couldn't do less—
Tould Gen'ral Sol. av coose.

The chafe of staff tould the high praste
To sind peremptuous others
For David to report in haste
At Gen'ral Saul's headquarters.

But when the son of Jesse kim
And Saul beheld the lad,
So young, so tinder-loik, and slim,
It made him tearin' mad.

"Oh, houly Moses! look at that,"
Said Saul—"the boy's consate;
How can it be that such a brat
Can match the heavy-weight?"

"Wid that blood-suckin' giant thafe
This baby cannot thrive;
The Philistine, it's my belafe,
Would ate him up alive."

Thin David said, "Me lord, it's thrue
This seems a rash intent;
Yet while I weigh but nine stun' two,
I'm full of divilment.

"A lion and a bear kim down
The mountain's rugged sides,
I slew the bastes, and wint to town
And thraded off their hides.

"And since for roarin' brutes loike thim
I've found I'm mon enough,
I'm quite convinced that I can thrim
This blaggard pagan rough."

"Avic!" says Saul, "ye're full of pluck,
And wag yure little chin
Like one who raly thrusts his luck,
And manes to thry an' win.

"I'll giv ye my best coat of mail—
A new spring suit just made—
Tuck it a trifle in the tail,
And pad the shoulder blade."

But David didn't understand
The use of such a thing,
And only wanted in his hand
His staff and thrusty sling.

Whin Goliath saw little David approach-
in', after havin' heard proclamation that
a gra'at champion was comin' out to fight
him, musha, he laught fit to shplit his
sides; and by reason of what passed betune
them in the way of talk, I dhrap out of
poethry for a bit, bekase, while poethry is
mighty foine for a sentimental dialog,
it's no good at all for a ra'al strong, first-
class, breezy blaggardin' match.

"Oh, Moses," says Goliath, wid the
wather bilin' out of his eyes for laughin',
"what sort av thing is that? May the
divil admire!" he says, "if I don't belave
it's a monkey escaped from an organ-
grinder."

"Ye'll find me a moighty bad thing to
monkey wid," says David; "ye big thafe,
wid a pot on your head loike a cupola on
a sthame fire engin, and your dirty,
black mouth loike the hole av a coal-
cellar."

"Ye little, skinned pole-cat!" says Go-
liath, beginnin' to grow mad whin he dis-
kivered that David's rhetoric was superior
to his, "do ye think I'm a dog that ye've
got a sthick to bate me wid?"

"Bedad," says David, "I wouldn't be
af'her doin' a dacin't dog sich injustice;
but it's dog's mate I'm goin' to make
of ye."

"Hear that," says Goliath. "Arrah,
now, tache yure gran'mother to feed
ducks!"

"Dhry up," says David. "Bad seran to
ye," he says, "ye havn't the since of a
catfish. By the light that shines, yure bad
grammar givs me a cramp in the stom-
mick." Och, David had a tongue in his
head loike a jews-harp.

"Tear an' ouns!" says Goliath, "I'll not
lave enough of your hide in one piece to
patch a shoe."

"Tear an' ages!" says David. "I'll giv
the buzzards a picnic wid yure karkiss,
an' shure it 'ull make 'em sick to ate ye."

"Ye're a liar!" says Goliath.
"Ye're another!" says David, "and an
ophthalmic ould Cyclops to boot."

Wid that Goliath lost his temper intirely.
He pawed up the groun' and kim at David
wid his eyes shut, a bellowin', and that
brings me back to the poethry.

Goliath poised his mighty spear,
'Twas fifty fut in length,
And unto David drawin' near
He punched with all his strength.

But David was surprisin' quick
And sphry upon his pins;
So dogin', natelly, wid his sthick
He whacked Goliath's shins.

With pain the giant howled and grinned,
And dhrapped both shield and lance
To rub his legs the lick had shkinne'd,
Thin David saw his chance.

Takin' a brick from his scrip,
He put it in his sling,
And, whirlin' it 'round head and hip
He let it drive full swing.

Right to the mark the dormick flies,
As sthraight as to a hod;
It smote the wretch between the eyes
And stretched him on the sod.

Young David, for to prove him dead,
In sight of all beholders,
Chopped off his unbelavin' head
From his blasphemous shoulders.
Dakota, Thursday, Dec. 1, 1892.

How to Make Little People Polite.

"Oh, dear, dear," said a mamma to me,
the other day, "I wish you'd tell me how
I can get my children to be polite and of
good manners. They are so rude I can
do absolutely nothing with them. I try
to teach them politeness, but all my talk-
ing is useless. What shall I do?"

At this juncture in came Tommy and
Ralph pell-mell, and quarreling with each
other about a top or a ball, or something.
"Here, you little ragamuffins," exclaimed
the mother, in a loud tone of voice, "stop
that, or I'll pound you till you ache. Go
get some coal, Ralph, you young rascal!
Shut your mouth, Tom—I'll slap your
face for you!"

"Madam," I said, "you just asked me a
question. I am ready to answer it. Be
polite yourself and your children will be
polite. Example is more than precept. If
you will pardon me, I will say you hav
insulted your two boys by your language to
them. Children hav natural feelings and
quick perceptions. Speak to them as you
would speak to a grown person, and I dare
say a 'thank you' for a service rendered
is quite as acceptable to a child as to a man
or woman. If you call your children bad
names they will call bad names also. There
is no need of remarking upon their
appearance, especially before people—no
need to say you will pound them when
you do not intend it. Be polite to them,
treat them with consideration and respect,
and they will return the compliment with
interest." S. H. W.

Be Glad.

"Care to our coffin adds a nail, no doubt,
And every grin so merry draws one out"
(Walcott).

There is a world of truth in this old say-
ing. To be fretting, worrying, and griev-
ing will make us dyspeptic, morose, and
unhealthy. The blood becomes sluggish
in our veins, and black melancholy settles
over all.

But be glad, merry, and hopeful, and
health will abound in us. The heart will
beat quickly and cheerily, the lips be
wreathed in smiles, and everything will
wear a rosy hue.

Tears depress and smiles exhilarate. Be
jubilant and all will welcome your pres-
ence. You will be like a sunbeam of joy to
neighbor, friend, and companion.

Gladness is catching. Go forth, then,
and sow its seeds that the harvest may be
health and happiness for thousands.

AUNT ELMINA.

Correspondence.

CEDAR BLUFF, KAN., June 5, 1893.

DEAR MISS WIXON: This is my third let-
ter to the Corner. I am taking music les-
sons now, and like it very much. Mr.
Remsburg is coming here to lecture the
last of this month. I went down to Okla-
homa last month all alone, and it is about
eight hundred miles. I hav got the
"Story Hour," and think it is the best
story-book I ever read. I think that piece
of poetry that was in THE TRUTH SEEKER
last week was too good for anything. The
title was "Brown's Religion." I was cor-
responding with a girl in Michigan, but I
lost her address. I seldom ever go to
church, and never go to Sunday-school.

Your Freethinker friend,
INEZ PLUMB.

ELMO, Mo., May 16, 1893.

FRIEND MISS WIXON: Once more the
inclination has come upon me to hav a few
words with my Liberal friends, through
the Children's Corner. In the issue of
April 8th I noticed a letter from Minnie
M. Geir, in which she spoke of a com-
munication from Geo. E. Remsburg (which
I failed to read) in regard to having a
meeting of young Liberals at Chicago,
during the World's Fair, which I think
is a capital idea. But I do not think it
probable that we could all meet at one
time. I for one would like to show the
world our numerical strength. So I will
make a suggestion, as it would be almost
impossible for all to meet at one time, we
should hav a register for all those who at-
tend the Fair, which could be easily
arranged by addressing John R. Charles-
worth, Chicago, Ill., secretary of the
International Congress of Freethinkers,
and hav him make the arrangements, and
publish same in THE TRUTH SEEKER. In
this way we should be enabled to form an
estimate of our number. It would be well
to charge a small amount for registering,
to defray the expenses. I think there
should be a day set apart for a congress of
young Freethinkers of America, the ob-
ject of which would be to form a union.

In this way those who could attend on a
certain day could attend the congress, and
those that could not could show their loyalty
for the cause of Freethought by register-
ing, and having it published at the close
of the Fair. I think we should act im-
mediately on this matter, as the Fair is
now open. Your Liberal friend,
J. E. KRAFT.

WANTED.—A Liberal with \$100 to \$200 capital,
who will go in partnership on a farm, will meet a
good opportunity by addressing the undersigned
for further particulars. The farm is situated in
the northern part of Alabama. J. G. DREES,
424 519 S. 3d st., Philadelphia, Pa.

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of one kind or another of criminal conduct. Most of the crimes are against women, for the fair sex are at once the weakness and the strength of the church—"the church" meaning of course the clergy.

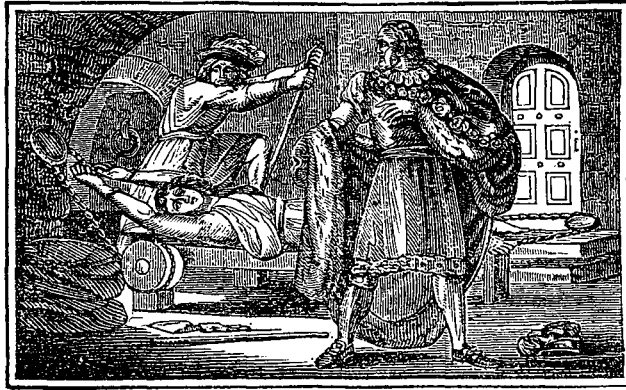
Notwithstanding the many additional pages, we have kept the price the same, 25 cents. Send for a copy, and confound the churchmen. Show them just what sort of scamps are the clergy who have closed the World's Fair on Sunday, because it is so holy a day that to look upon machinery or paintings in this period is "immoral."

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DESIGN ARGUMENT FALLACIES. A Refutation of the Argument that Nature Exhibits Marks of Having Been Designed by an Intelligent Being. By the Editor of THE TRUTH SEEKER. No. 31 Extra of the Truth Seeker Library. Paper covers, pp. 59, price 15 cents.

To this little book we feel emboldened to ask especial attention. For it meets, we believe, a want long recognized by Free-thinkers. It is much more easy to convince people of the falseness of the Bible and the inexistence of the Christian God, than to persuade them that there is no god at all of any kind. At this latter step nine-tenths of them balk. The consideration which mainly influences them in holding on to this last tenet is that of design in nature. They declare it as plain as the nose on one's face that very many things about us, the animal frame in particular, bear unchallengeable traces of having been consciously adapted to a purpose.

And these persons who thus remain believers in a god are often serious obstacles to the progress of the anti-ecclesiastical cause. For they frequently think that as there is a god, the Christians may as well worship him, even though they are somewhat misled as to his nature by their scriptures. They think it better that God be worshiped in this fashion than not at all. Accordingly they acquiesce in the popular Christian customs, and deny a helping hand to the Antichristian work.

Notwithstanding the need for a work that should bring against the design notion an assault of adequate force and comprehensiveness, no such one has heretofore been provided for Freethinkers. The argument mainly relied on has been that one—contained in the first section of the present book—If the world required a god to design it, does not that god equally require a god to design him? This argument is certainly unanswerable; but still further reasonings, traversing other fields, give yet fuller satisfaction. Such further reasonings have been produced, but they have been scattered through a wide extent of literature. It was needed that they should all be brought together into a form procurable by whatever Freethinker might desire to press this issue against his Christian friend.

This need is satisfied in the present work. About every argument that bears against the design theory has been incorporated in it.

"The Design Argument Vitiates Itself by Necessitating an Infinite Series of Designers," is the first proposition. If, it is asked, it is the wonder of a thing that suggests the necessity of a creator, does not that necessity for a creator increase just as the wonder increases? Then as God is more wonderful than the world, does he not require a creator more than does the world?

"If There Were a Designer He Could Not Be Beneficent" is set forth in the second chapter. To the assertion that he could be, the pain in the universe is the answer that has always been given by philosophers since the dawn of reason and inquiry. What brazenness is it that alleges goodness of a god in whose universe every mouth is a slaughter-pen and every stomach a tomb!

"If There Were a Designer He Could Not Be Wise." The reasons for this affirmation which heads the next chapter are: First, his processes are egregiously slow. The present works of nature have been produced not by a single decisive act but through a period of millions of years, by means of an infinity of changing forms whose wavering confusion betrays imbecil aimlessness. Second, the processes of a supposed designer would have to be admitted to be egregiously wasteful. A thousand seeds are sown where one sprouts, a thousand animals born where one survives. Third, the alleged designer's processes often serve no use. Many animals have about their bodies organs of no benefit whatever. Evolution, it is shown, explains their presence; but theology is confounded by them. Fourth, besides all these faults of the processes of the designer just named, there is the remaining one that said processes have produced extremely bungling pieces of workmanship. Besides the creatures of the earth having been a long time in being made, and having been brought forth in the midst of a profligate waste, and having been encumbered with useless appendages, the whole mechanism with which they have been furnished is faulty at countless points; and of this examples are given.

In the fourth chapter, or section, design is denied altogether. The argumentation does not, it declares, purpose to stop short merely with pointing out, as it has done, that one designer necessitates an infinite series, and that the imperfections in nature

indicate that if there is a designer he is one of limited goodness and wisdom; but it goes on to take another step, and denies the existence of any particle of design whatever. "Subserviency, fitness," says the book, "is one thing. Design is another. The subserviency we admit; the design we deny." This distinction is pursued, and made clear, at a length which precludes its reproduction in this column. At this point the famous watch argument, of Paley and other theologians, is taken to pieces, and not put together again. "If the adaptation of a watch's parts proves an intelligent watchmaker, so must the adaptation of man's parts prove an intelligent maker of man"—those who have been at a loss how to meet this standard argument will here find the reply which they have wished.

"What Actually Did Cause So-Called Design," is next set forth. It has been shown, says the book, that an intelligent designer *did not* determine the present constitution of things; but the inquirer will be helped to a clearer understanding of the matter by learning what *did*. The manner in which complicated organisms have been produced from simple beginnings, priest-hated Evolution fully shows. Accordingly, an outline of evolution follows.

"Astronomy and Design" is the title of the sixth section. While there have been published a reasonable number of books devoted to disproving design and affirming evolution in the departments of animal and vegetable life, there have been but few given to the purpose of accomplishing the like task in merely physical inanimate nature—particularly astronomy. Observation of this fact induced the dedication of a special chapter of this treatise to astronomy and design. It is noted in detail that the phenomena of astronomy—the positions, motions, and temperatures of the sun and the earth, and of all the other heavenly bodies—are utterly devoid of evidence of an intelligent designer. This chapter is the longest in the book. The outline of the science of astronomy which it embodies will be a bit of welcome instruction for the persons who have never attended to that branch of learning. Of course, it pretends to be of no consequence to those who have studied that science.

Sixth section and last which closes this strange, eventful history of Theistic misreasonings, is titled, "The Argument of a First Cause." It reads in one place:

"The Theists deny our right to challenge the existence of their God, for, say they, our discoveries of natural causes have been extended but a limited distance back, and while we have so far found but natural causes there exists behind all a great supernatural first cause which puts all these lesser causes in motion."

"But this argument is utterly groundless. The fact that discoveries have so far extended only a certain distance back, can be no more used to prove the existence of a God than it can to prove the existence of anything at all else. It seems to us no more sequent to say:

"We have as yet explored only so far back: therefore a manlike being—

"Than to say:

"We have as yet explored only so far back: therefore all was created by a beast with seven heads,

"Or than to say:

"We have as yet explored only so far back: therefore the owl and the pussy-cat went to sea in a beautiful pea-green boat."

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The greatest pleasure an honest man can feel, is that of giving pleasure to his friends.—Voltaire.

A GREAT man is a torch in the darkness, a beacon in superstition's night, an inspiration and a prophecy.—Ingersoll.

THE priesthood in all religions sing the same anthem. First, the abuses are stoutly defended; but when the ground is no longer tenable, then these abuses form no part of the holy faith.—W. S. Landor.

LINCOLN said he did not believe in total depravity, and although it was not popular to believe it, it was easier to do right than wrong; that the first thought was: what was right? and the second—what was wrong? Therefore it was easier to do right than wrong, and easier to take care of, as it would take care of itself. It took an effort to do wrong, and a still greater effort to take care of it; but do right and it would take care of itself.—Wm. McNeely.

BUT if prejudice prevails in philosophy, what shall we say of religion? The race as a whole is divided into a large number of religious systems, and each system into sects. Every individual apprehends the "eternal truths" from the standpoint of the sect in which he was educated. Rarely does he change from one faith to another, and when he does so it is not often for his peace of mind. Such an "Exodus from Houndsditch," in Carlyle's homely phrase, is accomplished only "in a state of brutal nakedness, scandalous mutilation." Why? Because religious ideas are deep-seated and fundamental. To receive into the mind a group of new and foreign notions of such a kind requires a breaking up and readjusting of the old order such as few can undertake with safety.—Professor Patrick on the Psychology of Prejudice.

THE orthodox idea of God—a God that creates poor, fallible beings, and then forever damns them for failing to believe what it is impossible for them to believe—he [Abraham Lincoln] abhorred. The Golden Rule was his moral standard, and by this standard he measured not only the conduct of man, but of God himself. Like the irrepressible Dr. T. L. Brown, he wanted God to "damn others as he would be damned himself." He delighted to repeat the epitaph of the old Kickapoo Indian, Johnnie Kongapod:

"Here lies poor Johnnie Kongapod
Hav mercy on him, gracious God,
As he would do if he were God
And you were Johnnie Kongapod."

Lincoln thought that God ought at least to be as merciful as a respectable savage.—Was Abraham Lincoln a Christian? by John E. Remsburg.

IN conclusion, gentlemen, I presume to offer you a faith; yes, I beseech you to put your trust and your faith in work. Toil, young men, toil! I am keenly conscious of the triteness of the advice; but I ask you to reflect upon it because I, who have been nothing but a worker, am a witness to its marvelously soothing effects upon the soul. The work I allude to is daily work; the duty of moving one step forward in one's allotted task every day. How often in the morning have I taken my place at my table, my head, so to say, lost, my mouth bitter, my mind tortured by some terrible suffering—and every time, in spite of the feeling of rebellion, after the first minutes of agony my task proved a balm and a consolation. I have invariably risen up from my daily work, my heart sometimes throbbing with pain, but firm and erect, able and willing to live till the morrow. Yes! work is the one great law of the world which leads organized matter slowly but steadily to its unknown goal.—Zola's Address to Paris Students.

A SUPERSENSITIVENESS with regard to truth is the essential characteristic of a scientific frame of mind. Every suggestion that is offered in explanation of phenomena which are imperfectly understood is received with cautious reserve. This characteristic is liable to be mistaken for uncertainty or for prejudice; but in reality it is solely the outward sign of a just appreciation of the numerous sources of fallacy, which so often tend to render the most brilliant speculations worthless, when examined rigidly and coldly by the ideal standard of truth. When gauging the probability of the truth of any suggested explanation, it is held to be scientifically unsound to welcome it merely because some one of undoubted honesty of purpose has expressed his entire belief in it. There is always the possibility of mental bias to be reckoned with, as well as the possibility of unconscious delusion. No single sense is to be implicitly trusted. A preconceived idea may lead to the recognition of one property, while others of greater importance are overlooked.—Professor Youmans.

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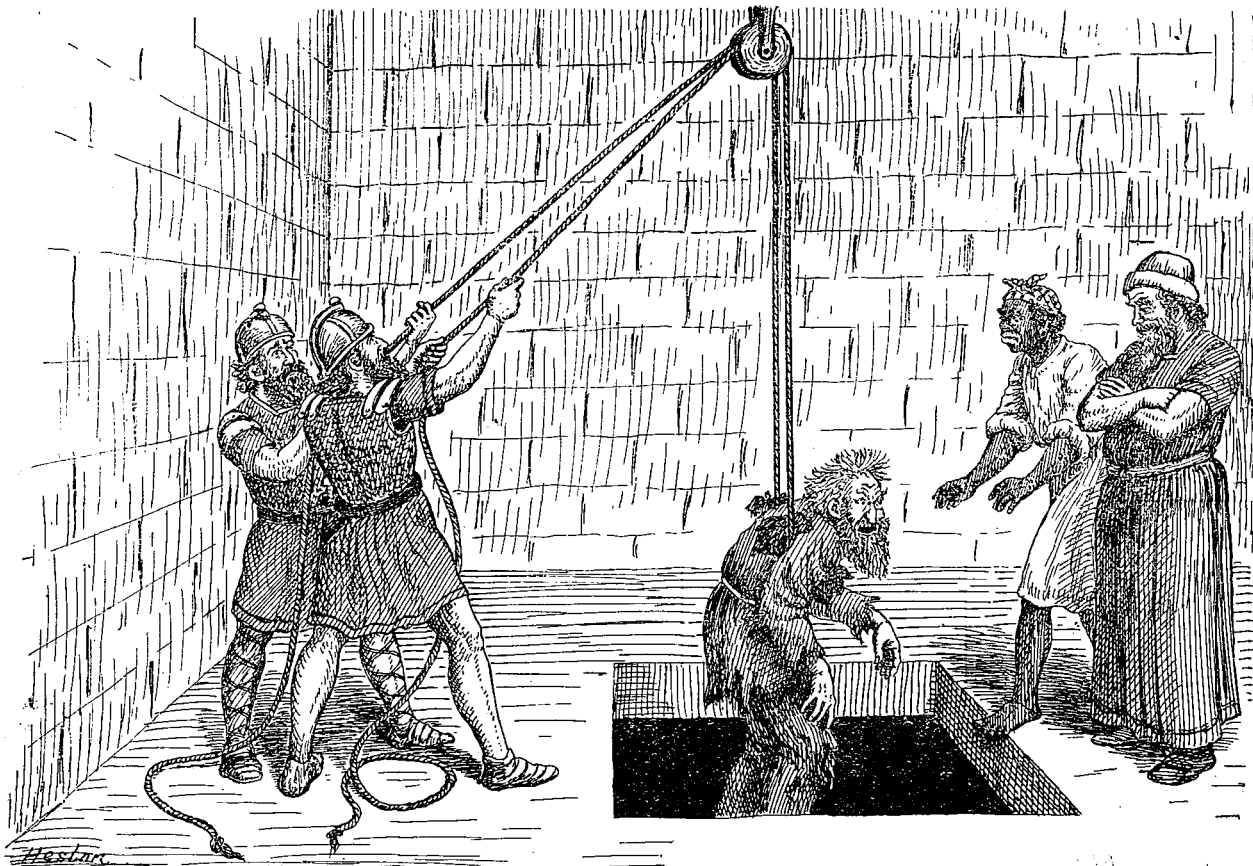
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News of the Week.

EDWIN BOOTH died on the 7th.

THE railroads have agreed to run occasional excursion trains to the Fair at half rates.

THE Christians in Morocco are in apprehension of massacre by the fanatical Mohammedans.

THE municipal council of St. Denis, a suburb of Paris where Freethinkers and Socialists abound, has had operations begun in demolishing the great stone cross in the cemetery there.

ARCHBISHOP SEMBRATOWICZ was mobbed by forty Polish students in Lemberg, Austria, on the 8th, on account of his visit to the pope, which the Poles regard as treason to the Greek Catholic church, of which he is a prelate.

AT New York city on the 6th a Providential visitation testified the Lord's dislike of churches. In a storm the lightning struck the gilt cross of St. Mary's Catholic church. A piece of the shattered emblem struck a man in the street below.

RUSSIA's persecution of the Jews has extended to the Russian province of Poland. Five hundred families have been expelled from the Ronda-Gonzowski district alone. All the heads of families thus expelled were engaged in trade and possessed more or less real estate, which they were forced to abandon.

THE cholera is spreading through the valley of the Tigris and the Euphrates. It has been brought this year, as on preceding cholera years, by religious pilgrims who take no thought for this world but are intent on joys beyond. They are flocking to the "holy cities" about Basorah, bringing all the way for burial the remains of persons who have died in India.

A REQUEST, signed by Robert G. Ingersoll and others, has been presented to General Gordon, United States Senator from Georgia, that he deliver a lecture on Generals Grant and Lee. Gordon commanded one of the wings of Lee's army, and helped make the terms of surrender. His lecture is expected to give a valuable estimate of the men considered.

THE Russian extradition treaty was formally promulgated by President Cleveland on the 7th, and is now in effect. Anyone who now attacks the despot of Holy Russia, or who is in any degree connected with a plot to do so, or whom the perjurious Russian police choose to charge with being so connected, will be caught for said tyrant and turned over to him by our officers.

THE Spanish princess Eulalia has been treated with excessive homage by American society and by the authorities. The latter have everywhere granted her a military or semi-military escort. Society in giving her receptions has furnished her with a throne, this being placed on a raised portion of the floor. This leads Ward McAllister and others to remark that we are drifting away from the republican simplicity which was severely enforced in the early days of the nation.

PROF. MAX MULLER, the highest authority in England on Oriental languages and literature, throws down a gauntlet in the Nineteenth Century to Theosophists. Professor Muller says that the esoteric Buddhism preached by Madam Blavatsky never existed in India and that the lamented high priestess of Theosophy, ignorant as she was of the two languages in which the canonical books of Buddhism are written, fell under the influence of designing Hindus, who played upon her credulity. As for the existence of mahatmas and the belief of Theosophists that living beings can hold communication with unseen spirits, it is pointed out that in all the history of Theosophy no independent witness has ever been present to test these miraculous performances in soul communion.

REV. J. G. WHITE was nearly mobbed in the Cumberland Presbyterian church at Macomb, Ill., on the 7th, and was tried the next day in a justice's court on a charge of using indecent language. He is seventy-five years old, and has been a Cumberland Presbyterian preacher for half a century. He lectured on the "Iniquities of the Roman Confessional." He said that Roman Catholic priests were a lot of libertines. He also spoke in most accusatory terms of women who go to the confessional. Many Catholics were present and became greatly enraged. The police had to draw their revolvers to keep the crowd away from the preacher. He was arrested after finishing his lecture. Many of the Catholics and Protestants drew knives, but the police prevented their use. The jury returned a verdict to the effect that, as the lecturer had simply made use of translations from books used by Catholic clergy, he was not guilty of the charge.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

An Ideal for Freethinkers.

Persons aspiring to practice certain principles are always greatly helped by contemplating the life of an individual who has already done so, and done so with preëminence and illustrious success. Models, exemplars, ideals, are of vast value to endeavorers after self-improvement of any kind. When a striver after a better life views the career of one who has lived such a life so prosperously and gloriously that his personality enriches and beautifies that course, the aspirer's task grows to be a labor of love, his efforts in self-culture are toilless and delicious satisfactions and delectations, and he rapidly though half-unconsciously becomes that which he admires.

To the ideal characters already thus enthroned in Freethinkers' souls for admiration and imitation, a superb addition is afforded by the personage of Henry Thoreau. This man, celebrated most as an author, was born at Concord, Mass., in 1817, spent nearly all his life in New England, and died in 1862.

The phase of Thoreau's character to which we shall first call attention is that in which he appears as a man of the highest morality and strictest integrity, and as filled with the warmest feelings of amity and benevolence toward his fellow-beings. Christians, so prone to denying the compatibility of these traits with the disbeliever's character, may here behold them expanded in their noblest proportions in the nature of a complete and thorough-going Infidel. "Duty," wrote this person while yet a youth, "is one and invariable; it requires no impossibilities, nor can it ever be disregarded with impunity. . . . None but the highest minds can attain to moral excellence. . . . To reject religion is the first step toward moral excellence. . . . Could Infidels liv double the number of years allotted to other mortals, they would become patterns of excellence. So, too, of all true poets—they would neglect the beautiful for the true." William Henry Channing, a litterateur and friend of Thoreau, says of the latter: "His views of friendship were high and noble. Those who loved him never had the least reason to regret it. He made no useless professions, never asked one of those questions that destroy all relation; but he was on the spot at the time. . . . He meant friendship and meant nothing else, and stood by it without the slightest abatement; not veering as a weather-

cock with each shift of a friend's fortune." The same friend thus addressed Thoreau in these lines:

"Modest and mild and kind,
Who never spurned the needing from thy door—
(Door of thy heart, which is a palace-gate);
Temperate and faithful,—in whose word the world
Might trust, sure to repay; unvexed by care,
Unawed by Fortune's nod, slave to no lord,
Nor coward to thy peers."

Again says Channing: "Of his character, the moral qualities form the basis; for himself rigidly enjoined; if in another, he could overlook delinquency. Truth before all things; in all your thoughts, your faintest breath, the austere purity, the utmost fulfilling of the interior law; faith in friends, and an iron and flinty pursuit of right, which nothing can tease or purchase out of us." In a college essay the subject of this sketch wrote thus of the goddess of the Freethinker, Truth: "Truth neither exalteth nor humbleth herself. She is not too high for the low, nor yet too low for the high. She is persuasiv, not litigious, leaving conscience to decide. She never sacrificeth her dignity that she may secure for herself a favorable reception. It is not a characteristic of Truth to use men tenderly; nor is she over-anxious about appearances." At the funeral of the writer of the above majestic lines, Ralph Waldo Emerson said: "A truth-speaker he, capable of the most deep and strict conversation; a physician to the wounds of any soul; a friend, knowing not only the secret of friendship, but almost worshiped by those few persons who resorted to him as their confessor and prophet, and knew the deep value of his mind and great heart. His soul was made for the noblest society; . . . wherever there is knowledge, wherever there is virtue, wherever there is beauty, he will find a home."

Thoreau was one of the earliest and most violent protesters against slavery. The love of unbounded freedom, of the most unrestricted individualism, breathes from every page of his writings, and the thought of the enthrallment of millions of his fellow-creatures in the Southern states was to him intolerable. After vehement outbursts of denunciation, he executed the remarkable act of formally seceding from the nation of the United States. He deliberately renounced membership in a government that upheld slavery, and proclaimed himself a ruleless unit, a man in his natural condition, ununited by any civil compact with his co-dwellers of the earth. In 1846 he uttered the markworthy saying: "Any man more right than his neighbors constitutes a majority of one already." And again: "I know this well, that if one thousand, if one hundred, if ten men whom I could name—if ten honest men—ay, if one honest man, ceasing to hold slaves, were actually to withdraw from this copartnership, and be locked up in the county jail therefor, it would be the abolition of slavery in America. Under a government which imprisons any unjustly, the true place for a just man is also a prison." On this deliverance F. B. Sanborn remarks:

"This sounded hollow then, but when that embodiment of American justice and mercy, John Brown, lay bleeding in a Virginia prison, a dozen years later, the significance of Thoreau's words began to be seen; and when a few years after our countrymen were dying by hundreds of thousands to complete what Brown, with his single life, had begun, the whole truth, as Thoreau had seen it, flashed in the eyes of the nation."

The particular reference of Thoreau to being imprisoned for withdrawal from the government, has its origin in the fact that he refused to pay his tax-collector any money, to go for the support of a government that maintained slavery, and was therefore put in jail. Whenever Emerson came to the cell and said, "Henry, why are you here?"

the reply was, "Why are you *not* here?" He remained steadfast in his refusal to pay taxes, and finally his friends paid them for him so that no obligation stood against him and he had no choice left but to vacate the jail. On succeeding years his friends continued to pay the assessments levied against him, and thus prevented his imprisonment again.

In providing means for the physical support of his life, Thoreau was scrupulous not to put any other human being under the slightest burden or inconvenience. His literary income was trifling, and as he would never be pecuniarily indebted even to his dearest friend, he eked out a living by various labors, such as farm-laboring, gardening, fence-building, land-surveying, pencil-making, and whitewashing. He was possessed of a remarkable mechanical faculty, and could readily excel in any craft. He had no false pride in such matters, but was proud of his work and his mastership therein, and averse from the gentility of his neighborhood. He records: "For more than five years I maintained myself solely by the labor of my hands, and I found that, by working about six weeks in a year, I could meet all the expenses of living; the whole of my winters, as well as the most of my summers, I had free and clear for study. I found that the occupation of day-laborer was the most independent of any, especially as it required only thirty or forty days in the year to support one." He said of himself that his "greatest skill had been to want but little." A few cents a day supplied his simple needs. He used neither tobacco nor alcohol. The intoxication of the morning air he pronounced infinitely superior to that from any other source. He could view only with amazement the conduct of his fellows in spending all their waking hours in toil, to procure an infinity of things that they could just as well do without. The chief preciousness of life, he thought, lay in its opportunity for contemplation, for the expansive and unoppressed exercise of the faculties of the soul; and that men could willfully forego this celestial employment, and pass life's golden hours with their mentality set on some cramp task, was to him incomprehensible. He wrote: "The order of things should be reversed: the seventh should be man's day of toil, in which to earn his living by the sweat of his brow, and the other six his Sabbath of the affections and the soul, in which to range this wide-spread garden, and drink in the soft influences and sublime revelations of Nature." In exemplification of this doctrine that men need to, and should, labor but little, and should give the main of their time on earth to contemplation of the wonders and joys so abounding around them, Thoreau retired from the ordinary life of the world to a lonely spot by Walden lake, Massachusetts, and erecting a hut with his own hands, lived two years on such means of subsistence as he could procure there without too great expenditure of time, and devoted his hours to meditation. He went, in his own words, "to the woods because he wished to live deliberately, to front only the essential facts of life, and see if he could not learn what it had to teach, and not, when he came to die, discover that he had not lived." In another place he says he went to Walden to "transact some private business," which nobody else could do for him, "with the fewest obstacles."

Thoreau encouraged his logic to penetrate every theme and to reason as newly and daringly as possible; and likewise explored with his imagination every avenue and nook of the world of fantasy. His endeavor was in his mind to live all possible lives, think all possible thoughts and feel all possible sensations.

Others he incited to the same headlong overvaulting of barriers and wild and free excursion into possible nature. For example, one of his verses reads:

"The timid it concerns to ask their way,
And fear what foes in caves and swamps can stray,
To make no step until the event is known,
And ill to come as evils past bemoan.
Not so the wise: no timid watch he keeps
To spy what danger on his pathway creeps;
Go where he will the wise man is at home,
His hearth the earth, his hall the azure dome;
Where his clear spirit leads him, there's his road,
By God's own light illumined and foreshadowed."

Thoreau had, said Emerson, "in a short life exhausted the capabilities of this world."

Thoreau is an example of the Natural Man, as contrary to the denaturalized man whom we usually meet. In contrast with that emasculated, artificial product of a repressiv religion and a narrowing conventionality, his figure stands forth with titanic grandeur. He spurned Christianity, the Religion of Sorrow, with its melancholy themes and dreary prohibitions, and mentally affiliated himself with the glad and free paganisms of antiquity whose creed was enjoyment and pride. And equally with the pagan religions of nature, he loved his own religion of nature—the communion with the universe about him which spontaneously and instinctively grew to be the prevailing mode of his mind.

Thoreau's love of nature and wildness, and also his imaginal craving to live myriad and diverse lives, made him a fellow with all living things of field and forest. He confessed that he sometimes felt like a hound or a panther. He loved Indians, and said that had he been born among them he would have been an insatiable hunter. "It was," says Emerson, "a pleasure and a privilege to walk with him. He knew the country like a fox or bird, and passed through it as freely by paths of his own. . . . His intimacy with animals suggested what Thomas Fuller records of Butler the apologist, that 'either he had told the bees things, or the bees had told him.' Snakes coiled round his leg, the fishes swam into his hand, and he took them out of the water; he pulled the woodchuck out of its hole by the tail, and took the foxes under his protection from the hunters. . . . He knew how to sit immovable, a part of the rock he rested on, until the bird, the reptile, the fish, which had retired from him, should come back and resume its habits—nay, moved by curiosity, should come to him and watch him." Thoreau's connection with nature was partly that of poetry and partly that of science. He set himself to keep a calendar of Nature, and her daily doings about him for twenty years found record in his journal. He had gages for the height of the river; noted the temperature of springs and ponds, the tints of the morning and the evening sky, the flowering and fruit of plants, all the habits of birds and animals, and every aspect of nature from the smallest to the greatest. He was an expert in all kinds of woodcraft and outdoor exercise and employment. His senses, naturally acute, he had cultivated to an exquisite fineness. "His power of observation," says Emerson, "seemed to indicate additional senses; he saw as with microscope, heard as with ear-trumpet, and his memory was a photographic register of all he saw and heard." And these special faculties performed their office no more admirably than the abstract powers, the generalizing and ratiocinative principles, of the mind, which received the items thus supplied by sense. "Every fact," says Emerson, "lay in order and glory in his mind, a type of the order and beauty of the whole."

It seems necessary that a pattern and hero for the people's admiration and imitation shall be of great intellectual gifts. Goodness of heart we not infrequently meet about us. To arouse the energetic emulation of the multitude, it appears requisite that this goodness of heart be united in the same person with illustrious ability of mind. Thoreau's intellect was as admirable in its power as his heart in its right feelings. His writings have a place with the first rank of American classics. They are unsurpassed in merit by those of any writer of this continent. Many critics of the first

estimation would say, they are unsurpassed by those of any writer of the world. They touch with the certainty of a master equally topics of material nature and of transcendental imagining. They excel indifferently in observing and describing reality, and in building from fancy's gauzy films and dreaming's opaline hues the enchanting palaces of the ideal. The personal quality which pervades them is of a racy wildness, a strain peculiar and almost unearthly, the taste of which the reader never forgets.

The keynote of Thoreau's character, perhaps we may venture to predicate from the foregoing, was *development*. His life was a continual unfolding and education of his senses, of his emotions, of his intellect, of his will, and of his moral sentiments. Of *self-development*, as opposed to the ancient Christian cult of self-stunting and self-abasement, he stands perhaps the most splendid modern champion.

A word on the personal appearance of this lovable personage before we take leave of him, is desirable. He was of medium build, perhaps a trifle undersized. He possessed blue-gray eyes, brown hair, a large nose, and features in general somewhat rough. He wore a beard. In F. B. Sauborn's diary is this observation: "Thoreau looks eminently *sagacious*—like a sort of wise wild beast." Also, he "has a weather-beaten face, which reminds me of some shrewd and honest animal's—some retired philosophical woodchuck or magnanimous fox."

Thoreau's death resulted from pulmonary consumption. It was as triumphant as his life. Of his last illness his sister said: "It was not possible to be sad in his presence. No shadow of gloom attaches to anything in my mind connected with my brother. . . . Henry's whole life impresses me as a grand miracle. He said he should leave the world without a regret." His sister further wrote: "Henry was never affected, never reached, by [his illness]. I never before saw such a manifestation of the power of spirit over matter. Very often I have heard him tell his visitors that he enjoyed existence as well as ever. . . . The thought of death, he said, could not begin to trouble him. His thoughts had entertained him all his life, and did still. . . . During his long illness I never heard a murmur escape him, or the slightest wish expressed to remain with us. His perfect contentment was truly wonderful. None of his friends seemed to realize how very ill he was, so full of life and good cheer did he seem. . . . My heart is filled with praise to God for the gift of such a brother. . . . I wish you to know how very gentle, lovely, and submissive he was in all his ways. . . . He would sometimes say: 'I should be ashamed to stay in this world after so much has been done for me. I could never repay my friends.'" Thoreau's last letter concluded: "I am enjoying existence as much as ever; and regret nothing."

The Christian multitude complains, finds fault, accuses; Thoreau kept silence, uncriticisingly selected, and taught by example. The Christian multitude frets, despairs, falters; Thoreau moved forward unopposably with serene and imperial brow. Christians sourly reject; Thoreau warmly accepted. Christians spurn with sulky distaste; Thoreau riotously indulged and enjoyed. Christians devote themselves to repression of their mind and heart; Thoreau unfolded himself till he felt and moved with the universe. Others are burdens, in varying degrees, upon their fellows; Thoreau stood a monument of self-sufficingness. Others take, Thoreau gives; others consume, Thoreau produces; others are gulfs, Thoreau is a fount. Churchmen would make everyone think like them, but Thoreau wanted each to have the same liberty to think as himself. The orthodox churches were iron bands and locks on negroes' legs; Thoreau was a hammer shattering bonds. The too common worldly speech is a mantle hiding ill things in the pool below; Thoreau's accents were crystal waters through which was exactly seen reality beneath. Thoreau's honesty was an oak of trustiness and a lily of purity; the honesty of most Chris-

tians is—such as it is. Christians too largely are dejected; Thoreau was exultant and glad. The souls of conventionalists and religionists are gloomy inquisition cells; Thoreau's spirit was a freest sky of morn shot with silver rays of light and tinged with hope's roseate hue.

What a world would this be were all—men, women, and children—of the strain of Thoreau. Excellent Thoreau, independent, tranquil, joyous, bountiful, feeling, truth-telling, honest, sage, undauntable, free—when shall we be like thee?

Victory!

On last Saturday, the 17th ult., the United States court of appeals sitting at Chicago reversed the decision of the United States circuit court granting an injunction against opening the World's Fair Sundays. In this decision the government's contention that the World's Fair people had violated the contract implied in the act of Congress of March 3, 1893, was met by the court with the judicial enunciation that the government, by withholding the \$570,000 of souvenir coins, had disregarded its covenant with the Fair. And, said the justice, that act of Congress was not a law, but a contract, and if violated its only remedy lay in a suit to recover the money, with damages.

The decision pointed out that the government's money investment in the Fair was but a trifle compared with the expense borne by other parties, whose rights in the premises were coequal with those of the government and should be considered and conserved by a court of equity. Finally, the decision held that it had not been shown that the government could suffer any loss or damage by the opening of the Fair on Sunday, and for this reason the government could have no right or claim in equity to the relief prayed for.

The judgment of the lower court was reversed.

This decision makes it pretty certain that the Fair will be open Sundays during the rest of its continuance. If an appeal is taken to the Supreme Court of the United States it cannot be heard till October, when the Fair will have been ended.

There is one hope left for the Sabbatarians, but it is a forlorn one. The Sunday-closing people now pin their faith to the Wanamaker suit. "This decision clears the way for the prosecution of the suit begun in the United States court here by Ex-Postmaster-general John Wanamaker and other stockholders in the Exposition to prevent Sunday opening," said the Rev. L. McLean, secretary of the American Sabbath Union. The point has been made in this case just concluded that the World's Fair directors were willing to refund to the government the money had under the Souvenir Coin act in return for the privilege of keeping open on Sunday. Mr. Wanamaker and the World's Fair stockholders associated with him assert in their bill that such return of this money would cause them loss and impair their property interests as part owners of the Exposition. This suit will now be pushed vigorously. E. F. Cragin, one of the leading advocates of Sunday closing, said it was a bad defeat, but he did not think it worth while to give up altogether. "The Fair may be open for a time," said he, "but Sunday closing will win in the end. The Wanamaker and Bown case will probably go right on. The decision rendered to-day does not affect their case."

Attorney-general Olney at Washington on hearing the decision said that his department had a clear record in the case, and had exhausted every legal means to enforce the mandate of Congress in the matter. He could not see that any injunction should be thrown in the way of opening the Fair on Sunday, but, as the matter was in the immediate charge of United States Attorney Milchrist and two able assistants, he had no doubt that they would exhaust every legal means known to the law to uphold the intent of Congress. While he saw no means in sight, perhaps those who had been more intimately associated with the case than he would yet discover some. Other matters of a complicated character, he said, would undoubtedly grow out of this decision. Suits over money promised, paid, or yet to be paid, or declared withheld, would arise.

Another thing affected by the decision, he continued, was the government exhibits. All the departments of the government had exhibits at the Fair, and all the appropriations made for them were coupled with the condition that the exhibits should not be opened on Sunday. It was entirely clear that the government exhibits could not be opened on Sunday. As this officer, Olney, is to be accounted as guided by instructions from the head of the cabinet to which he belongs, that head, namely President Cleveland, would seem to have submitted to the country this as his position on the Sunday question. The Republican president of last term appears to stand on the same platform. Ex-President Harrison said to a reporter a few days ago: "Whatever I think personally about Sunday opening, it seems to me that when Congress made the law and gave an appropriation to the Fair that settled the question."

Of the other opinions of eminent men expressed through the week, one was of a visitor from France, who gave the Gallic view of Sunday. Prince Roland Bonaparte on his return from his trip through the West said: "I was astonished to hear they were discussing whether to open the World's Fair on Sunday. I am very sorry for that. Sunday is the poor people's day."

The churches are now uncorking their vials of wrath to be emptied on the heads of the hell-guided miscreants who have provided the people with innocent and temperate places of pleasure and profit on their leisure day. For instance, Bishop Merrill, of the Methodist church, says that his denomination will boycott the Fair. He has information to the effect that the general commission will issue a manifesto withdrawing the exhibits, and that the five million members of the church will keep away week-days as well as Sundays. "In our manifesto," he says, "it will be laid on the consciences of our people to stay away from the Exposition that defies the laws of God. Millions of Methodists the world over, in response to that manifesto, will cease to patronize the Fair. The Methodist church will not be alone in the movement. I have it on good authority that other denominations will adopt measures equally radical, if not more so. That means that the World's Fair will be a financial failure. You can depend upon it the other Protestant denominations will follow our example. Mark my words when I say that the World's Fair will be a financial failure. The business men of this city, heretofore supposed to be the soul of honor, have by their action on this Sunday question broken all that is held sacred and honorable in business methods." Bishop Merrill is the chairman of the committee under whose authority the Methodist church exhibits were placed at the Fair. He declares: "This commission, which represents five million members of the Methodist church in this country, is composed of the leading spirits of Methodism in the United States, and it will give out a manifesto that will stir up the world."

Last Sunday Rev. W. C. Steele, Methodist chaplain at Randall's island, New York, in a sermon appealed "to the supreme being to deliver Chicago from the reign of Satan and close the Fair on the Sabbath day." Unless there is intervention by this supreme being—more powerful, it is said, than a supreme court, though we do not remember to have seen his operation so often—the noble Columbian Exposition will in all likelihood do its blessed work of improving the people in head and heart on Sunday just as on every other day.

Colonel Ingersoll About to Lead a Religious Sect.—He Declares Briggs Insane.

A person calling himself Gordon Lawrence, "P. J. S.," whatever that means, has come from London with a praying band to convert Colonel Ingersoll. The grace-defying object of their efforts received a few days ago a letter reading in part:

"ROBERT G. INGERSOLL—Dear Sir: For many years I and my friends have been warm admirers of you as a man of intelligence and brains, but the time has come when you should lay off this shell of unbelief which octopus like surrounds you and come forth in the clear light of belief and faith before you are taken from hence."

"Now, my dear sir, I do not wish to enter into any de-

bate on the subject of religion. I intend to convert you. I have recently come to this country from London, along with a few staunch followers, and we are preparing to give to thousands of Americans the true religion of mankind."

"We will preach a religion that is the most sensible and logical of all known religions. We have taken the best and most probable ideas from those records for which there is reasonable proof. This religion of mankind is not the religion of any one sect, but is intended to take into its fold the thousands and thousands of dissatisfied men and women in Protestantism and Catholicism to-day."

"This religion is a reasonable religion. It is not like the Salvation Army in its methods, but we believe in having at its head a man like yourself, a giant intellectually and a Christian though as yet an unbeliever. With a leader like you we could sweep the country and gain thousands of converts for the religion of all mankind."

"We are believers in prayer, and by prayer we hope to convert you to this new religion for which you can do so much good. For several nights past I and my followers have prayed at the door of your residence that the good and kind maker would preserve you for this great movement. Now we shall pray by night as well as by day. We shall go to your place of resort by day and pray that you will be converted and accept the leadership of our religion and become leader of the Society of All Souls."

"We will have a national headquarters in New York."

"I will call upon you in a fortnight to secure your answer to our request. We feel confident by that time our efforts in prayer will have worked your salvation."

"Yours to save all souls,

"GORDON LAWRENCE, P. J. S."

An elevator boy at the colonel's law office in Nassau street told a reporter that he thought he remembered seeing three strangers of mournful visage standing with bowed heads in the hallway, outside the door of the colonel's private office, but no more touching the identity of the colonel's mysterious correspondent could be learned by the scribe. The colonel, says the reporter, remains in ignorance of the particular sect which he is to be called upon to lead. The reporter saw Colonel Ingersoll in his summer home at Dobbs Ferry, and he abandoned his favorite game of billiards to chat for half an hour about the letter. "Am I used to this sort of thing?" said he; "well, rather. At least one thousand letters reach me annually from as many fervid religionists. All the letters go into the wastebasket. I open a letter and see, 'Mr. Ingersoll, dear sir, I am a Christian and I'—That settles it. I used to read them, though. Some of the writers used to give me Hail Columbia. But this Gordon Lawrence, P. J. S., letter is of an unusual sort. There is a coolness absolutely refreshing about it. He proposes to convert me because he wants to use me as a figurehead for a new sect. Pshaw! the letter is a piece of insanity. No more so, however, than the trial of Briggs by the presbytery. That was the wildest thing I ever heard of." The colonel chuckled at the recollection. "But Briggs is also insane—not a doubt of it," he continued, "only not quite so crazy as his antagonists. Now, as for my solicitous friend, the 'P. J. S.'—whatever that means—he is welcome to pray for me wherever and as long as he chooses. I hope that the knowledge of my absence from my New York home, and the fact that he has been praying before an empty house, will not discourage him. His God will understand the mistake and undoubtedly overlook it."

The Freethinkers of Kearney, Neb., have made arrangements to charter a car to attend the International Congress of Freethinkers in Chicago.

J. E. Remsburg's work on Lincoln will contain a long and interesting letter relative to Lincoln's religion from Hugh McCulloch, Lincoln's last secretary of the treasury, and the only surviving member of his cabinet. Mr. McCulloch's letter was written especially for this work. Mr. Remsburg's book will also contain a letter bearing on this question from Chief-justice Chase to his daughter.

We have on our list a few score subscribers who owe us from three to six dollars, and seem pertinaciously bound not to square up, though we have asked them in the most fraternal manner. But this is the last call, and if we do not hear from them right away we shall draw the blue pencil across their names, and there will be nothing for

them to do but join the church. Heston will enlighten them no more, and they won't know anything about the World's Fair or the International Congress of Freethinkers (which is going to be about the biggest thing in Chicago), or what is going on in the world of thought anywhere, or what becomes of Dr. Briggs and how the Presbyterians progress in revising their creed. They will just have to exist like benighted Christians. To escape this fate all they have to do—and we ask them for the last time—is to inclose the amount they owe in a letter and mail it to THE TRUTH SEEKER, 28 Lafayette place, New York city. Then will they sleep peacefully and have pleasant dreams.

A book has been published to show how far children comprehend terms, remember facts, and exhibit a reasoning faculty, as shown by their answers in examinations, etc. Among these answers are the following: "Doxology, dropsy in the head." Let us charitably suppose here that the youngster meant that doxology-singers have dropsy in the head. Another youth submitted: "Monastery, a place for monsters." Evidently this was included in the list of mistakes by some oversight. "An incendiary is when you go round preaching and singing him." History, good youth, bears out your assertion. "The Crusades were millinery expeditions undertaken by the Christians." The Crusades were undertaken by people who, in the words of a certain philosopher, "attach holiness or impiety to lawn-sleeves or gestures." Their object was at any rate as frivolous as millinery. "Evangelist, one who speaks from his stomach." Sense will be found in this by farm-boys with clothes all buttonless from crawling under barns for yellow-legged chickens upon the advent of the revival's holy man, or by the overworked cook-maid sweltering over dainties while the mistress is in the parlor flooding with best-best smiles said fortunate H. M.

Our neighbor, the company publishing the *Twentieth Century*, has made an assignment for the benefit of its creditors. We presume the paper will be continued. Mr. O'Laughlin failed once before, in Boston, as a Catholic book publisher, and as the publisher of the *Catholic Herald*, and his incursion into Freethought publishing seems to have ended the same way. How a Catholic can reconcile it with his conscience to publish such splendid scientific works as are in the Humboldt Library, which directly antagonize his faith, and to print a socially and religiously heretical journal like the *Twentieth Century*, is what we never could see. He certainly couldn't do it for money, as the assignment attests. In the hands of Mr. Pentecost and Mr. Fitzgerald and Mr. Sullivan, all Freethinkers, the *Twentieth Century* did a good work. If it should be edited by a Catholic its usefulness would cease. So far it has been supported by social or religious heretics.

We trust our readers will see a little warning in this disaster, and not let THE TRUTH SEEKER get into another financial hole. Prompt renewals of subscriptions will be particularly appreciated this summer to keep the paper merchants and printers quiet. We have nothing but our subscriptions and book sales to depend upon, and when these languish times are hard at 28 Lafayette place. A word to the wise and good is sufficient.

Manhattan Liberal Club Medley Meeting.

German Masonic Hall, 220 East 15th street, Friday evenings at 8 p. m. On the evening of June 30th, closing the lecture season, instead of the usual program, there will be twelve five-minute speeches alternating with entertainment in lighter vein. The subject proposed is, "What is the Next Best Thing to Do?" Each speaker can in reply state briefly what reform, in political or social affairs, he would advise for immediate use. If he has several hobbies he should trot out one ready to be harnessed to the car of progress at once, and not such as will only be useful to usher in the millennium. To put it in another way, suppose \$10,000 bequeathed for use in reform work in the next twelve months, for "causes" rather than charities or personal relief, what would be the best way to dispose of it?

The entertainment will consist of music, songs, recitations, etc., by members of the club and obliging friends, including "topical songs" for the occasion, and a mandolin and guitar duet. The admission will be "ten cents all around," and the receipts will be devoted to the expenses of the International Congress of Freethinkers, to be held in Chicago, October 1st to October 8th.

E. B. FOOTE, JR., President,
120 Lexington avenue, New York,

Communications.

Reply to Miss Chapman.

IV.

ESTEEMED FRIEND: I cheerfully concede that we can recall in imagination objects, places, or persons not within range of our vision. I concede you may have seen, so to speak, as graphically as ever with the normal eyes, "long vistas of streets, friends—both living and dead," etc., both in your dreams or when musing awake, "within the walls of a narrow sleeping apartment." I concede we may thus hear music and songs more sublime than the harmony produced by greatest masters at other times; or see visions more rapturous than the realities of nature and art, or angels, mermaids, dragons, or our dead friends clothed in graceful robes, endowed with wings to soar through space, etc.; I concede all you claim, except this: that it is our "spiritual senses," or something *not* man, that perceives these phenomena, instead of the cogency of the physical organism.

Until some one of the world's Spiritists, or "spirits" direct, will define "spirit," what it is, what and where they are, *what are their constituents*, etc., I am compelled to consign them to realms of fiction. If an entity they must be something, if something they must be possessed of organs, parts, and constituents, and if possessed of constituents it must be in the power of such spirits, at least through their "mediums," to so inform the world. If reality and fact, we have a right to demand of them, and it is the emphatic duty of Spiritists to inform us, what they are, or forever cease their unwarranted assertions.

Please imagin the "spirits" of the many wise men who have lived on earth, who made the study and analysis of the most complex phenomena their sole mission in life, now existing for years and centuries in "spirit-life," yet refusing or unable to enlighten the world with a solitary intelligent idea of the constituents of a "spirit-form." Able now to penetrate almost all other mysteries of nature ("spirits" are supposed to study for pastime), yet they have failed so far to name a single element contained in the "spirit-body." The human body contains: oxygen, hydrogen, carbon, phosphorus, sulphur, calcium, iron, etc., none of which are embodied in the so-called "spirit-form," or we could see them with normal vision, weigh and handle them, or analyze them like other forms. (And here it occurs to me that fire cannot burn them, a buzz-saw not injure them, nor dynamite blow them up. If not miracle, what is it?) Furthermore, the last particle of the human form is, after death, consigned to the grave or the crematory oven, and not an atom of it survives to constitute such "spirit," because all assumes other forms—leaving absolutely nothing to compose a "spirit."

It is evident, therefore, that as our ignorant ancestors conjectured Gods, who had no existence, to explain natural phenomena, so they conjectured human "spirits" to explain mental phenomena, leaving however all these creatures of the imagination sadly unexplained, and thus infinitely increasing, instead of decreasing, existing mysteries.

I believe cerebration or psychical phenomena produced by the subtle and complex functions of the living organism is not yet fully understood; and I am not ready to deny clairvoyance, hypnotism, or kindred phenomena as long as we are aware of a source, cause, or basis for such phenomena, but when in the absence of a good, sound, healthy "medium" of flesh and blood, or other manipulator, it is affirmed, that such phenomena can be produced without such human agency then, I confess, I can not prostitute my intellect to believe it.

It is not necessary for the Materialist to prove *how* the world exists and governs itself without a God; how the human body can produce such marvelous psychical phenomena, etc.; the self-evident facts are that such *is* the case. Neither is it necessary for him to prove that Gods and "spirits" do not exist. Upon those affirming devolves the proof. They must soar through space and discover God, or produce "spirits" in the open court of science, or our plain and honest denial is equivalent to proof, that such beings do *not* exist.

You say: "Nature could not possibly bestow what she does not possess." Pardon me, dear friend, again to differ from you. Evolution—now scientifically established—proves the contrary. Behold the congress of nations and their products in mechanics and arts at the World's Fair at the present time. Then, kindly, permit your mind, imagination (or "spirit") to soar back millions of ages, to the time when this globe was in an incandescent state. Did not all this evolve, and nature and man produce at each successive period greater

achievements than during antecedent periods? Did not purely chemical and physical forces—soulless and willless—first evolve protoplasm, this simple cell-tissue, this higher form of organisms, until we reach man, with each step "bestowing" higher order of development than it contained itself? Did not Ingersoll's Puritan parents "bestow" upon him that which they did not possess themselves? Did not your parents, my brilliant disputant, bestow upon you talents entirely absent in themselves?

No, indeed, mind is not necessary to produce mind, any more than perfume is needed in the black soil to produce the rose which produces the delicate aroma. Even the origin of a Humboldt or a Spencer is a purely physical effect of purely physical causes. And if it were true that we must look beyond nature for the intelligence that produces mind, would it not follow that we must look at the same source for idiocy, deformity, brutality, lust, and crime?

You dispute another proposition by saying: "How a powerful factor can produce innumerable results and yet have no existence is more than I can comprehend." Were you ever in love? Pardon my frankness—I desire no confession—but a reminder of that

Tender longing! sweetest hope!
The golden time of love's first kiss;
[when] The eye beholds the heavens ope
[and] The heart too reveleth in bliss;

would, no doubt, instantly convince you that certain conditions, which have no existence in themselves, may be powerful factors for good or evil. Love is no entity but an emotion. Not real being but a power. Not substantiv reality but the potent and invisible motor which pervades all animate creation, fires the human brain, and lays prostrate strongest manhood at the feet of lovely, tender woman.

Man, when created,
At first alone, long wandered up and down,
Forlorn, and silent as his vassal beasts;
But when a heav'n-born maid, like you, appear'd,
Strange pleasures filled his eyes, and fir'd his heart,
Unloos'd his tongue, and his first talk was—love.

And—*en passant*—love is purely an attribute of the physical and based upon the passions. And this fact more than any other convinces one that life after death and during all eternity—when the human form we may have called "wife" has mingled with the dust of the earth and can exist no more forever—is not worth living. And I, for one, I am frank to admit, could find no adequate substitute in sentiment or misty "spirits."

Again, you say: "Matter divested successively of size, extension, color, weight, etc., would vanish." Indeed! But can you perform such wonderful feat? If you can divest a twenty-dollar gold piece of size, extension, weight, without removing any of its material I will cheerfully supply one to learn how. But it cannot be done. Matter has such attributes and retains them forever. We can transform it in other shape or color, and reduce its form and weight, but as long as an atom exists we can not divest it of properties—much less can such properties exist without matter.

Steam, ice, etc., still are matter as much as water, but it has changed form. But your notions of space, my friend, are most amusing. If space were something it would not be space, because space is the antithesis of something—nothing. Matter, worlds, gods, or you and I could not occupy space if space were matter, because two bodies cannot occupy the same space at the same time. Hence the universe exists—because it has infinit expanse to exist in. If there were no space or space were matter, nothing else, of course, would exist. Dr. Carus in the *Open Court* defines space thus: "Space is ideal, not real. Space is a conception of ours and nothing more. Space is abstracted from reality. We abstract extension and omit all material." This is space.

I am afraid, my young friend, you are too learned—*hav read too much!* Learning I define to be (aside from the practical, elementary, and positive branches of knowledge) conversancy with the ideas and theories of other "learned" men, who again obtained their learning from others, and so on back till we find the origin of these ideas in the brain of very ordinary and often ignorant mortals. Original, intuitiv, common sense, and acute analytical power, is generally preferable to the abstruse learning of those whose wisdom culminates in doubting their own reality or that of the universe.

You still doubt that "we are our bodies," and insist I must prove it. But here I must again beg to differ. You, affirming that "we" are *not* our bodies, must prove it, because the self-evident fact is that "we" and our bodies are identical. Where "we" are there our bodies are, and where our bodies are there are "we." If "we" should ap-

pear at the International Congress this fall, it would be necessary, I rather think, to go in corporeity or I fear "we" would be absent. This is a self-evident fact and requires no proof. But the contra-proposition requires proof because it is contrary to fact, startling, sadly lacking evidence.

Again, where were "we" before our physical bodies were in existence? "We" were not in existence a hundred years ago. Then, in course of time, "we" were born—yes, two animals the crowning work of nature (I am very proud of this). So the self-evident fact is that these two animals are you and I, and "we" are these two animals. As long as the latter live so long will "we" exist. But in time "we" must die. These bodies will then disintegrate, their constituents assume other form; and then it is equally self-evident that "we" shall cease to exist. "We" were the result or product of two certain forms of matter, animals, and their respective functions, and when these particular forms vanish, of course, "we" can exist no more. Born "like a brute," it seems inevitable that we must also "die like a brute," the parson's admonition to the contrary notwithstanding.

All this, my esteemed friend, may not be very agreeable to our vanity, but the philosopher in search of truth ignores all but facts lead they where they may. What I have said is self-evident. But now your school of thought insists that when this body, which originated and constituted man, is no more, a dual man survives—an exact counterpart—and so will live during eternity. But this is *not* self-evident, but mysterious, and equivalent to affirming that twice two equals five instead of four. You affirm—you *must* prove it, or my simple statement that man is dead when his body exists no more establishes such fact.

You next refer to the faculties of the dreaming man, which implies a living man, consequently is no analogy for the faculties of a dead man or the absorbed elements now in other forms.

And now, dear friend, your involuntary cries of despair in facing the inevitable fate of all living creatures betray the main reasons of the tenacious continuation of the belief in immortal life. But behold the suffering, wretchedness, and horrors menacing the pathway of every human life. In vain we plead for aid; does it not prove that nature is not responsive to our yearnings and that all gods are indifferent to our misery? Hence the clamoring of frail human creatures for final eternal bliss is evidence of egotism and conceit, and no argument in this discussion. Because if it were, proof that immortal life were *not* desirable (and which I think I can supply in some future letter) would prove there is no such existence. But we well know that our likes or dislikes cannot change the immutable order of nature. But death—eternal peace which was our fate before birth—is a boon in disguise.

Please substitute "the men in the dug-out" for "ape men" and you have my answer to your next argument, as we have no space to discuss technicalities of evolution now.

You say in proof of a God: "In no age of the world, and among no people, has He left Himself without a witness;" and this universality of the God idea is one of the popular orthodox arguments in proof of a God—shooting very far off the mark, however. If you insist that pagans' and heathens' gods—fetiches and all—are false gods, and your higher conception of Divinity the only true God, kindly inform me how the many heathen idols can prove your God? And if your "true God" does not prove the reality of the heathen god, or of the old-school Bible God, or of fetiches, etc., and all these false gods do not and cannot possibly prove your God, how, in the name of logic and reason, can your several opposing beliefs prove your general belief?

I explain it differently: Like causes produce like effects. All races and nations originally having been alike ignorant concerning abstract existence and natural phenomena, all alike conjectured a God "in their own image" to explain matters; and falsehood once rooted fast is hard to eradicate, especially when to the social, political, and financial interest of priest, preacher, and politician to perpetuate the same. But as you in the kindness of your heart have greatly civilized your God, so future generations will continue the good work of reform and finally crown an honest man or woman as their sole king, queen, or God.

As there are no two blades of grass alike, so there never were two Lincolns or two brothers alike; otherwise—like causes absolutely producing like effects—we would positively have two Lincolns alike. But the slightest variation in prenatal conditions or in his environments in after-life could not produce a Lincoln.

And, I regret to say, you are still "not penetrated by the solemnity of the problem" for which

you offer in explanation a *being* or personal God. You might as well believe that an animalcule in a drop of water can control the motion of our earth or change the motion of our planetary system in its mighty orbit, as to believe that any *being*, no matter how majestic in its proportions, could rule an infinit universe. Did you realize that if your God were the size of the sun and all the planets combined, and filled all space occupied by these planets and their vast orbits—a thousand millions of miles in extent, that even such a monstrous God, when compared to an infinit universe, would be more insignificant than is an infusorium compared to our world? And furthermore, were your God within reach of our world, busy “controlling the minds and operations of our bodies,” as you say, “He” would of necessity, in the mean time, neglect the rest or principal part of the universe. And furthermore, when here, “He” would be entirely out of sight of other worlds and systems; and when there, would be absolutely out of reach of our strongest telescopes; and if moving with the speed of light through space, it would take “Him” years to get back—and in the mean time you would be without a God!

An infinit universe excludes an infinit God. A finite God cannot be a God—hence *there is no God*.
Rochelle, Ill. OTTO WETTSTEIN.

My Vision.

In the silence of a star-lit eve, when contemplating man's slow progress in knowledge during the many ages of his existence on this earth; reflecting on his proneness to superstition; dreaming of his *whence* and his *hence*; and wondering if those bright stars were peopled with sentient, happy beings—a trance-like reverie gradually controlled me, and in spirit like a sunbeam I was wafted away to some far-off sphere, the atmosphere of which felt strange. The sun was shining brightly. Everything there surprised me. But the great magnitude of every object impressed me most. I saw buildings like unto mountains, trees of prodigious height, animals of immense bulk. Then I saw issue from a vast doorway a gigantic figure, somewhat in human form, that took steps each of nearly a furlong. On looking down in passing, this towering figure espied me as something curious, paused a moment, and then in ponderous tones (though in accents which with care I could understand) slowly muttered, “Where could that manikin have come from?”

Notwithstanding the great disparity in size, I felt a strong desire to answer his question, and thus replied: “I know not where I am at this moment, but I was born and grown on the third planet in order reckoning from the sun.” “Well, well,” said the giant, sitting down beside me, “the globe on which you now rest is counted sixth from the sun.” By that I knew it was great Jupiter—fourteen hundred times larger than the earth and five times farther from the sun; and I thought there might be some relation between the great bulk of the planet and the size of things on it. Now this big Ju-Peter seemed greatly interested, and asked me many questions about the customs, government, morals, religion, etc., that prevailed on my little planet; all of which I answered truthfully. Then he told me that no other globe received so much attention from his people; that with large telescopes they could define the continents, lakes, and seas, and could even see creatures continually moving about—oftimes clusters of them apparently in collision. On which account they called the planet the Hive.

The description of things on the earth given in my answers moved the great Ju-Peter to say that the early inhabitants of his planet must have gone through similar experiences; that their ancient legends show that ages ago they thought theirs was the only solid, inhabited world; that all the stars were made solely for their delight; that they believed in a future epoch when their globe would undergo some miraculous change, and be made an eternal happy home for simple folks and slaves; that they had a God somewhere which had revealed all these things through mediums and vicars; and that all persons who denied the truth of them would be cast into the sun as fuel for its flames. But these superstitions, he said, were long since abandoned. The telescope reveals that this is one only of many worlds, and surely it cannot monopolize the entire attention of any God.

From our legends we learn also, continued the sage (I now felt I was listening to one), that for ages the people were ruled over by vicars supposed to be appointed in some way by their God. This kind of godly government, though costly and cruel, existed a very long time. It was costly, for it taxed the common people heavily for means to build grand temples for the God and fine houses for the mediums and vicars, and to provide for

them luxurious living—the best and fattest of all productions. It was cruel, for it authorized the loyal ones to rob and kill whoever spoke or thought aught against the godly government. During that long dark age the people were ignorant, superstitious, very poor, and much given to crime; and the rulers had many Black islands covered with places for confinement and punishment of criminals. But this kind of sacred rule was abolished long ago. A very simple kind now exists—with no vicars, no mediums, no nobility, and but few in public office to be supported; consequently taxes are trifling. Having universal freedom in speech, in belief, and in trade also, it follows that there is now no favored class, no monopolies, no extremely rich or poor. And this general equality of opportunity furnishes few temptations to crime; hence there are fewer courts, lawyers, and prisons to support.

Then the sage talked on morals; contrasted the ancient time of godly rule—a time of ignorance, fanaticism, cruelty—with the present age; all actions being now in accord with a kind of Golden Rule. He dwelt a little on the relation of the sexes. In the olden time only an inspired vicar could unite in wedlock. Thus the tie was holy and indissoluble. No matter how unsuited and averse to each other the pair became, the knot held. Much discord and smothered suffering, ending frequently in slow, sometimes in violent murder, resulted. Millions were strangled with the sacred knot which no one must loose. But the knot is gone with the medium and the vicar. Now, a plain contract between the two most interested is sufficient. Instead of the two being made one, or rather one being absorbed in the other, each is now equal to the other. As there is now no ownership of one by the other—no inferiority in right of person—it follows that good behavior, kindness, and mutual self-respect is more lasting. And since there is no domineering of one over the other—no compulsion—the child is born of love and kindness: hence there are fewer deformed, fewer idiots, fewer insane, fewer suicides; and asylums for such are not needed. The generations of to-day are fairer and healthier; and whereas, in the old vicar time a truly beautiful person was an exception, now beauty is—

At this point I lapsed into a nearly unconscious state, heard nothing more, and felt only a rapidly whirling motion. The stars were going and the sun just rising, when I was aroused from my trance by the bells calling the brainless devotees to matins.

L. G. REED.

They Should Pay Taxes.

There is a world of wisdom in that saying of the illustrious Franklin, “A religion that depends upon the state for its support is for that reason a bad religion.”

The most secure tie that binds the Christian religion to our national customs, is the legislative exemption of church property from taxation, and such a crying evil has this become that the public press sends forth a cry of protest against it. From an article recently published in the *Chicago Daily News*, it is shown that the McCormick Theological Seminary is possessed of vast real estate holdings, upon which they do not pay one cent of taxes. It is situated in the heart of the city and extends over some magnificent property residences, each of which is rented and brings in a handsome revenue, and the whole proceeds are then dropped into the treasury of the seminary. There are in all seventy-one fine houses upon this property; three are used as residences by members of the faculty, and the remaining sixty-eight are in the open renting market. They are in direct competition with other rentable property and derive a material and decided advantage from the fact that they are entirely free from taxation while the other property with which they are in competition is taxed to its full legitimate possibility.

It is an outrage upon our national traditions that such a system should be allowed to prevail. The spirit manifested in the documentary foundations of our nation, is, that all men are free and equal, yet this system gives to one class of men an unfair and intolerable advantage over their neighbor. The property owned by the seminary amounts in the aggregate to something over \$1,000,000. It brings in a yearly rental of \$50,000; and though from the revenue of the city government, street improvements are being made, increasing the value of the said property, not one cent by way of remuneration therefor does the seminary give. Paying no taxes, the seminary can reduce its rental below that of adjoining property, and still receive more than the owner, because he is compelled to pay taxes for himself, and taxes for his theological neighbor too.

Religion has always had to maintain its power and position by law and not by love; it was built

upon bayonets, not upon Bibles, and now we must commence an unceasing agitation through the land to secure such a taxation of any and all church property.

If the Christian religion is true, it does not need the law to impart that truth or to compel an observance of it. And if it is not true, then the law should be placed far beyond the reach of its influence as a weapon too dangerous to be in its hands.

JOHN R. CHARLESWORTH,
 Sec. Freethought Federation of America.

Agnosticism.

An Agnostic is one who professes to know nothing about any God, and is honest enough to confess his ignorance. The difference between an Agnostic and a theologian is this: the former is sensible of his ignorance as to the ultimate causes of phenomena and admits it, while the other is equally ignorant regarding the same subject, but claims to know where he really knows nothing. A man may claim to know much about some God and know very little about anything. He may admit his ignorance in regard to the unknowable and yet be a Humboldt, a Darwin, a Huxley, or a Spencer. Let me state the creed of an Agnostic, premising that a creed is proper enough if one does not insist on its acceptance on penalty of imaginary eternal hell-torture. Enlightened human reason is man's highest standard of truth. The well-being of man is the most worthy object of man's effort. Observation, experience, reflection, and not so-called revelation, are the true means of obtaining truth; doubt is the beginning of wisdom; without doubt there is no investigation, without investigation no knowledge, and without knowledge no wisdom; beliefs are neither moral nor immoral in themselves; they are not subject to volition; they depend upon inherited tendencies, education, surroundings, and influences; nevertheless right beliefs are desirable and we should do what we can to advance the truth. Let the motto be: “In things that can be demonstrated, unity; in things that admit of doubt, free diversity.” Freethought will give us truth. Evil is due to man's inability to adjust himself to his conditions, to overcome antagonistic influences, and to utilize natural forces. Man is a progressive being; he is a rising not a fallen creature; he is the improved product of evolution, not the degenerate product of an illustrious ancestry, made perfect from the first by a supernatural, impalpable, designing creator. Man has inherited the instincts and traits of thousands of generations of savage life, and these, not the crude snake and apple-tree story and fall of the biblical mythical gardener, Adam, for filching fruit, are the cause of man's imperfect condition. Man is saved, not through the medium of any religious reformer executed in Palestine a couple of thousand years ago, but through his own efforts and the efforts of his fellow-men in subduing the natural world to his needs. Self-reliance is better than trust in alleged divine providence. Science is the only providence of man. A lightning-rod on a steeple will protect a church from a thunderbolt better than the fatuous, fulsome, flatulent, and futile prayers of a professional parson or the dedication of the church to some invisible, intangible, sexless phantom. Learning to live is better than preparing to die. This world is worthy of all our efforts. Of another world we know absolutely nothing. We should take thought for the morrow, and lay up treasures on earth, and make this world as comfortable as possible. The Bible is a natural outgrowth of the human mind, the literature of a people—a mixture of fact, fable, and fiction; of reality, romance, and rant; of truth, error, and purblind faith. All religions are evolutions, natural outgrowths, implying nothing supernatural or miraculous. The Agnostic believes in evolution, not in miraculous beginning of species; not that the first woman was made of a motherless man's rib; in natural selection, not in design; in law, not in miracle; in anthropology, not in dogmatic theology; in fact, not in fanciful fiction; in science, not in superstition; in intellectual culture, not in pueril piety. All phenomena are natural; the ultimate cause of phenomena is inscrutable; natural law is everywhere, and supernatural intervention nowhere. This, in short, is the Agnostic creed; and when theologians ask what will be given in place of their egregious, antiquated creeds we assert that nothing could be much more misleading than what they teach about an assumed personal deity, and that the foregoing is, at least, some improvement on the quaint, superannuated, and moribund creeds of deluded, credulous Christians.

W. F. L.

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World's Fair Notes.

MANUFACTURERS' AND LIBERAL ARTS BUILDING.—CONCLUDED.

Then coming toward our gazing-point, we behold the Mines and Mining Building and at our feet the Electricity Building. Then still turning to the left, the great blazing dome of the Administration Building confronts us; beyond that to the southward our eye traverses the roof and towers of Machinery Hall; thence we pass across to Agricultural Building, the glowing form of Diana on its pinnacle; beyond this on the south lake front are the Forestry Building, the Dairy Building, the Krupp gun, La Rabida, etc. Thence circling back along the lake front we strike the Grand Casino, and the long colonnades of the Peristyle, and Music Hall, and then we gaze at the entrancing picture at our feet—the great basin, the statue of the Republic, the fountains and the Columbian group, and from these we watch the windings of the lagoon, with the beautiful boats upon its surface, until it flows again into the lake past the battle-ship Illinois, and all this vast expanding scene is constantly animated with the presence of tens of thousands of people.

In looking upon this tremendous and varied panorama we have walked one mile around the roof of Manufacturers' Building, two hundred and fifty feet from the ground.

As day passes and night comes a still more magnificent view presents itself—Chicago with its countless lights, the Fair grounds with one hundred thousand electric jets, the lake reflecting these and flowing into the misty distance. On this lofty roof itself, at the four corners, are four great search-lights. The largest of these has the power of two hundred million candles, and its rays will penetrate fifty miles.

We begin to realize from this colossal stage what man has done—what he has accomplished through the long and toilsome centuries. As if looking down from the empyrean itself, we behold the glory and the genius of the universal race. It is outspread in a magnificence unequalled yet. Never have so many flags of so many nations floated together in peace and beauty. The East and the West, the North and the South have poured their treasures here. Kings in glittering triumph have never witnessed the like before. War's triumphal procession has never been so imperial. We are poets all as we gaze upon these palpitating pictures. There's music in every pulse of our being as we watch the rhythmic blending of city and flood and sky. Look upon the scene again and again—the wonderful panorama; the soft spring day, the fleecy clouds floating over the daintily colored sea, the shores packed with life and splendor, the stupendous, marvelous buildings, set like jewels in a golden round; the city circling till it is lost in dim and silver haziness like a poet's fitful and shining dream. Drink in to the very depths of your being the glory of tint, the melody of sound, the sublimity of space. Be inspired as no prophet ever was inspired. Dream as no dreamer ever has dreamed before. Be happy in this festival time of all the ages. Behold the noblest results of human toil, the harvest of man's martyrdom, man's courage, man's love, and man's liberty.

THE ELECTRICITY BUILDING.

We have passed the mountain high, and no such vastness will again greet our eyes as from the Manufacturers' Building, but pleasing and innumerable scenes still attract, and there is no loss of interest and variety. We roam along amidst great and imposing objects; as when from the Alps we journey down into the valleys, gigantic and beautiful forms press upon the way with alluring change.

Passing from the Manufacturers' Building we cross over the lagoon with its festival pomp, and the Electricity Building becomes our next point of view. Here are located the most novel and brilliant exhibits of the Fair. For the first time in international expositions a great structure has been devoted entirely to electrical exhibits. This building covers over $5\frac{1}{2}$ acres and \$400,000 was the cost. The order of architecture is Corinthian with central pavilion. At each of the four corners is a pavilion. Above each rises a tower 169 feet in height. An open portico extends all along the whole of the south facade. In appearance the exterior is that of marble, but the various windows and balconies are highly enriched with color. The pilasters are beautifully decorated, and the capitals are adorned with metallic effects in bronze. There are 40,000 panes of glass in this structure, more than in any other of the great buildings.

The rapidity of electrical development in the last few years finds no parallel in any other range of discovery. To the electrician ten years is

a century, and even in one year all his pet theories may vanish in the blaze of a new discovery.

One of the great subdivisions of the department is an illustration of the commercial and economical uses of electricity in the domain of light, heat, and power.

The second subdivision relates to the development of electrical science. The historical feature is illustrated by priceless relics of early inventors, models, books, drawings, and maps. Special demonstrations and experiments are also made.

The Electricity Building itself holds but a fraction of the electric exhibits throughout the grounds. Scores of spectacular effects claim admiration and interest. The electric lighting of the buildings and grounds surpasses everything hitherto in power and beauty. There are 8,000 arc lamps, each of 2,000 candle-power, and 130,000 incandescent lamps of 16 candle-power. One powerful arc light is 8,000 candle-power, and there is the lamp which is of one-sixteenth candle-power. It glimmers like a tiny fire-fly. These are wonderful object-lessons of the uses of electricity.

The electric launches on the lagoon are constantly moving and brilliant displays of electric power. Pleasure boats and yachts in the outer harbor are equipped with electric motors. Special torpedo boats demonstrate the warlike uses of electricity.

Greater, perhaps, than any of the other spectacular exhibits are the flash-lights on the tallest towers within the grounds, two of which blaze at night from the top of Electricity Building. These are among the most marvelous pieces of electrical machinery yet produced. By delicate switch machinery the operator throws the light to any altitude or at any angle he may desire.

In the ornamental uses of electricity the great electric fountain at the western end of the Grand Basin, and directly in front of the Administration Building, is among the most elaborate exhibitions of the kind ever attempted.

France and Germany make the largest exhibits of any foreign nations, and these rival the magnificent exhibits of America. America has not a monopoly of lightning by any means.

In the range of electrical appliances the exhibit is very wide. There are cables, wires, insulation by various methods, switches, safety appliances, lightning rods, and conduits interior and underground. There are electric motors in street and other railways; in elevators, pumps, printing presses; in toys and novelties. Also electrical apparatus for heating apartments, flat-irons, ovens, and furnaces.

There are displayed the various methods of electrotyping, electro-plating, of forging, welding, stamping, and tempering metals by electricity. Also there are the latest inventions in chronographs, annunciators, fire-alarm, burglar-alarm, police telegraph, and railroad signal apparatus. There are to be seen all the appliances of the telephone, and the latest phonographs, and other inventions.

An interesting group is the application of electricity in surgery and dentistry and the electric current as a remedial agent. In other groups are dynamos, batteries, apparatus for electrical measurements, etc.

There is the kinetograph—Edison's new invention. It gives pictures as well as sounds. Phonographs are getting to be wonderfully useful. Lovers can breathe into it at midnight, box it up, and send it to their lady-loves in the morning C. O. D. What a fine saving of time. There is no such thing as "wasting one's sweetness on the desert air" in this century. It's all bottled up, and you can put your nickel in the slot and there you have it—all the songs and melodies, from "Boom-de-Aye" to "Old Hundred."

Among recent inventions are the coat-thief and pickpocket detectors. When a sneak-thief attempts to take a coat from its hook a current sets an alarm bell ringing. In the same way one's pockets may be protected.

Among the notable relics are the original Morse telegraph instruments and the original Bell telephone; also pieces of the cable-laying owned by the estate of Cyrus W. Field.

Most of the inventions I have mentioned were unknown when the Centennial Exhibition opened in 1876.

At the portal which faces the grand court is a fifteen-foot statue of Benjamin Franklin. Around the wall is printed the Latin epigram which fully translated is, "He snatched the lightning from heaven and the scepter from tyrants."

In the center of the building is a tower which shines with many-hued rays of electric light. There is an Egyptian temple modeled after those of Thebes in which different kinds of harnessed lightning make a brilliant procession. The walls and

ceiling are arranged with many-colored panels in which the glittering current comes and goes like smiles on the face of the "telephone girl." For the "telephone girl" is here also, an eternal curiosity, whose "hello" will never cease to be. What a triumph of electricity to so utilize the liveliest member of woman's side of the house. A telephone exchange is just the place for the fair sex, and we take great pleasure in glancing at the neat array. St. Paul said, "Suffer not a woman to speak in church." Well, woman has got the telephone and all the churches in Christendom can't make her keep silence. I hope St. Paul will hear her "hello" in heaven. What a sweet revenge.

Varied and wonderful and beautiful are the uses of electricity. If I did believe in a "soul of the universe" I should say it was electricity. It comes as near to being a "god" as anything I know of. What is so strong as electricity—what so subtle, what so pervading? There is no drop of water, no tiny hair, where it is not. And perhaps the sun itself is an enormous electric battery—a big dynamo. I think I could answer every question of the theologian with the word electricity. Electricity is more subtle than spirit, for spirit is wind, but electricity is finer than that. And now this Ariel-like intelligence glances before us in ponderous and delicate machinery. It is what Byron saw in his dream, "A mighty and a beautiful thing of light." It sings, it thunders, it surges, it plays, it dances, it sparkles beneath our feet, it flames in the heavens. It is a toy, it is a giant. What battles it wins for us against "chaos and old night." What a *courier-avant* of the brilliant future. Was there ever such a revelation as this light itself revealed—a wonder-worker? Armies equipped, sent forth, a million strong, simply by touching the button. Never has there been such a wilderness of light as will be witnessed at this World's Fair. It is worth indeed a "cycle of Cathay" to behold one of these marvelous illuminations, to wander amidst these masses of color and streams of radiance—the waters shining like gold and gems; the walls, roofs, towers, domes, like the blaze of a conflagration, stripped of its terror and soft and glorious in its intensity; while the halls, adorned with the flags and treasures of every people, are shining like the sun itself, and through galleries and pavilions innumerable riches open upon us like magic, and lightning, once the demon of the sky, is now

A pard-like spirit, beautiful and swift,

and waits upon our path with gentle effulgence; or is like a serpent with glittering, brilliant folds, with circling, dazzling hues as the graceful serpent of the olden time described by Milton, which allures to the path of knowledge, to real humanity and the destruction of the gods. Electricity was once a devil, but now it is the wisdom, the glory, and the light of the world.

MINES AND MINING BUILDING.

From the world of light, the flash of electricity, we pass to the under-world—the bosom of the earth resplendently revealed in that which warms and vivifies and adorns human existence.

The Mines and Mining Building has a length of seven hundred feet and width of three hundred and fifty feet. Its cost was \$265,000. The architecture is of early Italian renaissance, while the French spirit prevails in the exterior design. There are spacious entrances on the four sides. There are broad, easy flights of stairs to the galleries, which are sixty feet wide and twenty-five feet high, and are lighted by large windows. More than one and one-half million pounds of steel and iron were used in the construction of this building.

The figure over the main doorway is a noble representation of the great industry to which the building is dedicated. It is a colossal, half-reclining figure of a woman in Greek drapery, holding aloft in one hand a lamp to guide the miner and in the other hand a pick.

Nowhere else is there a greater diversity of exhibits than in this building. Michigan has an immense copper globe, North Carolina a mica pyramid, Montana the famous Rehan silver statue of Justice, Kentucky a reproduction of Mammoth cave, and Iowa a coal mine and coal palace.

Germany has an immense exhibit of ornamental iron worked into fantastic shapes, New South Wales pyramids of silver and gold, England has a fourteen-ton "lob" of coal.

Not only are the different varieties of coal exhibited, but the chemical analysis of each is given, with tests of economic value and special adaptability. For example, it is shown that coal veins underlie a great portion of Texas—some forty or fifty counties—and though the production in this state has so far been small, the supply is inexhaustible, and much is of excellent quality.

The iron exhibit is wonderful. The United

States surpasses all in its iron productions, last year exceeding ten million tons, or four times that of ten years ago. The production of steel is about five million tons a year, a growth of nearly three hundred per cent in the decade. The development of the iron resources of the Southern states has been great and rapid.

Stone is extensively represented—granite, limestone, marble, sandstone, and bluestone in varieties of color, highly polished, and very beautiful.

From the Pacific coast are orange-red crystals of a rare species; from Alaska, deep-red garnets with coats of mica; from the Bridal Chamber of New Mexico, silver ore to the value of \$500,000, also a precious turquoise from Los Cerrillos. There are specimens from the zinc region of Lake Superior. From the North Atlantic coast is the rhodonite; from New Jersey, the mineral franklinite, named after the philosopher, and from the South Atlantic coast are amethysts, sapphires, etc.

Among the curiosities is an exhibit by Louisiana of a statue of rock salt representing Lot's wife. It would take more than salt to represent Lot himself with any kind of decency. It would have been fortunate if the man had turned back and suffered the same fate. All the salt in the world won't save his reputation now.

The Standard Oil Company exhibits the varieties of crude oil in America.

The Canadian government geological survey places on view a synoptic picture of the mineral resources of that country. Big nuggets of gold and silver are shown just as they are dug from the earth. There are also topazes, emeralds, rubies, diamonds, and opals, and remarkable specimens of iron, copper, and tin.

The Foote collection exhibited at the Centennial and at London and Paris comprises one hundred and fifty tons of rare minerals, occupying an area of six thousand square feet. Among the additions is a meteoric iron weighing two hundred and thirty pounds recently found by its owner in Arizona.

A complete mining laboratory is one of the great features of this department and is the most valuable of its kind in existence.

A tunnel runs due east and west about twenty feet under the south end of the building and contains a double tramway for the carrying of ore. The inside is boarded and covered with clay to resemble as nearly as possible an actual mining tunnel.

The exhibits are displayed mostly in pavilions, pagodas, and kiosks, and these add greatly to the magnificent spectacular effect of the whole. Arizona shows an old Spanish arastra; New Mexico a miner's cabin.

One can spend a day or a month here and find constant entertainment and instruction. I have been compelled to take my reader on a swift journey, and he must try and make the best of it. If in the Electricity Building we behold the soaring genius of man, here we behold his strength and perseverance. Here he is the giant Antæus, planting his feet on solid earth, with pick and shovel and lantern, and patiently, deftly penetrating even to the chambers of fire and the subterranean seas and plucking the treasures that for a thousand centuries have awaited his grasp.

THE TRANSPORTATION BUILDING.

And now for another marvel, the Transportation Building, with its gorgeous colored walls and beautiful golden entrance. This is the only one of the great buildings which is not white. All the other great structures are white, and hence the term "The White City." It might have been better if these great structures had not been altogether white, that there had been a variety of color, although "The White City" is very impressive and delightful as it is in its present radiance. But be that as it may, it is confessed on all sides that the harmonious and brilliant coloring of the Transportation Building is exceedingly agreeable and makes a fine contrast to the great mass of white in the other architectural glories of the place.

This building covers over fifteen acres of ground, and cost \$370,000. In the center it is surmounted with a cupola one hundred and sixty-five feet high, reached by eight elevators, and from which is an extensive view of the grounds, the lake, and the surrounding country.

In this building is given the history and evolution of transportation, and a most wonderful picture it is of human growth. From the ancient days when slow-going wooden carts represented the means of transportation to the present time when one can ride in a swiftly rolling palace-car, there has been an amazing change, and the flavor of romance is in the study of this ample display.

No other industry surpasses that of transportation in utility or equals it as a power in the progress of civilization. Easy conveyance from place

to place, says Lord Bacon, is one of the greatest sources of a nation's prosperity. Consider the amount of capital involved in transportation. The railroads of to-day are worth \$25,000,000,000. This represents one-tenth of the total wealth of civilized nations and one-quarter of their invested capital. All the gold and silver in the world could not purchase the railroads. If to the railroads be added transportations by water and means of conveyance on common highways the magnitude of the interests here involved will be fairly understood.

History is illustrated by relics of earlier days. The development of water-craft, of wheeled vehicles, and of the railway is illustrated by accurate models, drawings, plans, and designs. A grand object-lesson is presented so clearly that in a few hours one can learn what would otherwise require months and years.

The exhibits are divided into six classes—railways, intramural transit, vehicles for common roads, bicycles, pneumatic machines, and marine transportation. A space of over eight acres is devoted to the exhibition of railways. There is a wonderful collection of equipments and appliances. It is less than seventy years ago that the first railroad ran its crude passenger train, and now we behold sixty-four modern locomotives of all types and sizes, from the one-hundred-ton engine to the five-ton logging machine for use in the forests of Michigan and Puget sound. The Old Colony railroad of New England shows the first engine and coach that ran over its tracks between Boston and Providence. The Pullman works show a complete train of coaches, France shows four engines and cars, Germany two engines, two passenger coaches, and several freight cars, and an ambulance car. The Pennsylvania company shows a model station, with photographs and paintings, etc.; a magnificent coach and three freight-cars, as well as the famous "John Bull" engine, and two of the first passenger-cars used on Camden & Amboy railroad in 1831.

Chicago, Ill.

SAMUEL P. PUTNAM.

International Congress of Freethinkers.

At a meeting of the joint committee held on the 13th inst., the final part of the preliminary arrangements for the forthcoming Congress was agreed upon. The unanimity of opinion that prevails upon all sides augurs well for the success of the Congress, and the prospects seem very bright indeed for the greatest and grandest gathering ever had in the name of Freethought within the United States. The committee feel that a great responsibility rests upon them and they will endeavor to do their utmost to make this undertaking successful. With the prospect of several of the most talented Freethought lecturers from the various nations of Europe, from Canada, and likewise our home lecturers, an educational and oratorical treat will be guaranteed to all who participate therein.

In the name of liberty and the freedom of the expression of opinion, the humblest soldier in our ranks will be given a fraternal welcome, and we confidently hope that none will stand aloof from the movement, but by their pledges and promises of assistance give to the committee in charge that hope and encouragement that is so necessary at the present time. Judge Waite and myself, constituting a committee appointed to secure a hall, called upon C. C. Bonney, manager of the Art Institute, and made formal application for rooms in that building for the purpose of the Congress. We soon found, however, that it was impossible for us to get accommodations from that quarter, so we speedily transferred our attentions elsewhere. We were informed that the rooms were fully occupied during the months of September and October, and even had there been an opportunity for us to meet and hold our Congress there it would have been under the stipulation that "we would not attack the churches or any system of religious belief."

Rooms were eventually secured and agreed upon in another part of the city, and the following is now given out as the official call for the Congress:

The Congress will meet at 517 West Madison street, Chicago, Ill., on Sunday, the 1st day of October, at 10 o'clock in the forenoon. There will be three sessions during the day, and addresses upon Freethought topics delivered.

As previously announced, the Congress will continue in session for eight days.

All Freethought societies intending to participate with us in this Congress are earnestly requested to correspond with me as early as possible, declaring such intention, and giving the probable number of delegates they will send (in this respect no limitation will be made). All individual members of the national organizations, and the friends of our cause, will be afforded the same rights and privi-

leges given to members of local societies, providing they send their names and addresses to me at least one month previous to the time of the Congress. The committee hopes to secure as large a representative gathering as possible, and we hope that we may have the support of every Freethinker in the country. We are at the present time in sore need of funds, and we appeal to all who are interested in the propagation of Freethought principles, and others who may be willing to assist us financially, to do the best they can for us in that direction. Subscriptions may either be sent to me, or to the American Secular Union.

Every little helps, and as the good name of our cause upon this side of the Atlantic ocean depends upon the success of this Congress, we hope that each will do his or her part to help us.

JOHN R. CHARLESWORTH,

Sec. of Committee of Arrangements.

345 W. Randolph st., Chicago, Ill.

Watson Heston Asks for a Loan.

TO THE READERS OF THE TRUTH SEEKER, *Dear Friends*: I am in a corner financially and would appreciate some assistance, if there are any among the readers of THE TRUTH SEEKER who feel disposed to help me without inconvenience to themselves. I am not able to stand the usual rates of interest and commission charged by the banks and money-lenders, and will briefly state the amount of money I want to raise and the terms I feel able to meet in order to pay out.

I would like a loan of \$500 or \$1,000 (\$1,000 if possible) on five years' time, either without interest or not over four per cent. Remember, I ask no gifts, but only a loan, and if any of the readers of THE TRUTH SEEKER feel able to assist me on the above terms, I will keep an account and acknowledge each individual loan, no matter how small, and pay out as fast as I possibly can. Times are hard and money scarce, I know, but if anyone feels disposed to help me, I will appreciate their kindness and report from time to time in the columns of THE TRUTH SEEKER the name and amount of each loan. Let each one who may make a loan give their name and address and say if they want interest or not. Money can be sent safely to me here either by draft, check, money order, or postal note. Now, friends, what say you? Do only what you can easily afford and no more, as I do not wish to put anyone to any inconvenience.

Trusting, not in the Lord, but in the generosity of my fellow-men and Freethinking friends, I am,

Fraternally yours, WATSON HESTON.

Lock-box 286, Carthage, Mo., June 14, 1893.

Lectures and Meetings.

CHARLES WATTS and G. W. Foote have been engaged to lecture for the Friendship Liberal League the first and second Sundays in October next. Announcements of subjects will be published in due time.

JOHN R. CHARLESWORTH during his recent lecture trip through the Coast states traveled a number of miles equal to the diameter of the globe. His trip occupied a period of 152 days, and during that time he delivered 114 lectures, in addition to which he held a six nights' debate with Clark Braden at Seattle and a four nights' debate with John Dillon at Gridley, Cal. He has been invited to lecture in Minnesota during the month of August and would like to hear from Liberals along the line of the Northern Pacific as far as Fargo regarding lectures at that time.

OF Mr. Rensburg's recent visit to Cortland, O., B. F. Parsons of that place writes to the *Ohio Chronicle*: "J. E. Rensburg, a Liberal lecturer, delivered a lecture here on the 'False Claims of the Church.' In spite of the fact that the enemies of Freethought lawlessly tore down our posters each time we put them up, and the Choral Union changed its date to conflict with the lecture—also the disciples concluded that they wanted to make taffy the same evening of the lecture—with the above to contend with, over one hundred adults were in attendance and many expressed their delight in the address. The lecturer said: 'One of the false claims of the church is that the best men belong to her, while to-day a hundred colored clergymen are languishing in prisons for theft and adultery. Frederick Douglas, a Liberal, has not been charged with either. Of the four men whose deaths excited the most comment for many years Longfellow and Emerson were unbelievers, Guiteau and Jesse James were Christians; the former were guided by the natural laws of morality, the latter were the legitimate fruits of Christian morality. If crime is caused by unbelief, why is it that our jails and penitentiaries all are orthodox; that Christians' necks so often wear the hangman's rope? Here are the statistics taken of the prisons in England and Wales, 1873, by Sir John Trelawney, member of Parliament: Roman Catholics, 38,581; Church of England, 96,097; Protestant Dissenters, 10,705; total Christian adherents, 145,383; non-religionists, 379. Five hundred Christians to one Infidel.'"

Letters of Friends.

A Long-time Friend of Truth.

ADRIAN, MICH., June 3, 1893.

MR. EDITOR: I believe this will make my twentieth year as a patron to this truly American print. Please accept my kindest regards, and believe me as ever,

Your friend and the friend of Liberal Freethought,
S. D. MOORE.

Four Recruits.

GRAND ISLAND, NEB., May 29, 1893.

MR. EDITOR: I wish to renew my subscription to your paper for another year, and inclose the names of four new subscribers, also express order to pay for same. The remaining \$5 is for "The Gods and Religions of Ancient and Modern Times," by D. M. Bennett.

F. B. WAMBAUGH.

Is After Solid Facts.

TUNKHANNOCK, PA., May 20, 1893.

MR. EDITOR: In the hurry of business I had forgotten to renew my subscription to THE TRUTH SEEKER. I have just thought of it to-day. I must have it another year. Inclosed please find \$3, and I want it sent right along, not missing a number, for it contains more solid facts than any other paper I know of.

G. W. CRAWFORD.

For the Eternal Truth.

BENJAMIN, UTAH, May 29, 1893.

MR. EDITOR: I am pleased very much with the style and general make-up of the old TRUTH SEEKER. And Heston's cartoons are simply immense. I hope his health will last long so his cartoons will adorn the front page of the grand old TRUTH SEEKER. Wishing you every success, I am,

Yours for the Eternal Truth,
GEO. HONE.

Wishes to Devote All His Life to the Cause of Truth.

SOUTH RIVERSIDE, CAL., May 29, 1893.

MR. EDITOR: I have finally succeeded in obtaining a new subscriber for the dear old TRUTH SEEKER for two years. Inclosed please find \$6—\$5 to pay for the paper and \$1 for five copies of the "Crimes of Preachers," to be directed to myself. As I am now in the eightieth year of my life, I wish to do all I can for the success of THE TRUTH SEEKER while I live.

C. B. TUCKER.

We Will Distribute Literature With Your Gift.

BRANDYWINE, O., May 18, 1893.

MR. EDITOR: Please find inclosed \$6—\$3 for my subscription another year and \$3 for the following books: "God and His Book," by Saladin; "The Resurrection of Jesus," by Don Allen; "Religion a Curse, a Disease, and a Lie," by S. P. Putnam; "The Morals of Christ," by Austin Bierbower. This makes \$5.40. The sixty cents remaining you may use for your own benefit. Send me THE TRUTH SEEKER as long as I live. I cannot keep house without it.

SOL BENSON.

Admires a Man Who Dares Say What He Thinks.

NEWPORT, O., June 5, 1893.

MR. EDITOR: I inclose my subscription and one subscription to the inclosed address. I have been trying to get you a new subscriber. I had one that said he would take it but he since said collections came in too slow, so I send you the "V" and send the paper to my brother's wife in Colorado.

What's the matter with Governor Penoyer of Oregon for president in 1896? Just think of a man in high position that dares to say what he thinks.

E. P. BLY.

Would Hav Freethought Literature in Every Household.

PANAMA, IA., June 6, 1893.

MR. EDITOR: Inclosed find \$1.50 for the following books: "The Creation of God," cloth, by Dr. Jacob Hartmann; "Crimes Against Criminals," by Col. R. G. Ingersoll; "Self-Contradictions of the Bible;" "An Outline of the French Revolution," by W. S. Bell.

I have had the pleasure of reading your valuable paper for the last year. It is

just what I have been looking for. It ought to be in every household. Wishing you and your paper a long life, I remain,
Yours for liberty,
ELMER PENNELL.

The Non-producers Want to Shut the Fair of the Producers.

HARMONY, IND., June 5, 1893.

MR. EDITOR: I have aroused a good many people to thinking; talked to lots of men; told them they ought to open the World's Fair on Sunday. I told them it was wanted to be shut only by this lazy, non-producing class, the priestcraft and saloon-keepers. One man cited the French Revolution. I asked him or them if they wanted a civilized, scientific nation to fall back a hundred years to a semi-civilized nation for an example. They just simply blushed, and exit theology.

Respectfully,
JESSE MAURER.

The Opinion of England's Foremost Scientist.

CREIGHTON, NEB., June 5, 1893.

MR. EDITOR: Inclosed find \$1, for which please send the Bible Picture-Book to the friend's address inclosed.

And can you tell me whether Mr. Huxley has changed his views in regard to religion or not? I have been told so several times, and would very much like to know.

LAVINA MAGNER.

[No, Huxley has not changed his views on religion. He still regards it, as he always has, as the perpetual and most injurious foe of science. A lecture just delivered by him on evolution and ethics, and about to be printed, may touch on the subject.—Ed. T. S.]

The Clergy Steal the Dead.

ELK PARK, MONT., June 4, 1893.

MR. EDITOR: I have received word from Missouri of the death of an old friend and staunch Liberal, Vanie Vansickle. Though he lived in the midst of orthodoxy, he died as he had lived, a true Liberal. Though often persecuted and slandered, he was gentle and kind toward his persecutors, holding no enmity toward the individuals but despising their religion. But I am sorry to say his wife, who is a Christian, permitted the preachers to sing and pray over his lifeless remains, which he had often requested should never be done. It seems that if the clergy cannot persuade or scare one while alive they take pleasure in stealing the dead.

GEO. W. SCOBEE.

Who Will Distribute Literature Likewise?

CLAYTON CENTER, KAN., June 10, 1893.

MR. EDITOR: I am happy to inform you that I have again sold another lot of books, as you will observe by the inclosed list.

In all I have now sold forty-four "Old Testament Stories," three "Freethinkers' Pictorial Text-Books," and a good number of various Freethought pamphlets. Therefore, you can readily see that I am very much interested in the spreading of Freethought literature.

And if every Freethinker would make a little exertion as I have done it would be more encouraging to the Freethought publishing companies, and at the same time spread Freethought literature throughout the land. As I have already discovered, it has its effect, as the hypocritical church-members, and especially the preachers in this neighborhood, are howling that Freethought literature is hurting their preaching business.

J. B. WISE.

They Prize the Bible Because They Know Nothing About It.

ESCO, TENN., May 28, 1893.

MR. EDITOR: I have tried to get just one subscriber for this the best of all papers, and before all the Bibles of all the Gods. They say they do not want anything better than the Bible. "That's good enough for me," they say. I tell them they must penetrate the wall of superstition and explore the field beyond and see the other side before they are competent to judge between Freethought and the Bible. I tell these superstitious fellows that it is nonsense to undertake to fill a box with precious metal when at the same time it is brimful of old useless rubbish; and it won't do to empty it all out at once, it must come out by littles, and be refilled by the precious metal; the same way to

free their brain at once would be sudden death.

I send you \$5—\$3 to renew my subscription, and \$2 for \$3 worth of books named on inclosed list taken in connection with THE TRUTH SEEKER per your offer in place of "Bible Myths."

My wife has a brother, George W. Moulder, somewhere in the West, probably in California, Oregon, or Washington, whom she has not heard from in twelve years and never has seen. He is some sixty-five years of age. If anyone knows of such a man please inform the undersigned.

T. H. BUTCHER.

Calls It the Mother Hubbard Book.

CORBETT, MD., June 9, 1893.

MR. EDITOR: After reading the book I thought of you, namely, Colonel Ingersoll's Lectures, I must give you my opinion on the same. I have heard preachers denounce him in the bitterest terms. I have seen the imbecils bring their fist down on the Old Mother Hubbard book, followed by a shower of groans from the saintly corner. I cannot tell you the exact meaning of these groans, as I am told that their real beauty and force can only be conveyed in a dead language, but upon diligent inquiry I find they signify as much as one of us Infidel wretches would by saying: "Hit him again! Pin him! Sock it to him!" Let the imbecils pound and expound their Old Mother Hubbard book, let the amen corner groan, they cannot hurt the colonel. He has set forth an argument that will never be overthrown. Let the clergy answer him and not abuse his good name. The colonel is one of the intellectual lights of the world, and that light is not under a bushel. Let the colonel and all other men who are gifted with sense and reason go on with the good work. The time is not very far distant when the *Mena mena tekel upharsin* will be written over every old funky pulpit in at least the United States.

JOSIAH H. SHEPPERD.

A Millennialist—but of a New Kind.

PHILADELPHIA, PA., June 6, 1893.

MR. EDITOR: One word for the grand old TRUTH SEEKER. I can't afford to do without it. It suits me to a *t*. Your able editorials have the right ring, according to my notion. Putnam's letters are grand beyond expression. Your contributors are able, interesting, and instructive, and the correspondents well worth the perusal. As to Heston, he is, as the boys would say, certainly "entitled to the cake" as the champion cartoonist. May you and your paper live to see the day when the truth shall have been found by the masses in all its beauty, glory, and simplicity, and lived up to honestly and sincerely. Then will there be an end to ignorance, superstition, bigotry, intolerance, priestcraft, poverty, and crime; and civilized society be what in the nature of things it may and ought to be, the crowning glory of the best efforts of man. Then will the millennium have come indeed and in truth, and this world be made as much of a heaven as can be desired by those who look for a "new heaven and a new earth wherein dwelleth righteousness" at the second coming of Christ.

Take courage, then, friend Mac. Be assured you are the right man in the right place. Just act out your conviction of right and the good work of reform will move on with accelerated speed.

Yours for Truth and Humanity,
J. R. BARRY.

It Is "a Truth."

GRAND MOUND, IA., June 15, 1893.

MR. EDITOR: Under the heading, "A Truth to Be Impressed on the Mind," in THE TRUTH SEEKER of May 27th, we find the following: "Mental freedom must come before industrial or economic reform will be more than a temporary hope and illusion, visionaries to the contrary notwithstanding."

Now we inquire, is it a truth? THE TRUTH SEEKER's opinions are nearly always right, but when I tried to swallow the above dose it would not go down, hence I hove it up and think I have discovered the nauseating elements contained in the decoction.

But, as no one is infallible, I hope THE

TRUTH SEEKER will prove its position.

It is too late to frighten the honest investigator, the veritable truth seeker, by characterizing him as a visionary.

C. DUTTON.

[The proposition is self-evident. The history of Christianity proves that it has held back the world in every reform as well as every science. Slavery was not abolished till the civilized world was well out of the grasp of the church, and the people were just free enough to think that slavery of one human being by another was wrong. It is the nature of religion to hold people back, and it must be shaken off before progress can be made. We are surprised that Mr. Dutton, who is a well-read man, should dispute it.—Ed. T. S.]

Freethought Sunday-schools.

PETERSBURG, IND., May 29, 1893.

MR. EDITOR: Where two or three are met together in the name of truth, there it will be found. I would advise all earnest Infidels to attend the Jesus snake-schools; or better, organize one of their own. Teach the children to sing sweet lullabies; temper them with a little prejudice, enough that when set upon their feet they can stand alone; train them to understand and apply fables. As they grow in years and strength give the elements of morality. And in an advanced grade teach them in succession the religions of different ages and nations, with free Sunday lectures on scientific subjects, the methods of God-making (or forming public opinion), and the general harmony of the universe.

Let a leader be chosen who can follow the churchly maxim of priests, "Never do what you can get members of the congregation to do." Do not fear that when Atheism has grown strong and lusty, and corrupt with the acquisition of wealth, any other ism will serve as a check to it.

Atheism is a badge of respectability; Christism a mask, though thin, for corruption. The world moves, and time may shift the scene. Put oil in the lamp of reason and let her shine.

Please send \$1.50 worth of TRUTH SEEKER to the address I inclose of a wise old Infidel, at whose shop I loaf sometimes, and oblige,
FRANK S. WEAVER.

Get the Tree Out of the Road.

BRISTOL, CONN., June 7, 1893.

MR. EDITOR: It has been a long time since I have written a letter to THE TRUTH SEEKER family. Mr. Remsburg has been here once this year and Mr. Putnam twice. They have succeeded in waking up the pious ones, and as usual they have shown their "gall" after the speakers had gone away. Mr. Putnam came back on June 2d, and the pious lads were going to do him up; but they did not "peck," although he made them a very gentlemanly offer to bring on their chaff.

Now, about the Sunday closing of the World's Fair at Chicago: If I remember right, when the cloak-makers in New York city were on strike a few years ago, the religious press all through the country wanted those honest men and women prosecuted for conspiracy. Now, why would it not be a good plan for the stockholders to get out writs for Mr. Crafts and several of these little Methodist lads for conspiracy and give them a dose of their own medicine? Of one thing we can rest assured, and that is that the Methodists have convinced the working classes of this country that they are not the friends of the workingman. And another thing, too, they have put themselves on a level with the saloonkeepers. All through the conferences of Methodist ministers they have started a boycott, and the churches are followers on the same track. The time is now at hand for all men that like honesty and have brains of their own to stir up their friends for action to strike hard and deep at the root of this old tree of superstition. It has stood in the way of progress too long.

The foundation of morality is honesty. Let them show a little by paying taxes on the vast amount of property that they have accumulated by robbing directly and indirectly the great mass of toilers the world over. Not one cent ought to be exempt from taxation of this great sum that has been piled up in churches and cathedrals.

In the name of justice let every honest man protest by pen, by word, and by vote.
Yours, etc., JOSEPH E. COY.

The Bible Berhymed to Its Sore Injury.

VINELAND, N. J., June 12, 1893.

MR. EDITOR: I rejoice with joy unspeakable to learn that the Liberals of the United States and Canada will hold an International Congress at Chicago, and if I was twenty years younger I would be there, if I had to foot it both ways for want of railroad funds.

Priestcraft, the greatest curse that this world ever had, is now on its last legs, hobbling about on crutches of its own manufacture; and then and there, at this Congress, will be the time and place to give it its death-blow, and it will be done if all Liberals do their duty.

The priests are impostors;
Their trade is a fraud.
They teach that the Bible
Came from a wise God.
But I find in its pages
Full three hundred lies,
All proved by itself
Without any disguise,
And hundreds of texts
Too foul to be read
By any with innocent
Brains in their head.

That book has cursed mortals
A million times more
Than all other books
Written since and before.
It has tortured nine millions
Of people to death,
As honest and truthful
As ever drew breath,
Who could not believe
That its filth and lies
Ever came from a being
Enthroned in the skies.

One hundred thousand
Were burnt or were hung
Of honest good women,
Some old and some young,
All tortured as witches
And evil from birth,
When no real witch
Ever lived on the earth.
Eight words about witches
To old Bible knaves
Sent these hundred thousands
To premature graves.

J. HACKER.

The Way a Freethought Funeral Should be Managed.

NEW ORLEANS, LA., June 5, 1893.

MR. EDITOR: Please continue sending your noble paper.

Robert Ingersoll Auffurth, our beloved youngest son, born Jan. 4, 1893, breathed his last May 30th. He was born the son of Freethinkers and as such he died. His birth, name, and death were duly recorded at the state board of health, in compliance with the law, but no sky-pilot was ever called upon either to perform any baptizing ceremonies or to attend the funeral. During the long illness of our little man many Christians called, generally while I was absent, preaching to my wife, some even asking her to have him christened without my knowledge; but they all had to leave dissatisfied, for my good, noble, and sensible wife soon put a damper on their tongues by informing them that we never have any secrets; that she will not play the hypocrite and do anything without her husband's knowledge; that whatever we do is the outcome of mutual agreement—no commanding, no compulsion for us; that this is the cause of our happy and harmonious life, all our misfortune notwithstanding.

On the day of the funeral, May 31st, many beautiful floral offerings were sent. One especially, sent by my fellow-employees of the St. Charles Street Railroad Company, representing a broken column, several feet high, surmounted by a dove, at the bottom the words "Our Darling," was admired by everyone. He was our darling indeed—a bright, intelligent-looking little fellow, of whom we expected great things some future day, but alas, the eternal laws of Nature decreed otherwise.

The undertaker having forgotten to instruct his men not to ornament the coffin with any symbols contrary to our views, the same was sent with the cover and the head bearing two large crucifixes. At my request they were promptly removed. Thus our little darling was borne to his last resting-place. Our only consolation now is our bright and intelligent little

six-year-old son Erwin—the only one left us out of nine. But we must brave our misfortune and still live for the living, while bidding our beloved departed ones farewell.

To arrange for an International Congress of Freethinkers at the World's Fair is a noble idea, and should be supported by every Freethinker according to his means. I shall send my mite to Secretary Charlesworth and the Freethought Federation of America button shall ornament my coat lapel; later on I shall also purchase one of Brother Wettstein's badge-pins. Let us display our colors fearlessly and openly; it will very much help our cause, and form new acquaintances.

ERWIN AUFFURTH.

A Cosmic Philosophy.

MONTPELIER, IND., May 30, 1893.

MR. EDITOR: I am much pleased with the article from James M. Wight under the heading of "Letters from Friends" in THE TRUTH SEEKER of May 20, 1893. After referring to the financial troubles of himself and others, he concludes the only true remedy is growth. In this he is certainly correct. But growth or development cannot come without cause, and man is one potent factor in the physical development of man, animals, or plants; therefore we must not wait for that development, but work to cultivate that growth and help make it come.

I turn over one leaf to the "Children's Corner," and find an article from a young man advocating the philosophy of the growth or development of worlds. This thrills me with joy to see the aged and youth working harmoniously to build up the new philosophy of evolution.

I am in my seventieth year, but feel like writing my letter to THE TRUTH SEEKER friends expressing my conclusions regarding the production of worlds. I cannot expect more space in the "Letters from Friends" than will permit me merely to make assertions and leave the reader to do the reasoning.

Philosophy teaches that space is boundless or universal; we cannot rationally contemplate space without occupancy; therefore matter in some form is co-existent with space. And intelligence is also co-existent with space and matter, which cannot exist in their improved conditions without principles we call laws, such as magnetic attraction, electrical attraction, chemical attraction, and attraction of gravitation of a body for itself or for other bodies, and other principles or laws, among which time must not be overlooked. These may be termed primary principles that never had a beginning or creation; but are primary conditions without which man can have no conception of existence, whether it be of space, matter, intelligence, or God. What is space without occupancy, or matter without intelligence, or intelligence without space or matter through which to apply its force? The law of gravity cannot exist without matter on which to manifest itself. These properties of matter must be without beginning so far as human intelligence can discern; who can have a conception of nothing—no space, matter, time, or intelligence, no God? Where is the potency to produce these agencies? So far as human understanding can fathom the past these properties of present existence must have always existed in some form. The smallest divisible particles of matter called atoms existed in the most highly conceivable rarefied condition; the law of attraction was a coexisting part of that matter, therefore these atoms had an attraction for each other, though in a very minute degree, but when two of these atoms combined they had greater attraction for other atoms, and as the mass increased its density and power of attraction increased.

These atoms could not change places without motion, which produced a wave, and it required as much force to stop a body as to start it; thus atoms formed into nebulous masses, then into meteors with their erratic motions, they into comets with their extremely elliptical orbits, which gradually assumed more circular orbits and became more dense and opaque until finally they grew into a planet or other celestial orb.

Without further discussing the philoso-

phy of the formation of matter into large bodies, we will suppose this to be descriptive of the primary formation of our planet, and when it grew into a condition which we designate a planet, having formed something like a correct orbit round its sun, it is supposed to be a seething fiery mass of little more than a gaseous substance, but as it cooled it became more dense through the law of attraction for itself, and as this attraction increased its power to attract other bodies to itself increased, producing continuous growth, and the law of centripetal, centrifugal, and other forces became established.

I have now arrived at the point where the geologist takes our planet into his keeping, therefore I will leave it, with the remark that the earth is constantly undergoing change that we might properly denominate growth; developing into more harmonious conditions, being each year better prepared than the preceding year to extend refinement, peace, and happiness to its inhabitants. WM. ALLEN.

Under Inspiration of a "Devilish Muse."

NEWARK, N. J., June 11, 1893.

MR. EDITOR: I send you Mr. Lovell's poem, written by the gentleman last evening and read by him to-day in the League just before closing for the season. After he had read it the members asked the gentleman for a copy and I asked him if he had any objections to having THE TRUTH SEEKER publish it. He answered, "None whatever." He is a poet, a gentleman, and a scholar, and best of all, a talented Freethinker. It was really a pleasure to me to-day to become acquainted with him, and I hope the readers of your excellent paper will also become better acquainted with him in the future. President Bird excelled himself in his beautiful closing address. Gillan, Walker, and Brill were sublime. Mrs. Smith is always good and witty. Mr. Price said he was proud to be a Liberal. In fact, everybody was happy.

Yours in friendship, love, truth, and justice, W. W. MORRIS.

Wake, devilish muse, and tune your liar,
That he may wake the dead
And shake this good and holy town
As Sodom shook, 'tis said.

Not to destroy, but to build up
And let the people see
That there is joy and happiness
In dear old liberty.

That in one spot on Halsey street,
Where stands a radiant hall,
There Jews and gentiles of all creeds,
And Catholics great and small,

And Protestants, Mohammedans,
Episcopalists galore,
Can meet in friendly argument
As never met before.

I feel did they but only know
How great the talents are
Of those who form this Liberal League
They'd come from near and far,

And feel at home within our throng
No matter what their creed,
For in five-minute doses we
Can fill each varied need.

Our Birds in songs of gladness sweet
Awake the slumbering hours
Until we feel that life's a treat,
A natural bed of flowers.

We're lifted into spirit-land,
We're wafted through the air,
We feel from what we hear there's no
Materialism there.

Still our Materialistic friends
Need not be lonely here—
To Mayo they may owe applause
For giving them good cheer.

And e'en our lonely Catholics
Find comfort rich and rare;
Does not our strong and fiery Smith
Strike blows for their welfare?

To those who with great modesty
Their presence only lend
To brighten up this dismal world,
My greetings I would send.

If they but come into our League
Their high-priest they will see,
Who dare not say his soul's his own,
But shines with Brill-i-ancy.

But those dear boys who like a noise
And shout aloud for fame,
Our Gillan tall can beat them all,
And make them feel quite tame.

Our Walker leads in every race,
Our Morris runs for money,
Our Burton with electric shocks
Will make you feel quite funny.

What though a Wakeman wakes us up
Or Rowley rolls us down?
What though we're Rush-ed to other
worlds
Without a soul to crown?

What though a Bell rings out its peal,
Or Remsburg brings a laugh,
Or Janes prefers a country life
Or Shephard gives a bath?

We have within our noble crowd
Great men who will entice,
And throw about with careless hand
The wisdom of great Price.

Then come unto our glorious feast,
Come now while there is room,
For indications surely show
You cannot come too soon.

You know the Lord makes everything,
Does vitalize all seed,
And so we feel with confidence
He's blessed our Liberal League.

C. LOVELL.

True-Blue.

CRAYON, O., Apr. 27, 1893.

MR. EDITOR: After an interval of two years I shall again contribute a letter to the columns of a journal whose peer is not to be found on this side of the "mystic beyond"—viz., the grand old TRUTH SEEKER. I am conscientious in this statement, it being justified by an experience of nine years with the paper and its various publications. In all these years I have been a constant worker for the cause of Liberalism by using it as a missionary document among my associates and presenting its principles to the saint and sinner, as well as the sky-pilot himself, in a way that I feel that good has been accomplished.

I look upon the closing of the World's Fair on Sunday as a calamity short of ridiculous to the natural rights and moral impulses of the American people, as well as those of the entire world. This is an act looking to the interests of the churches, saloons, and other immoral places of Chicago, and sanctioned by the devotees of superstition and priestly bigotry throughout the country.

There is quite a number of Freethinkers in this part of the country, among which myself and a few others are the only outspoken ones. The rest, on account of their vocation in life and their social surroundings, have submitted to Mrs. Grundy.

During a protracted meeting in one of our villages this winter, the minister took the liberty to misrepresent science and history in regard to his religion, when one of our reputable citizens, who is an ardent Liberal, took exceptions to it and wrote him a letter. This caused a couple of exchanges between the two on the subject, until our Liberal friend gave him the ultimatum in a mammoth missive, which contained such an array of historical facts, science, and logic that the man of God was completely knocked out. He sought to vindicate himself and appease his pious anger by hurling from his pulpit the most unbecoming epithets that his regenerated mind could conceive of, thus receiving the censure of his own flock and the contempt of fair-minded people. This has agitated thought on the question, and ultimate good will be the result.

Some of our ministers speak of Freethinkers as "narrow-minded Infidels." Is not this a shame, when we think of such intellectual giants as Col. R. G. Ingersoll, S. P. Putnam, and many others? Who but a dishonest, devising priest or sky-pilot could utter such an absurdity as this?

For my part I am not in the pursuit of anything at the hands of Christians, or any popular craze that by chance might be thrust upon the people, so but that I can proclaim the principles of THE TRUTH SEEKER wherever I go and still be successful in my legitimate requirements. I have no aspirations for the future with respect to fame or fortune that would cause me to be a mental slave or advocate principles that conflict with my better judgment. Therefore I shall ever be found bold and fearless, working for the cause of humanity and the destruction of superstition.

I herewith send you a renewal of my own subscription, together with a couple of new ones, and will say in conclusion, Long may live Heston and the grand old TRUTH SEEKER, and may its principles ultimately prevail.

Yours for Freethought,
ELMER MILLER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Little Dog Under the Wagon.

"Come, wife," said good old Farmer Gray,
"Put on your things, 'tis market day—
And we'll be off to the nearest town,
There and back ere the sun goes down.
Spot? No, we'll leave old Spot behind."
But Spot he barked, and Spot he whined,
And soon made up his doggy mind
To follow under the wagon.

Away they went at a good round pace,
And joy came into the farmer's face;
"Poor Spot," said he, "did want to come,
But I'm awful glad he's left at home;
He'll guard the barn, and guard the cot,
And keep the cattle out of the lot."
"I'm not so sure of 'hat,'" thought Spot,
The little dog under the wagon.

The farmer all his produce sold,
And got his pay in yellow gold,
Then started homeward after dark,
Home through the lonely forest. Hark!
A robber springs from behind a tree—
"Your money or else your life," says he;
The moon was up, but he didn't see
The little dog under the wagon.

Spot ne'er barked and Spot ne'er whined,
But quickly caught the thief behind;
He dragged him down in the mire and dirt,
And tore his coat and tore his shirt,
Then held him fast on the miry ground;
The robber uttered not a sound
While his hands and feet the farmer bound,
And tumbled him into the wagon.

So Spot he saved the farmer's life,
The farmer's money, the farmer's wife;
And now the hero grand and gay,
A silver collar he wears to-day;
Among his friends, among his foes,
And everywhere his master goes,
He follows on his horny toes,
The little dog under the wagon.

—New Orleans Picayune.

Death of a Good Woman.

Passed away at 4 o'clock A.M. of the 18th of April, 1893, at the home of her daughter, Mrs. P. T. Morrison, Sugar Run, Warren county, Pa., Mrs. Martha Shearman, in the eighty-fourth year of her age.

Martha Morrison was born in Pleasant township, Warren county, Pa., the 27th of September, 1809. She was one of a family of nine children born to Samuel and Eleanor Morrison. During the greater portion of Martha's youth her mother was an invalid, so it happened that upon Martha fell the responsibility of housekeeping and the care of her brothers and sisters. I have often heard her relate how at as early an age as seven years she was in superintendence of her mother's home, and many times was so perplexed with the many duties devolving upon her, that it was often a severe tax upon her small head to think the best way out of all such.

Having thus in early life to sacrifice herself to the calls of her family, it happened that to little Martha's lot fell few of the pleasures that make the childhood of the children of to-day such a season to be remembered in after life as one of many joys. Moments of leisure being few added a neglected education. It was, however, not deemed necessary in those days to extend a girl's education much further than the understanding of reading, spelling, writing, and a limited knowledge of figures. But with a good understanding and a retentive memory, what few chances to add to her store of knowledge that presented, were made the most of by the subject of our sketch. Many were the troubles and trials; but, a philosopher in her way, never did she bemoan nor lament the conditions, but calmly reviewing the matter from all sides, proceeded to the best course of action.

Had she been given the educational advantages that many girls of her day were given, she no doubt would have made a name for herself that would have lived with the names of many prominent women of her time.

At the early age of eighteen years she was married to Perry Shearman, of Rhode Island, with whom she shared the storms

and sunshines of life for many years, and by him was preceded to "the silent land," some twenty-seven years. To them were born ten children, eight of whom are now living.

To sum up all in few words, her life was one of well-doing, always forgetting self in a desire to render assistance to others. This assistance was given at the sacrifice of both pleasure to herself and time, in which she might have greatly enriched a mind calculated to appreciate the best in literature. But she was one of the few persons possessed of a strong, right conscience, and had she not answered its calls and relieved those in trouble whose necessities attracted her, she would have felt that her duty had been neglected. I have often thought these lines must have been her guide, as she was an admirer of Pope:

What conscience dictates to be done,
Or warns me not to do,
This teach me more than hell to shun,
That more than heaven pursue.

Her religion was: "Do unto others as you would that they should do unto you." She, as far as was in her power, tried to follow this precept's teaching, but few to whom she showed this spirit gave her the same treatment in return. Thus her treatment of people was always better in most cases than they deserved. The biblical saying, "Cast your bread upon the waters and it will return after many days," proved an untruth in her case, as it has proved in the case of many another such worker of good deeds. I presume never a person in a humble walk of life and possessed of as limited means made greater exertions to relieve distress and suffering and do good always. But out of scores of those for whom she evinced a mother's solicitude, and performed kindnesses hardly payable with money, few more than remembered the act. She was never remembered in any more substantial way by anyone outside of her own family, and many of them failed to perform their whole duty toward her. But she did not censure them.

She had no faith in the Bible as the word of God, and its many miraculous tales often called forth from her ridicule—in a mild way, be it said, as this book held the religion of her parents, and for this reason deserved, so she thought, something of her respect. She believed that no person, of whatever belief, who had conducted himself rightly toward his fellow-man while here would receive punishment of any kind in the hereafter, of which the wisest has no knowledge. I feel that herein she was right with some of the greatest thinkers of the world. A person of great energy, she labored hard while strength held out, and "did with her might what her hands found to do." Her constitution at last weakened, and for the past ten years she had enjoyed a season of comparative rest. Her eyesight and hearing perfect, she had much to enjoy in the companionship of her family and friends and time devoted to perusal of that in literature which gave her most pleasure. She retained a youthfulness of mind and respect for continued existence that was remarkable in one of her years, something that is rarely seen in age and in one of her sound mental perceptions. One would have thought life with all its sternness, and failure to do for her what she had a right but was too wise to expect, would have killed out her faith and feeling, toward which she ever maintained the most perfect trust. But no. Life to the evening before her departure was to her, with all its trials, a respected epoch. These traits in her character carried her over many a rough life-walk none the worse for the experiences, and added greatly to the pleasant passage of her last years.

Others of her age whom life had treated harshly might sit in corners reserved for age and mourn over past life and broken fortunes. But as for her, all she asked was the light and hope of youthful faces, and she was young with the best of them. My grandmother, and one of our family for many years, I write truthfully of her.

She always read and had a kind word for THE TRUTH SEEKER, and particularly the young folks' department, and I hope the young folks who read this may profit by

facts I have related concerning her long and useful life.

MAUDE MONTAGU MORRISON.
Sugar Run, Pa., May 14, 1893.

What the Little Folks are Saying.

A little fellow of four years of age in a town in the West was playing with a lawn mower and cut his finger off so high up that in fixing it the doctor had to take off more of it, and leave him with none. He stood it all very bravely and scarcely cried at all, but his mother was dreadfully distressed at having her boy's hand so mutilated and cried a great deal. So, while the doctor was finishing with dressing the finger the little fellow looked over at his mother and said, "Don't cry so much, mamma; it'll grow out again."

A Popular Error.

Not long ago I saw a plump and well-fed child that had a pet kitten that it treated very badly. It lived near to me and I could hear the kitten howling with hunger and cold, and sometimes I would feed it, but it was so sick and weak that it could not gain strength and finally it died. The little girl's mother did not pay the rent that she owed, though she had the money to pay it with, but she would give the child money when it went to Sunday-school, to put into the contribution box to send to the missionaries in India to teach the little Hindoo children the Christian religion. In India the children are taught by their parents that all animals must be treated kindly, and if the little Hindoos knew that children in this country let their pets freeze and starve they would think it would be a very proper thing to send missionaries over here to teach them kindness to animals. In England some of the children of English parents but born in India have learned this of the Hindoo children, and on coming to England have started societies of children in which all the members agree to do no injury to animals for sport and to try to keep other children from hurting them. The religion that allowed the mother to give money to the Sunday-school but refuse to pay her rent, and that let the little girl starve her kitten to death, cannot be a very good one. Those who believe in it think that there is a very big and very savage person up in the sky, shaped like a man, but a great deal stronger. They think he has a very bad temper, and if he is not worshiped and his religion is not taught to those who do not know it he will be very angry and hurt some one. So his followers will keep money for him that they owe for rent and they will go to Sunday-school and sing while the poor kitten is starving at home. When people are cruel to animals they soon get cruel in their treatment of each other.

A LIBERAL.

Correspondence.

BURLINGTON, IA., May 21, 1893.

DEAR MISS WIXON: This is my first letter to the Corner. My father has taken THE TRUTH SEEKER for a long time. I like to read the Children's Corner very much. I am ten years old. I go to school and study arithmetic, geography, grammar, reading, writing, and drawing. Well, I will close.

PEARL E. MOSENA.

CORNPLANTER, PA., May 5, 1893.

MISS WIXON, Fall River, Mass.: I have written an account of my grandmother's life and desire it printed in your department of the paper should you deem it suitable. Shortly before her death my little sister read her the letter of a grandparent which appeared in your department. She remarked that she would like to have the young folks know something of the story of her life; said some day she would write and give them facts regarding it.

I do not remember that you have inserted anything of like character, but concluded no harm would be done should I write you. Should the nature of the contribution prove no bar to its insertion, you will confer a favor on me by allowing its appearance.

MAUDE M. MORRISON.

BRONSTON, KY., May 24, 1893.

DEAR AUNT SUSAN: I will write another letter to the Corner, as I am still a Free-thinker. It has been a very nice spring. I have been to church this spring. One day I went, and a preacher got up to pray; he said, "The Lord has been with us an hour, and I hope he will be with us the next hour." I suppose he did not want his company any longer. Our Sunday-

school lesson was about Job, the other Sunday, where the Lord let Satan try Job's religion. If the Lord knew everything, why did he let Satan bring so much trouble on Job?

I am going to Sunday-school Sundays. The boys and girls were talking to me about fishing on Sunday. I told them that it was not a bit of harm, and I would go again. I wish some of the boys and girls would write to me.

My address is Bronston, Ky., Pulaski county. Your little Free-thinker,
GERTIE STIGALL.

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SILVER.

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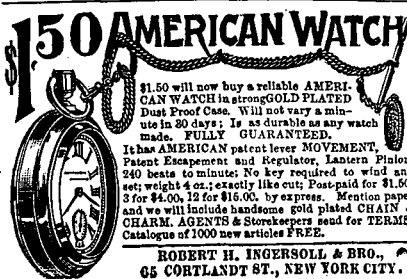
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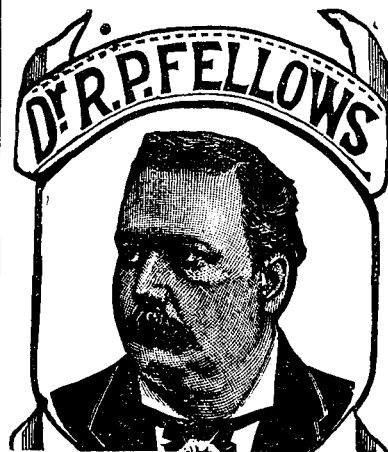
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THE French Catholic church of St. Anne at Kankakee, Ill., was struck by lightning and burnt down. It was a famous seat of miraculous cures. Its shrine, the clergy aver, held part of the body of the saint.

A FASHIONABLY dressed woman entered the cathedral at Dubuque, Ia., with the purpose of killing Bishop Hennessy at the behest of two angels. She was seized while offering the prayer preparatory to the sacrifice.

THE bishop of Seez, France, has just published a pastoral letter in which he assures his flock that the cause of the drouth is threefold—the education law, the military law, and the toleration extended to Freemasonry.

JOHN OSMOND, the wife-murderer executed at Sing Sing, N. Y., by reading his Bible and taking counsel with Father Creeden became perfectly resigned and composed. His last utterance was a mumbling of the Lord's Prayer as the electrical appliances were being adjusted to his leg.

MRS. MCKENNA, of Keeryville, N. Y., carried her baby to St. Paul's Catholic church and laid it on the altar. Then she knelt before a picture of the Virgin and prayed aloud, offering to God the baby as a living sacrifice. Thereupon she leaped on it and attempted to strangle it. A crowd that had collected prevented her.

REV. DR. CAMPBELL, professor of church history in the Presbyterian College of Montreal, Can., is on trial for heresy. He said he did not believe in God as portrayed in the Old Testament. "Why did God," he inquired, "allow men, holy men, to err in describing the divine character and imputing to him what was not his word and deed? The solution of the question is human freedom; the greatest thing in man."

NORWAY has sent to the World's Fair a "Viking ship," reproducing the craft of the ancient Scandinavian sea-kings in which, it is said, they visited America before Columbus. It has reached New York. One of its crew, describing the passage of this craft which would not now be reckoned very safe in comparison with a modern steamer, says that they had no Bible aboard but did have a copy of Ingersoll's works.

THE World's Fair is now on all hands pronounced a brilliant success. Its area is six times that at Philadelphia. Its buildings are correspondingly grander. The exhibits match their setting in magnificence. They exceed tenfold those of the Centennial exposition. The management, notwithstanding some slight flaws, has been excellent. Altogether, the Exposition is without precedent, and will not be surpassed in this generation.

THE Church of the Chudov Monastery at Moscow was recently robbed of a vast amount of plate, gems, and money. Police arrested the monks, and found secreted in the cells diamonds and other gems which had been hastily torn from their settings, holy robes, and the missing holy vessels made of precious metals. A charge of sacrilege has been made against the monks. This is a crime that is punishable in Russia with the most severe penalties. The police in searching the monastery learned that a number of women had been living secretly with the monks.

OF the Protestants who are pointing out, in opposition of the claims of Catholics, that Columbus was not a worthy man, Rev. Dr. McArthur is the latest to draw attention. Referring to various authorities, who write in different languages and from varying points of view, he concludes that Columbus was a bad man. "Neither his moral character nor his ability," says the doctor, "entitle him to the credit he has received. . . . We are now going wild over the Infants and over the duke of Veragua, and we are extolling Spain, a country whose territory does not cover more than two-thirds of the area covered by the state of Texas; of whose population eighty-three per cent are unable to read or write. Spain is the poorest and most ignorant country in Europe." He quotes from the "Cyclopedia of Education" to show that illiteracy dominates in Roman Catholic countries. He names Spain, Mexico, Italy, and the Argentine Republic, where the percentage of illiteracy is above eighty, and says that they are worse off in this respect than China, where illiteracy stands at only about fifty-one per cent. He also draws contrasts with other heathen countries.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Design Argument.

One argument of those who assert a design or adaptedness in nature showing an intelligent creator, is this ancient one of Cicero's: "Let anyone toss up a number of letters ever so many times, they will never form a poem, such as the Iliad or the Odyssey." This proposition the Roman orator was accustomed to brandish against the Atheistic philosophers of his day. It is to many hopelessly perplexing. By corresponding reasoning, they say, we are forced to recognize that the particles of this world, tossed up ever so many times, could never by chance alone have formed our globe as it is. Let the Atheist, they continue, toil as he may in his explanations of how the present constitution of things could have come about, we are after all obliged to see that this constitution is a certain one, a particular one and only one, among all the possible constitutions that presented themselves eons of time ago, and as the chances were so against this one among all of them, and it has actually come about, then an intelligent chooser of it must have acted, let him have used whatever means, of evolution or anything else of the sort, you will. In other words, they say that the present state of things must have come about by choice because it had so many chances against it that it could not have come about otherwise.

But, the Atheist's reply should be, we do not know that the present combination of atoms in the universe is the one that was wanted. We know that the combination of letters in the Iliad is what was wanted solely from our knowledge of the nature of the writer; and so to know that the combination of atoms in the universe was wanted we must be possessed of knowledge of its creator; but there is no such knowledge.

The letters of the alphabet must necessarily fall in some combination. Suppose then that on their making what we call nonsense the tosser-up claims that this unintelligible combination is just what he had previously chosen for them. We disprove this by a reference to the character of the human mind which does not desire such a thing, but desires a result of the character of a poem. So too the atoms of the universe must necessarily have formed some combination. If we say that, for all we know, a combination of any kind would have suited a creator as well as the present, this can be disproved solely by a reference to the divine mind which does not desire such a thing, but desires a

result of the character of the present one. Now, who will show that the divine mind is of such nature? Where is the information as to the divine mind? Name it.

There would of course have been enormous chances against any particular constitution of things chosen eons ago coming about to-day. The chances against it would have been so vast that a fulfillment of the choice we should be forced to attribute to some intelligent being designedly gratifying the chooser's wish. If we could learn that at a moment ages ago a god underwent the psychological experience of desiring that the world should be as it is at the present moment, then on our turning to the world now and finding it thus we should affirm divine agency in making it so. But the trouble is, we can learn of no god's desiring that it should be so. It had to be some way or other, and though the chances are vast against each way in particular, we have no ground to think strange any way in which we now find it to be. Dice when thrown have to turn up some number, and though after an hour's throwing we admit that there was beforehand an infinity of chances against the particular series of numbers that have turned up, we do not discredit the fact that they have turned up thus when so assured by a friend. And we do not ascribe to the thrower an intention to turn them up thus, nor would we believe that he had such an intention if we were so told.

We must distinguish between the improbability of a picked thing happening, *before the event*; and the improbability of something having happened, *after it*. Many events are improbable to us before they have happened, or before we are told they have happened, which are not in the least incredible when we are told of their happening. The distinction is that between the improbability of a mere guess being right, and the improbability of an alleged fact being true. So in this case of the universe having come out as it is, we are to make this discrimination: that it is not a case of a mere guess having been right, or of a particular result having been chosen long ago and now coming about despite infinitesimal chances against it, for we cannot show that this result was guessed or chosen then; but it is a case of an alleged fact being true, of the truthfulness of the assertion by a present-day observer that the universe has fallen out as it has.

God, through the mouths of his prophets, must name which side of the copper is going to turn up *before the throw*. The declaration by those prophets *after the throw* that he had named the right side beforehand, cannot be entertained. The boy cannot accept his playmate's assertion, *after* heads has been turned, that heads was what that playmate wished; and we, if we desire to maintain ourselves on the intellectual level of the boy, must not credit the preacher's assertion, *after the universe has been turned*, that the universe was what the preacher's God wished.

Christ Was Not a Philosopher.

A friend writes us these queries: "Was Christ a philosopher? If so, why? If not, why?"

A philosopher is one who views things in their deepest and widest relations. He is distinguished from the ordinary man, whose instruction and habits of thought are such that he views things in relations but narrow or fragmentary. He is distinguished from the frivolist, who by choice views them only in their superficial and inconsequent relations. He is distinguished likewise from the practicalist, who views them in those relations solely by which they advance or impede his few designs. He is distinguished from the religionist,

who views things in supposed relations which have no existence and are therefore the most barren of all, namely supernatural relations. And the philosopher is, agreeably to some groupings, distinguished even from the man of science, since a science is considered to be the body of knowledge in one particular field only, while philosophy, it is said, marshals and reviews the sciences as a whole, builds itself on principles deduced from all of them, and is in short a science of sciences.

Christ was not a philosopher. That he was not is evidenced sufficiently by the fact that he was a religionist. When we say that a philosopher is one who views things in their deepest and widest relations, we mean, of course, in their deepest and widest *causal* relations—relations of cause and effect. There is, indeed, no other rational way of viewing them. Now, a religionist, a supernaturalist, denies or ignores natural causality and views things as related and determined by the mental processes of a supernatural being. Hence his mental conceptions, so far from being embodied in a framework of "deepest and widest relations," are even not connected by the few and short ties of rationality which run between the ordinary man's ideas, but are, if the person be extreme in his religionism, connected by no ties at all. A religionist is the diametrical opposite of a philosopher. As Christ was an extreme religionist, he was the extreme opposite of a philosopher.

But besides that part of Christ's character which constitutes him a supernaturalist, there is another phase of his nature which we may view, that of a discourses on ordinary things on an ordinary level. And here he shows himself as far from a philosopher as in his religious aspect. A philosopher is expected to be wiser on any matter whatever, even be it a concrete, every-day one, than another person. The more general is our knowledge of a thing the more useful and valuable it is, hence the philosopher, who ever aims at knowledge of the utmost generality, must possess the most useful and valuable knowledge about it. Philosophy is only common sense in a high degree. The man with the most common sense is the nearest to being a philosopher. The man in the village who possesses the most common sense is the village philosopher. Jesus had no common sense. He declared that marriages should be inviolable, except in case of adultery, giving as a reason, "What God hath joined together, let no man put asunder" (Matt. xix, 1-12, and v, 31, 32; Mark x, 1-12). This absurdly assumes that the act of joining is of God and that of separating not of him. It would be as possible to claim the divine sanction for the dissolution of a marriage as for its formation. And in many cases the maxim might be exactly reversed. So unfortunate is the result of many marriages that it would be easy for a religious innovator to say of them, "What man hath joined together, let God put asunder." Supposing even that the decision of Christ is right, he assigns no reasons for it, but simply lays down the law in a trenchant manner, without giving us the least clue to the process by which he arrived at so strange a conclusion. It is not in the least likely, as Lord Amberley remarks, that the many perplexities encompassing this, and all other questions affecting the morals of sex, had ever troubled him. His mind was not sufficiently subtle to enter into them. The dislike of wealthy men shown by Christ is not rational. In it he appears to be moved by none of the considerations that now guide certain reformers who would deprive persons, not of wealth, but of that wealth which they acquire unjustly. He suggests no economic system better to fill the place

of the prevailing one. The only advice he gives the rich man is to sell all that he has and give the proceeds to the poor. How beneficial this would be, those who know the effect of profuse charity may estimate. More indiscriminately still is this aversion to the rich expressed in the parable of Lazarus and Dives. Here, says Amberley, "we are not told that the great proprietor had been a bad man, or had acted with any unusual selfishness. The utmost we may infer from the language used about him is that he had not been sufficiently sensitive to the difference between his own condition and that of the beggar. But no positive unkindness is even hinted at. Nor had the beggar done anything to merit reward. He had only led one of those idle and worthless lives of dependence on others which are too common among southern nations. Yet in the future life the beggar appears to be rewarded merely because he had been badly off; and the rich man is punished merely because he had been well off (Luke xvi, 19-25). A stronger instance of apparently irrational prejudice it would be difficult to find." In Matt. xx, 1-16, we find an attempted justification of the giving of the same wages to laborers who have worked vastly different numbers of hours. The ridiculousness of this a child would notice. Again, nothing could be more distant from common sense than punishment without a purpose. Men punish to reform the offender and prevent his repeating his crime. But Christ in numerous places (Luke xvi, 27-31; Matt. xiii, 30, 42, 50; xv, 30; xviii, 8, 9; xxv, 46; Mark ix, 43-46; iii, 29) declares for punishment which can never reform the criminals, but which continues forever, when possibility of their wrong-doing has passed. Another preposterous utterance of Christ is that asserting the power of prayer. This, like one or two other points noticed in this paragraph, perhaps would come as much under the head of Christ's supernaturalism as of his secular lack of common sense. But we will treat it here. It, with its like, impel some investigators to pronounce Jesus insane. In Matt. xxi, 22; Mark xi, 24, etc., he declares that prayer can effect anything whatever. This is not the language of a person endowed by nature with the average wits. Then, in his Sermon on the Mount (Matt. v-vii) Christ gives on the question of oaths some reasoning of a degree of sense not above that of a Mother Goose rhyme. The reason why in oaths we are to avoid the employment of the names of various objects, are these strange ones: We are not to swear by heaven, because it is God's throne; nor by the earth, because it is his footstool; nor by Jerusalem, because it is the city of the great king; nor by the head, because we cannot make a single hair black or white. What would be thought of a person nowadays arguing that we ought not to swear by our house because we cannot make a single brick bigger or smaller? In Matt. vi, 25-34, Christ tells us to take no thought for the morrow. The constable leading the tramp to the workhouse is the commentary which collective mankind now sees fit to make on this piece of advice of the Jewish philosopher. This sage exhorts: "Why do you take thought for raiment? Consider the lilies of the field, they toil not, neither do they spin: and I say to you that not even Solomon in all his glory was clothed like one of these. And if God so clothe the grass of the field, which exists to-day and to-morrow is cast into the oven, will he not much more clothe you, O you of little faith?" It is hard to choose just which to use among the many replies that suggest themselves to this laugh-provoking deliverance. But we will say: Solomon in all his glory was clothed more splendidly than the lilies; and in fact the lilies are not clothed at all, so Christ seems to direct us to go naked; and the lilies do toil and do spin, being hard at work with their chemical labors on soil and air perpetually; and God has never been known in one instance to clothe "you, O you of little faith." "Look at the birds of the sky," this sorry attempter at sageship says, "for they sow not, neither do they reap nor gather into barns, and your heavenly father feeds them." Birds work for their living just the same as we do for ours; they do reap; those who do not work are

never fed by a heavenly father, but perish of starvation; they do not gather into barns simply because they have wings to go south over winter, and if the Lord will furnish us wings too we will not gather either; and if we do consider that our "heavenly father feeds" them we must perceive that he feeds them to a large degree on one another, as the hawk on the dove and the shrike on the sparrow, whence it appears that of the system arranged for us by this Jewish wiseacre cannibalism is to form a part.

We can imagine, correctly reflects Lord Amberley, the havoc that would have been made in the statements and arguments of Jesus had Socrates, the philosopher of pre-Christian Greece, met him face to face and subjected him to his testing method. How ill would his loose popular notions have borne a close examination of their foundations; how easily would his dogmatic assertions have been exposed in all their naked presumption by a few simple questions; how quickly would his careless reasoning have been shattered by the dialectic art which would have forced him to exhibit its fallacies himself before the assembled audience!

Christ was not a philosopher.

Preachers vs. Public Transportation.

In Brooklyn the clergy have united in a movement restraining the transportation of the public by the electric cars known as trolley. They make the two moderate demands that trolley lines be not run on certain avenues, which at present have the happiness to hold their blessed churches; and that on a certain line already established no gongs be sounded on the cars during the hours while they are vending their spiritual wares. These two things are wanted because the gongs disturb them while they are engaged in said holy vending. The granting of the former request of course must involve inconvenience to the public who need the proposed car-lines. And concession of the latter demand necessitates the running down of an occasional pedestrian by the silent cars. But these unpleasantnesses will wear a changed aspect to a true Christian—and, it is said, should wear one to an unchurchly infidel—when it is reflected that it is all for the glory of God.

The latter road, which is the Atlantic avenue line, is largely managed by "Deacon" Richardson, a very pious church-member. Rev. Mr. Henderson, the pastor most disturbed thereby, wrote this limb of the church a letter requesting cessation of the gong-ringing. He added another complaint, against an outrage so hideous that it shall find record here:

"It may not be amiss that I mention the fact that on last Lord's day an outrage for which there could be no possible excuse occurred in the hauling past our church, right in the middle of the morning service, of a load of rails. Between the cobblestones and the rails you can imagine the noise! The preacher had to pause for some two minutes, since not a word could be heard."

God-beloved Mr. Richardson ordered that the gongs should thereafter emit no sound during the time of church services. The motormen accordingly preserved during the morning and afternoon services a silence as reverent as would have satisfied the souls of the Mathers and the Bareboneses of days colonial. But in the evening these unregenerate motormen, who plainly give not their hearts wholly to meditation on the ways of the Lord—or the preachers—and observance thereof, made considerable noise. In the darkness many pedestrians were unaware of the nearness of the cars, and the motormen sometimes unaware of the proximity of pedestrians, so the gongs were sounded to warn people and obviate loss of life. The corruption of the human heart is such that it is only with vexatious difficulty prevented from taking thought for life in this world, instead of devoting itself wholly to grace, preachers, and such-like jewels of great price. Thus sadly reflected Pastor Henderson, as with grieving heart he penned to Deacon Richardson a missive thanking him for the observance of godly quiet during the day, but deploring that profane activity of the gong—a heathen instrument anyway, and therefore undoubtedly suspicious—had marred the rendering of two of his

most evidently inspired periods at night. The deacon with consideration which will redound to his comfort on that dreadful day, returned that if the holder-forth would station a man by the church Sundays to report the number of any car whizzing along with gong-using motorman, the latter man-serving but God-contemning wight would disgrace the cars of the company no more.

Later, we see, the ministers are endeavoring to enlist the public in general in their crusade.

It must be the wish of every devout heart that there be a thorough putting-down and sitting-upon of those who would allow such things as safety for life and limb to embarrass the traffic of the ministerial trade on the day which they have fixed upon therefor. If there be a surplus of funds, and public indignation, left over from the accomplishing of this movement, it should be applied to the confounding of those individuals, with windows by church belfries, who have so forgotten themselves as to complain of disturbance from the ringing of the divine bells.

A Book Which We Warmly Welcome.

We believe that everyone will agree with us in warmly welcoming Mrs. Matilda Joselyn Gage's new book, "Woman, Church, and State," which is now ready. Mrs. Gage is one of a trio—Elizabeth Cady Stanton and Susan B. Anthony being the others—whose names are household words among the workers for and supporters of woman suffrage. Two of this trio, Mrs. Gage and Mrs. Stanton, are outspoken, ardent Freethinkers, and Susan B. is more than half-way out of the woods. Mrs. Gage is one of the authors of the "History of Woman Suffrage," but was not content as a clear-seeing historian with that volume, and has supplemented it with this volume to more plainly show the real facts. "Woman, Church, and State," is, says Mrs. Gage, one of the most radical presentations of the church question ever laid before the public; and although especially presented from the point of its injustice and injury to woman, it yet shows the destruction of human rights and human will in case of man equally as well. Mr. Green, in his *Magazine*, said of it some time ago: "Every friend of woman's rights, every advocate of the entire separation of church and state, in fact every worker in the cause of human advancement, will be much interested in the forthcoming work. It will strike orthodoxy a very heavy blow where it has seldom been hit before, and by one of the sex upon which it now depends for its existence. It will be a publication that ought to be read by every intelligent woman in the land, for it is a woman's emancipator from priestcraft slavery. . . . An argumentative work in behalf of Freethought, it has no superior. It is a book the world needs, and Mrs. Gage is justly entitled to the thanks of every friend of human progress for producing it. It has cost her much hard work and much money, and the Liberal public ought now to show their gratitude by giving the book a large circulation."

The work is a historical account of the status of woman through the Christian ages, with reminiscences of the matriarchate, fortified with voluminous notes that can be used in verification of the main statements and argument. The author considers it by far the most important work of her life. It is printed in crown 8vo, contains 556 pages, and is bound in cloth and half leather. The price in cloth is \$2; half leather, \$3. We have it for sale and shall be gratified to receive numerous orders.

A Book Every Freethinker Will Have to Have.

We placed in the pressman's hands last week Mr. Remsburg's new book, "Abraham Lincoln: Was He a Christian?" and we ought to get it away from him and the binder in ten or fifteen days. The work will be handsomely finished, in fine paper, and be a thing of beauty as well as a quieter of religious tales.

One of the most noted controversies of the century has been waged over the question of Abraham Lincoln's religious belief. Soon after the remains of America's most illustrious son were laid to rest at Springfield, one of his biographers, Dr. Holland, put forward the claim that he was a Chris-

tian. The claim was promptly denied by the dead statesman's friends, but only to be renewed again, and again denied. And thus for a quarter of a century the question of Lincoln's belief has been tossed like a battledore from side to side.

For fifteen years Mr. Remsburg has been collecting material for his work. He presents an array of testimony that is irresistible and overwhelming, and which must put this question at rest forever. In addition to the testimony of twenty witnesses who claim that Lincoln was a Christian, and which is reviewed and refuted, he adduces the testimony of more than a hundred witnesses in proof of the claim that Lincoln was not a Christian. These witnesses include his wife and other relatives; his three law partners; his private secretaries; members of his cabinet; his principal biographers, and scores of his most intimate friends.

NOTED WITNESSES.

Hon. W. H. Herndon, Col. Ward H. Lamon, Hon. John T. Stuart, Col. Jas. H. Matheny, Col. John G. Nicolay, Judge David Davis, Col. Jesse W. Fell, Hon. Leonard Swett, Dr. William Jayne, Judge Stephen T. Logan, Joshua F. Speed, Hon. Jesse K. Dubois, Hon. Joseph Gillespie, Dr. C. H. Ray, Col. F. S. Rutherford, Judge Robert Leachman, Col. R. G. Ingersoll, Leonard W. Volk, Joseph Jefferson, Hon. E. B. Washburne, Hon. E. M. Haines, Hon. James Tuttle, Hon. M. B. Field, Hon. Geo. W. Julian, Hon. John B. Alley, Hon. Hugh McCulloch, Gen. M. M. Trumbull, Rev. David Swing, Rev. Robert Collyer, Judge Jesse W. Weik, Hon. J. P. Usher, Hon. Geo. S. Boutwell, Hon. Wm. D. Kelley, Salmon P. Chase, Wm. H. Seward, Hon. John Covode, Hon. A. J. Grover, Hon. W. H. T. Wakefield, Gen. D. W. Wilder, Judge Aaron Goodrich, Judge James M. Nelson, Rev. Edward Eggleston, Rev. John W. Chadwick, Donn Piatt, H. K. Magie, Dennis F. Hanks, Mrs. Sarah Lincoln, Mrs. Mary Lincoln.

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J. E. Remsburg has recently made a tour through Nebraska. He is now lecturing in Iowa, and will go to Illinois soon.

Mr. R. R. Jones, of Syracuse, N. Y., opines that the observance of Decoration day was originated by a Freethinker. If some one of our readers who knows will send the facts to these columns our Syracuse friend will thereby be furnished with intelligence which he wishes to use in a controversy with Christians.

A bill has been introduced in the Illinois legislature providing that "it shall be unlawful to conduct or play any game of baseball, football, curling, polo, tennis, or any athletic game or sport of any kind or nature on Sunday." Hoisting money from pocket to contribution-box is the only Sunday exercise meet to the clergy's view.

The *Staats Zeitung* says: "Chauncey M. Depew is universally beloved on account of his love-worthy manners and his genius for saying agreeable things; but whenever he tries to speak of things that lie below the surface, and whenever he rises toward themes that require to be studied and judged profoundly, his intellectual shallowness becomes evident." Mr. Ottendorfer seems to be quite well acquainted with Mr. Depew.

Helen H. Gardener has in press another book, entitled "Facts and Fictions of Life." It will contain among other essays her celebrated paper on "Sex in Brain," and her essays on Heredity, which were read before the World's Columbian Woman's Congress. The book will be out some time in July, and orders for it may be sent now, and will be filled as soon as the books are finished. In cloth covers, the price is \$1; paper covers, 50 cents.

A New York city marriage of the last few days over which the genius of Freethought, we conceive,

must have hovered benignantly, was that of Mr. Delos A. Blodgett and Miss Daisy Albertine Peck. To the said genius we personally vouch for the worthiness of the pair. To the deities, not of the religion of the celibate Christ and woman-hating Paul, but of the ancient paganisms of love and transport, we commend the couple.

Paul told the women of his time to keep silence in the churches. Nowadays, however, and naturally enough, the women do not do anything of the sort. But the *Western Recorder*, of Louisville, Ky., is Christian enough to say: "The very worst thing a girl can do is to repeat a verse of scripture in a religious assembly, for that is using God's words to disobey him." To decent people, though, there are many things worse that a girl could do. For instance, she might believe the scripture verse she repeats.

The *Christian Statesman* says that owing to the renewed attempts of the Infidels to make Lincoln to have been one of them it will print evidence to show that the greatest of all our presidents was a Christian. In pursuance of this plan it prints one of the stock yarns—a tale which on its face is of the fairy order. It is safe to say that the *Statesman* will not do as Mr. Remsburg has done—give both sides. Nor will it print Mr. Remsburg's analysis of these stories, much less the evidence that Lincoln was an unbeliever in Christianity. One side of a case seems to be all that Christian mentality can bear.

Those self-constituted guardians of religion, the trustees of the Santa Ana, Cal., Public Library, evidently hold THE TRUTH SEEKER to be dangerous to their pet superstition, for they have adopted a resolution reading thus: "That no magazine or newspaper attacking any religion by means of cartoons, burlesque or ridicule shall be allowed on the files or tables of the public library of Santa Ana." These long-eared persons evidently imagine they can bolster up Christianity by keeping the people ignorant, but they will one day find their mistake. The people can read THE TRUTH SEEKER outside of the library, if not inside.

"The paid attendance at the World's Fair last Sunday was less than sixty thousand. The expected great crowds will probably not appear, unless special inducements and attractions are offered. Was it worth while to offend the Christian conscience of the country for the few thousands of dollars likely to be realized?" So says the *Independent*. But what more has the Christian conscience got to do with it than the Infidel conscience? Do the Christians own the earth? And why should their consciences be considered more than other consciences?

The hoggish impudence of the pious is mountainous.

We shall print Mr. Putnam's letters from Chicago in a pamphlet to be called "Pen Pictures of the World's Fair," before their complete appearance in THE TRUTH SEEKER. We shall get the book out in time to be used as a guide-book for those who visit Chicago during the last three months of the Fair. These letters have been highly commended, and deservedly so, for the descriptions are veritable poems, and all the statements are as accurate as official information can make them. Those who go to the Fair will find the book exceedingly useful, for Mr. Putnam has laid it all out from beginning to end, and the book will save visitors' time. Those who read it will know what to see, and where the sights are. It will contain as much information as is possible to crowd into a work of its limit. Those who do not go to the Fair will in this book see it in all its glory, and certainly will know more about the Exhibition than those who attend without this guide-book, trusting to memory. Those who go to Chicago will receive great benefit from it; those who do not, still greater. The price of the book is 25 cents.

At Duell, Michigan, the other Sunday, the Catholic priest, Rev. Mr. Pieffer, during services noticed that while the collection had been taken James Kampa had gone outside to light his pipe. This so enraged the father that he struck Kampa several times with his fist and then with a club. The next day a warrant for his arrest was issued, but when its serving on him was attempted he could not be found, being evidently concealed in the house of one of his parishioners. At present only one priest dares reveal his ravenous greed for the money of the producers so openly, but the impulse to do so nevertheless abides in the breasts of all the clergy. In the Middle Ages when they had the power they everywhere plundered the people with the same force wherever necessary. They will do the same thing again if they ever get the ability. Indeed, they do at present despoil all of us, Jew and Mohammedan and Infidel, by sheer brutal force, only in an indirect manner through the clubs of constables and bayonets of soldiers instead of by their own fists. By the exemption of their churches from taxation, and the banning of competing attractions on the day when they do business, they shamefully rob us all of our money with an outrage as gross as that of the highwayman.

The legislature of Washington state is struggling over a bill exempting church property from taxation. The bill has so far been successful. Those who opposed it in the senate were Foss, Ide, Kellogg, McManus, Miller, Richards, and Rutter. The debate over the bill was a long one. McManus, of Snohomish, said that not to tax palatial houses of worship was wrong when the possessions of the poverty-stricken of the land were taxed all that the law allowed. He was unalterably opposed to freedom from taxation. Senator Sargeant offered an amendment to assess all church property in excess of \$5,000, whereupon McManus receded from his amendment. Sargeant's amendment was vigorously opposed by Senators Forrest, Brown, Claypool, and Eshelman. Sargeant contended that if people were able to put from \$100,000 to \$200,000 in palatial palaces of worship, they were able to pay taxes on it, and that when they made monuments of worship to their money instead of their God, thus taking vast sums of money from the legitimate channels of circulation, they should pay for it. The amendment was lost and the bill passed. We hope that it will not finally become a law, and the lazy and lying churchmen of Washington be pampered with the same indulgence as their brothers in the other states of the Union.

We desire to call the attention of readers of THE TRUTH SEEKER to the benefits of subscribing to the Truth Seeker Monthly Library. The yearly subscription is only \$3, and subscribers to the Library receive a paper-bound copy of each book issued in it; or, if they desire the books in cloth binding, subscribers to the Library can remit the difference in price between paper and cloth binding, and get the books in the latter shape. So far this year subscribers to the Library have received "Paine Vindicated," by Colonel Ingersoll, price 15 cents; the "Creation of God," by Dr. Hartmann, price 50 cents; the "Resurrection of Jesus," by Don Allen, price 40 cents; "Crimes of Preachers," price 25 cents; the "Handbook of Freethought," by W. S. Bell, price 50 cents; "Religion a Curse," by S. P. Putnam, price 25 cents; "Design Argument Fallacies," price 15 cents, making two dollars and twenty cents' worth in five months, or at the rate of \$5.40 worth per year; and all for \$3 paid in advance. J. E. Remsburg's "Abraham Lincoln: Was He a Christian?" will be ready very soon, and other books besides are in preparation. Two of these, we may mention, are "Progress and Pleasure," by A. M. Lorentz, LL.D., of which further notice will shortly be made, and Mr. Putnam's "Pen Pictures of the World's Fair," of great value to visitors to the Fair, and still greater to those who cannot attend. Send \$3 and receive at once the books already published, and, as they appear, those which will be published between now and January '94.

Communications.

These letters will be published in pamphlet form within two or three weeks, as a guide-book and description of the Fair. Send 25 cents for "Pen Pictures of the World's Fair."

World's Fair Notes.

THE TRANSPORTATION BUILDING.—CONCLUDED.

There are two Leslie rotary snowplows—enormous affairs—four powerful steam-shovels, a light and heat tender of the Chicago & St. Paul road. The Baltimore & Ohio shows wooden models of all the earliest locomotives built in this country and in England, with samples of original track, as well as one of its celebrated Royal Blue line passenger trains. In this collection are three of the grass-hopper type of engine, and the old Sampson and Albion built in England and shipped to this country in 1838. The original documents, drawings, pictures of early inventors, way-bills, turn-tables, tickets, and passes, and business methods when railroads were in their infancy form a wonderfully interesting museum of historic relics.

The old Pioneer, built in 1835 and now belonging to the Chicago & Northwestern railroad, is the first engine that came as far West as this city and was run on the Galena road in 1848.

The Great Western, of England, exhibits the old Lord of the Isles, a seven-foot-gage engine originally shown at the London Exposition, 1851. It has made seventy-five miles an hour. This company also shows Trevithick's engine of 1802 and the Pocket of 1829 in full-sized models.

The New York Central company shows the original De Witt Clinton of 1833 on strap rails. The Illinois Central shows the old Mississippi, built in 1836. There is also the historic engine General captured by Andrews's raiders in 1862.

The Westinghouse companies have elaborate exhibits of pumps and signaling apparatus. A complete water station is shown, also a sixty-foot iron turn-table, a seventy-foot electric transfer-table, track scales, and pneumatic crossing gates.

The street railway is not omitted. There are twenty cars showing many varieties of motive power—horse, cable, electricity, steam, gas, and compressed air.

Among the railway bridges are models of those at Forth, in Scotland, Memphis, etc.

The vehicle display is magnificent. There is everything from the old Mexican cart drawn by oxen and the first bicycle ever made to the finest carriages that the modern builder can produce. The luxurious brougham stands alongside the deacon's "one-horse shay." The lord mayor's state coach is in contrast with the "carreta" made without metal by the hands of Pueblo Indians. There's a bewildering collection of carts and harness from Palermo, sledges from Lapland, a caleche from Quebec, a volante from Cuba, and saddlery in the most useful as well as most curious styles. The horse and ass and every kind of packing animal appear. There are palanquins, hammocks, sedans, from remote corners of the earth and remote times. The jinrickshaw from Japan excites attention, along with the ancient carryall of Daniel Webster and Henry Clay.

In the bicycle exhibition is every style of wheel, from the first manufactured to the modern pneumatic.

In the gallery is displayed a vast and comprehensive engineering exhibit.

The first attempts at navigation are illustrated by canoes and rafts gathered from the islands of the sea, the Dark Continent, the far-away north, and the waters of the sunny south, and the rivers and lakes of America. Some of these are queer-looking craft and bear strange names—the Jangada, of Brazil, the Champan, from Magdalena river, etc. Innumerable models illustrate the oddities of marine construction in China, India, Ceylon, and the Malay peninsula. A superb Turkish cacique is an object of interest, and the famous Viking boat from Norway, and the "Golden Door," a braggaza of the Adriatic.

The variety and perfection of merchant marine and navy of almost every nation is displayed in hundreds of forms. The great shipbuilders of the world have vied with each other in showing the miniature products of their skill. There is the half section of a great transatlantic liner, an exact counterpart of one of the new international passenger-boats. There is a vast collection of sail and row boats, yachts, and launches of graceful and elegant finish.

One of the most striking objects in the building is a huge steam hammer, the largest machinery of the kind in the world, which looms almost to the roof in the southern central court.

Improvements in armor plate and naval ordnance

are fully shown and will demand careful study.

There is a miniature Nicaragua canal, which shows all the cuts and locks and fills, and the water is running through it. It strikes me that this canal is much more feasible than the Panama canal. The total cost of completing this work is estimated at \$66,000,000. Starting from Greytown, where a good harbor, 12 feet deep, has been dredged out, the channel runs west for 31 miles, to a point where three locks will be constructed. Here the San Juan river is adopted as the course, and thence for 64½ miles there is comparatively easy sailing into lake Nicaragua. From lake Nicaragua the canal finds outlet to the Pacific through the Tola basin. No one should fail to look at this beautiful model.

Experts in transportation are those who are the most astonished at the wonderful displays in this building. It is almost incredible what advances have been made. The general manager of one of the best roads in the United States said: "Our complete train service in the United States is perhaps better for our uses than that of any foreign country; but there is not one of them apparently which has not advanced further in particular directions. American roads can learn a lesson in improved methods from every foreign exhibit." It is well for Americans to know that we are not ahead of the world yet, and thousands of foreign exhibits will teach us many things of beauty and use.

Transportation is a splendid illustration of evolution. See the difference between the lifting of weights by contracted biceps and the steam crane, which lifts a hundred tons as easily as a baby does its toy. See the difference between the original "Rocket" and "Meteor" locomotives, with their stove boilers and barrels of water on wheelbarrow tenders, and the one-hundred-ton locomotives, capable of a speed of one hundred miles an hour. Between these two points of history are the experience and the best works of hundreds of thousands of human beings. One is fairly dazed at the development of man's genius.

FESTIVAL HALL.

And so, looking upon these magnificent triumphs of the development of motion more grand and imperial than that of Phœbus in his fabled chariot of the sun, it is time for the charms of music and symphonies to voice the gladsome victory, and from Transportation Building we will pass into Festival Hall, or Choral Hall, which is next door, and listen while Theodore Thomas wields the baton and one hundred and fourteen musicians play Berlioz's march, "Rakoczy."

This hall is located where the two great promenades meet, between the Horticultural and Transportation Buildings. It is simple and severe in outline, after the Doric architecture, resembling an amphitheater surmounted by a dome. It has four porticos, the one facing the lagoon being the main entrance. This is entered by a broad flight of steps, at the foot of which appear two statues, reproductions of the two celebrated marbles of Handel and Bach. On the side of the portico are bas-relief panels displaying the progress of music. The interior arrangement is that of the Greek theater. There are no galleries of any kind, but a large promenade extends around the building. The auditorium, which seats sixty-five hundred, is decorated with plaster relief work in color, and symbolic paintings. Near this is Puck's building, and of course we want to take a look into this elegant little structure, where we see the printing in all its processes of this illustrated journal.

ADMINISTRATION BUILDING.

After the music is over, between Electricity Building and Mines and Mining Building, at the end of a beautiful wide avenue, towers Administration Building, the gem of the architectural glories of the Exposition. It occupies a commanding position overlooking the Grand Basin, which spreads between the Manufacturers' and Agricultural Buildings, and flows under the Peristyle to the lake. Its dome may be seen shimmering in the sunlight many miles out upon the lake and from any point of approach it is the loftiest object that attracts the view—a great golden dome, with the beautiful White City about it, a charming prospect indeed.

The building is in the form of four pavilions 84 feet square, and these are connected by a great central dome 120 feet in diameter and 250 feet high. Externally the design may be divided into three stages. The first stage corresponds in height with the buildings grouped about it 65 feet high. The second stage is a continuation of the central rotunda, surrounded on all sides by an open colonnade. The third stage is the base of the great dome, 30 feet high, and the great dome itself rising in graceful curve and richly ornamented.

On each side of the four great entrances are groups of sculpture. Between these entrances is a

hall 30 feet square with broad circular stairways. The interior of the dome is octagonal in form, the first story being composed of eight enormous arched openings, and above these arches is a frieze 27 feet in width. The dome rises 200 feet from the floor. The under side of the dome is enriched with panels filled with sculpture and an immense painting. It rivals in decorations the most celebrated domes in the world.

A great statue of Columbus stands on a pedestal directly in front of the east entrance to the building. The standard of Castile and Aragon is uplifted in his right hand. In the left hand is his sword pointing downward. He is taking possession of America.

There are no exhibits in the Administration Building. It is the headquarters of the officials of the Exposition. It is a continual delight to look upon this building as you traverse the different parts of the grounds. Especially beautiful is the building as it fronts the lagoon—that part called the Grand Basin. First to be seen at the western end of this is the Columbian fountain, the central idea of which is the apotheosis of modern liberty—Columbia enthroned on a triumphal barge guided by Time, heralded by Fame, and rowed by eight standing figures representing on one side the Arts, and on the other Science, Industry, Agriculture, and Commerce. The barge is preceded by eight sea horses, forming a circle directly in front, and mounted by eight young men as outriders representing modern Commerce. The base is circular, flanked by columns surmounted by eagles. The water is furnished by a great half circle of dolphins and a system of jets around the barge and figures. At night the fountain is illuminated by electricity. On each side of this are the great electric fountains with streams of water 150 feet high.

Looking eastward from the Columbian fountain the eyes rest upon the great statue of the Republic, the largest ever made in America, and which faces the Administration Building. The figure is sixty-five feet tall. The arms and hands are upraised toward the head. In her right hand she holds a globe on which an eagle rests with outspread wings, the left hand grasping a pole on the top of which is a liberty cap. A laurel wreath rests on the head. The hair is arranged after the fashion of the Grecian model, while the drapery lies in heavy folds on the arms and shoulders and falls in graceful curves at the side. Over the bust are armored shields, on the bosom is an eagle. A corsage envelops the waist and from it depends a chain holding a sword. Beyond the statue, toward the lake, is the Peristyle or Grecian colonnade, five hundred feet long and one hundred and fifty feet high, which connects the Casino and Music Hall. It is classic and picturesque. Along the top of the Peristyle is a broad promenade adorned with eighty-five allegorical figures of heroic proportions. In the center the colonnade is broken by an immense triumphal arch twenty feet higher than the promenade. At the top the arch gradually narrows to a pedestal forty feet square supporting the Columbus Quadriga. This group represents Columbus as he appeared on the triumphal fête given in his honor on his return from his first voyage. He is standing in a four-horse chariot leaning lightly on his admiral's sword. The horses drawing the chariot are led by women. Their light drapery flies in the wind and the horses prance impatiently. A mounted herald on either side completes the group.

MACHINERY HALL.

Machinery Hall, or Palace of the Mechanical Arts—as it is fitly termed—attracts our attention as we pass from Administration Building and take a last look of the Grand Basin, the fountains, and the Peristyle, and pursue our way to wonders vast and new. Machinery Hall, with its annex, is the next largest structure to Manufacturers' Building, and covers a space of over twenty acres, and this is crowded with every kind of machine from almost the whole world. It is an amazing exhibition. There is every device and contrivance by which man can increase mechanical force and make himself a giant in power, and yet no lady's finger might manipulate so delicately as these polished and splendid instruments that in their varied action seem to glitter with the intelligence of man himself. There is the machine which puts upon a watch-screw the threads so infinitely minute that it takes a microscope to detect them, along with the monster hammers which by a single blow exert the force of tons, and the great engines developing twenty-five hundred horse-power.

Here was witnessed the quick and wonderful transition from stillness to motion, when on the grand inauguration day the president touched the button and the vast currents swept through these mighty machineries. The Allis-Corliss began its ponderous evolutions, and with this fifty or sixty

other engines start like regiments at one command, and wheels, cranks, spindles, by the thousands leap the marvelous activity. At no one time in the history of the world has a single touch liberated such tremendous forces.

As we come into this enormous structure the three traveling cranes, operated by electricity, are objects of immediate interest. Huge tracks, elevated to a height equal with the balcony, run along the three main aisles from the east to the west end of the building. The cranes are used for installing and moving the heavy machinery. They are run with the average speed of a horse-car, and pick up pieces of fifteen tons' weight, more or less, and transfer them to any part of the building. They are so constructed with lateral motion as to place any exhibit within ten feet of the space to be occupied. When the needful work is done a sort of passenger car will be attached to these cranes, and visitors will be carried back and forth from one end of the long building to the other. The extreme length is fourteen hundred feet, and so this vast spectacle of moving machinery can be watched for one-third of a mile with the ease and comfort that you could watch a theatrical entertainment.

The Westinghouse plant, which supplies the incandescent lights throughout the entire grounds, has its power generated in Machinery Hall. Here are the two largest dynamos ever constructed. The capacity of each dynamo is fifteen thousand lights of sixteen candle-power.

In connection with this is the largest and finest electrical switchboard ever made. All the wires which feed the immense system of the grounds originate in this. It is of marble, with nickel slide bars. It is divided into forty circuits, and is so arranged that any dynamo can be turned on to any circuit. It is above the floor and is reached by a winding bronze staircase.

The boiler plant is one of the most interesting features of this stupendous display. It contains fifty boilers, all of large size. These are arranged in a long tier, like slumbering giants, and the space about it is as neat and clean as a lady's boudoir. Ventilators keep the air pure and cool. The firemen wear a uniform, and this tremendous laboratory, with the heat of hell itself, rivaling the fury of the central fires, presents a very pretty and comfortable appearance to the visitor.

All the applied sciences of the world are under the roof of Machinery Hall. Every machine known to civilization is here, from the least even to the greatest. Silk-weaving machines occupy considerable space and turn out various fanciful designs commemorative of the Exposition, such as the landing of Columbus, etc.

The printing-presses are here, from the perfecting press of a morning newspaper with a capacity of fifty thousand papers printed, pasted, cut, and folded in an hour to the country press which is run by hand and fed by the "devil" of the office. These are in actual operation, and the great Chicago dailies are run off every hour with the latest information from every part of the globe. As you sit down and rest your weary feet these colossal and restless servitors will daintily hand you a picture or printed column and you will know what is happening at the antipodes.

The forgings and castings are particularly complete. Brass valves and tubings are polished to a degree that they resemble mirrors. There is one towering valve made of wood and tin and painted to resemble iron. It looks large enough to provide safety for every boiler on the grounds.

It is difficult to give an idea of the almost one hundred classes of exhibits which throng upon us. There are water-wheels, steam and gas engines, pumps of all sorts, ice and refrigerating machinery, and diving apparatus.

In another group are fire-engines, hose-carts, stand-pipes, extension-ladders, etc., all the latest improved apparatus for fighting fire.

Again we find machines for working metals, steam hammers, hydraulic, planing, drilling, wheel-cutting, and dividing machines.

The most attractive to the uninitiated, perhaps, are the machines for the manufacture of silk, cotton, woolen, worsted, linen, and India rubber goods; of rope, twine, paper, tapestries, carpets, and laces; also the sewing and leather-working machines, and those for the manufacture of boots and shoes.

Saw-mill machinery can be seen from the primitive types to the modern mills which turn out hundreds of thousands of feet of lumber every day. All the newest machines for planing, veneering, for working geometrical designs in wood, and for the manufacture of matches, tooth-picks, etc., are on exhibition. We also take a look at the job presses, the numbering and type-setting machines, and the various mechanical processes in use for illustrating newspapers and periodicals.

The delicate machinery which turns out the various completed portions of a watch, the needle- and pin-making machines, which seem to work by the power of thought itself, these are alongside the huge street rollers, sprinklers, and sweepers; steam-gages, stone-sawing and glass-grinding machines, rolling-mills, forges, etc. We behold enormous power and wondrous subtlety of movement in near review.

In still another group are the mills for the preparation of cereals, sugar-refining and confectioner's machinery, oil-making machinery, and evaporating machinery for condensing milk.

There is a machine for measuring and weighing coffee. It takes the coffee from the hopper, puts it in one-pound paper bags, and seals them, at the rate of several tons per day.

A machine for the manufacture of tags and labels takes the paper from the roll, cuts the tags, prints the labels, punches the eyelets, and inserts the wire for fastening.

One is amazed at the ingenuity of man. One can scarcely conceive the progress made in machinery since the Centennial, so numerous are the inventions and applications. It seems as if by his own efforts man had removed whatever curse there was to labor and remanded drudgery to material things. If there were as much genius in co-operation as genius in discovery it seems as if no man might be obliged to earn his bread in the sweat of his face. With these imperial forces at command all the millions of the earth might live in comfort. It gives one a keen sense of power to walk amidst these superb and beautiful machineries, and to realize that here are a thousand servants of his will in almost every variety of form to make him ruler of this planet. It is an animating spectacle, and the music of the innumerable wheels is delightful, while right before our eyes are produced the most astonishing results, that put to shame every miracle of the past, and if all this wonderful wealth could be rightly distributed and used for the universal benefit heaven would have to abdicate in favor of earth, for the earth then would be the better paradise. I think machinery is the greatest foe of the church, and I don't wonder the pious bigots want to keep it still on Sunday. Every revolution of a wheel diminishes the orthodox regime. No bayonet was ever so powerful as those flying spokes.

These great masses of building covering over twenty acres consist of the main Machinery Building, 846 feet long and 492 feet wide; of the Machinery Annex, 490 by 550 feet; the power house, 100 by 461 feet; the pumping house, 77 by 84; and the machine shop, 146 by 250 feet. The cost of all these buildings is \$1,285,000.

The main Machinery Building presents the appearance of three great railway train houses, spanned with three arched trusses. As it fronts the Court of Honor it is rich and palatial; toward the stock exhibit, on the other side, it is of the plainest description. The details of the architecture are mainly fashioned from Seville and other Spanish towns. There is a lofty colonnade between this main building and the Agricultural Building. In the center of this colonnade is an archway leading to the cattle exhibit. From this point there is a beautiful view nearly a mile in length of the lagoon as it flows by the Manufacturers' Building, the Woman's Building, and the Art Palace. Between the two buildings, Machinery and Agricultural, is an obelisk 60 feet high and a fountain placed in the lagoon.

The Machinery Annex Building is entered by subways as well as by bridges from the Main Hall, and from Administration, Mining, and Transportation Buildings. It is a large and very simple structure. It is like a vast mill or foundry.

Attached to this Annex is the power house, with its 40 steam-engines and 20,000 horse-power.

There were over 1,000 applications from American manufacturers for the exhibition of machinery. Germany has four sections of floor space near the main entrance. Great Britain has a somewhat larger space toward the north entrance. France has an equal section. New South Wales, Spain, Sweden, and Switzerland will be found stretching along to the west of Germany, while Canada, Belgium, Brazil, Austria, Mexico, and Russia are to the south. All these are first to be seen as one enters the building and make a most creditable appearance, while our own exhibitors are by no means eclipsed. The United States leads all countries in the extent and variety of its display.

THE AGRICULTURAL BUILDING.

Passing from the huge Machinery Building, and taking our way either by the colonnade or across the bridge over the shining lagoon, we enter the Agricultural Building, where nature in marvelous profusion spreads its many products. In Ma-

chinery Hall we see man subduing earth, but in Agricultural Hall we see the earth itself gladly pouring forth its wealth to man. What abundance there is, and who need to starve when the earth is so fruitful? Here are palaces, gorgeous palaces, made out of the golden sheaves and tasseled corn, and no palace of silver and gold ever shone with such splendor. I must confess, after all, that when I have passed through the prodigious displays of man's genius and been thrilled and exalted beyond the power of words to express by his daring achievements, it is a real comfort to wander and revel in the amplitude and beneficence of dear mother earth and realize that it is not all eternal struggle, but that at times, as Walt Whitman says, we can "loaf with our soul," or as Thoreau says, we have a "large margin" to our lines. We can simply do nothing and not starve. We can sit under the vine and figtree; we can dream beneath the orange blossom. We can sleep, and still the golden grain will grow and fruit will fall at our feet. Earth is our glorious ally and woos us from restless toil to gentle and careless repose. We can now and then let things drift as they will, and we drift, too, like clouds through the sunny sky, and are soothed by the music of the indolent winds. Nature of her own accord is preparing the root for flower, and the flower for fruit, and we need not toil nor spin. It is well to enjoy these luxurious moments, for labor afterward becomes sublimer and more vigorous. It is well to realize not the storm and conflict only, but the beauty and peace of earth, its richness, its exuberance; to know that if "we tickle her with a hoe, she will laugh with a harvest." In Agricultural Building we see the kindly, the sweet, and almost human side of nature so lovely and alluring which is indeed the nurse of our greatest faculties, the fountain of our boundless energy. Where, after all, would be the glories of this Exposition, its architecture, its roofs and towers and sculptured walls, its blazing jewels, its wondrous pictures, its breathing statues, its mighty machineries, but for this gift of nature to our earliest toil? In these genial products are the beginnings of man's greatness. The cultivation of the earth is the first step to civilization, and if earth had not poured forth her treasures so abundantly the vantage-ground of to-day would have been forever unattainable. A vast prospect unfolds itself to my mind's eye as I wander through this stately palace. I see the prairies far away, the bearded grain and tasseled corn swaying in the sun; I see the fields and groves in spring's effulgence; I see the seed dropped into the ground, the horse and the ox at the plow; I see the June days, with green pastures and flowery meadows; I see the march of summer, the golden autumn and the pomp of harvest; I see the blithe and busy scene, the loaded trains, the great barn crowded to the utmost, the farmer and his merry men, the laboring animals; the bright and whirling machinery; the limpid stream and the wash for dinner; the sunset's jolly hour; the round moon in the sky, the breezy dawn. I see the pageantry of the year—the ever-changing seasons, which make perpetual romance for human life. I see the hearth and home amidst nature's luxuriance. I hear the song of labor, that labor which dignifies and ennobles our common existence. The Agricultural Building might be called a beautiful temple wherein we recognize the universal bond, the identity of nature with man; wherein we see the sun and earth combining to give brightness and plenty to our pathway; wherein we see the operation of those eternal forces which beyond the will of man contribute to his advancement. I always did think that Cain was superior to Abel, and really the gentler and nobler of the two, for surely if there is a god what worship could be sweeter to him than the offering of the fruit of the earth? Only a cruel god would demand or accept the blood of beasts. If we could unravel Cain's side of the story we should find that he was the better man, for he was the cultivator of the earth, and not the hunter and slayer of animals. Surely, if we are to honor and reverence nature how more worthily can we do it than by wreathing our altar with flowers and piling it with fruits? Cain was the first agriculturist, and he had the courage to vindicate the glory of his calling. I shall not condemn him, for certainly his act of worship was a step in human progress.

SAMUEL P. PUTNAM.

A Poem Which Quotes Poems.

From the Sunday Gazetteer.

The Truth Seeker Publishing Company, of New York, has placed on our table "Liberty in Literature, Testimonial to Walt Whitman," by Robert G. Ingersoll, being an address delivered in Philadelphia. There is also given an excellent likeness of the poet and one of the author. It is a handsome book of one hundred pages, in enameled covers. The lecture is itself a poem, interspersed with choice quotations from the good poet's writings. The colonel's address at the funeral of the poet is added as a supplement. Price 25 cents.

An Open Fair on Sunday.

Religious fanaticism has received a decided and emphatic set-back in its attempts to close the gates of the World's Fair. One hundred thousand people testified their appreciation of the opening of the Fair yesterday by their presence within the inclosure of the Fair grounds. Parents with their children were seen sauntering over the serpentine walks, or riding on the launches and gondolas that dotted the surface of the beautiful lagoon. Nearly all the buildings were thrown open, and but few exhibits were closed. The crowds that attended were respectable and orderly, and not one person under the influence of liquor could be seen upon the grounds the whole day long.

Every hour the crowds increased. The lines of transportation were taxed to their utmost capacity at times during the day. Each train and car brought crowds of American workingmen with their families, who had decided to leave a noisy, bustling city for a place where they could find quiet and rest, among the beautiful and inspiring sights of the White City, surrounded by healthful, elevating, and ennobling influences.

The writer, in company with Dr. E. B. Foote and Mrs. Foote, Mr. and Mrs. E. A. Stevens, and Mr. Bernhard, of Strasburg, Ill., made a little party and decided to swell the crowd as much as possible.

A truly delightful day was spent. After visiting several buildings, and getting a fair meal at moderate prices in the Vienna Cafe, we wandered into the Art Palace, and true to the natural tastes of Freethinkers for the beautiful in nature, we enjoyed the rare works of human skill. Here we met with many other Freethinkers, a fact rather suggestive that the Art Exhibition was by far the greater attraction for them. Dr. Brown and Mrs. Brown, from Rockford, Ill.; Mrs. Webb, daughter of the late Dr. Monroe, of the *Ironclad Age*, with her husband, were here, gazing with appreciation and wonder at the grand specimens of art that have helped to make this world more beautiful.

As night came on, and the sun had passed below the western horizon, the whole grounds, aided by nature, took on an air of greater beauty. The trees seemed to wear a more beautiful tint, the flowers seemed to possess more fragrance, and the beautiful strains of sweet music, floating on the cool zephyrs, made one feel as though one had suddenly been transported from this world of reality and fact into a fairyland where perpetual summer, sunshine, and flowers could be enjoyed. At night the grounds were one continuous scene of enchantment and beauty. Thousands of incandescent lamps, aided by innumerable arc-lights, made the grounds and buildings glow with beautiful splendor. The boats upon the lagoons were decorated with lights of various hues. All of this filled the enthusiastic lover of nature with an unspeakable joy. Did one want to find religion, they would find more here than in all the churches and cathedrals of Christendom. That is, if religion means grand thoughts, soul-inspiring scenes, and beautiful visions. The creed that nature teaches here in this collection of beautiful temples, exhibitions of man's attempt to make this world beautiful with his skill and glad with his labor—magnificent flowers, paintings, statuary, and marvels of handiwork—is calculated to ennoble the minds of men far more than any creed that has ever yet been hatched in the brain of a priest or preacher.

The church had predicted that the day would be given to debauchery should the gates be opened on Sunday, but the conditions in Jackson park yesterday gave back the lie to those who had made it, a lie hatched only in conceit, and engendered by selfishness.

The gates are open—may they be open, may the toiling masses be given an opportunity to view with wonder and pleasure the productions of their own labor and skill. Bigotry has threatened to boycott the Fair should the gates be opened on Sunday—a truly consistent act with its own mean and grasping nature. It is the duty of every Freethinker now, the duty of every lover of freedom, to visit this Fair on Sunday if they possibly can. Swell the crowds that attend it on Sunday. Show the administration that we appreciate and approve their action in opening the Fair gates in face of the mountains of prejudice that have been brought to bear against them. I should be pleased if every Freethinker visiting the Fair would call at our headquarters while in Chicago, where we may be seen at any time. JOHN R. CHARLESWORTH,

Sec. Freethought Federation of America.
345 W. Randolph st., Chicago, Ill.

Impurities of Churches and Political Parties.

Christ says, Blessed are the pure in heart for they shall see God. Also, Whatsoever ye would that men should do unto you, do ye even so to them. People of intelligence believe religiously and vote politically as suits them. I mean in the United States of America. It is true in many instances that they step aside from that strait and narrow path which they ought to walk in, and do things not right, through love of money. Our savior says the love of money is the root of all evil. Politicians sell out for it. Preachers sometimes rail at others and leave their church and preach another doctrine if paid enough cash. Is it any wonder that a man of sense and good morals hesitates when asked to join a church or vote a straight ticket? Will anyone ever be worth a million dollars and get it honestly? The Standard Oil prince gave a large sum out of his corners to condone those corners. So have robbers taken from the rich and given to the poor, without publishing it either. Both obtained the money dishonestly. In New York state I have seen the rich in their pews but the poor sat where they could, or sat standing or went out disgusted. I saw the wealthy commune, then the well-to-do, and last of all the poor. They associate the same way. Christ says, Blessed are the poor in spirit for theirs is the kingdom of heaven. In fact, to-day money is worshiped more than God, and if there is no hell there ought to be one to put in liars, tattlers, thieves, doctors, lawyers, and all who do evil that good may come, especially for money. It ought to be paved with gold, with precious stones scattered around so that all who worship cash would kill each other in the scramble to see who would get the most. But this is not the case any more than that heaven is paved with the same. There are a few honest, sincere preachers, doctors, and lawyers in this world, and if Christ tells the truth occasionally one may get to heaven after being purified. For money is king on earth. If \$500 were offered to any of us to join a certain church and we knew it would be paid, would any church on earth hold the congregation? I forgot to include editors with the above sinners. I do so now, asking pardon for the omission. Paul says, According to your deeds you shall be judged, whether they be good or evil. He also says; As in Adam all die even so in Christ shall all be made alive—not a part, but all. Our laws say the same. If anyone does more good than evil their account ought to balance the right way. James says, If any among you is sick let him call for the elders of the church, and they shall pray over him, anointing him in the name of the Lord, and the prayer of faith shall raise him up, and if he have committed any sin it shall be forgiven him. In my mind, when the millennium comes we will see this done by those who belong to the churches. If any are sick here they generally send for a doctor, even if he swears, or smokes, or chews—people belonging to churches—sinners, lawyers, preachers, etc. I reckon James *sorter* was using deceit. Our savior says, Love one another. Will a man love his wife if she will knock him down and use him to mop the floor if he does not? Does a child love the parent like Solomon, or the one who is mild, gentle, and persuasiv? It is said God is love.

The Jews crucified Christ. They were cowards, and could not worship anyone unless they were afraid of him. I have heard in the Eastern states Methodists North preach that there were grades of happiness, and also misery. The Methodist South, I "sorter" believe, do not. Not ignorant ones either, but those who were highly educated and received a good salary. We know just what we have been taught, or learned by books or experience. There are so few who do as they would be done by, that when death overtakes us I am afraid we will not get to heaven until purified.

The old generations did not know how to steal and hide as well as we do now. The happiest

people I ever was among I found in the mountain region, of the Southern states. I have eaten and slept in their homes. No need to carry a bed down there. You do not have to have money to stop with them. In reply as to my stopping over night, the answer was most invariably: "Stranger, if you can put up with our fare you can stay." My horse was taken care of, too. He did not have to wear out his teeth on a post.

There was no stuck-up aristocracy, vanity, or pride of life. I was a stranger and they took me in. Christ says of such are the kingdom of heaven. There was no railroad, nor bank, nor stock quotations, etc.

Preachers officiated who could not read a word, occasionally. They could live with little work, and seemed to be happy. When I left I was invited to call again if I ever came around that way, and was urged to stay a week; and if I had offered a cent they would have been insulted. I came up from there in 1887, too, not thirty years since. They were most of them ignorant. The poet says where ignorance is bliss 'tis folly to be wise. Eve ought to have known this. But she did not. She got wise, but it shortened her days. Saloon proprietors fix up their saloons, and have a good warm fire, so as to get customers. Many resort to them because there is not as good a place to get papers at home, and they have a miserable wife to keep that home. People do not have to go there. If people were honest and did right, we would have a millennium now, and not have to put it off until dead. Instead of worrying and wishing to make the weather, etc., they would trust God. Heaven would be here, all would be blissful. The babe in its mother's arms has perfect trust in the love that protects it. If its hunger is satisfied, and it is in health, it is not aware of life's troublesome sea, but gently falls asleep at the lullaby, and wakes up again without fear of here or hereafter.

So may we if we trust in God that he doeth all things well.

The abuse or misuse of what we possess leads to a severing of our chain of existence, link by link, until we die before our allotted time. It is a slow but sure way of suiciding. Christ says, no murderer can ever enter heaven. Tobacco, whisky, coffee, tea, morphine, and opium all have their drunkards.

Why do not all Protestant churches unite? They believe in the same God; there's good people in all, and bad also. John says when comparing us to trees, that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. A tree is very apt to burn up into ashes. But some say we burn forever, throughout all eternity. Can anything be burnt up and do this? Can we see or feel our souls? Can they be burnt or frozen? There is not a good mother, who would punish her child always, no matter how bad it was. It is said, your father in heaven is more merciful to you than you are to your children. Without purity, we cannot see God. Without loving him we cannot enter into the holy city. Man born of woman is prone like the sparks which fly upward to do evil.

The book of Genesis says God made all things, and called his creation good, and very good.

If we read further we find that he repented that he made man, because he only did evil continually. He must have known that his work would do so, when he made man, or else changed his mind. If he changed his mind, he was not such an infinitely wise God after all as some preach. Joshua said, Sun, stand still. Science says it did not. But if the almighty made all things he can make the sun even stand still or the moon either.

If we had a correct version of the Bible we would not need educated men to explain the book, as we are sadly in need of now.

Money is taken, by all denominations, of sinners as well as the righteous with no exceptions. The Campbellites in Ohio do not pass the hat to us sinners, if we sit apart from them. But some others.

Some Portraits.



WOULDN'T THESE GENTLEMEN HAVE HARMONIZED BETTER WITH THEIR ENVIRONMENT IF THEY HAD FLOURISHED ABOUT 1620?—The Jury.

are as much beggars as the tramp. Let the church support itself, and go and visit the widow, orphans, and poor, and not pray God to do so. Nor think we sinners wish an interest in their prayers until they turn out their rich liars, hypocrites, tattlers, etc.

J. L. BUSHNELL.

Selfishness and Socialism.

All the attempts which have been made since the dawn of history to equalize its burdens of labor and justly distribute its rewards have failed because man is as yet under the dominion of the purely animal instincts. The greed of the hog, the fierceness of the tiger, the cunning of the fox, the pride of the peacock, have been the combined impulses which have ruled nations and individuals since this world was born. Dignifying these animal instincts by such terms as "self-interest," "war," "diplomacy," and "self-esteem," does not in any degree mitigate their unquestioned animalism. Nor do the multitudinous evidences of man's superiority to other animals in cunning devices for his material well-being, and which we call civilization, alter or soften in the slightest the nature of these predominating qualities which impel him to action. On the other hand they seem to intensify and exalt them, and we bow in reverent obedience to the mandates of the rule of force to which they have given birth.

Under such a dominion is it any wonder that we fight, crowd, and trample on each other to get the biggest ear of corn in the pen?

The world is one vast arena of battling contests for plunder and supremacy; the fight is ever on, and the universal interest in it never abates.

Those who have attained the mastery are kept busy fighting off those who seek to displace them by invading and occupying their positions. War, rapin, and murder ensue, the positions change—the patrician becomes the plebeian and the proletariat, and the latter opens his peacock feathers and struts out his brief reign until he in turn is dethroned and again enslaved.

In the short breathing-spells snatched from this all-absorbing battle of life a sort of mongrel morality has been instituted which, having for its basic origin nothing but pure animalism, necessarily appeals to that element in man and finds a ready acceptance. Under the guise of religion it promises rewards and punishments for acceptance or rejection of belief in the silliest proposition that was ever presented to a gullible people. The eternal principle of natural justice forms no part of its decalog. It outrages the natural faculty of reason by placing the punishments of an alleged "original sin" on the shoulders of an innocent, unselfish man, whom it proceeds to raise to the altitude of a creative God, making *belief* in this marvelous change a condition of "salvation."

No man, be he Agnostic, Infidel, or possessed of any belief, can consistently deny the fact that whoever uttered the three words, "Love one another," solved in their utterance all religious or sociological questions that have arisen or can arise in the history of the human race. It will be observed that the church which claims that the utterer of these words is the God of their salvation has never attempted to obey that command. It has established a sort of soul insurance society the subscribers to which sign articles of belief and pay as much premium as can be extorted from them, and this is all that is required to insure them an eternity of bliss in the next world. What particular virtue there is in thus looking after *one's self* for the next world and ignoring the claims of our brother man to our love in this we leave the Presbyterian general assembly to decide.

With these preliminary remarks, showing that the church is not engaged in the moral uplifting of the race by advocating the principle of universal love, we proceed to glance at the "reforms," so called, which break forth spasmodically with promises of a sure and speedy establishment of justice and right for the sons of toil.

The most pretentious of these at present is the Socialist Labor party. It gets square into the roadway of our modern civilization and taking it by the throat proceeds to demand an unconditional surrender of its cherished and vested rights. Many of these demands are just, some are impracticably vague and will need revision, but all are an expression of a sense of injustice and wrong not to be longer tolerated.

It was my privilege recently to address an audience composed for the most part of Socialists. I endeavored to show that love for all men—a reciprocal, co-operative interest in the welfare of the whole people by the whole people—would lift us above the beast and possibly develop a soul in us and would be the solution of the vexed question of our unjust and imperfect social condition. To my

surprise, the leaders combated this idea of unselfishness. They wanted no voluntary love from their fellow-man, no graceful concessions, no reciprocal interchange with all mankind. They gloried in their selfishness, and cited the fact that we are all selfish, and what they wanted was the earth. In vain I tried to lift their thoughts above animal selfishness, to impart a racial pride that would distinguish us from the beasts; they would have none of it. They would rather have their opponents bound down to compliance than their cheerful concession.

This experience at this meeting revealed to me the cause of the failure of reforms and gave rise to the thoughts expressed at the commencement of this article.

Here was an organization whose object was beneficent, but whose intense selfishness made them intolerant of the conceded right of others to capital and the machinery of production. They were oblivious to the fact that these possessors of capital and machinery were in no wise personally to blame for being such owners, but were the logical outcome of the very selfishness which they themselves were proud to possess. And the fact that centuries of custom and law concede these rights to capitalists and that to wrest them from them by force or statute would be manifest injustice has not the slightest weight with these leading Socialists. They are as careless of the rights of the capitalists as the capitalists have been of theirs. They use the same weapon—a club of greed. It needs but a glance at these combatants to see who will come out victorious. Entrenched behind law, custom, prejudice, and with the sinews of war (money) in plenty to bribe or coerce the poor proletariat from political allegiance to his self-confessed selfish leaders, the capitalist can smile in supreme disdain at the abortive efforts of radical Socialism.

The only relief that will ever come to underpaid labor through the dawn of justice in this world will not come by force or by political action. It will come only through the resurrection of mankind from the quagmire of animal wallowing to a higher altitude of reciprocal beneficent existence.

WILLIAM ALLEN SMITH.

Chinese and Church.

From the Coast Seamen's Journal.

The clergy have again shown the hoof in their present attitude toward the Geary act. With very rare exceptions these gentlemen are opposed tooth and nail to what they are pleased to call our barbarity toward an unfortunate people, and have even gone so far as to threaten the nation with the direst results if the law is put into operation. This is all directly in keeping with the record of the clergy as related to the people. Religion as it is taught by them is a mere abstraction, a dream, instead of, as its philosophy directs, a practical treatment of every-day conditions. No wonder the great masses of the people of the United States are non-church-goers when we witness the maudlin, raving execration of the sleek tricksters of the pulpit. The religion of Christ, as it has been taught by these conservators of injustice, is a thing to be well rid of; a thing to revolt against; it has been ever for the rich man and against the poor. Resignation, subjection, meekness, toleration, and a bending of the knee to the hatred, malice, and lust of the usurpers of God's own domain on earth—these are the mandates of the church. And it has always been so; a jealous regard for the Peter's pence has kept back the light for centuries and is to-day obscuring it. We see this in the history of all religions before and since the time of Christ, in the crucifixion, in the tyranny of Constantine, in seventeenth-century despotism in Britain and the continent, and afterward among the refugees on our own soil who placed the shackles of religious domination on our country before it was well born. We note the same thing among the prostituted and petted preachers of Louis XVI, whose conservation of the wrongs of the people accelerated the French Revolution instead of preventing it, as they would have done if their religion had been less than a snare to trap the unwary. To-day the mouthing herd are unanimous in their cry, "Seek ye the light!" while they hold the pall of their destructive teachings over the people. Theirs is outwardly a beautiful theory of "peace and good will;" inwardly it is a disgusting callous that is dead to every perception of humanity. Veritable whitened sepulchers are these preachers of a morality that is immoral, active in the work of conserving the power of wealth and wrong in the interests of their own beloved Peter's pence, and deaf to the cry of suffering humanity. A better example of the treachery of this misnamed religion could not be had than in the attitude of the clergy toward the Chinese now. They openly advocate

the breach of the law on the ground that it is unjust to the Chinaman, but really in the fear and conviction that every step of that sort is a step toward the emancipation of the nation's wage-slaves and the consequent reduction of Peter's pence. The clergy may find before long that they have been trying to stem the running tide of knowledge and liberty, religious and social, with sand.

The Newark Liberal League

being desirous of fostering the social talent that is apt to lie inert with the Freethinkers generally, and with a hope of a better acquaintanceship with neighboring individuals of that order, would like to meet them at Glen island on Friday, July 7, 1893. The steamer upon which they will journey to the island is the regular Starin steamer leaving pier 18, N. R., at 9:45, South Fifth street, Brooklyn, 10:05, and Thirty-second street, E. R., 10:30 A.M. Fare for round trip forty cents for adults and twenty cents for children. Tickets are purchased on the steamer. For those wishing to carry provisions there is an island with tables, etc., used exclusively for lunches, while for others, the clam-bake, restaurant, and dairy are available. For amusements there are boats, bathing, swings, animals, birds, fishes, and various other attractions. The monument and grave of the great Freethinker, Thomas Paine, is near by and can be visited. Subjoined is the entire time-table of the steamers, as some may be able to join them later in the day. The omnipresent photographer will be on hand and endeavor to obtain a group picture of those who do not object. Come one and all and let us get better acquainted that we may enjoy and assist each other. Steamers leave Pier 18, N. R., foot of Cortlandt street, 9:45, 10:45 A.M., 12 M., 1:30, 2:30, 3:30, 5:15 P.M.; Thirty-second street, E. R., 10:30, 11:30 A.M., 12:45, 2:15, 2:45, 3:15, 4:15, 5:45 P.M.; South Fifth street, Brooklyn, 10:05, 11:05, A.M., 12:20, 1:50, 2:30, 2:50, 3:50 P.M. Returning, leave at 3:00, 5:00, 5:30, 6, 7, 8 o'clock P.M.

The World's Fair Open on Sunday.

The correspondent of the *Journal*, Atlanta, Ga., has this to say:

The World's Fair was open yesterday, and will be open every Sunday till the final close of the Exposition.

The question of Sunday closing is settled. It has been adjudicated by the highest tribunal. Justice Fuller, sustained by his learned associates on the bench, has emphasized the wisdom and truth of the maxim, written in the Constitution: "Congress shall make no law respecting religion."

Said a distinguished Chicago lawyer to me to-day: "I regard the decision of Justice Fuller regarding the Sunday opening as a most important deliverance. A vital principle was involved, viz.: Is this a free country, or shall it be controlled by fanatics? When Congress, nagged on by pharisees and zealots, sought to make such a law, it at once became the duty of all conservative people in the United States to oppose it by legal and moral means. If Congress can, with impunity, annul that provision of our Constitution which divorces the state and church, and the courts uphold the nullification, Congress will proceed to annul other provisions of the Constitution. Sunday closing of the World's Fair would be the small end of a revolutionary wedge whose further entrance into constitutional restraints and safeguards would be merely a question of time."

A prominent Southerner here says he regards this as a states' rights victory, and as such it should delight the Southern heart.

SUNDAY AT THE FAIR.

Thronging thousands yesterday testified their approval of Justice Fuller's decision by attending the Fair. It was an ideal June day—not too hot.

Early in the morning a steady stream of visitors poured into the gates, and by noon more than sixty thousand visitors were sauntering about the grounds. The crowd was distinguished by perfect decorum, by neatness of dress, and by an eagerness to see everything. At least one-half of this crowd had never before visited the Exposition. This half consisted of laborers, mechanics, clerks, saleswomen, and others who are kept busy every week-day. The Sunday opening was a godsend to them, paradoxical as this expression may seem.

Many of the visitors started on a tour of the buildings, but were disappointed when they found many of the exhibits under cover. There was a great quantity of unbleached sheeting exhibited in the buildings, and many of the pavilions were closed.

NOTES.

Great Britain's section was open, but many of the displays were curtained from view.

France's pavilion was open, and was thronged with people all day. It presented a gala-day appearance.

Japan's big display was closed, much to the disappointment of the sightseers.

All the exhibits in the Agricultural Building were open, and in the Machinery Hall everything was in full blast.

Most of the other buildings looked very much as they look any week-day.

Many of the state buildings were entirely closed. California and Illinois, which were wide open, attracted the most visitors.

The exhibits made by Virginia, North Carolina, Kansas, and Oregon were displayed as usual, but Pennsylvania and the New England states ignored the Sunday opening and would have nothing to do with the Fair.

Send for catalog of our publications. Sent free on application.

Letters of Friends.

Soothing-Syrup and Sunday-School Displaced.

CASS CITY, MICH., June 13, 1893.

MR. EDITOR: Inclosed find \$3. Do not stop my paper. You see, we are raising our family, and my little girl and boy cry for THE TRUTH SEEKER the same as other children cry for soothing-syrup or to go to Sunday-school. Both of the latter are used when ignorance is in the saddle.

D. P. DEMING, M.D.

Circulates Truth.

NEW JASPER, O., June 13, 1893.

MR. EDITOR: Inclosed find \$3 to continue our intimacy another year. I distribute many numbers after perusing them, and am confident of good results from the same, but no one has yet given me permission to send his name for the paper. Please send me some extra copies and I will make the best possible use of them to increase the circulation of the dear old TRUTH SEEKER.

CHAS. R. KIMBERLEY.

A Speaker Givs Food for Thought.

DELPHOS, O., June 11, 1893.

MR. EDITOR: Inclosed please find \$1, for which send me three copies of "Hard Knocks at Christianity," one Voltaire's "Pocket Theology," and five "Infidels and Charity."

Mr. John R. Charlesworth was here and delivered a series of three lectures which were very good. He is an eloquent speaker and gave the boys some food for thought.

JOS. ROTH.

Givs This Paper First Place.

PARKERSBURG, ORE., June 7, 1893.

MR. EDITOR: I thank you for the receipt of the grand old TRUTH SEEKER, and I wish you to send it along until I say stop or I die. You see I have taken it for so long that it would be next thing to impossible to do without it. You send her and I will pay for her. I take a half dozen newspapers and your paper is always the first one read.

Accept my best wishes for you and your efforts. In the cause,

D. J. LOWE.

Are Our Dream Experiences Real?

LOS ANGELES, CAL., June 11, 1893.

MR. EDITOR: Being an interested reader of the mental conflict now going on between Wettstein and Miss Chapman, I would like to propound a question which I hope will receive attention, although the discussion is confined to them alone. Miss Chapman asserts that dreamland is a real world, and what is seen, felt, and experienced in dreams is as real to the soul as what is seen, felt, and experienced in our moments of wide-awake consciousness. Are we to understand that an incubus and a succubus are real spiritual entities, and the soul has a real and actual experience with these hitherto supposed creatures of imagination, produced by food and drink? Has not Miss Chapman asserted some things that lack the possibility of substantiation and reveal immense and unlimited credulity?

C. SEVERANCE.

A Preacher Admits He Hasn't Common Sense.

MILFORD, MASS., May 30, 1893.

MR. EDITOR: Inclosed find \$3, for which send THE TRUTH SEEKER to the persons whose addresses I inclose for six months, commencing with the number of May 20th, Putnam's World's Fair Notes.

I have been reading the number of May 20th TRUTH SEEKER to quite a number of persons with the above result—one subscriber; and in order to make even dollars to send, I subscribe for the other person named, presuming that you take such insults kindly.

The Methodist minister in this town said, "If the Fair is opened Sunday, I shall not go." As the Fair was opened Sunday, very likely they had not heard of his decision, or rather lack of "common sense." Bishop Vincent, in a sermon at Grace Methodist Episcopal church of Chicago, is credited with saying Sunday, "I haven't gone so far as to say that if the Fair is open on Sundays I will not attend week-days. I have some common sense left. The people who say such things

forget that they must come to Chicago on the cars of companies that run on Sundays." For once I agree with the bishop.

CHAS. C. JOHNSON.

"Just Like Church Folks" to Know Nothing About Their Religion.

MOUND CITY, June 4, 1893.

MR. EDITOR: I cannot get along without THE TRUTH SEEKER. I had to stop the others I was taking so I could the better pay for the one which suits me best, and as I cannot read as much as when my eyes were younger I think it does me more good.

It looks as though something was wanted here, to see two church buildings minus a preacher to look after the lambs. It may be they are short of funds to pay them. If they depended on such as I they would have to try something else for a livelihood. I have been twice at church in thirty years. I happened to be at burials. Soon after one of them I asked a friend if they remembered the text. They could not tell me. They were surprised when I told them. I said, "Just like church folks."

I wish my name was on Putnam's list for membership. I cannot raise a new subscriber here, although there are lots of Liberals here that can pay for the paper, but they do not want it to come to the office in their name, but will pay toward the church. None of them will attack me, although I often give them a chance.

Yours for truth,

JAMES ADAMS.

If Our National Prosperity Comes from God, Then His Agents Should Rule.

PORTLAND, ME., June, 1893.

MR. EDITOR: I inclose a report of a sermon of Sunday, 11th inst., in which it is claimed that we owe our prosperity as a nation to the Bible and the church. If that is so—if those things are supreme, if the ownership belongs to them secondarily as the representatives of God (using the name God from their standpoint)—then are they right in pressing their claim to get their God into the Constitution and for national Sabbath legislation. That irreligious Constitution is all wrong if they are right. Our prosperity and success as a self-governing people is not due to our Constitution, but in spite of it. This question is not sufficiently discussed. It should be placed before the public by Liberals and squarely met. For one, I am not prepared to surrender the principles of Thomas Jefferson. I claim that what the church calls "Infidelity" is what we are indebted to, and that it can be proved.

I will not say any more. If you have a short treatise on this question—brief enough for people to stop to read—I would like to circulate a few. We do not have any Liberal publishing house here, and papers are afraid of the religious sentiment.

Fraternally yours,

WM. H. HART.

Wishes God and the Czar Put Down.

SALIDA, COL., May 5, 1893.

MR. EDITOR: I send you to-day per mail one hundred copies "Hard Knocks," which please accept as a donation for the good of the cause—your cause and my cause and the cause of everyone who believes in human liberty. As soon as I can dispose of this edition I shall want another cheaper edition, which can be sold at a low price and scattered broadcast over this priest-cursed land.

Your editorials against the design argument and the idea of a supreme ruler met my hearty approval. Man will never be wholly free until this idea is banished from the world. I wish you could find time and space for a leader on the penal code of "Holy Russia." I wish, in view of the recent attempt to fasten a clause requiring extradition of political offenders upon this country, and of the action of the Rev. Mountebank in Brooklyn in praising and defending the government of that country, that every citizen of this country could realize what a damnable, despicable government that is. I fairly grind my teeth in impotent rage when I see one who professes to be a man uphold the royal family of that cursed country in the most stupendous crime ever perpetrated in the world—the enslavement and degradation of a whole nation. I believe that I would be as red-handed a terrorist as any of them were I there.

I expect to make several additions to my scanty library from your publications as soon as I can find time to read them.

All honor to Wettstein, who by his clear logic and unanswerable arguments has banished the Gods from the universe and driven me from my Agnostic position to that which he so sturdily defends.

But time presses. Here let us part—you to tend the flaming beacon on the hill; I to hold aloft my feeble torch, strong in the hope that Light will yet prevail and banish darkness from the land.

Yours for human rights,

RICHARD WHEELER.

Helps People Search the Scriptures.

BOISTFORD, WASH., June 11, 1893.

MR. EDITOR: I see that my subscription expires June 26th, and I cannot do without the paper in this fanatical religious district. The very name of "truth seeker" is rank poison to many of the pious frauds we have here; but I manage to get them to look at the pictures, and many of them make them shudder with fear for their sacred pet, the Bible. I also take pains to copy many of the good things given in the columns of the dear old paper, and in this way I get them to read things that they utterly ignore in print, and by this mode of action I have actually toned some of them down to a little reason and common sense.

With the young people, I have been in the habit of quoting select passages of scripture, until at the present time the Bible is being investigated and read as it never was before. Some of our brightest young men many times come to me for information, and they always get it, as I have a pretty fair library of Freethought literature. Another item is, that the younger boys find the beautiful passages of holy obscenity and pass them around to their sweethearts, and the result is that the rising generation of the fair ones are so disgusted with Holy Slush that our last winter's revivals were a dead failure; they only warned over two old converts.

Yours for Truth and Mental Liberty,

G. A. BOYD.

Christians Delight to Bark and Bite.

SANGER, CAL., May 28, 1893.

MR. EDITOR: Inclosed please find \$5, for which send THE TRUTH SEEKER for one year and "Old Testament Stories Comically Illustrated," also "Bible Temperance," by E. C. Walker; "Men, Women, and Gods," by Helen Gardner; "The Public Schools and the Catholic Church," by L. K. Washburn; "Crimes of Preachers," "Sabbath-Breaking," by Remsburg; "Science vs. Religion," by T. C. Widdicombe; "Spiritualism—Is It a Faith or a Fact?" Washburn; "The False Teaching of the Christian Church," Washburn; "What Liberalism Offers in Place of Christianity," B. F. Underwood. My wife sent for a three months' subscription to your most valuable of all papers I have ever had the pleasure of reading, and as the time will expire on June 25th we wish to renew for one year.

Sanger is a railroad town of about twelve hundred inhabitants, who support six churches, thirteen saloons, and two drugstores where intoxicants can be procured. They also support a Good Templars' order. The other Sunday some of the ministry attacked the order by saying that it was not a fit place for church-members to go and spend their time and money, and, as some of the members of the I. O. G. T. belong to the church, it has caused quite a disturbance. The chief Templar has challenged the ministry to a joint discussion. The challenge was made last evening, but we have not learned the decision of the ministry. But I do not think they have the manhood to come out from behind the pulpit and debate the question fairly. I have been a Freethinker, or in other words a believer in Spiritualism, but the more I investigate on that line the less I see in the phenomena to cause me to believe that it is more than force and electricity or mind-power over mind. Hoping Liberalism will increase, I remain,

Yours for Truth,

L. A. ROSE.

A Glorious Freethought Picnic.

PORTLAND, ORE., June 8, 1893.

MR. EDITOR: I take the pleasure of writ-

ing you of the grand success the Liberals had at their picnic at Rock Island and Castle Kehm, the home of the secretary of the Oregon Secular Union. At 8:30 A.M. the steamer Altoona—as beautiful and commodious a steamer as is on the Willamette river—left the dock with over one hundred men, besides the ladies and children. The steamer floated flags abundantly, and was decorated with the three grand words on every side, forward and aft: "Universal Mental Liberty." The band played all sentimental and patriotic music. We arrived in Oregon City and were greeted by friends who swelled the crowd. Then passing through the lock, which is forty-five feet high, was a feast for the minds of a good many. Then we landed at the home of our secretary, and after a hearty greeting of our friends who were there to receive us refreshments in abundance were served. Music, songs, and many games of innocent pleasure were enjoyed, and many walked around to view nature's great work. After all had congregated together before returning we were provided with one of Oregon's best artists, Mr. Bechler, and all can commemorate the 4th of June, A.M. 293, by looking at the picture. After our bidding adieu to all remaining, the palatial steamer steamed out, the band playing sentimental and patriotic music. Of course it is unnecessary to say it was a financial success. And not a person showed the least sign of dissatisfaction. Everyone seemed pleased. We arrived in Portland at 7:00 P.M. and steamed down the river with our Universal Mental Liberty banners floating. It really was a Fourth of July to all on board. We went down the river as far as the Methodist University College, and giving them a chance to view our banners and hear the sweet sentimental music we returned to Taylor street dock, where everyone dispersed to his or her home in every direction a compass could point. The Liberals are going to give a Grand Harvest Picnic, and extend a cordial invitation to the public.

Bidding you good-bye, and wishing you success with your valuable paper, I remain your friend in Universal Mental Liberty,

J. J. TRACY.

Can Both the Affirmative and the Negative of a Proposition Be "Foolish?"

ROCHELLE, ILL., June 6, 1893.

MR. EDITOR: "I think that it is just as foolish to try to prove that there is no God as it is to prove that there is a God" (S. P. Lindahl). But, pray, why? Does not our good brother's proposition imply that it is foolish to try and prove that there is a God? If so, how can it be foolish to controvert a foolish proposition? If either one of these antithetical propositions is foolish, the other, as a logical necessity, is correct.

Let me paraphrase the brother's proposition: "I think that it is just as foolish to try to prove that there is no devil as it is to prove that there is a devil." Its (il)logic and (un)reasonableness is identical. Yet Brother Lindahl will hardly insist that it is foolish to prove to those deluded mortals who still fear a devil and his abode, that there is no such a monster. The noblest work of man is, I think, to rid the world of devils, gods, and ghosts.

By almost universal consent his "satanic majesty" has been consigned to oblivion by all thinking minds; not so his august chief, who is still considered a logical necessity to explain natural phenomena. But now, when it can be demonstrated as plain as $2 \times 2 = 4$ that the universe is eternal and self-existent, it is the duty of all those who, like our brother, concede that the God idea is absurd, to prove to the world, if possible, this important fact, so that the energy of humanity and the mental and material resources of the world may cease to be sacrificed upon the altar of superstition.

Of course to reasonable minds it is not necessary to prove that twice two equals four and not five, but when a large share of the world's population still insist that twice two equals five and without proof, it then becomes our duty, if possible, to prove the negativ of such proposition.

Materialism, which implies that nature embodies within itself the potency of all phenomena, simply affirms that $2 \times 2 = 4$.

Theism, which seeks the cause of all phenomena beyond nature, arrogantly affirms that $2 \times 2 = 5$, but sadly fails to prove it.

To insist that a man is dead when he ceases to breathe, when his life-fluid ceases to circulate, and his constituents have assumed other form, equals twice two is four; but to insist he survives the dissolution of his organism, equals twice two is five. As it can be mathematically proved that twice two is four, this implies that it cannot possibly be five.

OTTO WETTSTEIN.

Women Are as Wise as Men, Would Vote as Satisfactorily, and Would Not Help the Church.

June 18, 1893.

MR. EDITOR: For some weeks past I have noticed articles in THE TRUTH SEEKER for and against woman suffrage. Among others I observed a letter in THE TRUTH SEEKER of June 3d, signed J. H. Hamilton, in which he says: "As to woman suffrage, whilst it may be woman's right in the abstract, it is my opinion if we give them the right to vote we will put ourselves in a worse condition than we now are in." Granting, for the sake of argument, that this is true, does it justify us in withholding the ballot from them? If I owe a man \$5 and refuse to give it to him, because I know he will immediately resort to some saloon and get drunk, will this knowledge exonerate me for cheating him out of his money? I think not.

While he admits the indisputableness of their right to the ballot, and I presume will not deny that they are as well qualified as the men to cast an intelligent vote, he advocates withholding the ballot from them because he fears they will not see certain issues in the same light as he does. Is this a true Liberal sentiment?

In plain language he is advocating what religion has advocated for centuries—i. e., If any man dares to differ from us he must be crushed.

But is it true that we will place ourselves in a worse condition than we are at present by giving woman the ballot? It is a well-demonstrated fact that she has mental endowments equal to the man. Her perceptions are just as keen, her judgment just as sound. She can fill any position or profession where intellectual powers are necessary, and if the opportunity were given her, I see no reason why she could not cast as intelligent a ballot as the oppositex.

Mr. Hamilton says, "The vast majority of them will vote as the parson dictates, and, as self-preservation is the first law of nature, I am not willing to give the preacher a club to break my head." In every country where the Christian religion has held sway, its promulgators have never failed to grasp every weapon, and use every means, to subvert liberty.

The thousands of preachers and priests of this religion are by no means the weak and shallow-minded men that some people would lead us to believe. They are the most crafty and subtle class of people that the world has ever produced. They are fully aware that the duel they are fighting with liberty is a life-and-death struggle, and they are not the kind of men that will allow the slightest advantage to escape them. For eighteen hundred years they have kept their religion afloat, lived lives of luxury, and robbed the people, sometimes by controversy, and more times by the thumb-screw, the rack, and the sword. They have always been ready to use any means that would result the most advantageously to their cause. To-day they are using the ballot; and, if women suffrage would give them a club to break our heads with, rest assured we would long ago have been wearing court-plaster on our craniums.

I concede the point that the majority of women would vote as the parson dictates, but of what benefit would that be to the clergy, when the majority of men are already doing so? If the opening or closing of the World's Fair was to be left to a vote of citizens of the United States, what an awful majority the clergy would roll up against Sunday opening. It is the same with any political issue on which the church itself is not divided. Let a bill be

presented in the senate of any state in the Union which is going to interfere with any of their customs or practices, and how quickly it is snowed under.

They already control the male vote and consequently do not need the female vote. But if it would be of the slightest advantage to them, women would be voting before another presidential election rolled around. I hope, and expect, to live to see the time when every woman can vote, and it is a mystery to me how any man calling himself a Liberal can oppose woman suffrage.

B. J. McEWEN.

Would Christians But Read the Bible, They Would Disbelieve It.

SOLDIERS' HOME, LEAVENWORTH CO.,
KAN., June 22, 1893.

MR. EDITOR: For the last fifteen years I have had the chance, and improved it, to read THE TRUTH SEEKER and must acknowledge the benefit and help it has been in more conclusively establishing me in my own peculiar beliefs and opinions. The distinctly independent, intelligent, and Liberal stand it takes; its communications; its views, presented by reason and logic, as found in its columns, fully confirmed by reliable history and observation, cause the chief sky-pilots, such arch hypocrites as De Witt Talmage, Jo Cook & Co., to flutter and fume, and to keep clear of open, free, and fair discussion—although an occasional attempt is made by some meek and lowly follower of J. Christ to stand up as a witness for his cause. The witness is often a cross-road or schoolhouse "Rev.," never advances an opinion of his own, but is full of quotations from that old book of fables the Bible. Natural sympathy for my fellow-man compels me to suggest that you be a little more lenient with the lay members and the cross-road and schoolhouse "Revs." Do not flay them so unmercifully. Most of them are the slaves of priestcraft. Some are susceptible to feelings of sympathy, regret, respect, and even shame, the same as we are—of course not in the same degree. Yes, MR. TRUTH SEEKER, deal gently with the middle and lower class of Christian shepherds and the sheep of their flocks. We are well aware that they are not altogether to blame, hardly accountable or responsible for their beliefs. They have no ideas nor opinions of their own, for the reason that in their youth when their minds were plastic, obedient to the will of their parents, they were compelled to be continually listening to the reading of the few passages in the Bible that are fit to read and selections from the New Testament of many good and practical rules, forced to the Christian Sunday-school, made to listen to a set of rules for their observance usually declared by the oldest solemn-visaged hypocrite in the district. The children's attention is gained by the speaker's attitude. Ghostly white, eyes upturned, with finger pressing one nostril to produce the necessary twang pitch, he proceeds to draw in language about as follows: "My dear children, it is my Christian duty to remind you that we are in the presence of an all-seeing God; that we have been called together by his divine command; that in our willing obedience we have met to confess our many sins, praise him that is above and over all, and give thanks that through shedding the blood and the crucifixion of his innocent son Jesus Christ the way was opened for our escape from the torments of an everlasting, burning hell, our deserved punishment by an angry God. My dear children, will you ask, why such terrible punishment? This morning you heard read from God's holy word, as found recorded in the third chapter of Genesis, the account of our first parents eating the forbidden fruit, disobeying the command of God. Or, to make it plainer to your immature minds, it was the sin of disobedience. By that very act of disobedience of Mother Eve death, sickness, sorrow, sin, and work came to be our lot in this world. Had not Eve eaten the apple there would not have been death, sickness, sin, sorrow, crime, nor labor in this world. We should have lived in a perfect paradise, in the presence of God, in company with angels and saints, in heaven through all eternity."

After such instructions comes the prayer to the God they know nothing of. Then follows the hymn, often from the old collection of Watts:

An everlasting hell there is, and never-dying flames,
Where children must forever dwell in darkness, fire, and pains.
Hav faith it is the same in all the human race,
For hell is crammed with infants damned, without a day of grace.

The same hymn is used on funeral occasions for the consolation of parents of the children that die without the saving ordinance of baptism or sprinkling. Under the influence of such teaching and Christian drill as cited above, and continued with most of us for fifteen or more consecutive years, when our minds were tempered to receive impressions and belief in the Bible God without doubting or the right to doubt or think for ourselves, we must believe that we have been taught the truth as declared by God in his divine word. It is a fact of common observation and experience that dogmas and beliefs which have been instilled into our minds during our years of minority, more especially in regard to our existence and a future life, however false, are the most stubborn that we have to rid ourselves of.

Another truth is, that a large majority of Christian cannibals who eat the body and drink the blood of Christ, naming the absurd performance sacrament or love feast, are those that have not (some cannot) read the Bible or New Testament. They only get it second-hand in the Christian Sunday-school, and from behind the devil's breastworks. Such believers are the most pugnacious, willing to die and fight for Jesus, ready to hang all that do not believe as they do. The quarrel that commenced over a century ago concerning the use of the Bible in our schools would have been ended now had its continuous compulsory use prevailed. Had such been the case, it is the opinion of the writer that there would not now be a literary man or woman holding the belief or opinion that God had anything to do with it more than he has had to do with the vilest books ever written.

ARIS TOTLE.

Two Bad Signs of the Times—Truckling to Royalty, and Church Amalgamation.

CUTTINGSVILLE, VT., June 17, 1893.

MR. EDITOR: Your sample copy came duly to hand, for which please accept our thanks. It appears by the title and contents of your journal that you are engaged in a noble and commendable cause, and your labor will doubtless be appreciated by the best and ablest minds of the present age. Nevertheless, I fear it will not prove a very remunerative enterprise. Yet the hope and belief that you have lifted or may lift from the old ruts the load of bigotry and superstition that has crushed the masses for ages may be an ample reward for your indefatigable and ardent efforts.

Truth is a rare and choice jewel and can only be winnowed and sifted from the great mass of ignorance, falsehood, delusion, and hypocrisy that has cursed the world from time immemorial by the most energetic and untiring efforts. Theology has been the bane of man's existence from the earliest history of the human race. It has deluged the world in blood and tears, and caused more pain, anguish, human suffering, and sorrow than all other causes combined. Its bloody footprints can be traced in every land and every clime. It was brought to the inclement shores of New England in the Mayflower and was first to take root and grow in its sterile soil, and its fruit ripened into the hanging of innocent men and women for alleged witchcraft and the burning, splitting of the tongues, and cropping the ears of inoffensive Quakers, and other inhuman outrages. Theology has always been the inveterate foe of science, philosophy, astronomy, inventions, investigations, and progression. Men of the purest and noblest aspirations and of the most inventive genius have been branded, butchered, and burnt. Kings, priests, and potentates have lounged and lolled in the lap of luxury, while the masses were saddled, bridled, croupered, and ridden

by dogmas, creeds, and isms. Popery is now drawing its dragon form through our fair country and is stealthily winding its deadly coils around American liberty, freedom of conscience, and independence of thought.

As the fluttering leaf shows the direction of the wind, so the reception given the crowned heads of monarchical powers and the shameful banqueting, toting, and junketing the ducal parties and princes apparent to the throne by our government officials, while the toiling masses pay the piper, afford sufficient cause for alarm, in connection with the influx of foreigners of every nationality, the secret societies, union rings, and other organizations. However much they may differ on other subjects, they all worship the same partial, revengeful, imaginary God that is fond of flattery and human sacrifices, and the Inquisitions and persecutions of the sixteenth century may be renewed and the massacre of the Huguenots, and the burning of John Rogers at the stake, with his wife and nine small children, with one at the breast, forced to witness the awful tragedy, may be duplicated in this land of the free, home of the brave, and asylum of the oppressed. One enemy within the fort is more dangerous than a well-armed force in open field. Therefore, with the vast army of ignorant, deluded, inhuman, priest-ridden subjects of popish power within our borders, we are forced to believe the signs forebode a terrible, relentless storm.

The press, that should be the arbiter of our rights and safeguard to our liberties, has become subservient in a great degree to priestly rule, and gives countenance, approval, and support to Romish power. I wish THE TRUTH SEEKER might be furnished to every household in the world and relieve many a generous, loving heart of the great anxiety felt concerning an imaginary future existence. And the greatest truth that can be unfolded to them is that popes, bishops, priests, dominies, deacons, and the D.D.'s know no more of a future existence than they do, and they know no more about it than they knew about their present existence a thousand years before they were born, and Pope Pius and his horde of priests and holy fathers with all their robes and ruffles, trappings and trumpery, are but leeches upon society, constantly blocking the wheels of progress, creating discord and dissension, instead of cultivating union, friendship, and brotherly love.

Why are representatives of all the creeds and isms that curse the world to meet in ecclesiastical council in Chicago in next September, if not to amalgamate, coalesce, and harmonize their interests and views and establish a uniform religion to rule the world that will force every man to contribute to its support and stifle every independent, generous thought and muzzle every liberal, truthful tongue? The census of 1892 shows by statistics published that there were in the United States 6,250,045 Roman Catholics, 10,850 Greek Catholics, 13,504 Russian Orthodox, 104,940 Presbyterians, 1,394 Apostolic Catholics, 470,760 Episcopalians, differing only in their ritualistic exercises, ceremonies, and despotic power over their deluded communicants. The country is also cursed with Hindooism, Mohammedanism, and other Asiatic creeds. There were also 162 archbishops, cardinals, and bishops, with 9,388 priests, and \$124,323,270 invested in churches and temples of worship aside from other parochial institutions and detestable nunneries. It can be readily seen that a half of this vast sum, saying nothing of the millions gathered annually from the sons of toil to support pope, bishops, cardinals, priests, and all other church functionaries, would furnish every destitute family in the land with comfortable houses and farms, giving relief to the poor and indigent and relieving the prisons and almshouses of most of their unfortunate inmates. Most of these priest-ridden subjects are engaged in riotous strikes and forcible demonstrations against every branch of human industry, resulting in the loss of millions of dollars in property and labor to both employer and employee; yet there is no strike against the enormous gigantic robbery and church swindle.

L. DAWLEY.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

When Nettie Went to School.

Nettie, four years old, near the window sat,
She and her doll and the big yellow cat,
Watching the children, as they wandered by,
Rosanna, Johnny, and sweet Bessie Bly,
On their way to the schoolhouse on the hill,
Where learning and play every hour did fill.

Nettie watched them all with a wistful sigh,
And said: "They do to cool, an' why sooden't I?"
The old yellow cat looked up from her spool,
And she seemed to say, "Why not go to school?"
Then Nettie slid down from her high-backed chair,
And tied her pink bonnet over her hair.

The bluebird was singing his sweetest note,
And fleecy clouds in the sky were afloat;
The robins were building up in the tree,
And the grass was as green as grass could be,
When Nettie ran lightly down the road,
Filled both her hands with the buttercup's gold,
Crept under the bars and stepped on a toad,
Then climbed to the steps of the schoolhouse old.

She paused a moment, then opened the door,
And let fall her flowers all over the floor.
Her bonnet swung from the back of her head,
And her cheeks were flushed to rosiest red;
Her hair was straying quite down in her eyes,
As shyly she gazed, in greatest surprise,
At the rows of scholars on books intent,
And one who was punished for time misspent.

Then spying her sister on a back seat,
She started toward her with nimble feet;
Quick under the desks, on her knees and hands,
She crept till beside her she bravely stands.
That moment there came on the door a pat,
Which duly was opened by little Mat;
When amid much laughter, and cries of "scat!"
Who should walk in but a great yellow cat!

The cat had followed Miss Nettie to school,
In defiance of the established rule,
And, looking about, demure as you please,
She began to "Me-ow," and then to sneeze.
"Boy, turn out that cat!" said the teacher stern;
"Tis children, not cats, who come here to learn."
"At's my tat!" said Nettie; "if se tan't tum,
I san't!—Tum, Pansy, let us two do home!"

The scholars giggled, and jiggled their feet,
The teacher gravely complained of the heat,
And to hide smiles, remarked on the weather,
As cat and Nettie marched off together.

SUSAN H. WIXON.

Bitterness.

"Hushed be every thought that springs
From out the bitterness of things."

Yes, try and forget wrongs and re-
venges, and think of something nobler,
better, and higher. Our thoughts build
up our lives and make us what we are.

It is even said that sad, sorrowful, and
bitter thoughts create cancers and ulcers
that eat out the life.

We know they do eat the happiness of
life, and hence should do our best not to
dwell upon them.

It is said that "every sweet has its bit-
ter," but we will gather the sweet and
throw away the bitter dregs as nearly as
we can.

Cherish love, friendship, and kindness,
and banish the bitterness of anger, hate,
and malignity.

Pleasant memories make pleasant lives.
Let no bitter memories of the has been,
or the might have been, mar the sunshine
of the now.

Turn the mind upon sweet scenes and
joyous hours, and dwell happily and com-
fortably therein.

AUNT ELMINA.

The Thrilling Drama of Life-Saving.

One winter night on the dreary New
Jersey coast a patrolman of the life-saving
service spied through the sleet and rain a
dim red light from a wrecked schooner.
He ran a mile to fetch the crew and ap-
paratus. In the darkness, as the storm
grew more wild, a big rope at last was
safely stretched between the vessel and
the shore. The breeches buoy leaped
across the surf, and presently returned
with one of the sailors holding the pale
and fainting wife of the captain. On the
next trip it fetched the captain himself,
with his six-year-old girl hugged tightly
to his breast, her little wet face full of
cheer and faith as she swung safely over
the roaring sea. The old surfman who
carried her to the station said: "I wasn't
ashamed to cry for joy when the little

thing held on to my old scraggy neck and
chatted away as cheery as a sparrer."
Her elder sister came next, and then the
sailors one by one until all were in safety.
Who would not give years of life to figure
as a preserver of lives in such a thrilling
drama as this?

Correspondence.

WESTMINSTER, CAL., June 2, 1893.

DEAR MISS WIXON: This is my first let-
ter to the Corner. My father takes THE
TRUTH SEEKER, and I like to read the Cor-
ner very much. I am ten years old, and
am in the fourth grade. It is vacation
here now. Our teacher's name is Mr.
Conley. I like him very much. Most of
the people here in Westminster are Chris-
tians. I don't attend Sunday-school any
more, because papa said they teach too
many lies. I have one little playmate; her
name is Lillie Gallup. Lillie and I are
the only little Infidels in our district.

From your little Liberal friend,
SADIE MARTIN.

PORT TOWNSEND, WASH., May 28, 1893.

DEAR MISS WIXON: This is my first at-
tempt of writing a letter to the Children's
Corner, although my father has taken THE
TRUTH SEEKER over eight years. I have
read the Children's Corner and like it
very much, and when we recited recita-
tions at school I have often looked through
the Corners of your valuable paper and
found many nice recitations. I have been
going to school for eight years, and am
now in the high school, and have two
teachers. One is very religious, but the
other, I am quite sure, is a Freethinker by
the way he talks. One afternoon, in our
General History class, he asked us if we
had read the story about Noah and his
ark. We all said "Yes." He then asked
us questions about Noah and the animals,
and how he let the birds fly away, and
how one brought back a green leaf. We
were not interested until he said, "What
great sin did Noah do after God helped
him out of his troubles?" All the girls
and boys looked at one another, but not
one could answer. The teacher smiled
and said: "Why, he got drunk!" The
next time I write I will tell you all about
the town in which I live. Wishing good
success to THE TRUTH SEEKER and Chil-
dren's Corner,

I remain your Liberal friend,
LOUISA IFFLAND.

NEW YORK, June 1, 1893.

DEAR MISS WIXON: If you can spare the
space, I beg leave to be permitted to en-
lighten your young correspondent, Lola
Grigsby, of Calistoga, Cal., in regard to a
question she asks you. In speaking of her
pet dog, "Tufel," which she says is the
German word for "devil," she wishes to
know how it is pronounced.

In the first place, the proper spelling of
that word is teufel. Then the "t" is
pronounced as t, and not as d. The "eu"
has no equivalent in the English language
which exactly expresses it, the nearest ap-
proach being the diphthong "oi," pro-
nounced rather short. The "f" is pro-
nounced as f in English. The whole word,
as near as its pronunciation could be given
in the English language, is toifel.

I am your Liberal friend,

PETER LEIST.

P. S.—If you have room for it, you may
add that I have been converted to Liberal-
ism within the past eight months, for
which I may thank the study of phrenol-
ogy and that admirable book by Edgar C.
Beall, "The Brain and the Bible." Phrenol-
ogists generally are Christians, but that
is because they always have been. The
"thinkers," however, among them are In-
fidels or outright Liberals, because they
cannot reconcile the Christian claim that
"man is a free moral agent," with the
phrenologically demonstrable fact that
every man is and must be just what his
mental and physical organism proclaims
him to be, and that he can be nothing
else. The experienced phrenologist can
with unerring certainty separate a dozen
or more criminals from any number of
moral men that may be selected for a test.
This being so, what becomes of the above-
quoted Christian claim?

[Welcome to our brother. May he find
much enjoyment in Liberal truths.—Ed.
C. C.]

KANSAS CITY, KAN., May 25, E.M. 293.

DEAR MISS WIXON: Since I began writ-
ing for the Corner I have received several
Christian tracts through the mail. I have
read them carefully and can honestly say
that there is nothing but falsehood, igno-
rance, and weak sentiment in them. The
latest installment of fetich literature
which I have received is a leaflet by one
H. L. Hastings, entitled "Nuts for Skep-
tics to Crack." The following is a sample
of its contents:

"THE OLD WOMAN'S QUESTION.

"After an Infidel had concluded a lec-
ture in a village in England, he challenged
those present to discussion. Who should

accept the challenge but an old, bent
woman, in antiquated attire, who went up
to the lecturer and said:

"Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left
a widow, with eight children utterly un-
provided for, and nothing to call my own
but this Bible. By its direction, and look-
ing to God for strength, I have been
enabled to feed myself and family. I am
now tottering to the grave; but I am per-
fectly happy, because I look forward to a
life of immortality with Jesus. That's
what my religion has done for me. What
has your way of thinking done for you?"

"Well, my good lady," rejoined the
lecturer, "I don't want to disturb your
comfort; but—"

"Oh! that's not the question," said
she; "keep to the point, sir. What has your
way of thinking done for you?"

"The Infidel endeavored to shirk the
matter again; the meeting gave vent to
uproarious applause, and the champion
had to go away discomfited by an old
woman."

If the sender of this tract were not
blinded by the great delusion called
"faith," he might have known that such
silly and improbable stories as the above
could have no weight whatever among
Freethinkers. I notice that a great many
of the Christian stories have "old woman"
characters as the heroines. And they are
always represented as puzzling or defeat-
ing alleged Infidels. I wonder why some
of these wise old ladies never reply to
THE TRUTH SEEKER articles?

If Mr. Hastings's "old bent woman" had
asked Mr. Remsburg or Mr. Putnam, or
any genuine Freethinker, what his way of
thinking had done for him, she would
have likely received an answer similar to
this:

"My way of thinking has made me an
honest, intelligent, reasonable, truthful,
generous, and useful man. It has taught
me that religion is a leech that is now
sucking, and always has sucked, the life-
blood of credulous, gullible humanity,
and chained three-fourths of the world's
inhabitants in the darkness of ignorance
and base superstition. My way of think-
ing has enabled me to look the truth in
the face. It has counseled me to regard
nature with respect, but not with veneration.
It has told me that I owe my alle-
giance to this world, and not to a theo-
retical heaven, nor an imaginary god.
My way of thinking has told me to accept
with resignation the decrees of nature,
which brought me into existence and will
take me out. It has told me that knowl-
edge is the savior of the world, and that
Jesus Christ is a dead Jew. It has told
me that an upright and pure life is
productive of more happiness than all the
hopes of immortality that selfish, igno-
rant, barbarous men have ever invented.
It has generated in my mind a love for
science and philosophy and given me an
insight into the marvelous processes of
nature—with which the Christian mind,
dwarfed and shriveled by erroneous doc-
trines, is totally unacquainted. My way of
thinking is the way in which human-
ity's greatest benefactors have thought.
My way of thinking has revolutionized
the world and made it far better than it
was when dark-browed, intolerant, bigoted
religion held sceptered sway. My way of
thinking will yet emancipate humanity
and establish absolute liberty and justice
throughout the world."

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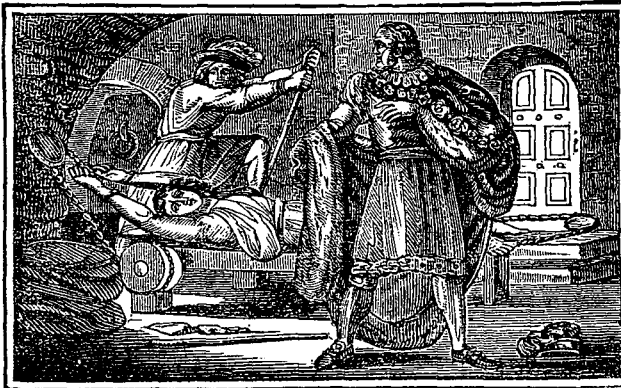
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tional gas that sustains it, and Mr. Bell's admirable collection will help to puncture the bag and hasten the coming collapse.

CRIMES OF PREACHERS. By M. E. Billings.

"All is fair in love and war," and in such a fight as that of Reason and Religion every possible weapon has to be used to obviate the great disadvantage in numbers and worldly position under which the Freethought advocates labor. So this book, giving a terrible catalog of the sins of the "men of God," has its warrant for existence as a means of destroying that superstitious reverence for a caste which has always used its power to fasten upon the human mind those fetters of supernatural belief which have been the greatest hindrances to progress and the worst restraints upon liberty. Thoughtful comment accompanies the weird list of crime, and the work is calculated to make a deep impression and to enforce its motto, "By their fruits shall ye know them."

ROBERT C. ADAMS.

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From the National Reformer of June 11th. THE CREATION OF GOD. By Jacob Hartmann, M.D. New York: The Truth Seeker Company, 28 Lafayette place.

The best parts of Dr. Hartmann's somewhat rough-and-ready book are the scientific parts, which in a popular but precise fashion supply solid ideas as to geology and physiology to take the place of the sentimental ignorance on which popular religion flourishes. He is not so fortunate in his handling of questions of biblical criticism. He takes the legends of Moses and Samuel, for instance, as at bottom real history, thus indorsing by implication the view that the Hebrew people was founded and developed in both of the two incompatible ways set forth by the legends, barring miracles. If Dr. Hartmann had looked into the critical analysis of the Bible narratives as closely as he has gone into questions of physical science he would have written a better book. As it is, it may be serviceable to readers who care nothing for delicacy of style and like to have points put in the language of animated dispute among plain people.

THE RESURRECTION OF JESUS. An Agnostic's View. By Don Allen. New York: Truth Seeker Company.

The work of "Don Allen" is really a very shrewd and entertaining discussion of the resurrection story, which goes into a number of points not commonly raised, but very relevant. Readers may or may not find it odd that all the while our acute and critical "Agnostic," instead of seeing that he is dealing with unhistorical matter, has his own "theory" of what took place at the tomb of Jesus, which is simply that Pilate caused the body to be hidden so as to prevent the Jews from seizing and desecrating it, and thereby setting up a riot. This is entertaining, but not edifying. If "Don Allen" had looked into the question of the origins of the Christian rites and mythical narratives he could not have supposed that he was dealing with an historical episode at all. He would have seen that the narrative was a late compilation, probably on the basis of a mystery drama in which Jesus was buried in a rock-tomb and resurrected just as Mithra and Adonis and Osiris were in the mysteries of their cults. His book, however, may suffice to interest readers who have not reached the point of view of comparative hierology, and will certainly serve to satisfy any candid person of the futility of the resurrection story.

A HAND-BOOK OF FREETHOUGHT. Selected by W. S. Bell. New York: Truth Seeker Company.

A similar service, on a wider scale, is supplied by Mr. Bell's "Hand-Book of Freethought." Certainly Mr. Bell has put together a great deal of matter which it behooves Freethinkers to know. Mr. Bell's book cannot be read without profit by inquirers. It is much better intellectual food than is supplied in the multitude of religious books. It will put readers on the track of further investigations, having the merit of giving exact references for its many quotations. If in a future edition there is added an analytical table of contents, and sections dealing with the documentary analysis and criticism of the biblical books, it should serve its purpose to a very considerable extent.

Mohammed Alexander Russell Webb, whom we have before noticed as an enterprising missionary of Mohammedanism endeavoring to introduce his religion into this country, sends us a book by himself entitled "Islam in America." Its chapters bear the headings: "Biographical," "Introductory," "Why I Became a Mussulman," "An Outline of the Mohammedan Faith," "The Five Pillars of Practice," "Islam in Its Philosophic Aspect," "Polygamy and the Pordah," "Popular Errors Refuted," "The Moslem Wars De-

fensiv," and "The American Islamic Propaganda." The faults of Christianity are pointed out and denounced in a way that pleases us. For instance, Christians are very forward in attacking what points of immorality they can find in Mohammedan countries, and laying them to the religion held there; but these Christians themselves have in their own lands two things which Moslems do not possess and which they deem flagrant offenses against purity, viz., prostitution, and exposure of the female shoulders and arms. If, says this missionary to the Christian heathen, "we are to judge of the results of polygamy as shown in Eastern countries, we might be impressed with the idea that possibly herein lay the remedy for prostitution and marital infidelity, those twin curses that Church-Christianity and our laws are so utterly powerless to contend with. They are entirely unknown in Mohammedan countries, except where European customs and ideas have gained a foothold. It is a fact well known to those who have lived in the East with their eyes open, that wherever the European influence has penetrated, a wave of vice of all kinds has dispelled the primitiv purity and simplicity. It was an exceedingly difficult, not to say a hopeless, undertaking to find a Mohammedan prostitute in India, until the Christian British government provided a liberal sum in its annual budget to supply native women to the English soldiers in Hindustan. Go with me into any large American or European city, and see the evidences of that resistless torrent of vice and crime that rushes and seethes through the social fabric; go with me to fashionable ball, reception, or dinner party, and see the position in which noble woman, one of the greatest works of God, has been placed by the usages and customs of this nineteenth century civilization; see the honored wives of wealthy educated Christians and their virtuous daughters, exposing to the view of men whose blood and passions are fired by the fumes of alcohol, personal charms which should be seen only in the privacy and purity of the home; take up the newspapers and see the records of divorces, social scandals, and marital woes that fill us with shame and disgust, and then tell me that these so-called Christian laws and Christian customs are good things. And where is the remedy for all this? In Mohammedan laws and customs—in Islamic principles. Christian laws and customs have been tried for many centuries, and have utterly failed." This work designed to let the one-sided Christian see himself as others see him is bound in paper covers, contains 70 octavo pages, and sells for 50 cents.

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MORE than one good Catholic, on going out from the mass, rushing upon his neighbor for the honor of the faith, has cried to him, "Die, impious wretch, or think like me!" Why is this? It is because man, enamored of degrading slavery, has made God in his own image. We have made him unjust, irascible, vain, jealous, a seducer, inconstant, barbarous, like ourselves. —Voltaire.

GOVERNMENTS are not made up of compulsion, because, whenever they can, they are glad to do without it, to the great blessing of all; and their highest point of perfection is to be able to discard it, and to trust to means purely moral, to their influence upon the understanding; so that, in proportion as government can dispense with compulsion and force, the more faithful it is to its true nature, and the better it fulfills the purpose for which it was sent. —Guizot's History of Civilization.

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VOLTAIRE calls his readers' attention to the difficulties arising from accepting legends as history, rhapsody as prophecy, self-annihilation as virtue. Pascal says, for example, that since there is a God we should love only him, not his creatures. Voltaire replies, "We must love his creatures, and very tenderly, too—country, wife, father, children; we must love them so well that God will make them love us, whether we wish it or not." Pascal exalts the Christian religion as holy beyond comparison and true beyond question. "Think," says Voltaire, "that it was on the way to mass that men committed the massacres of Ireland and St. Bartholomew; and that it was after mass and on account of the mass that so many innocent people, so many mothers, so many children, were murdered in the crusade against the heretics in the south of France. O Pascal! Such are the results of the endless quarrels upon the dogmas, upon the mysteries that could have no results except quarrels. There is not an article of faith which has not given birth to a civil war!" —Parton's Life of Voltaire.

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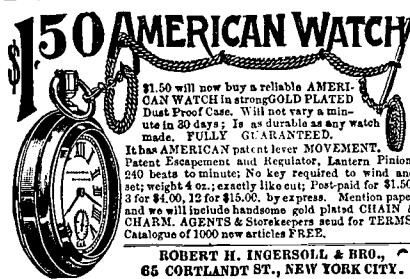
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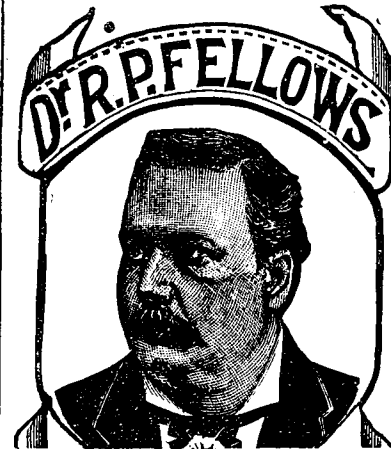
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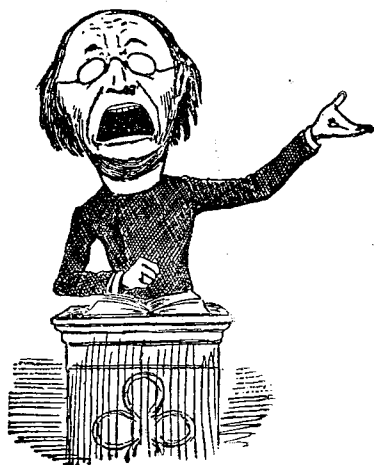
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News of the Week.

MCGLYNN has been to Rome and had a friendly interview with the pope.

In an upper neighborhood of New York city there is feeling against Mrs. Julia Hill, who let a twelve-year-old girl die of diphtheria with [the attendance only of a faith curer.

GOVERNOR ALTGELD of Illinois pardoned Anarchists Schwab, Fielden, and Neebe. He says that the jurors who tried them were irregularly drawn, and the judge acted with partiality for the state.

DURING naval evolutions of a British fleet off the north African coast, the warship Victoria was run into by the Camperdown and sunk so quickly that four hundred and sixty sailors were drowned.

REV. FATHER JOHN T. CULLETON, of Louisville, Ky., made choice of an earthly bride in preference to the church. He married, and has consequently been excommunicated from the Catholic church.

THE director-general of the World's Fair says that he will inform the churchmen who want to remove their exhibits because of Sunday opening, that the rules forbid anything being withdrawn after once placed. The religionists can, however, cover their exhibits Sundays.

WANAMAKER and Brown, the stockholders of the World's Fair who brought suit for an injunction closing that exhibition Sundays, have had their plea thrown out of court, upon the representation of the opposit side that notice had not been properly served on them. The pious expostmaster and his friend will have to begin over again.

REV. CHAS. FLUHRER, a Universalist preacher at Grand Rapids, Mich., caused a sensation by declaring in a sermon that he would sooner stand his chances for heaven with Booth, who paid his debts in full, than with that other actor, Talmage, who joined in the doxology after announcing that the debt of his church had been compromised at twenty-three cents on the dollar.

THE bigots have to a large extent accomplished their design of keeping people from the World's Fair on Sunday. On that day all other art galleries, museums, and the like have always received double attendance, but on account of the uncertainty about the Fair's opening, and other similar hindrances, the Sunday attendance at that exhibition has been not over half that of the average week-day.

REV. DR. HENSON, of a Methodist church at Chicago, said of Chief-justice Fuller's decision opening the Fair Sundays: "I can imagine a personal devil squatting like a black toad at the ear of justice itself and dictating the decision of the court, and then, after the judgment had been pronounced, slapping the judge on the shoulder and saying, 'Well done! I couldn't have written that better myself.'"

At Rangoon, India, Mohammedans were forbidden by the British magistrate to sacrifice a cow in their religious ceremonies. When police appeared near the temple with the announcement Mohammedans stoned them. The police charged without effect, and then fired, killing twenty of them. The fanatics gathered so that the military were called, and they fought the Moslems all the afternoon with bayonets. At last accounts the religionists were mustering from all the region, and the regular military had asked aid of volunteers.

DURING the session of the Pennsylvania legislature just ended publishers of Sunday newspapers worked for repeal of a special Sunday law fining them \$25, instead of \$4 as does the general law. But after the repeal bill had passed the legislature it was vetoed by Governor Pattison. He says: "It was placed upon the statute books, and has been continued there, in the recognition of a sound public sentiment. The instincts of a moral and law-abiding people find it as much needed today as when written into the laws a hundred years ago. Therefore its penalties should be sufficient to secure its observance and enforcement, in order to preserve and secure the salutary objects for which it was enacted. For thirty-eight years the penalty of \$25 for its violation has been in force in Allegheny county. It is the unconcealed object of this repealing clause to weaken its enforcement and to render its violation more easy and less expensive. The offer of a premium for the violation of a law is indeed a novel proposition. After very deliberate examination of this bill, I am strengthened in my conclusion that its approval would be a step backward and an encouragement toward the violation of a reasonable statute, and I therefore decline to approve the bill."

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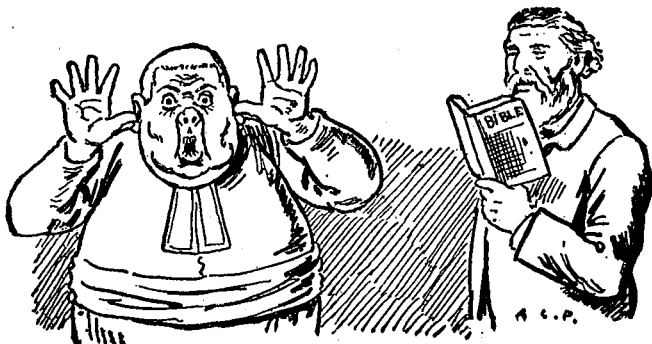


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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Ethics of Christ Are Subversive of Law and Justice.

The state University of Kansas lately included among the questions to be debated in a commencement exercise, the following: *Resolved*, That the ethics of Christ enter into the law and the administration of justice." Mr. Morgan, the student speaking in the affirmative, was heard. But Mr. Jesse Dunn, a senior law student, who took the negative side, was refused an audience. The University is a state institution, supposed not to be sectarian. Mr. Dunn, upon being suppressed in speech, had the argument that he had intended to deliver printed and distributed a thousand copies of it among the gathering.

THE TRUTH SEEKER does not believe in hearing only one side. It advocates consideration of both sides, and all sides however numerous, of every problem. It believes that a lover of fair play, and a lover of the truth, should put forth a hand to secure hearing for the side that he finds denied one, wherever and whenever he meets it. We will give here the gist of the suppressed discourse.

This law student sets out with quoting the sentiment of James Parton that "The proper religion for an American citizen is the United States of America." Yes, says this student, an American's sublimest religion is "America with her music of industry; America with her schoolhouses and homes; America with her tramways, waterways, her heavens wreathed with the smoky garlands that overhang a thousand hives of enterprise vast and beneficent; America in an aspect greater and grander than all these—with her "proclamation of universal freedom and eternal liberty, under the protection of a system of law and jurisprudence whose influence is security to the weakest and from whose authority and restraint the greatest are not exempt." This elevation of country into a meet object of worship, we will interject, is what was practiced twenty-five hundred years ago with splendid success. The empire of Rome received from her citizens a heartfelt devotion that always rivaled and usually surpassed their adorations of their religious faiths. The effect of these people's devotion to country was the rearing of a nation whose exploits, polity, and justice will never cease to be celebrated by fame. America has faults, but withal she is a thing of excellences in the contemplation of which the heart may fitly thrill and the

mind pronounce vows of glad duty and service. If the endeavors which her sons have misdirected to religion had been consecrated to beautifying her, she would indeed be a glorious object of their love.

But we must not with prolongation of comment perpetrate a second suppression of Student Dunn's really commendable utterance. There are, he says, in this religion of country which he advocates, "no mummeries, no holy of holies, no trinity, no immaculate conception, no baptism of the spirit or Holy Ghost, no heaven or hell, no Calvary and no vicarious atonement." In place of these futile fictions, he says, we find useful and excellent realities. We look for dogmas, we find principles. We search for souls, we find men and women. We hunt for heaven and hell, we find conditions and not places. "Tirelessly we explore for prophets and martyrs, we find statesmen and soldiers." We attempt to locate the scenes of biblical incidents, we find our firesides and hearthstones. We gaze into the heavens for a cross, we see, illuminated by the trinal light of reason, equality, and justice, the floating folds of the flag of freedom.

Christ, says this attempted speaker, discoursed strange vagaries. His ethics display a narrow knowledge of man's needs and capacities. "He spoke of man's spiritual welfare, not of his temporal. He held all men as guilty, not as innocent. He knew nothing of crime, it was always sin. He offered no man a home on earth, it was mansions in the skies. The sweet name of liberty he never knew, and freedom was a stranger to his lips. It was the Declaration of Independence and not Jesus Christ that said: 'All men are born free and equal.' He led the life of a mendicant; homeless poverty and shiftless improvidence are the lessons it teaches. 'Lay not up for yourselves treasures upon earth' and 'take no thought for the morrow' were to him favorite themes. 'Give to him that asketh, and from him that would borrow turn thou not away,' to 'lend hoping for nothing again,' are fair samples of what the gentleman would have us to believe make part of our law and justice. 'Unto him that smiteth thee on one cheek offer the other,' and 'To him that taketh away thy cloak forbid not to take thy coat also.' It seems to me," exclaims Student Dunn, "if I had a thousand voices to raise in defence of this proposition these solecisms would strike them all dumb. They assassinate the dignity of forbearance and turn the bearing of an outraged man into that of a submissive victim. With them goes the brand to their own refutation. They directly traverse every penal code in every state in every country in the world. They are outrages to peace and insults to justice. Society would be overthrown in a day if they entered into the law or the administration of it. They put a premium upon crime and pay a man to be an outlaw and a thief. The law, as we have learned it, means anything else than suffering ourselves to be defrauded. The virtues recognized by all men are courage and resistance to wrong and not cringing cowardice or fawning servility. Loving enemies is another specious doctrine of feigned morality, and equally impossible, as it is vain to say it is part of our law. The way the law and the Christians of the present day love their enemies is by building the largest gunships the world ever saw, by casting the biggest cannons and maintaining immense standing armies to sustain the dignity of the nations of Christendom. Billions of property and millions of lives, with their story of widowhood and orphanage, have told the tale of how we Christians do love one another."

The doctrine that one can win forgiveness of crime and admittance to heaven for the asking, is next animadverted on. "Ask and ye shall receive," is

the foundation of the countless prayers which each day ascend, and is contrary to law and contrary to justice, as it teaches man that he can gain without effort and derive benefits through another's merit. Nay, worse than that! It concedes to him the indulgence of the worst passions. It teaches him that he can strew the highway with thorns for another's feet, that he can rob honesty of its earnings, and from the blossom of innocence steal the perfume of happiness, and when at last from the gallows of infamy his soul takes its flight, it can be washed whiter than snow.

Then there was Christ's statute on domestic relations, or marriage and divorce. Contrary to our law, he advises man for the "kingdom of heaven's sake" to incapacitate himself for that relation. Contrary to the daily practice of our courts, he said: "What God hath joined together, let no man put asunder." He granted no right of divorce to the wife, and after she was cast off by her husband for her to remarry was criminal. That statute which makes woman the servile puppet of a man is polluted. The student concludes on this point: "I am glad to live in a state and country that are granting woman rights equal with man's, and have stripped from ecclesiasticism the power to enforce such slavish, brutish decrees."

Next says this negative advocate who failed of a hearing: "The Golden Rule for which Christ has received much glory is, I maintain, no part of our law, and in support of this I wish to offer for your consideration a ruling of the law itself. Found in the 24th Ohio State Reports, p. 246: Board of Education vs. Minor, wherein the eloquent and learned judge says:

"We are told Christianity is a part of the common law of this country, but those who make the assertion can hardly be serious. For if Christianity is a law of the state, like other law it must have a sanction. No one seriously contends for such doctrine in this country, or I might say in this age of the world. True Christianity never shields itself behind majorities. Its weapons are spiritual, not carnal. Legal Christianity is a solecism, a contradiction in terms. Its laws are divine, not human. Were I teacher, while I should instruct the pupils that the Christian religion was the true one and all others false, I should tell them the law itself is an unchristian law. One of my first lessons would be to show it to be unchristian. That lesson would be, 'Whatsoever ye would that men should do to you do ye even so to them.' I could not look the veriest infidel or heathen in the face and say that such a law was just or was a fair specimen of Christian republicanism. I should have to tell them that it was an outgrowth of false Christianity. I should be bound to acknowledge to him that it violates the spirit of our Constitutional guarantees and is a state religion in embryo."

"Cooley on Constitutional Limitations, p. 472: 'The precepts of Christianity affect the heart and address themselves to the conscience, while the laws of the state can regard the outward conduct only.'

"In the United States statutes at large, Vol. 8, which contains our treaty with Tripoli Nov. 4, 1796, there appears in the organic law of our land, of which this treaty is a part, this statement: 'The government of the United States is not in any sense founded on the Christian religion.'

"In the recent litigation concerning the Sunday closing of the World's Fair, C. H. Howard, the petitioner, stated that Christianity was a part of the law of the country. 'This is clearly not so,' said Judge Stein; 'the position is clearly untenable in a country of religious freedom.'

Our excellent student next takes in hand the "believe or be damned" clause of Christ's teachings. That clause, he says, crucified thought and reason. That clause stripped from judgment the livery of heaven and decked her in the slimy garb of hypocrisy. That clause, so far from propping government and the administration of justice, overthrew them. That clause turned Europe into a slaughter-pen. That clause "instituted the In-

quisition, with its dungeons, its racks, its stakes and fagots. That clause in three hundred years imprisoned, racked, and tortured over three hundred thousand human beings, of whom thirty thousand were burnt. That clause in 1641 in England and Ireland took the lives of over sixty thousand people, and their conscientious murderers prayed God to eternalize the fiendish work in hell. It did enter into the law at one time, but it does not now. We have seen the result of its justice. Queen Mary said: "If God is going to burn them forever, what harm is there in me burning them a little while?" That clause blasphemes Greenleaf, who teaches that when certain facts are offered for credit or discredit, liberty and reason hold the balance at the bar of justice, evidence is offered *pro* and *con*, and the integrity of the soul tells which side rises and which side falls." No man can control the belief of his brain. The implication of Christ's doctrine, that he can, is disgraceful folly. "To say that this doctrine of Christ enters into the law and the administration of justice is little less than self-stultification."

This keen-minded and fearless student concludes: "Now I want to ask you in the name of right, justice, and equality, in the name of our homes, our country, and our flag, the next time some one tells you that Christ or his ethics enter into our law to tell him he is mistaken. I want you to say it in honor of the courts and the judges, whose decisions I have read you. I want you to say it in honor of the organic law of our country. I want you to say it in honor of Washington; of Franklin, of Jefferson, of Paine, and the rest of those grand old patriots who guided our nation through days that were sunless and through nights without a star. I want you to tell them they put reason, justice, and liberty into our Constitution and laws, and left Christ and his ethics out."

In giving the foregoing discourse to the world we have, we find, not only performed the duty of aiding the ill-used, but withal treated ourselves to a repast of very good thoughts, and confirmed anew our conviction that the ethics of Christ are subversive of law and justice.

An Exemplar for Freethinkers.

A man who was a thorough Infidel, and at the same time so noble and lovable morally as to form a brave exemplar for the patterning of our lives, was Abraham Lincoln. This man, says Mr. Remsburg in his new work upon him, with the stature of a giant, and strength and courage of a lion, "possessed the gentleness of a child and the tenderness of a woman. The sufferings, even of a stranger, would fill his eyes with tears, and the death of a friend would overwhelm him." In the social relations of life, he was a most exemplary man. He was a devoted husband, an indulgent father, an obliging neighbor, and a faithful friend. Mrs. Colonel Chapman, a lady who lived for a time in his family, pays this tribute to his private life: "He was all that a husband, father, and neighbor should be, kind and affectionate to his wife and child, and very pleasant to all around him. Never did I hear him utter an unkind word." "His devotion to wife and children," says George W. Julian, "was as abiding and unbounded as his love of country." The strong attachment always manifested by him for his friends has often been remarked. Rich and poor, great and humble, all were equally dear to him and alike the recipients of his regard and love. The prince, says Mr. Remsburg, he treated like a man, the humblest man he treated like a prince. By his rugged honesty he won the *sobriquet* of "Honest Abe." In his profession of lawyer, so prone to unscrupulousness, he was a shining light of purity. He labored mightily in cases that he believed just, faltered with little heart and little efficiency through causes that he doubted, and refused those that he knew unjust.

"Lincoln," says Colonel Ingersoll, "was the grandest figure of the fiercest civil war. He is the gentlest memory of our world." And he was a total disbeliever in the tenets of Christianity. Ideal splendid and heart-swaying is he for the Freethinker's aspiration and imitation.

A subscriber writes to us of the way in which a colored murderer of Hendersonville, North Carolina, met his execution. He had embraced religion and become reassured by its declarations that no matter how a man had treated his fellows, he would be regarded just the same in the upper world. So, requesting his spiritual adviser to sing "Amazing Grace, How Sweet the Sound," he swung off into everlasting bliss, an encouragement to all who may be tempted likewise in the future.

From the far isle of Trinidad we are sent information of the prosperous continuance of a Free-thought organization. This is the Trinidad branch of the National Secular Society. This body has elected as latest officers: president, Edgar Maresse Smith, Esq.; vice-president, Philip Fort, Esq.; treasurer, Charles A. Meltz, Esq.; secretary, Emanuel dos Santos, Esq., 15a Upper Prince street, Port-of-Spain. May the proceedings of this body be blessed with a spirit of peace as balmy as the air of their happy island, and Secular works spring forth as luxuriantly as their soil's growths about them.

There are nearly three hundred young East Indians studying at the British universities of London and at various inns of court. One seldom meets with any of them who do not maintain those total abstinence principles which are characteristic of their native faith. Whether they be Hindoo or Mussulman, they are to be found among the most earnest and steady groups of students, and earn golden opinions from the authorities. Yet, to convert Hindoos and Mohammedans such as these to the faith of guzzling Christianity enormous sums are annually wheedled from our opulent citizens by those everlasting humbugs, the missionaries.

Friends of Mr. and Mrs. Bennett will regret to learn of the decease of Mrs. Bennett's brother, Loren J. Wicks, of New Jersey. His death occurred May 9th, and as became a firm Spiritualist was quiet and confident. He remained conscious till the final breath left the body. He told his daughter he was going home, and was glad of it, for he wanted to go. He crossed his own hands on his breast and passed away as peacefully as a child goes to sleep. His sister, Mrs. Bennett, is in better health than formerly, and cherishes her husband's memory with the utmost fidelity. She asks us to send greetings to her many friends throughout the country.

Every now and then some preacher follows Dr. Briggs by ceasing to pronounce any longer that falsehood as arrant as that black is white, the assertion that the Bible is errorless. The latest to stop telling this lie as prodigious as to deny that the sun is shining at noon, is Rev. Dr. Sprecher, of the Euclid Avenue Presbyterian church at Cleveland, Ohio. The other Sunday this minister in whose breast the spark of shame had refused to die out utterly as in the bosoms of his fellows, declared in his pulpit that he would not be a slave and say that the scriptures are without error. The work of seeking the truth and promulgating it that Freethinkers are doing, if continued must in the end result in forcing everybody to speak it.

Folks who have been in the market towns within easy access of Alsace, Germany, have noted that the peasant girls with the peculiar headdress are invariably attired in either green or red skirts. This fashion in colors is due entirely to the difference in the religious belief of the wearers of the skirts. The girls in the green skirts are Protestants and those that wear the red are Catholics. Most of the Alsatian maidens are blondes of decided beauty. They think more of their religion than they do of the esthetic necessity of making the color of their dresses match their complexions. They wear their colors ostentatiously, so nobody may think they are ashamed to be what their dress indicates they are. Let us pray that our charming sisters of America obscure not their gladdening beauty by any such tributes to ugly superstition.

We shall print Mr. Putnam's letters from Chicago in a pamphlet to be called "Pen Pictures of the World's Fair," before their complete appearance in THE TRUTH SEEKER. We shall get the book out in time to be used as a guide-book for those who visit Chicago during the last three months of the Fair. These letters have been highly commended, and deservedly so, for the descriptions are veritable poems, and all the statements are as accurate as official information can make them. Those who go to the Fair will find the book exceedingly useful, for Mr. Putnam has laid it all out from beginning to end, and the book will save visitors' time. Those who read it will know what to see, and where the sights are. It will contain as much information as is possible to crowd into a work of its limit. Those who do not go to the Fair will in this book see it in all its glory, and certainly will know more about the Exhibition than those who attend without this guide-book, trusting to memory. Those who go to Chicago will receive great benefit from it; those who do not, still greater. The price of the book is 25 cents.

Francis Wilson, the actor, and Rev. Dr. Bristol, of Chicago, are friends. It happened early last spring that the two friends met in Omaha. Dr. Bristol was there as a delegate to the Methodist Conference. Mr. Wilson was there with his comic-opera company. Both gentlemen did a big week's business. "Now is the time for you to come to one of my performances," said Mr. Wilson one day. "Oh, no; that would never do," answered Dr. Bristol. "I never was in a theater in all my life, and I couldn't conscientiously go now." "But I've been to hear you," argued Mr. Wilson; "surely you should come to hear me!" The clergyman shook his head and set his teeth firmly. The two fell to arguing the merits of the case. Mr. Wilson stood up for his profession, and in the course of his elaborate argument said: "I try to make my fellow-men happy and so do you. Now I claim that my efforts are more successful than yours. For two hours every night I am before the public and the people go away happy. Many of these same people go to hear you twice a week, and with what results? They come away miserable as —!"

Colonel Ingersoll while in Cincinnati on the 1st inst. thus expressed himself on the present silver situation: "This is a bankers' panic. The bankers have been predicting a panic for years, and have done all they could to fulfill their prediction. They tell us that the Sherman law has done all the damage, and they point to the present price of silver as one of the results of the Sherman law. Certainly silver did not fall in price because the Sherman bill made a market for 4,500,000 ounces a month. You can not put down prices by buying. Silver has fallen because it was demonetized. The value of a thing depends somewhat upon its uses, and the main use of silver has been destroyed. Suppose gold had been demonetized instead of silver, what would gold be worth?" Colonel Ingersoll thinks that a ratio between the metals can easily be established by a conference of nations. He is a strong silver man, and gives it as his opinion that the Sherman bill cannot be repealed unless something is put in its place, as there is not gold enough in the world to do its business, and the present trouble is due to a lack of confidence of the people in each other.

We desire to call the attention of readers of THE TRUTH SEEKER to the benefits of subscribing to the Truth Seeker Monthly Library. The yearly subscription is only \$3, and subscribers to the Library receive a paper-bound copy of each book issued in it; or, if they desire the books in cloth binding, subscribers to the Library can remit the difference in price between paper and cloth binding, and get the books in the latter shape. So far this year subscribers to the Library have received "Paine Vindicated," by Colonel Ingersoll, price 15 cents; the "Creation of God," by Dr. Hartmann, price 50 cents; the "Resurrection of Jesus," by Don Allen, price 40 cents; "Crimes of Preachers," price 25 cents; the "Handbook of Freethought," by W. S. Bell,

price 50 cents; "Religion a Curse," by S. P. Putnam, price 25 cents; "Design Argument Fallacies," price 15 cents, making two dollars and twenty cents' worth in five months, or at the rate of \$5.40 worth per year; and all for \$3 paid in advance. J. E. Remsburg's "Abraham Lincoln: Was He a Christian?" will be ready very soon, and other books besides are in preparation. Two of these, we may mention, are "Progress and Pleasure," by A. M. Lorentz, LL.D., of which further notice will shortly be made, and Mr. Putnam's "Pen Pictures of the World's Fair," of great value to visitors to the Fair, and still greater to those who cannot attend. Send \$3 and receive at once the books already published, and, as they appear, those which will be published between now and January '94.

Dr. Whitford, of Butte, Mont., an old contributor to THE TRUTH SEEKER, is hurling into the cowards' castles of the preachers of his town challenges to investigate scripture. However, the pietists there are not so universally cowards as in most places, for one Major Camp has been found to take up the challenge. On a late Sunday he responded to the doctor's request that he publicly read and expound Jer. xix, 9. Besides making the exposition desired, the devout son of Mars remarked: "It is now too late in the nineteenth century for a man of the doctor's caliber to begin a war on the Bible, which has withstood centuries of warfare of the most intense and bitter kind, and the sage of Idaho street cannot expect to accomplish anything where greater and brighter men than he have failed. His hatred of God and the Bible has become a part of himself, and he can only think of the one subject, or else age has affected the gray matter of the brain, which perhaps is the more charitable view to entertain. Of all the Infidels I have known and met in debate not one knew more than a half-dozen verses from the Bible, and the few that they do know they usually garble and distort or misquote for the purpose of ridiculing the same." The fighting disciple of the prince of peace then spoke of the persistent efforts of individuals and even of nations to suppress the Bible and Christianity, and "how utterly they have failed." More books, he said, had been written on the Bible and more people read the Bible than any other book that was ever published or would be published in the future. Daniel Webster, Lincoln, Washington, Garfield, and Gladstone all believed in the Bible and spoke well of it, "either of whom had brains enough to break Dr. Whitford's neck should he attempt to carry an equal weight of gray matter in his head," said the major. This personage seems to make up in powers of wind what he lacks in politeness, and we suppose that our friend Dr. Whitford will have quite a lively time pinning him down and opening the bladder of his argument in all its emptiness.

"Four Hundred Years of Freethought."

In connection with the World's Fair and International Freethought Congress no subject can be more interesting than the progress of Freethought since the landing of Columbus on these shores. The most brilliant and alluring pages of human history are open before us. The greatest events and the greatest geniuses of the world are seen in their relation to the glory of to-day. Only by understanding the progress of Freethought for the last four centuries can we understand the present time. It is a wonderful record, more beautiful than any romance. Every Freethinker interested in the advancement of the race, and wishing to see the true meaning of civilization, should read this history.

I propose to show the progress of Freethought for the last four centuries in philosophy, science, literature, education, and government. It will be a book of permanent value, for it deals with the most fruitful portion of history. I shall devote my time from now until the meeting of the International Congress to writing this book, and the book will conclude with a report of the Congress itself, in the best manner in which I can do it, giving a living picture, I hope, of this great gathering; of those who take part in it, the representatives of our cause throughout the world. I intend to make this book not only a correct history of the last four centuries, but of organized Freethought to-day, and therefore it will be valuable for reference. I do not mean, however, to give a bare abstraction of events, but to clothe them with life

and color, to show the heart and brain of humanity in its eternal struggle for truth and liberty.

I shall issue a souvenir edition of this book in commemoration of the International Congress. I propose to make it in every respect a book worthy of the cause. It will be elegantly bound. It will contain the portraits of over fifty Freethinkers, living and dead, who have adorned the history of our work. It will be a gallery of Freethought, as well as its written record. It will be something worthy to preserve and valuable as a gift to friends, illustrating what Freethought has been and is to-day.

I shall sell this book by subscription, and I desire subscriptions from friends at the earliest possible moment. The subscriptions will be for the benefit of the International Congress as well as for the publication of the book. The names of all subscribers will be enrolled in the book along with the members and officers of the International Congress, whether they attend the Congress or not, and in this way in permanent form there will be a list of the pioneer Freethinkers of the world. I hope everyone will feel it an honor to be on that list, and will hasten to enroll their name. I do not mean to do things cheaply, but generously. I want to make this one of the best and handsomest books ever published in the interests of Freethought. Therefore, I shall make the price per copy \$5.00. All above the cost of publication will be for the benefit of the Freethought International Congress.

Friends, I ask you to subscribe for this book; you will thus help to secure in permanent form the history of Freethought in its noblest career; you will thus put yourself upon the roll of the pioneers of the great cause, and you will at this important time aid financially the Congress of the Freethinkers of the World. Address,

SAMUEL P. PUTNAM,
TRUTH SEEKER, 28 Lafayette Place, New York.

International Congress of Freethinkers.

Christians frequently boast of the profound erudition and learning of the professors of theology. Names of great men are frequently enumerated as adherents of their creed, first to try and show its popularity, and secondly to try and give a little authority toward showing its supposed truth; but what a vast preponderance of learning and pretensions toward orthodoxy stands arrayed against these claims, repelling with contempt such arrogant assumptions of authority and superiority! We have attached to the cause of science and human progress the brightest men that may be found in any civilized country, men and women too who have been and may be regarded as the brightest ornaments in society. Of this latter class the late John Stuart Mill declared: "The world would be utterly astonished to know how many of them were complete skeptics upon religion." Others of literary fame have not been absolutely blind to this fact, though literary dishonesty has in a sense led them to suppress it. In face of this we must make it our duty at the forthcoming Congress to gather together upon our platform the shining lights of Freethought, who by their study and inquiry have acquired a profound learning, which being clothed with splendid oratory has won the admiration of thousands of their fellow-men. We have within the bounds of our party ties and affections men and women who have grown old and gray in the glorious work of freedom, who have sacrificed their wealth, their means, and their reputations in an earnest endeavor to free the race from mental bondage. The traditional history of our cause is resplendent with noble characters—those heroic souls who have given their very lives to subserve the highest and best interests of humanity.

Realizing this, how earnest we should be to perpetuate these same principles, and touched by the rays of gratitude for those who have labored so incessantly in the past, endeavor to supplant the Christian religious system with a newer religion, broader in its purpose and meaning, nobler in sentiment and purer in motive, a religion embracing the whole human family, the great and enduring religion of humanity.

It is these points we desire to emphasize at the forthcoming Congress, when men and women from all parts of the civilized world may participate in this grand demonstration, and by song and speech fill each heart with purer motives, and inspire each brain with more elevated and progressive thoughts, fitting them for nobler deeds and a more devoted life to the cause of justice, freedom, and truth.

What deeds of heroism have been performed even within our own age and time, what vivid pictures are reflected upon our minds. It is impossible for us to forget them, and as they rise before us in glowing recollections, let us one and all find therein an

incentive to urge us on, and by our help, our sympathy, and our affections encourage and assist those who are now engaged in the long and bitter fight against slavish creeds and customs which by subtlety and deception have been made to permeate the very system of man's own nature. We have men of learning and ability within our ranks who are giving their life and means to strengthen our cause, and the object of the promoters of this Congress is to bring together these laborers in the vineyards, not of the Lord's, but of humanity's service, to see them and encourage them in the work they have selected to perform. Religious despotism has of late shown itself in its true character—oppressions of liberty and trappings of human rights. The searchlight of investigation, the piercing rays of truth, have shown its pernicious tendencies toward the race, and that it is truly deserving the opposition of all sincere Freethinkers who desire to make this a practical and useful world to all mankind.

Let gods attend on things that gods must know,
Man's only care relates to things below.

The preparations for the Congress are now assuming vast proportions, and the tendency is toward making it the greatest event in the history of our movement in America. Universal satisfaction is expressed at the steps we have taken toward this end. It would require pages to enumerate the names of friends who have written me concerning it, and the favorable opinions expressed by them. Let this fact suffice to move those who have not yet sent in their contributions to help us in the realization of this worthy object.

To properly arrange this Congress, where the consummation of our brightest hopes may be realized, we must have a sufficiency of financial help, the hands of the committee must not be cramped by want of funds, and I trust our friends will realize how vastly important this will be. The hall rent must be paid, the Congress must be properly and adequately advertised, decorations are needed, some of the speakers must be paid, especially those from abroad, and then there are innumerable incidental expenses; though not large in themselves, still in the aggregate they will amount to quite a sum. So, again we put forth an urgent appeal for financial help so greatly needed at this time. Friends, we need your assistance in these our efforts, that by the work we have before us truth and justice may have an abiding-place upon the earth from whence they cannot be driven, a stronghold from whence the united vengeance of priests and dupes would fail in their efforts to dislodge them.

JOHN R. CHARLESWORTH,
Sec. Committee of Arrangements.

345 W. Randolph st., Chicago, Ill.

Since my last report of donations, I hereby acknowledge the receipt of the following donations in behalf of the Federation:

Louis Levine, Charleston, S. C.	\$10 00
C. W. Brace, Kain, Ill.	5 00
Jorgen Nilsen, Waupaca, Wis.	1 00
J. M. Monroe, Mabel, Minn.	5 00
Sarah Monroe, " "	1 00
L. G. Reed, New York city	2 00
David Freidenrich, Baltimore, Md.	1 00
E. E. Otis, Palo Alto, Cal.	1 00
James A. Greenhill, Clinton, Ia.	5 00
B. Anderson, Carleton, Neb.	5 00
C. F. Swartz, Iroquois, S. D.	1 00
J. J. Wilkin, Hutchinson, Kan.	1 00
H. L. Wilson, Davenport, Wash.	1 00
H. Merrick, Spuyten Duyvil, N. Y.	5 00
Asa W. Brayton, Brayton, N. Y.	5 00
Total	\$49 00

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.
345 W. Randolph st., Chicago, Ill.

Information To Be Had from Its Pages.

From the Investigator.

"The Creation of God." By Dr. Jacob Hartmann. In the preface of this volume the author says: "In presenting these pages to the public it is for the purpose of exposing some simple intelligible facts, some wholesome truths, some few scientific revelations discovered by men of eminence, knowledge, and wisdom regarding the terrestrial globe, and the universe at large of which we are part." "Man to know his rights must know himself, his nature, and his natural surroundings, and if he knows himself he will learn that God did not create man, but that man created God, and that every man is and must be his own God to be a true man. Know the natural—never mind the supernatural." Dr. Hartmann has given a great deal of valuable information in this volume, and has applied common sense and reason to the current Christian dogmas and beliefs in a way to expose their fallacy and absurdity. Truth Seeker Company, 28 Lafayette place; 432 pages—cloth, \$1; paper, 50 cents.

Bound Volumes of The Truth Seeker.

We have a few bound volumes of THE TRUTH SEEKER for the year just closed (1892) which will be sent on receipt of \$4. We also have a few of previous years which can be sold for \$3. Readers desirous of keeping files as received weekly can obtain the File Binder for \$1.

Communications.

These letters will be published in pamphlet form within two or three weeks, as a guide-book and description of the Fair. Send 25 cents for "Pen Pictures of the World's Fair."

Pen Pictures of the World's Fair.

THE AGRICULTURAL BUILDING.

Agriculture creates the home life, first of all brings wild and wandering man to an abiding-place, and makes possible those conditions whereby art and industry adorn and glorify his career.

And so with still fresh and exultant feelings I walk through these vistas of flowers and fruit and grain, and see that the oldest art of man is still bright and beautiful; that it is regnant amidst all the shining wonders of his later conquests, and whatever may happen in the long result of time never can we outgrow the grand old farm life with its restfulness, its ruggedness, its peace, its strength, its amplitude. Whatever may be our progress we must still keep close to nature, to forest and field, to hill and dale, to meadow and brook, to tree and flower, to garden, orchard, and vineyard. We must plow and sow and reap, and we thus gain, not simply the resplendent harvest, but the noblest qualities of our being, and that presence of nature without which art itself is "stale, flat, and unprofitable."

The Agricultural Building, fronting the beautiful lagoon, with the glorious statue of Diana on its pinnacle, is indeed one of the most illustrious spectacles of this great Exposition. It is appropriately styled the "Palace of Agriculture." It is five hundred by eight hundred feet, and the annex is three hundred by five hundred feet, and the total cost is \$618,000. On either side of the main entrance are mammoth Corinthian pillars, eighty feet high and five feet in diameter. There is a continuous arcade around the top of the building, with three pavilions. The rotunda is one hundred feet in diameter, with a glass dome one hundred and thirty feet high.

Agricultural progress has been remarkable in the last decade. Colleges throughout the country and the national government are entering upon the fields of scientific research.

The subject of irrigation and its possibilities are presented in a practical and comprehensive manner. The science of dairying, the breeding of live stock, the beautifying of roadways by tree-planting, the production of sugar, the new methods of industry, the vast material developments both of the North and South, are displayed with marvelous fidelity. Foreign nations vie with America in the abundance and variety of their exhibits, and present features preëminently instructive. On the floor space, covering nearly ten acres, are seen in multitudinous perfection the farm products of the world. On every exhibit is the name of object, of producer, where grown, character of soil, date of planting, date of harvesting, yield per acre, and all items necessary to thorough information.

In the great galleries, novel in construction and perfect in point of availability, are located in the north front the wool exhibit, in the west end working colonies of bees, in the south end dairy implements. In the central sections are the brewing and tobacco industries, magnificent collections of flowers, sugars, confectionery, canned goods, oils, soaps, etc. There is a colossal image of Columbus in chocolate. As you enter the building it seems like a brilliant little city of temples, pavilions, palaces, and kiosks. There are long avenues running east and west, north and south. Every exhibit tells its own story. Tags and placards are everywhere. Most of the booths are built in their native clime, and illustrate the wood products of the different countries. As you wander along you might imagine yourself a pilgrim in all parts of the world face to face with nature herself. There is no imitation, no copy, but the vivid reality. It is impossible to note the particular exhibits, for almost every nation is represented, and the states of the Union rival each other in the ingenuity and magnificence with which they furnish forth their peculiar riches.

I must of course note the beautiful Diana statue which adorned the tower of Madison Square Garden, and is now above the central dome of this "Temple of Ceres," for as against the Sunday opening so the ultra religionists of the land protested against this superb creation of Art for no other reason than that it was "beauty unadorned." The figure is of heroic size, being eighteen feet in height. The glorious huntress is represented with a drawn bow, her right foot resting upon a small ball which moves in a socket to the lightest zephyr. In the glittering sunshine and amidst the wondrous illuminations that gem the night this figure of exquisite grace, of beauteous animation, as if born of

nature's selectest influence and exuberant joy, floats and quivers and glances in radiant swiftness along the blue plains of the welcoming sky. And to think of the idiocy of the Woman's Christian Temperance Union that would file a caveat against this stainless loveliness! The next thing we know they will issue a mandamus to arrest the naked truth itself.

LA RABIDA.

Coming forth at the east end of Agricultural Building, fronting the lake, if we are hungry we can saunter into the Casino, or if we desire a few symphonies we may pass along the vast colonnade of the Peristyle to Music Hall; but since we have already visited these places and are still in good trim for travel we will cross the bridge over the lagoon which flows into the South Pond, and walk through the quaint and richly crowded halls of La Rabida, and dream of the past and study the poetic and toilsome life of Columbus. La Rabida takes us back through many centuries almost to the beginning of the Christian era. As we enter, the world of the present seems to fade away, and a strange silence falls upon our curious footsteps. We can spend a whole day in this pictured gallery of ancient times and ever some new relic will attract our gaze. The things that pass before our vision are not by any means illustrious or inspiring. There is gloom and sadness penetrated by the romance of the bold adventurer, who no more conceived of the glory of to-day than the walls that shut in his weary frame. But still in the bosom of superstition he found sympathy and new hope. They who dwelt in the shadow of enthroned falsehood caught some glimpse from the eye and brain of the imperious wanderer of the "orient colors flying"—of the New World beyond the sea, and their gentle souls gave nourishment to the intrepid spirit that else might have sunk by the way, and the ocean rolled its undiscovered billows another century.

The legend says that La Rabida was built in the time of the emperor Trajan, a temple to Proserpine. It is said that criminals could escape to this temple and be safe, and that virgins were sacrificed on its altars. According to this story the convent is very nearly as old as Jesus. The Christian monks occupied it in the year 159. In the year 700 the Moslems came in and made it a mosque. Afterward the Knights Templar used it, and when they were driven out on account of their wealth and pride the Franciscans took possession, and held on until 1835. Rabida in Spain is a strong-looking high object on the top of a hill, a good way back from the water; and with the monument of Columbus, built last year, rising conspicuously by its side, it has the appearance of an important town. It is three miles from Palos, which furnished sailors for the ships of the navigator.

In Chicago La Rabida is a whitewashed-looking building, not many feet above the water. The center of the convent is all here, and is filled with paintings and relics. The descendants of Columbus, the monarchs of Spain and other countries, and the pope himself have sent to this spot priceless things.

Here is a book published in 1507 when Columbus was obscurely dying at Valladolid, which first contained the name "America." In this book it says, freely translated from Latin, "Now that these parts have been more widely explored, and another fourth part discovered by Americus Vespucci, I do not see why we should refuse to name it America; namely the land Americus or America for its discoverer Americus, a man of sagacious mind, since Europe and Asia and Asia derive their names from women."

So it seems after all, as some one wittily remarks, that the name "America" originated in a protest for the rights of man as against woman's supremacy. She had already named two continents and would no doubt have labeled this the continent of Isabella, if this voluble monk had not been too quick for her.

Here are relics of old Isabella, the first town established in America, such as handcuffs, spurs, stirrups, and the first bell which rang in the New World in 1494; also horseshoes, jugs, bits of cannon, bits of Toledo blades, and lance-heads. The anchor which Columbus used is here, and some of his ashes. Autograph letters from the popes are to be seen; also the first map in the world upon which America is shown. Here is the terrestrial globe made by Martin Beheim, in 1492, of pasteboard covered with parchment. An interesting feature are the canoes, roughly constructed from great logs, in which the Indians are said to have gone out to meet Columbus on his way to this continent.

There are views of the harbor and city of Genoa, of the university at Pavia, of the church at Lisbon, and Porto Santo—connected with the youth of Columbus.

There is the "sepulcher room" with relics of the last days and death of Columbus. There are views of the city of Seville, the Tower of Gold, the Alcazar and convent of Caruja. The house in which Columbus died is still standing at Valladolid.

There are paintings illustrating the career of Columbus—his disappointments, his triumphs, his voyages, his imprisonment, his chains, his pathetic death.

What a contrast is this old convent with its little windows and little halls and narrow stairways to the Manufacturers' Building, the emblem of modern progress, with its amplitude and wealth of light. The one is the fifteenth century, the other is the nineteenth century, and what a vast space is dark and luminous between. The toilsome life of Columbus, with its defeats and victories, has been repeated a thousand times to make this imperial White City in the heart of the continent of America. What voyages have been made since Columbus, not only over the liquid surface of the earth but through the trackless heavens themselves to stars beyond the gaze of the dauntless navigator. I wonder how, with such surroundings as this little building and its relics, Columbus could have pierced beyond the limits of his time? There must have been a daring and wonderful spirit in him, born of the sea, of the wandering winds, of the boundless sky. Somehow he must have been touched with the Promethean fire, which never burst from the altars of the church or the chambers of the convent. Something of the viking was in him—the old, indomitable pagan heart—and something of the glorious science which flamed and perished in the schools of Alexandria.

THE KRUPP GUNS.

Going southward along the lake shore from La Rabida we reach a pretty and imposing pavilion like an old feudal castle with turrets and signal towers, in which like sleeping tigers are the great Krupp guns. One of them is the largest ever manufactured, the 120-ton gun. Special cars were required to transport these engines of war to the Fair grounds. The exhibit costs \$500,000.

It is a tremendous spectacle, as if you were looking at chained thunderbolts. We see here the unadulterated grandeur of war, its polished fierceness, its magnificent brutality, its splendid barbarism. Murder as a fine art is here exhibited, surely. This is the perfection of slaughter, the masque of death. What a glum satire on the so-called Christian civilizations these big-mouthed cannon are. The savagery of the race has reached its highest mark. Let us hope that these guns will some time be stranded on the shores of a true civilization and be looked upon as relics of a far-off time. Brilliant and beautiful as these things look, awing one with the display of man's enormous physical power so that Jehovah and Jove sink almost into insignificance, yet they point backward and not forward. Religion may bless them, but science will some day put them on the retired list. Take a good look at the monsters. They may kill the gods but not man.

THE SHOE AND LEATHER BUILDING.

This is a cheerful resort after the colossal gloom of the Krupp guns. In the words of an old chestnut here is something for man's "understanding," every kind of footwear from the Cinderella slipper to the seven-leagued boots. Here is a big shoe made especially, I suppose, for some Chicagoan. You know when you meet a lady of the Windy City you must be careful and not inquire, "Are you long on these grounds?"

Russia and France have especially fine exhibits in this building, and the manufacturers of the United States have given a most attractive and fashionable display. One would scarcely think so much ingenuity could be expended upon foot-wear. We might say that shoe-making has become an art. Leather seems to be almost as beautiful as silk as it hangs before you in the shining cases.

THE BACK YARD.

From the Shoe and Leather Building we are in what is called "the Back Yard" of the Exposition. We bid farewell to the wonderful grandeur of the white buildings. However, we must keep our eyes open, for curiosities will still throng upon our view; but with rather a motley presentment. We can imagine ourselves in a kind of country show as we wander along. From this time on we can take our ease. There are no more heights to climb. We have been to the top of Olympus; we have looked upon that which awes and thrills with its immensity. Now we can travel with a home feeling, with a restfulness of soul. We are in the "back yard," but everybody who has visited a farm knows that a back yard is just as charming as the front yard, even if it is not quite so gorgeous.

Chicago, Ill.

SAMUEL P. PUTNAM.

The Bible in Our Public Schools.

I have found through my experience with the Liberal public, that differences in opinion concerning the reading of the Bible in our common public schools are by no means very scarce. A great deal has been said upon both sides, and the apparent earnestness with which the opposing sides adhere to their opinions entitles them to the respect and consideration of all thinking people. Many people outside the pale of church influences together with those of pronounced Freethought ideas are unanimously agreed upon the impropriety of giving "religious instruction," as such, within the four walls of the little red schoolhouse, but it is evident that all are not thoroughly agreed as to whether the Bible should or should not be prohibited altogether from these institutions of learning. It is not very strange that differences of opinion, even upon such a question as this, should exist among Freethinkers, or indeed upon any subject, for it is impossible for all to think alike, and these differences may be said to have arisen from the very principles underlying all our philosophies, the right to the exercise and use of individual Freethought. Every phase and condition of thought commenced with the individual. At first it finds favor only among the few, and meets with the opposition of the many. As it becomes more widely known it receives an extended indorsement, and eventually meets with public favor. Thus it is that public opinion is molded, altered and transformed from generation to generation. The Freethinker, however, clearly recognizing that every individual owes a duty to society, by stimulating and encouraging individual free thought has endeavored to faithfully discharge this duty and conscientiously followed the path whereon the truth should lead him as he sees it for himself. Then is it strange that differences of opinion should exist among them, when all cannot think alike, surrounded by conditions different both in character and nature, and still adhering to that right inherent to all mankind—the right of individual free thought?

Having clearly shown that differences of opinion may arise and the probable cause of their existence, there is no need for surprise that Freethinkers should disagree upon any given subject; and in this respect sufficient reasons may be found for the difficulty experienced in the attempts at organization, many of them preferring to work individually for the advancement of their opinions rather than take an active part in organized effort. There is no doubt that a large majority of Freethinkers, and indeed many who are not professedly such, are opposed to the reading of the Bible in our public schools, but the more conservative element in our ranks are inclined to a toleration in that direction. The latter class are inclined to favor the reading of the Bible in the schools, but without any comment upon the passages read being made by the teacher. The idea entertained by them is, that it is necessary for an individual to have a thorough knowledge of the Bible before he can either conscientiously believe it or reject it. A great deal may be said in favor of this proposition, for, in very truth, a person should possess a thorough knowledge of all the Bible teaches before he can honestly believe it, and the same rule applies also to the unbeliever. Without this knowledge, the one accepts and the other rejects that which they have never examined, so that both are extremely culpable, and, I might say, unworthy of credit. If neither possess a thorough knowledge of the subject, then neither can their belief, or unbelief, in any sense be justified. A person cannot honestly affirm that of which he has no knowledge, nor can he for the same reasons deny or honestly reject. Seeing, then, that a knowledge of the Bible is necessary to justify either course, it is claimed by some that no injury would arise from a careful reading of the Bible literature in our public schools.

The question arises here, what is meant by a *careful reading*? If it means to select such parts only as are considered fit for a child to read, and to eliminate from the lessons altogether those of an opposite character, then the "careful reading" becomes too careful, and would have a decided tendency toward evil, for even under such a system the former objection would not be met, and the children be furnished with but a very incomplete knowledge of the subject, and we find ourselves in precisely the same position as under our first objection. An incomplete knowledge of the Bible would, in my judgment, be a far greater source of injury than a state of comparative ignorance regarding it. When a person is found ignorant of the Bible's teachings, no extended or influential ideas can be expressed concerning it. But in those cases where, by a "careful reading," only a partial knowledge is obtained, then erroneous ideas regarding the character and teachings of the Bible

are not only held, but promulgated accordingly. Stronger objections, therefore, could logically be offered against a "careful reading," if the ideas I have given be accepted, than any that could be advanced against a thorough and total prohibition of the Bible from our public schools.

In the several states, different conditions exist with regard to the use of the Bible in our schools. We have but one state—Washington—which, by the constitutional law as interpreted by the state attorney, forbids the reading of the Bible, entirely, within the schools under the jurisdiction of that state. In other states the question is left to the discretion of the school commissioners, and in others the same powers are conferred upon the teacher.

In both of the latter cases, grave objections are to be found, for they give rise to possibilities of too dangerous a character for the safety of our secular institutions. When a majority of the commissioners favor some particular phase of Christian teachings, or may belong to one particular church, great care is always taken by that body to engage only such teachers as shall belong to the same sect, and they are authorized only to read such passages as may coincide with their own views. Instances are on record where teachers have been summarily dismissed, while others have been compelled to resign their positions, because they could not, or when they have been honest in the matter, would not, conform to all the requirements demanded of them by those in authority over them.

In the first case the teacher may be orthodox, and yet refuse to instruct the children in a manner contrary to his or her own views, then through the pernicious influence of sectarian bigotry and intolerance, the teacher is requested to resign, and another one is appointed who shall be more in harmony with the views held by a majority of the commissioners. In the latter case, the teacher may from conscientious scruples refuse to read the Bible at all, and their services are then quickly dispensed with; or else, taking the bull by the horns, they hand in their resignations before dismissal falls upon them. All this has a decided tendency toward a sectarian education, and should not be tolerated for one moment in our midst.

Enlightened jurisprudence revolts at such conditions, the feelings of the parent and the statesman are outraged by them, and they deserve only the contempt and opposition of all enlightened and intelligent people in our land. Better by far to abolish the Bible from our public schools altogether than that our children should be raised under the influence of sectarianism. We object to discretionary powers being conferred upon the teachers, for the majority of our teachers in every state belong to some orthodox Christian sect, and every opportunity would be taken, every advantage seized, by individual teachers, to instill into the youthful minds under their care the private and particular opinions entertained by the teacher upon the subject, and a tendency toward sectarianism would still exist. Parents would then be brought into conflict with the teacher, and the innocent children would be the victims of both. We must oppose anything that approaches toward a sectarian education, for sectarianism has been at the root of every evil. The countless millions slain upon the field of battle are the direct results of its influence upon mankind. It has forged the chains that bound the martyr to the stake, it has retarded the progress of the race, and deluged the world with human blood. It has ever stood a stumbling-block to science, a bar to social progress, and is a deadly pool, generating only the miasma of bigotry, selfishness, and superstition.

Listen to the general voice of history, witness the Waldenses and Albigenes on the continent of Europe, the Covenanters in Scotland, the Protestant persecutions in England, the Bartholomew massacre and the horrible butcheries performed in the name of Roman Catholicism, the Puritan persecutions in America; in fact, the world has been made one vast field of carnage wherever the blighting touch of sectarianism has been felt. Scarce any country has been free from it, and I doubt much if any one country is entirely so even to day. The recent trials for heresy by an orthodox church in our land are but exhibitions of the strife and discord which find their origin in sectarianism. Thus it engenders religious rancor and hatred; it has set man against man; it has destroyed the peace of the family circle; it has degraded woman, and terrorized little children; it has held in iron bonds the march of civilization; it has subdued the intellect and exalted ignorance. In short, just in proportion as it has been the purpose of wise men to retrench the evils of life by a system of philosophy, so has it ever been the employment of fools to multiply them by the influences of sectarianism.

Ye mother, with thy prattling babe upon thy knee, look into its laughing eyes sparkling with delight, its rosy cheeks dimpled with smiles, watch well thy charge, guard it and keep it safe from the dangerous foe that lurks behind the garb of sectarianism.

I have clearly shown the dangers that lie in a sectarian education. I have also shown how and whence these sectarian influences may arise. We must now do all in our power to prevent such influences from obtaining the control of our common public schools.

We must now fall back upon the two first methods mentioned here, as to how the Bible should be read, if read at all, in our schools. Either the Bible must be read in its entirety, or certain parts must be avoided so as not to corrupt the minds of our young. If the Bible is to be read as a whole, is there a parent or teacher who could read aloud certain passages to be found in holy writ (or as the cynic has termed it, "holy rot"), without a blush of shame surmounting their cheeks? And would not their confusion be more apparent should they attempt in any manner to explain it? Could we allow with impunity the minds of our children to be tainted with a recital of the infamous conduct of Lot's daughters, the murders and debaucheries of David and Solomon, the brutal wars and massacres carried on in the name of God and under his supervision? I say no, a thousand times no; rather that such a book should rot away in our public libraries, and our children be kept in total ignorance of its existence, than that their minds should be brutalized with such grossly indelicate and indecent narratives. The Bible, then, could not be morally read as a whole in our public schools, so only one proposition remains: namely, should the Bible be read, carefully omitting such parts as may be regarded as indecent, selecting only those containing good moral precepts? This practice largely prevails to-day, and it is equivalent to a "careful reading" mentioned in the beginning. To omit any portion would be to impart only an imperfect knowledge and its attendant evils. Owing to an imperfect knowledge of the book, how frequently will an orthodox believer emphatically deny the existence of certain passages or texts quoted before them? We know at once that such an individual does not know what really is to be found in the Bible, and is the direct result of sectarian influences, or a "careful reading" while young of the Bible literature. Those who know their Bible least, believe it most, while those who are better acquainted with its nature and tendencies believe it less, and some believe not in it at all. The great mass of society to-day know but very little concerning the Bible and its character, which accounts for such a wide belief in it among them. Society goes to hear some popular preacher, his opinions concerning it become their opinions, his thoughts become their thoughts, his prejudices become their prejudices. They are never taught to think for themselves, and should one be bold enough to break the chains that bind him, the passions of his fellows find vent, the sectarian serpent lashes its tail with frenzied rage, and with venomous bite seeks to poison the minds of its votaries against him. The only conditions by which the Bible could be read at all in our public schools are those with which I have dealt, and as none of them can with safety to our similar institutions be allowed to prevail, the only conclusion to which we are forced is, that it should not be read at all. Ample time may be found when our children are approaching maturity, to study its literature closely and well and make themselves thoroughly acquainted with its character. They will understand it better and need depend upon no one to interpret its text and meaning. But where our children in their youth and innocence are concerned, contaminate not their minds with such vile stuff. We say then: "Hands off," keep our public schools free from such corrupting influences. Put an end to these sectarian disputes over our school system by removing all such possibilities. Try and arouse the people to their duty, awaken their interests in the welfare of humanity, and instead of religious discord, peace and goodwill toward mankind will reign.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.
345 W. Randolph st., Chicago, Ill.

A Book Christians Should Read.

From the Investigator.

"The Resurrection of Jesus: An Agnostic's View." By Don Allen. This author does not believe in the resurrection of Jesus, and regards the story of his second appearance as almost too absurd to deserve serious criticism. He, however, does review the so-called evidence in favor of this event, and finds that it is insufficient to establish the event as a historical fact. We do not believe that a Christian can read this book through and believe that Jesus rose from the dead. Truth Seeker Company, 28 Lafayette place, New York; 160 pages—cloth, 75 cents; paper, 40 cents.

The Cause in Oregon.

ORE., May 2, 1893.

KATIE KEHM SMITH, Oregon City, *Dear Sister*: Yours received. It is a source of no small regret to me that I cannot afford to join the Oregon State Secular Union, but my infidelity has been a damage to me. One must live in this world, and as nineteen out of twenty who think as I do are without the courage of their convictions, why should I not be so also? Infidels will not combine, they will not fight, and that is the end on't. Why should I spend the rest of my days on earth "kicking," and get the worst of it?

I am not much disposed to become a martyr myself, or to martyr my family. The cause is all right and has my sympathy and best wishes, but I am too old to longer stand in the breach for those who won't stand in it for themselves. . . . Nothing short of being shot at or having his house burnt will rouse up the average infidel. . . . Fraternally yours,

This is a sample of a small and—it pleases me to say—a very small per cent of the many letters received since the work of reorganizing the Oregon State Secular Union was commenced.

What our friend says seems at first glance to contain much truth.

The apparent indifference of Liberals is indeed remarkable, and yet I cannot say that I am surprised, at least so far as the indifference of Oregon Liberals is concerned.

Freethinkers, generally, are very practical people; they are for the most part willing to give financial aid if they think they see some return. In looking over my files of *Freethought*, I noticed that Liberals all over the state responded very promptly, and unhesitatingly gave their financial support, when the first effort was made to organize. Everyone seemed to realize that "in union there is strength;" they saw the necessity of repealing all laws which gave precedence to Christianity; they knew that chaplains in our legislature should be abolished; they saw the injustice of being compelled to support penitentiary chaplains to continue the same teachings which had been the support of the criminal through his wicked career; they looked forward to the taxation of church property, and they thought the Union would be effective in rooting out these evils.

Four years have passed away since then; conventions have been held; hundreds of letters have been written; petitions have been sent to the legislature; hundreds of dollars contributed have been spent, and now those who so willingly supported the Union at first are withholding their assistance.

Many letters have reached us filled with "sympathy" for the cause and the sincerest wishes for its success, but the necessary membership fee is not forthcoming.

One correspondent writes: "I have given money time again and again, and yet I can see no good—that is, permanent good—that the state organization has accomplished." There are few, however, who have watched the development of Liberalism in this state who will agree with this sentiment, for the agitation of thought which the state organization has caused has certainly resulted in permanent good. If the writer had said nothing had been done in the way of repealing any law granting special privileges to the Christians, he would have been right.

The efforts of our Union in this respect have not been marked with success; our petitions have failed to command attention and respect. Again, of all the Secular Unions organized under the old organization, few, if any, are in existence now.

In my humble opinion, all these shortcomings can easily be accounted for. The parent organization was not incorporated; it had no such thing as a legal existence; the efforts made to build it up were not sufficiently systematic; the work was spasmodic—it came in jerks.

A few weeks, or perhaps three months, before holding a convention, everybody was appealed to to get right in and collect all the money they could, so that good speakers and good music could be obtained, and a splendid show made at the convention. And this was done; the conventions were always a grand success; for three days enthusiasm was created; speakers drained the treasury and gave their eloquence in return; pledges for future support were made, many of them only to be broken; people had a good time, became better acquainted with one another, and those from the country had an opportunity of enjoying the sights of the city. But then? The convention adjourned; the enthusiasm waned; the support for the organization was practically withdrawn, and only now and then, when one of our lecturers came among us, was any interest shown. These lecturers awakened enough enthusiasm to organize a few Secular Unions, which would soon become purely social affairs, and finally, after having held perhaps a score of meetings, would die, and the general verdict would be, "Freethinkers can't organize."

Now, as evidence that they can organize, when the work is properly undertaken, I want to call your attention to the first Secular Union organized under the charter granted by the Oregon State Secular Union (incorporated), which auxiliary is known as the First Secular Church of Portland.

This was organized by the writer on Thomas Paine's birthday—Jan. 29, 1893—and since that time I have given regular lectures each Sunday evening. I undertook this work because I thoroughly believed that just as soon as the Liberals adopted the methods of the church and had one regular lecturer in a city, town, or district, who would speak once or twice every Sunday and be the leading spirit in organizing Sunday-schools and arranging socials, picnics, dances, excursions, debating clubs, etc., then, and not till then, would Freethinkers be able to build up organizations which must command the attention and respect of our legislative bodies and be a power in the land.

The large, intelligent audience assembled at each meeting; the enthusiasm manifested; the rapidly increasing membership; the fact that the new organization is not in debt and that it contemplates erecting a church—a hall of its own—in the not far distant future is proof of its permanency.

Spiritualists, Materialists, and Agnostics—people of all sorts of "isms"—have united on the Nine Demands of Liberalism, and it is because, like the church, a regular lecturer holds regular meetings at regular times and places—not meetings where any crank may get up and talk as long as he pleases and tire everybody, but simply a recitation or two, music, and a Freethought or scientific lecture.

The audience are restricted to writing their questions on a slip of paper and placing the same in the contribution-boxes, when the speaker answers them. No discussions are held or allowed.

This is the form of blank used for membership:

MEMBERSHIP BLANK.

FIRST SECULAR CHURCH OF PORTLAND, ORE.

Organized Jan. 29, 1893, under charter granted by the Oregon State Secular Union.

E. Alisky, president. Paul J. A Semler, secretary.
Charles Hagner, treas. Katie Kehm-Smith, lecturer.

OBJECTS:

First: The repeal of all laws that exempt church property from taxation; that force observance of Sunday as the Sabbath; that appropriate public funds for sectarian institutions; that tolerate any religious exercises, reading, display, or prayer in any school, body, or institution maintained wholly or in part at public expense; and generally to accomplish the total separation of church and state and effect the complete Secularization of government—local, state, and national.

Second: To prescribe, adopt, publish, sell, and distribute books, pamphlets, leaflets, and papers advocating its objects and principles, and the maintenance of a free reading-room and library; also to establish a Secular Sunday-school.

Third: To protect by every lawful means any member whose equal religious or civil rights are infringed.

Having read the foregoing objects I hereby desire to become a member of the First Secular Church of Portland, Ore., and do all in my power to advance and further said objects, and agree to pay the sum of \$..... dues on the first of each month.

There are many names on the old membership book to whom I have not sent blanks. The owners of them may be dead; they may have moved away; they may have left the ranks. So I ask each one of you to whom I have not written to send for blanks and by-laws and learn what is contemplated by the Union as now organized. KATIE KEHM-SMITH.

Sec. Oregon State Secular Union.

Oregon City, Ore., May 17, 1893.

Is There Cause for Alarm?

TO THE EDITOR OF THE TRUTH SEEKER, *Dear Sir*: Not long ago a well-educated minister made the remark that the closing of the World's Fair on Sunday was the greatest triumph religion and the church could have and that we were fast verging toward a Christian nation. But now the gates are open, church people are—or pretend to be—stirred from center to circumference, claiming that sin and iniquity have been let loose, and that all who dare to differ with them in opinion are Atheists.

Now, having no church proclivities or affinities, I am classed with that number. But, while I am not anxious to justify myself, I can truly say with Emerson, "Oh, my brother, God exists!" And I think it was Thoreau who said that Atheism might be comparatively popular with God.

That there is a vague unrest permeating society is true, and many predict a revolution, and all believe that a crisis of some kind is at hand. But is there ultimate danger? I think not; for the law of compensation is, it is a plus quantity, and can no more be thwarted or avoided than can the stars abandon their courses. And while the outcome of events may not be apparent to us, we know that the eternal balance is always poised, and that good

will fructify and evil reap its own reward. And disguise it how we will, it is ignorance that makes us stumble and fall, for ignorance is of the night; it generates fear and cruelty. And yet, while fear is a bird of ill omen, and there is always rottenness wherever hovers its dark wing, much of our cruelty comes from thoughtlessness. We are like the Mexican women, who weave themselves a chaplet of fireflies, whose brilliancy rivals the diamond, but they do not stop to think that for every point of light in their gaudy diadem a life goes out.

Now, let us lay aside cowardice—the child of fear—and look things squarely in the face. Revolutions come, and must come; but who dare say they are an unmixed evil? They are cruel, but necessary. Is not mankind the better to-day for the French Revolution? Such things are always contrary to established law at the outset, and success alone can justify them in the eyes of society; and unless all history is at fault, revolution has been one of the most potent means in the elevation of the masses, for revolution means evolution. True, they are not always bloody, but the principle of revolt is the same. It is a desire for something we have not; a protest against the effete. It makes no difference whether it is political or religious. The Reformation, as an example, will suffice—peaceful in its inception, bloody in its course, but glorious in its outcome. But the spirit of persecution was as rife in the Reformers as in those it tried to reform, and yet this upheaval benefited mankind. Hence we exclaim, Verily there is a hand that guides.

Leaders of men in every age and clime have grasped for power, and the priesthood is no exception. Always and everywhere, when the sect was weak in numbers, it pleaded for toleration and freedom, but the moment it gained strength, its arrogance appeared. The same is true in all departments of life; and with shame be it confessed, that science has often been as dogmatic as religion. It should seem that there is some specific organic truth underlying all thought, which is trying to work itself out in belief, and the so-called Christian religion, with its multiplied creeds and sectional strife, is no exception. And why should it be? It is but one of the religions of the world; and religion itself is but one of many factors, the product of all of which is the sum of civilization.

Does this religion contain any new principle? Whoever they were, were not the writers of the Old Testament compilers and copyists of former thought, the origin of whose copies is shrouded in the morning mist of time? All honor to the noble Nazarene—but did he formulate a new philosophy, or teach anything the world has not before known? Is it not a fact, that all his precepts had been uttered by lips that had been dust ages before he was born, and often in nearly the same words? Can anyone successfully deny that modern orthodoxy is an accretion, a concrete, a precipitate of old formulas, having their root in ancestor- and nature-worship practiced long centuries before the historic Indra, with his lightning lances, voiced his wrath in storms, or Serosh drew his protecting sword at evening? Justinus in his "Apologies for the Christians" claimed that, if men would only consider, they would find plain proofs that Christianity was then existing in heathen communities, and had been in the world long before the time of Christ. St. Augustine claimed that what had become known as Christianity was known to the ancients, and had not been wanting from the beginning of the human race. It would be easy to verify their statements, but enough—humanity has traveled a long and weary road, but it is and always has been on the upward grade, utilizing its mistakes as rounds in the ladder of ascent; but there is yet room for vast improvement. In some respects our social condition is as vile as the life of Messalina. In our large cities vice is a festering sore; and plutocracy and beggary—luxury and poverty—death and revelry confront each other. Now, while it is admitted that, as we are at present environed, evil cannot be wholly eliminated, it can and should be diminished, and an approach to justice made. And to do this many of our legal enactments need amendment or repeal, not the least among which are our Sunday laws. Sunday—do men forget that when Constantine ordained it as a day of rest he did it as pontifex maximus and spoke of it only as the Venerable Day of the Sun, and that his rescript commanding its observance makes no allusion to its sanctity as a Christian institution? No reference was made to the law of Moses or a risen Christ, and the form of prayer sent by him to his legions to be recited on that day could have been repeated with the same fervor and unction by a worshiper of Zeus, Mithra, Apollo, or Serapis as by a Christian, for "it was the aim of Constantine to make theology a branch of politics," while "it was

the aim of every bishop in the empire to make politics a branch of theology." But, whatever his aim, no one has the right to say what I shall or shall not do on any day, so long as I do not trespass on my neighbor, for each owes the other fealty; and as for the infinit, it may well be asked how an unconditioned being can be injured. Civil liberty without entire religious freedom is a travesty, and spiritual coercion is the worst form of slavery, which can never be enforced in this country unless the sun of civilization goes a long way back on the dial; and the moment there is an appeal made to the secular power it heralds the weakness of the church, whose only throne should be the heart and its kingdom—the brotherhood of man. It is an old saw that the best way to repeal an unjust law is to enforce it; but I do not think our Christian friends had that motto in view in their late religious persecutions in the states of New York, New Jersey, Illinois, Michigan, and Tennessee. They also succeeded for a time in closing the gates of the World's Fair to the laboring man on the only day available to him. Now it remains for them to have some meek, inglorious Blair to force through Congress a universal Sunday law and put God in the Constitution to launch us on the full tide of intolerance, but whose reflex wave would undermine the church, engulf their altars, and give us a larger religious liberty. These may be ungracious words, but we are not "gathering nosegays just now."

Our modern Zion, with its storied cathedrals and tall minarets, its mystical, dubious, and cruel creeds and hoarded wealth, stands reflecting some of the light of civilization—but it is a glacial glare; it is not in touch with the multitude like the Master it essays to serve. It has passed the meridian of its power and usefulness, and its followers (happy sign) are honeycombed with unbelief, and judging from the threnody of some of its leaders, it is in the throes of dissolution. Every trial for heresy turns on the light and probes its follies; while in our country, the three-to-one unchurched millions are asking for works, not creeds; brotherhood, not rituals.

Does this portend the death of religion? By no means; changelessness is an attribute of death, not life; and to doubt and question is the first step in philosophy. What is this never-satisfied longing of the soul for universal justice, but a fine innuendo of its enormous claim on the future, in the great onward sweep of cosmic evolution? Such religion is too deeply seated in the soul to be uprooted by any human violence on this storm-swept sea of life, for it is as much a part of our nature as is mathematics or any other power or faculty we have. It rests in depths unfathomable; and all the schism, this discarding of old ideas and idolatry of the past, is an escape, a safety-valve, not an alarm. This tide of human progress, though beset by many an eddy, is ever at the flood, and cannot be stayed or turned back.

But I hear my critic say, 'You have arrived at a fine Pyrrhonism. If we must improve, what boots it whether we do well or ill?' Ah! my friend, you forget that to strive is a law of our nature, and can not be abrogated; and besides, while we cannot square the circle, we can approximate it. We can not swim the Atlantic, but we can cross it by human appliances. We cannot clasp the earth in our arms, but we can circumnavigate it; and because we can not "hitch our wagon to a star" and control the universe does not excuse us from the duties of life we can perform.

It is no use finding fault with environment, we are and must accept the circumstances. Nature, so to speak, set bounds to everything but herself. We are under the jurisdiction of law, morally as well as physically, with which it is useless to contend. "He who resists the moral law," says Emerson, "fights with an enemy not subject to causality."

That very law which molds a tear,
And bids it trickle from its source,
That law preserves the earth a sphere,
And guides the planets in their course.

We are circumscribed in all things—knowledge, will, belief, and action. The scale of nature is infinit; and when we attempt to solve her mysteries, we are confronted by the fact that absolute knowledge is impossible; and yet, of relative information we may rear a vast structure. This relative power being delegated to man, it behooves us to make every defile of life a Thermopylae, every plain a Marathon, every battle with error a "wingless victory." So shall our lives be as sweet as the honey of Hymettus and pure and stainless as her marble.

A. J. STACKPOLE.

Freethought Funeral Sentiments.

At the burial of the worthy old Freethinker Samos Parsons, there was read among other pieces the following poetry, which had been selected for the occasion by the deceased:

When o'er my cold and lifeless clay
The parting words of love are said,
And friends and kindred meet to pay
Their last fond tribute to the dead,
Let no stern priest with solemn drone
A funeral liturgy intone,
Whose creed is foreign to my own.

Let not a word be whispered there
In pity for my unbelief;
Of sorrow that I could not share
The views that give their souls relief.
My faith to me is no less dear—
No less convincing and sincere
Than theirs, so rigid and austere.

Let no stale words of church-born song
Float out upon the silent air,
To prove by implication wrong
The soul of him then lying there.
Why should such words be glibly sung
O'er one whose lively, tuneful tongue
Such empty phrases never rung?

But rather, let the faithful few
Whose hearts are knit so close to mine
That they with time the dearer grew,
Assemble at the day's decline,
And while the golden sunbeams fall
In floods of light upon my pall,
Let them in softened tones recall—

Some tender memory of the dead,
Some virtuous act, some words of power,
Which I, perchance, have done or said;
By loved ones treasured to that hour;
Recount the deeds which I admired,
The motif which my soul inspired,
The hope by which my heart was fired.

Items of Foreign News Interesting to Freethinkers.

The Swedish Freethinkers will hold a summer congress.

Das Correspondenzblatt, the organ of the German Freethought Federation, will in the future be published under the name *Der Freidenker*.

Fritänkaren and *Correspondenzblatt* are the first foreign journals to announce the International Freethought Congress at Chicago, on October 3d.

Two new Freethought societies have been formed in Sweden: one founded by Mr. Ljungdahl at Rättrineholm, the other at Halmar by Mr. Weüdel.

During the past year the Berlin Freethought society's school for children has been attended by 500 pupils, an increase of 200 over the preceding year.

There are eighteen cities in Germany that can boast of a crematory. Eleven hundred and thirty-six cremations have taken place; of these, 122 in Gotha during the year 1892.

The Freethinkers at Luik, Belgium, have now a daily paper of their own. *L'Aurore* is its name, and we are confident that ere long "Daybreak" will appear in the province Luik. Success to our Belgian confrères.

The Freethought society at Eskilstuna has founded a free reading-room for workingmen. Besides a good library, a dozen different newspapers of the Liberal stamp are at the service of the visitors. We consider this a good plan, which American Freethinkers might well follow.

The German Freethinkers of Rheinland and Westfalen held their annual congress at Káln. There were present representatives of six societies, each numbering 50 to 100 members. In the evening Mr. Waldeck Manasse, Berlin, delivered to an audience of 900 persons a lecture on "Dangerous Truths."

The annual congress of the German Freethought Federation was held at Karlsruhe. During the past year seven societies joined the Federation, among these the Berlin society, with a membership of 400. When the July number of *Der Freidenker* reaches us we will give a detailed account of the congress.

H. H. the pope has conferred the Order of the Golden Rose upon the queen of Belgium. This order is given as a reward for the highest degree of female virtue. Ex-queen Isabella, of Spain, whose virtue is less than nothing, can pride herself on the same favor from Pius X., the originator of papal infallibility.

The Sunday-school attached to the Stockholm Freethought Society has closed for the summer. Fifty-seven children attended regularly, and were instructed in natural philosophy, practical morality, comparative mythology, and singing. The superintendent during the last term was the well-known Freethinker, Mr. Johan Andrin.

The minister of education has introduced in the Hungarian House of Commons a bill providing for liberty of conscience. The main points are the following: Any religious belief may be exercised that does not conflict with public morals; no one can be compelled to perform religious acts; no one can be debarred from a public office on account of his religious belief.

News comes to us from Halle and Rummelsburg, Germany, that a Freethinker in each place has been sentenced to a fine for not giving their children to religious institutions. There is union of church and state in Germany. Americans, join the Freethought Federation of America, and let us assert our political power, that we too shall not be treated in the same manner.

Jacob Moleschott, a prominent scientist and advocate of scientific Materialism, died suddenly in Rome, May 20th. He was born Aug. 9, 1832, at Herzogenbush, Holland, studied at the university at Heidelberg, where he later occupied a chair. His Freethought views offended the orthodox Germans and he had to resign. He then moved to Zurich, Turin, and was since 1878 professor at the academy at Rome.

April 17, 1892, the French Freethought Federation consisted of 196 societies besides 237 individual members. April 20, 1893, it had increased to 220 societies besides 310 individual members. During the past year the receipts were 3,000 francs; the expenses, 2,909 francs. The penny fund (*Dernier de la Libre-Pensée*) during the year amounted to 301 francs. The subscription to the "Freethinker's Home" amounted to 206 francs collected during the last three months. At the congress E. Pasquier received the largest number of votes—77.

A Swedish Freethinker, Jacob Hauson, of Skönmon, who died February 25th, in his testament willed 600 crowns to Mr. Lennstrand. Of these, 200 crowns were to be divided between two of Mr. Lennstrand's best helpers, 100 crowns were for the spreading of Freethought, while the final 300 crowns were at the disposal of Mr. Lennstrand. Unfortunately, the will was not signed by any witnesses, hence is of no good in court; a fact of which a Christian relative of the deceased has taken advantage, and has contested the will. Mr. Lennstrand will not go to law. American Freethinkers should take care that their wills will not be dealt with in the same manner, hence it is best to give while we live.

We regret to have to inform the American Freethinkers that Victor E. Lennstrand will not be heard at the coming Congress. In a letter of June 9th, Mr. Lennstrand informs us that his lecture trip to the United States will have to be postponed till next year. The Swedish Freethinkers are to undertake a grand demonstration at the occasion of the four-hundredth celebration of the introduction of the Lutheran state church in Sweden. It is proposed, and the status of Freethought in Sweden makes it possible, to gather one hundred thousand signers to protest against the state church. The celebration as well as the Freethought demonstration will be held at Upsala, and our friend has already given public notice of his wish to debate with any bishop or minor sky-pilot that may be foolish enough to do so.

We are sorry Mr. Lennstrand cannot come, but at the same time it is evident that his presence is needed in Sweden.

Not for the Pews to Read.

From the Sunday Gazetteer.

"Crimes of Preachers" is from THE TRUTH SEEKER, being statistics of an unsavory character transcribed out of the original newspapers and with previous translations diligently compared and revised. Its 125 pages are mostly taken up with a condensed statement of names, places, dates, and character of the clerical "indiscretions" reported by the press for a number of years back. The inference to be drawn from these statistics is that the men of the cloth are as liable to go astray when they fall into temptation as other people. A careful perusal of this book might prove useful to this class by pointing out the direction in which their danger lies; but it would be advisable to keep it out of sight of the laity. The price is 25 cents.

Letters of Friends.

Filled With Indignation at Religion.

OREGON, ARK., June 19, 1893.

MR. EDITOR: Our country here is a hot-bed of Christian fanaticism. We have several Protestant denominations and a new aggressive sect called Adventists. Send me "Sabbath Breaking," by Remsburg. I want to inform myself on the Sabbath question for their benefit, or rather for their discomfiture. I will try to keep myself informed from now on as well as my financial ability will allow. I do hate Christianity worse than the Christians hate their devil. I am a farmer and a laborer on my farm, hence have little time to spare. But the weather never gets too hot or cold nor am I ever too busy to tell my neighbors what I think of their God, their devil, and their effete and blighting religion.

I notice that you request the names of Freethinkers. On the other side you will find a list of names. I am, very sincerely,
Your brother in Liberalism,

W. B. BREECE.

An Unfulfilled Bible Prophecy.

STAPLES, MINN., June 9, 1893.

MR. EDITOR: You will find herein \$5 for the renewal of my subscription, and one new subscriber, whose address is on slip inclosed. He is a new convert to Free-thought and has taken the full degree up to Wettstein Atheism, and will prove a stayer. I was bound to bring a new subscriber into the fold. I have the promise of another subscriber—one of the godless kind. Make evolution the basis of your argument and you will make a convert who has no use for a God.

What truth is there in the story regarding Volney's weeping over the ruins of Babylon? Also the fulfillment of the prophecy regarding the fall of Babylon—that it should never be inhabited again, not even an Arab should set up his tent on its ruins? Will you answer and oblige,
Yours truly,

D. C. JENKINS.

[We do not know what is meant by the story of Volney's weeping over the ruins of Babylon. In his book entitled "Meditations on the Ruins of Ancient Empires," more briefly called "Ruins," he contemplates lamenting the ruins of all the ancient nations and cities, and speculates on the causes of their fall. Perhaps this has been twisted into some Christian yarn or other. The scriptural prophecies (Jer. xxv, Isa. xiii) that Babylon should become "a perpetual desolation" in which no Arabian should pitch tent have not been fulfilled. They are emphatic examples of the falseness of biblical prediction. The traveler Layard in his book "Nineveh and Babylon" (pp. 417, 422, 427) describes the town of Hillah still existing on the site of Babylon, containing eight or nine thousand inhabitants. The Arab quarters, he says, "showed the activity of a hive of bees." In our issue of Oct. 11, 1890, we gave a full exposition of this and other connected prophecies. One can likewise be found in Greg's "Creed of Christendom."—ED. C. C.]

Rejected Communication.

PORTLAND, KAN., May 15, 1893.

MR. EDITOR OF THE SIGNS OF THE TIMES: Without a fair representation of both sides of a question how can your readers judge which is the right or wrong side?

I would like to say a few words in reply to W. F. Hillman. He asserts that the Bible is of divine inspiration, and then to prove it uses Bible assertions. This is like the man proving that John was not a liar. John was not a liar because he (John) said he was not. This kind of evidence is not allowed in any court of justice. This the brother well knows.

He asserts that "civilization and all of its refining influences follow the prevalence of Bible knowledge." Does he forget the thousands who have been killed in the name of the Lord? Because that book mentions witches, its refining influence caused the death by torture and otherwise of hundreds of innocent, helpless women. Does he forget the conspicuous part the Bible and Bible Christians have taken in

nearly all of the wars? Look at the late Rebellion—hundreds of preachers earnestly upholding slavery, and proving their views by direct assertions of scripture; again its refining influence is seen. I am sure there are more neighborhood quarrels over religion (the Bible) than of any other one kind; thus we again see the refining influence of the Bible. No one will deny that we as a people are advancing in knowledge and refinement, but many of the best minds of to-day claim that the Bible has been a drag, holding back to some extent all progress. In spite of the Bible men now claim that the earth is round.

He also claims much for the morals taught in the Bible. Does he forget that God used deceit, put a lying tongue in the mouth of all the prophets? That God rewarded certain women for lying? That Christ says we must hate our parents, our brothers, etc., in order to be Christians? The chosen men of God in those days will average much worse than the Infidels of to-day.

He thinks because the heroes of the Bible were pictured as imperfect that is proof of its divinity. Pshaw! The Bible hero was without sin, more perfect than common heroes.

He accuses all Infidels of being careless in Bible study, for by very little careful study they could all see where they were wrong. He says that nearly all scholars agree in the essentials. Yes, they almost to a man agree that the Bible (King James translation) is fallible. While anyone who takes the Bible just as it reads and uses the meaning of words the same as they would in any other book will have to admit that it contains hundreds of direct contradictions.

And any other book containing as much obscene matter would not be allowed to go through the mails. Thus how high are its morals? How refining its influences?

You will not publish this because there is too much proof in it. I would be much surprised to see this printed in a religious paper. They don't want both sides.

Yours for the truth, S. F. DAVIS.

THE REJECTION.

OAKLAND, CAL., June 8, 1893.

S. F. DAVIS, Portland, Kan., Dear Sir: Yours of May 15th replying to W. F. Hillman was duly received, for which we have no place in the *Signs of the Times*. The inspiration of the Bible is established too fully in our mind to permit of the publication of mere flings at some one's assertions concerning it.

Mr. Hillman's article was by no means exhaustive, nor did it present the best proofs in the clearest manner. There are both internal proofs and external.

When you can meet an argument that can overthrow the power of the one which has existed for eighteen centuries, or the power of the other which has changed the face of the world, as well as millions of hearts which have believed, then it will be time, perhaps, for you to offer an argument against the book of God. He who is for the truth certainly ought to be willing to discriminate between the Christianity of Christ and the perversion of Christianity by apostate churches.

Very truly yours,

EDITOR OF SIGNS OF THE TIMES.

The Kind of Laws the Preachers Want.

LEECHBURG, PA., May 5, 1893.

MR. EDITOR: You would oblige me very much if you would publish a few of the old Puritan Sunday Blue laws in your worthy paper. The "sky-pilots" of this town are trying to stop every Sunday newspaper, milk-wagon, and everything of that kind. One of the drones read what he called the "Blue laws" in his bombastic braggartism and said anyone could see them in Squire Kifer's office. I called in a week to see those old Blue laws at the squire's office. He said he had not those laws and he had never had or even seen them. I was at church one Sunday and the dear old anathema said he "longed for good old Sabbath laws of New England." If I had those old Blue laws I would show them to him and see if he would read them to his dupes.

F. W. TINKER.

[We append a few of the pleasant statutes.—ED. T. S.]

LAW OF CONNECTICUT.

No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion of one of the Churches allowed in this Dominion.

No man shall hold any office, who is not sound in the faith, and faithful to this Dominion; and whoever gives a vote to such a person, shall pay a fine of £1; for a second offense he shall be disfranchised.

Each freeman shall swear by the blessed God to bear true allegiance to this Dominion, and that Jesus is the only King.

No Quaker or Dissenter from the established worship of this Dominion shall be allowed to give a vote for the election of Magistrates, or any officer.

No food or lodging shall be afforded to a Quaker, Adamite, or other Heretic.

If any person turns Quaker, he shall be banished and not suffered to return but upon pain of death.

No Priest shall abide in the Dominion; he shall be banished, and suffer death on his return. Priests may be seized by anyone without a warrant.

No one shall run on the Sabbath day, or walk in the garden or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave, on the Sabbath day.

The Sabbath shall begin at sunset on Saturday.

Every ratable person who refuses to pay his proportion to the support of the Minister of the town or parish, shall be fined by the Court £2, and £4 every quarter, until he or she pay the rate to the Minister.

CONNECTICUT CODE, 1733.

Non-attendance on public worship, to be punished by a fine of three shillings.

NEW HAVEN CODE, 1655.

Whosoever shall profane the Lord's day or any part of it, either by sinful, servile work, or by unlawful sport, recreation, or otherwise, whether willfully or in a careless neglect, shall be duly punished by fine, imprisonment, or corporally, according to the nature and measure of the sin and offense. But if the court upon examination, by clear and satisfying evidence, find that the sin was proudly, presumptuously, and with a high hand, committed against the known command and authority of the blessed God, such a person therein despising and reproaching the Lord, SHALL BE PUT TO DEATH, that all others may fear and shun such provoking, rebellious courses (Numb. 15: from 30 to 36 verse).

MASSACHUSETTS CODE, 1634-35.

For ye honor of ye aeternall God, whome only we worpp and serve [it is ordered that] no pson within this jurisdiction, whether Xtian or pagan, shall wittingly and willingly psume to blaspheme his holy name either by wilfull or obstinate denying ye true God, or reproach ye holy religion of God, as if it were but a politticke devise to keepe ignorant men in awe, . . . or deny his creation or goummt of ye world, or shall curse God, or shall vtter any other eminent kind of blasphemy, of ye like nature and degree; if any pson or psons wtsoever within our jurisdiction shall breake this lawe they shall be putt to death.

MASSACHUSETTS CODE, 1646.

That wheresoever the ministry of the Word is established, according to the order of the gospel, throughout this jurisdiction, every person shall duly resort and attend thereunto, respectively, upon the Lord's days and upon such public fast days and days of thanksgiving as are to be generally held by the appointment of authority. And if any person within this jurisdiction shall, without just and necessary cause, withdraw himself from hearing the public ministry of the Word, after due means of conviction used, he shall forfeit for his absence from every such public meeting five shillings.

PLYMOUTH COLONY CODE, 1651.

It is enacted by the court that whatsoever person or persons shall neglect the frequenting the public worship of God that is according to God, in the places where they live, or do assemble themselves upon any pretense whatsoever, contrary to God and the allowance of the government, tending to the subversion of religion and churches, or palpable profanation of God's holy ordinances, being duly convicted, viz., everyone that is master or dame of a family, or any other person at their own disposing, to pay ten shillings for every such default.

VIRGINIA CODE, 1623.

Whosoever shall absent himself from divine service any Sunday without an allowed excuse, shall forfeit a pound of tobacco; and he that absents himself for a month shall forfeit fifty pounds of tobacco.

Witchcraft.

ALLIANCE, O., May 26, 1893.

MR. EDITOR: I take the liberty to mail you to-day a copy of the Alliance Critic, on first page of which you will find a synopsis of the trial of a Miss Loop

before the church authorities of the Methodist Episcopal church at Salem, O., fourteen miles east of Alliance. This defendant was a member of Hart's church three miles south of Salem. She accused her brother-in-law, one Jacob Culp, of sorcery and witchcraft, in this that said Culp had by sorcery and communications with the evil one caused the death of his mother-in-law, Mrs. Loop; had caused the illness and death of several domestic animals; caused one cow to give bloody milk, etc. It is true Mrs. Loop sickened and died in a natural way, so did several animals owned by different members of the family. Thereupon one Hoff, a pow-wow doctor, came into the neighborhood, who was consulted by the defendant about the mysteries of these sicknesses and deaths. The doctor convinced her that Mr. Culp was a wizard and caused all these evils, and that they must avoid him—not speak to him for six months, not allow him to look in their eyes or breathe on them—that he, Culp, must be removed and would die in six months. This Dr. Hoff resides at Alliance, No. 818 North Park avenue. Hoff's first name is Andrew. His wife's name is Sara. The troubles, delusions, and slanders arose last fall, so that the Salem witchcraft of Ohio is two hundred years after the Salem witchcraft of Salem, Mass. The 1692-'3 witchcraft punished the witches and saved the believers in sorcery; that of 1892-'3 punished the believer in the delusion and saved the wizard. The parties in the squabble are members of Hart's Methodist Episcopal church, but the trial was moved to Salem. Geo. B. Smith, pastor of the First Methodist Episcopal church of Alliance, presided as judge at the trial of Miss Loop. The parties and church officials concerned in the trial are well known here and at Salem. The parties are farmers and the deluded are rather ignorant. This man Hoff is really the cause of the trouble. W. L. PARTHE.

The trial of the witchcraft case was continued Tuesday afternoon. The witness following Mrs. Cordelia Dunlap was Mrs. Emma Hendricks. Having been sworn she testified as follows:

A. Miss Sadie Loop came to our house and claimed that Culp was a wizard.

Q. Did she say after that statement why she believed it?

A. No, she did not. She said something about a man lying. I can't remember all she said. Miss Loop came to me and claimed that Norman Bleam had a cow that was bewitched and that they were unable to churn the milk, it being bad, although tasting good.

Q. Was this the result of Culp's machinations?

A. Yes, it was, and she also claimed that Howard Hughes had a horse that was under the influence of witchcraft and would die.

Q. Was anything said concerning the death of persons?

A. No, she did not say anything to me along this line.

When cross-examined by the counsel for the defense, the witness became confused as to certain things.

Q. Were you impressed that Sadie Loop was seeking to injure Culp?

A. It seemed to me that such was the case.

Q. Do you know of anything that happened before this that would cause Miss Loop to seek to injure Culp?

A. No, I do not.

Q. In what Miss Loop said, did you understand that he was the source of the sorcery or Dr. Hoff?

A. I think she referred to him.

Q. Did Miss Loop tell these things about Culp as though she believed they were true?

A. Yes, she did.

Q. Did she give any reason why she believed thus?

A. No, except that she mentioned Hoff.

Q. Did you know that Hoff had been teaching Miss Loop this doctrine of witchcraft?

A. I did not.

Q. Explain what you mean by saying that you knew of no reason why Miss Loop should try to injure Culp and why you now say that trouble previously existed in the families.

A. There has only been trouble between these families since this witchcraft business came out.

The witness was then excused and the next, Miss Lizzie Badger, was sworn and her testimony coincided with the former witness. A few more points were brought out in her statements.

State what, if anything, you heard about Culp being a wizard and practicing sorcery.

A. I went to the home of Miss Loop the evening her mother died, and asked her concerning it. She said that Culp filled the description of the wizard given by Hoff, and that Hoff had named the person.

Homer B. Shelton was then recalled and added to his former statement such things as were obtained by questioning.

He stated that Miss Loop had said we should not think it strange if we did not see them at church. They had been advised by Hoff to remain away from the church for two Sabbaths, but that they could read their Bibles at home. That also the Loops had full confidence in Dr. Hoff and obeyed him implicitly.

Q. Was there anything said as to whether it was necessary to kill Culp in order to effect recovery in the cases of sickness and to remove the trouble from the neighborhood?

A. She said that Culp must be killed in order to have peace and health.

Q. Have these reports had any effect on Culp's character and standing in the church?

The prosecution here objected, but the court overruled the objection.

A. It did.

Q. Have these reports had any bad effect on the church?

A. I do not think it has had effect on the membership, but has brought the church into bad repute by people who are not members.

Miss Sadie Loop then took the stand and testified in her own behalf as follows:

"We thought the affliction of our mother very strange, and the old doctor Hoff told us strange things. I went to our pastor, Rev. J. E. Cope, in the utmost confidence, seeking counsel and advice. He directed me to our class-reader, H. B. Shelton, who said he would inquire into the affair, and for us to think no more about it, as he would see to it that the wizard bothered us no more. Mr. Jacob Culp is a brother-in-law of mine, and I knew nothing of the witchcraft business until Hoff told me. When I went to Rev. Mr. Cope he looked up the word witchcraft in the dictionary and explained it to me. I had no faith in Hoff's sorcery; but he cured where all others failed. There was an air of mystery about Hoff's movements, but we could not understand it. It was through the counsel of Hoff that I mentioned sorcery to my pastor and leader, and would not have done so otherwise."

Neither side had any more witnesses to present and the case rested.

The counsel for defense made an able and eloquent plea to the jury.

Then S. Y. Kennedy, of Columbiana, pleaded long and earnestly for the church.

We give a portion of his plea:

"I desire first to call attention to the accused being charged with uttering falsehood, as per charges, in that she said many things detrimental to the character and general standing of Jacob Culp, saying that he was a wizard and practiced sorcery. That the accused is guilty has been clearly shown by the testimony produced, principally by H. B. Shelton. Has the accused established the fact that she did not circulate stories of witchcraft? No, the testimony of Shelton and Culp clearly shows that, and also shows that trouble previously existed and her veracity has been brought into question, a number of times. The story of sorcery is no less false because it was whispered about under the cloak of secrecy and confidence. First consider: did the accused circulate these stories? Secondly, were they false? By competent testimony we have shown that she did circulate the stories of witchcraft and that they were false."

This ended the argument and after a few remarks the jury adjourned to form a verdict. It took only ten minutes for the jury to decide unanimously. The following is their verdict:

We, the committee, in the case of Miss Sadie Loop charged with falsehood under the specification in that she had on or about the 25th day of April, 1893, published contrary to the word of God and the discipline the following false and evil matter of and concerning Jacob Culp, to wit: That he (Jacob Culp) was a wizard and practiced sorcery, find that the said specification is proven and the charge of falsehood is sustained.

WM. KELLEY, W. J. PARISH,
ROBT. HOLE, EMMETT FREED,
JAS. A. BONSALE.

An Eloquent Funeral Address.

LAWRENCE, KAN., May 5, 1893.

MR. EDITOR: Inclosed please find manuscript of a funeral oration delivered by Dr. E. B. Hazzard over the remains of my youngest daughter, Annetta Christina Palm, at my residence at Lawrence, Kan., April 30, 1893. I should be pleased if you will publish this in THE TRUTH SEEKER, not only for my own satisfaction, but I think it would probably be interesting

reading to most of your readers as well.

Respectfully, A. PALM.

Human existence is a labyrinth of mysteries. Whence, what, whither? are questions that confront each and every person. The mystery of evil, of sorrow and suffering, the mystery of death, of birth, of life itself—our whole career is a chain of mysteries.

What shall we say of the mystery of evil? Is there any solution of this problem that will give comfort in sorrow and consolation in grief? The basis of existence must be good or bad. If bad, the world is chaos, life is bedlam, rationality disappears, hopes are vain, pessimism is the true philosophy. If good, we shall find order in the world, law in its constitution, reason as its rule, love at its heart, progress its career, harmony and happiness its finality and triumph. If the core of things is sound and not rotten, if the essence of existence is divine, if the universe is governed by law, we must conclude that whatever happens is for the best. That we cannot escape from our highest good, that the particular ills of life are swallowed up in the general harmony—that all is good and that good is all.

"Sweet are the uses of adversity,
Which like the toad, ugly and venomous,
Yet doth wear a precious jewel in its head."

"All nature is but art unknown to thee,
All chance, direction which thou canst
not see,
All discord, harmony not understood,
All partial evil, universal good,
And spite of pride, in erring reason's
spite,
One truth is clear—whatever is, is right."

And the mystery of death? What of this shall we say? Its solution is found in the phrase "eternal life." Not as recited in creed or chanted in hymn, but as expressed in the new science of the present hour: life essentially eternal. Life is everywhere and everything is alive. All life that is is always life. Life has no beginning or end. Birth and death are two sides of the same thing, two processes of life. The "dead" body is not dead. Its disintegrating molecules are manifesting life in what we call dissolution and decay. The green leaf on the tree you say is alive, but the "sere and yellow leaf," the shriveled and shrunken leaf, is also alive, but has a different manifestation of life. Our death in one world is a birth into another. Our birth is an entrance into this world and is a death to another.

"Our birth is but a sleep and a forgetting.
The soul that rises in us, our life's
star,
Hath elsewhere had a setting,
And cometh from afar."

And this brings us to the old, old question of immortality—"If a man die shall he live again?"

There are two kinds of immortality of which we are certain. We are immortal as to the constituents of our material organism. Every atom of our bodies is eternal. Every particle of our composition is everlasting. Matter is indestructible, force is imperishable, life is eternal. Forms may change, the substance is permanent. There is a story of a Hindoo sage whose wife asked him if he should live hereafter. He held up before her a piece of salt. "See," said he, "I throw this salt into the river. It disappears, but nevertheless the salt lives on. It is not destroyed. Only the form is gone."

We are also immortal in the life of the race, in the great being, the "grand man," humanity. Man lives forever in his work of good or evil. He has a real immortality in the life of his race, purged of all grossness, free from all selfishness. We live in humanity; we are vitally connected with it as members. The human race is an organic being, that lives and grows from age to age, animated by one spirit, actuated by one power. Men may come and men may go, but the race lives on forever. As Lessing says: "The immortality of souls is indissolubly associated with the development of the race. We who live are not only the offspring of those who have lived before us, we are really of their substance, and it is thus that we are immortals, living forever."

But am I immortal as an individual? Have I a private and personal immortality? In answer to this question we are compelled to leave the domain of science, certitude, and knowledge, and enter the realm of belief, of speculation, of hope. I can only say: I believe with all my soul that I shall live again and through eternity as an individual. I believe that our young friend whom we meet to-day to remember and to honor is more alive now as an individual than ever before. I believe she is here and looking in our faces. I believe that, individually and personally, with you and me, she will live through the glad ages of eternity. I do not know it. I cannot prove it. I cannot answer the arguments of those who honestly are incapable of such belief—I only hope and believe. To me there is no death.

There is no death:

'Tis but a change
From this old house into a newer,
But passing from a sham life
Into a truer.

There is no death:

'Tis but a step
That leads up to the higher;
Each setting of the sun doth bring
Us one day nigher.

There is no death:

'Tis setting free
From clay's incumbering fetters
Where spirit grows in wisdom's ways
Far better.

There is no death:

'Tis but a law,
A mandate that no man can sever;
Progression's forward course will be
On, on forever.

Annetta Christina Palm was born Feb. 16, 1874. She was nineteen years, two months, and eleven days old.

She was young as men count time, but as Mr. Emerson has said: "We must consider the depth not the length of years."

"We live in deeds not years; in thoughts
not breaths;
In feelings not in figures on a dial.
We should count time by heart-throbs.
He lives most who thinks most, feels the
noblest, acts the best."

She was born in this house and lived in it during the whole of her young life.

She went through the various courses of study in all the grades of the different public schools in Lawrence and graduated from the high school with unusual distinction, taking a leading part in the closing exercises and attracting universal commendation by proficiency and accomplishments.

As an illustration of the strength and faithfulness of her character, the fact may be stated, that during the eleven years of her school attendance she was never tardy a single morning nor absent from a single recitation.

She was a teacher in Lawrence and Douglas county for two years, exhibiting great skill and capacity and achieving unexampled success.

On several occasions she was selected as an assistant in the examination of other teachers by the superintendent of instruction.

In all positions and situations, wherever she was found, she displayed the same constancy, nobility, strength of purpose, propriety, and excellence. In all things she was a true, noble, good little girl. She was an obedient and respectful child.

She was an affectionate and dutiful daughter. She was a generous and loving sister. She was a faithful and forgiving friend.

She was kind-hearted, good-natured, of happy and amiable disposition.

She was greatly interested in the welfare of others. She was kindly to the unfortunate, sympathetic with the suffering, benevolent to the poor, just and honest with everyone. She was, consequently, loved and respected by all who knew her.

She was a great sufferer in her last sickness, but she bore her sufferings with patience and marvelous fortitude.

She was anxious to live for the benefit of her parents and friends, but often said that if her health could not return it were better that she should go. She was not afraid to die, because she did not believe in those gloomy creeds and dogmas that make people cowardly of the future—afraid of the unseen and unknown. She was conscious that she had never done any harm to any human being.

She was a great believer. She believed in truth, beauty, and goodness. She believed in justice, mercy, and an honest life.

She believed in the brotherhood of man, the sisterhood of woman, and the motherhood of nature, as her own good father and mother had taught her. She believed in science as a savior, in humanity as a messiah, in society as a providence, and in the grand future of the human race as a millennium and heaven. She believed in the Bible of humanity—universal literature, whose books she loved and studied. She believed that an intelligent mind was better than god or angel, that intuitiv reason was more than priest or revelation, that self-control was greater than fasting or prayers, that charity was larger than temple or sacrifice. Like the great and good Thomas Paine, the world was her country, to do good was her religion.

She did not believe in religion in the ordinary sense. She did not believe in a great tyrant above the skies. She did not believe in an infinit divinity who could thrust himself into the limits of a human form, or a divine father who could plunge three-fourths of his own children into eternal pain. She was never converted, never joined a church, never went to Sunday-school a day in her life.

She did not think it necessary that in order to be good we must look back eighteen hundred years for the blood of a

murdered saint or the cross of a crucified redeemer. She did not feel that she could shuffle off her sins upon the back of an innocent divinity and escape thereby the penalties thereof. So she did not believe in God or Christ in any ordinary sense. She did not believe a book could be infallible that criticism could shatter in pieces or that could be torn into fragments by its own contradictions. Concerning a future life, she believed that we know absolutely nothing. Whence we are and whither we are going is an unsolved and perhaps unsolvable mystery. All that we can do, she said, is to so live that when we come to die we may feel, if death ends all, that we have lived nobly, usefully, and for the improvement and the highest good of our fellow-beings, and if there is another life, we should then be best fitted to enjoy it. And in this faith she died the death of the wise, the just, and the really righteous.

What a lesson was this life! She taught you and me and all who may know her till "the last syllable of recorded time," that a human being could be good and true and pure and wise and free, happy and useful; a noble, sweet, and beautiful character, and not believe in church or creed, in Bible or devil, in God or Christ, and without the help of priest or catechism, prayer-meeting or Sunday-school, "faith" or sacrament.

This was a lesson better and greater than ever was formed in the life of prophet or martyr, or ever fell from the lips of Apostle or saint.

And now, as we bid her good-bye, and as our poor eyes shall see her no more, it may be asked by those of other faiths than hers, what consolations can her sincere and womanly reasonings give to sorrowing souls and lonely hearts? I answer that there are two certainties of which we may be sure which outweigh all the contents of all the mythologies.

If there is no future life then she, like all of the human race who have passed to "that bourne from whence no traveler returns," is free from care and sorrow, from affliction and anxiety. "After life's fitful fever, she sleeps well." She has a peace that passeth understanding. From this point of view, "What is death?"

"Tis to be free:

No more to love, to hope, to fear;
To join the greater equality.
All alike are humble then.
The mighty grave wraps lord and slave.
Nor pride, nor poverty,
Dares come within that refuge-house the
tomb."

If there is a future life, what then? If there is a heaven, and it were a heaven in which she could not enter, it were no heaven!

If there is a God and he is a good God, he would not stay in a heaven from which she was excluded.

If there is a God and heaven both, how could a soul as good, as true, as really holy as hers be shut out from them?

Poor McDonald Clarke, the mad poet, once said: "Heaven is a place full of flowers, music, little children, and plenty of pure air."

If such is heaven, how she would delight therein. If there is such a heaven, surely she is there.

So if there is no future life, with her it is well. If there is one, I am sure that no man or woman, living or dead, is better off than she, and I would that all men and women living and dead were as happy as I know that she is now.

So with no fear and with great hope we lay her body away in the bright spring-time she loved so well.

The wild flowers will bloom over her grave and mingle with the violets and roses which the never-forgetting hand of affection will plant.

The tears of our good sister and brother, her father and mother, will cluster with the glittering dew-drops on many an early dawn, when the morning stars shall sing together and the great king of day shall climb his glorious path.

The wild, free breezes of her native state shall stir the long, green grass as they bear to her their tributes in the perfume of the sunflower and many a prairie blossom.

The rustle of the trees, the song of birds, the murmuring of the brooks, the prattle of little children, borne from far shall be a never-ending requiem.

The blue sky shall be her covering by day and the solemn stars her watchers by night till the heavens are no more.

"Transplanted May!

Thou couldst not stay!
Who gave took thee away.
Come, child, and whisper to me,
Say, must I wait, or come to thee?
I list to hear thy message clear."

"Cease, cease new grief to borrow!"

Last night I heard her say,
'For sorrow hath no morrow,
'Tis born of yesterday.
Translated thou shalt be,
My cloudless daylight see,
And bathe, as I, in fairest morrows end-
lessly."

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Little Giffen, of Tennessee.

Out of the focal and foremost fire,
Out of the hospital ward as dire,
Smitten of grapeshot and gangrene,
(Eighteenth battle and he sixteen!)
Specter such as we seldom see,
Little Giffen, of Tennessee.

"Take him—and welcome," the surgeon said;
"Much your doc'or can help the dead!"
And so we took and brought him where
The balm was sweet on the summer air;
And we laid him down on a wholesome bed—
Utter Lazarus, heel to head!

Weary war with the bated breath,
Skeleton boy with skeleton death,
Months of torture, how many such?
Weary weeks of the stick and crutch!
Still a glint on the steel-blue eye
Spoke of the spirit that would not die.

And didn't! nay, more! in death's despite
The crippled skeleton learned to write!
"Dear mother," at first, of course; and then,
"Dear captain"—inquiring about "the men,"
Captain's answer—"Of eighty-and-five,
Giffen and I are left alive."

"Johnston's pressed to the front, they say!"
Little Giffen was up and away.
A tear—his first—as he bade good-bye,
Dimmed the glint of his steel-blue eye;
"I'll write, if spared." There was news of a fight,
But none of Giffen—he did not write.

I sometimes fancy that were I king
Of the princely knights of the Golden Ring,
With the song of the minstrel in mine ear,
And the tender legend that trembles here,
I'd give the best on his bended knee,
The whitest soul of my chivalry,
For little Giffen, of Tennessee!

FRANCIS O. TICKNOR.

Talks on Political economy.

Some days had passed before the young girls could find the opportunity or feel the inclination to resume their former talk. But during the brief elapse of time neither of the girls had been idle. Isabella had eagerly employed all her leisure moments reading the books her aunt had supplied her with, and Ethel, though she had no books to refer to, had been doing some earnest thinking. She pondered long and deeply upon what Isabella told her, and longed to receive more information on the subject. Ethel was an ambitious and a very intelligent girl, and gave promise of developing into a very beautiful and accomplished woman, for she had great intuitiv powers and was, for her age, quite a brilliant conversationalist. But Ethel's parents were of that well-meaning but mistaken class of people who, blind to their child's talents and desires, had sent her to various schools to receive all her education there. They never thought of such a thing as teachers who instead of educating the child were only dwarfing its intellect. And if such a thing was mentioned, they would have been shocked and indignant. Why is it so? Why haven't parents more intuitiv powers and clearer ideas? Or, better still, why do they not take their children into their confidence and seek to win theirs in return? It would help the child in older years and tend to do away with a great deal of pain and vexation, that the lot of young, aspiring minds is subject to.

Yet Mr. and Mrs. Carlton would not willfully neglect their children. Mr. Carlton was, as I said before, a civil engineer, and so engrossed in business that he scarcely knew more of his family than his brother in Washington. It was not always so. When he was a young man a more devoted, brilliant, and affectionate gentleman it would be hard to find. But gradually, as his children grew older and required less attention, he was, all unconsciously, allowing the cares and vexations of commercial life to crowd out all the sweet anticipations and comforts of home. Mrs. Carlton was a fashionable society woman. Perhaps that would be all that was necessary to say about her. But it might seem to a disinterested reader that Mrs. Carlton was a frivolous butterfly. But she was not. And often she was heard to congratulate herself upon so skillfully

fulfilling her duty to both children and society.

I have mentioned before that Isabella Lloyd was an orphan. Her parents died when she was too young to realize her loss. She was immediately adopted by a wealthy and very kind aunt, who was something of a woman suffragist and took great interest in politics. She attended all the political meetings at Congress, and so became well known in Washington. If Isabella was well posted upon the current topics of the day, it was small wonder, for her aunt took great pains to impress upon her niece the great importance of woman's education.

About two weeks after the last conversation took place Ethel was standing by the long French windows gazing wistfully out, wishing for Isabella. As if in answer to her wish, that coveted young lady appeared. "Why are you indoors this beautiful spring day?" she asked gaily. "Come, *ma chere*, and hear the birds sing." And she playfully drew Ethel toward the door.

"And talk about political economy?" asked Ethel, childishly eager. "Oh, yes, do let's."

Isabella laughed gaily. "All right, we will. Let us go to our favorite nook under the old elms. I love that place. Come."

Ethel needed no second urging. She willingly took her seat beside her companion in the mossy rustic seat that Madam Hauton's splendid grounds were noted for.

"Belle," said Ethel, breaking the little silence, "I am going to write and ask papa a few questions on this subject. He will tell me, I know. What do you think of the idea?"

"It is a good one," Belle answered generously. "I am most unwilling that you should depend upon me for your ideas, for I am not well enough versed. Well, let me see," she continued thoughtfully; "I gave you before something of a definition of political economy. But I might have shortened that definition by saying that it is a 'science of wealth.' It is a study that inquires into the origin, the promotion, the division, and exchange of wealth. It takes into consideration the nature, the production, the distribution, and incidentally its taxation. Macleod says that 'wealth is anything whatever whose value can be measured in money; consists exclusively of exchangeable rights.' And he also says that 'Pure economics is nothing but the science of exchange.' So wealth in political economy is only considered as capital, or, as some call it, stock. It is that wealth used for the purpose of profits, and terms used in political economy, such as rent, interest, wages, value, exchange, properties, and rights, are factors in the productions, possessions, and exchange of wealth. Do you understand, dear?" asked Isabella absurdly, as though she were talking to a child.

"Yes," answered Ethel with a dimpling smile, "I understand. Then the true definition of Political Economy shows that there is nothing political about it. Neither is there any economy about it. It reminds me of the definition I once read in an old school-reader, that an amateur lexicographer gave the lobster, 'A little red fish that runs backward,' and the correction Mr. Webster gave when they submitted the question to him. He said, 'Unfortunately the lobster is not a fish, and as matter of fact it is not red, and finally it never runs backward.'"

Isabella looked a little chagrined at the manner of Ethel's translation of her words, though she laughed, and admitted a little reluctantly, "I admit that you are right, Ethel. I think I told you before that Political Economy does not really mean what its name would imply. Quasnay, Turgot, and others who constituted the first school of political economy, thought that the state might establish a system of economy, and many believed that had their ideas been adopted the horrors of the French Revolution might have been averted. But they learned to their cost that the state was composed of gentry who had a most supreme contempt for any economy, and the school was closed and their thesis almost forgotten in the stirring scenes which

ushered in the Reign of Terror? The first school claimed the land as the basis of all wealth, and the state should assume possession of the soil, and its systems should constitute political economy. The next school began with Adam Smith as principal. He is spoken of as 'the founder of political economy as a separate branch of human knowledge.' He differed from his predecessors by making labor the basis of all wealth and mechanical arts and trade the true source of national wealth. While agreeing with the first school in the freedom of all exchange, I might mention that restricting trade, seeking to control its channels, by very early politicians, known as the 'balance of trade' method, was tried to bring money into their country. The next school succeeding Smith was Ricardo, Malthus, and Mill. They elaborated the theory of Smith and former schools by making labor and land equal factors and basing wealth upon 'supply and demand.'" Here Isabella paused, as she caught sight of a schoolmate coming down the gravel walk.

"Oh, Miss Lloyd," she apologized, "I am truly sorry to interrupt you, but Miss Vincent wishes very much to see you."

She lingered and took the seat beside Ethel that Isabella had just vacated. But not before the latter took the occasion to whisper, "I'll try and resume our conversation soon, Ethel."

Ethel nodded and soon Isabella's slight form disappeared up the gravel walk.

IDA BALLOU.

In Memoriam.

From the *Lawrence, Kan., Journal*.

On the twenty-seventh day of April, eighteen hundred and ninety-three, at the home of her parents, occurred the dissolution of Annetta Christina Palm. She was born in Lawrence, on the sixteenth day of February, eighteen hundred and seventy-four, thus having lived, in all, less than a score of years of this life.

Nettie, as she was fondly called by all, filled an active and useful station, her talents were in constant employment, her resources and energies seemed boundless, her labors were directed toward the general good rather than in self-interest, and it was in the success of this alone she sought or found her chief reward. Nothing ever daunted her, and thoroughness alone would satisfy. This was a marked feature of her entire life. From the time the little six-year-old heroine commenced her course at the city schools until it closed with her graduation in the high school in the class of '91, a decade and more had passed, yet not in all these years was she ever once tardy or absent. Summer's suns, winter's storms, or childhood's interests were alike powerless to prevent her following duty where it called. In her classes she ranked with the most brilliant and highest. A pleasant voice and a happy smile always made her appearance upon the rostrum well received. Habits formed by years of such environment were not to be lightly thrown aside. Leaving her *alma mater*, and feeling that she owed to the future some of the benefits she had received from the past, she entered the profession of teaching, and to perfect herself in this joined the normal class, of which she was still a member. Nature as well as application seemed to have peculiarly fitted her for this work. Her schools were marvels of order and punctuality. The same careful regard to thoroughness, even in her school days, followed her here, and evinced itself in all her work. She taught two years, the first being spent in district Number One, and the second in district Number Eighty-one, giving eminent satisfaction in each instance. She was an active votary of the public library, having read during the term of her membership over three hundred works of fiction, travel, and history.

Hers was an illness of one week, and her sufferings, though intense, were borne with the patient resignation equal to the heroism of her life. Bravely she met the silent mystery; her departure was as gentle as the coming of dawn. An intellect which could find individual advancement only in the general good of humanity could not be bound by creed or dogma. The fiendish doctrine of total depravity and the atonement she rejected, and laughed to scorn the portentous threats of those who

love their enemies and forget their friends. Often did she repeat, "Heaven and hell are conditions not places. God should be spelled with two o's and devil without a d." Her life was of purity, sincerity, and love, joy and happiness its handmaidens, and deeds—not creeds—its moving factors. A glorious success here, it could not be sought else there.

The funeral was largely attended. The beautiful grounds and residence were filled with admiring friends. The address delivered by Dr. E. B. Hazzard was eloquent and touching. He dealt with the actual immortality of life and its scientific demonstrations in nature. Sweet music was furnished by a quartet of mixed voices, with an organ accompaniment. The floral decoration was something seldom seen; the funeral bier was a pyramid of wreaths, emblems, and bouquets, sent by admiring friends. It might be called a lilac funeral, for the air was laden with the perfume of those sweet flowers. Six of her young gentlemen acquaintances, with sorrowing friends and mourning relatives, accompanied her to her last resting-place amid the flowers and trees and singing birds of Oak Hill cemetery.

A FRIEND.

[Nettie Palm was among the earliest contributors to the Corner. From her first letter to the last well-written essay, she displayed the noble and attractive qualities of intelligent womanhood. We are sorry she has so soon and so suddenly left our ranks, for the world needs such as she to carry forward its best work. While we mingle our sympathies and regrets with her parents and friends, we shall cherish her memory, that still exhales as the fragrance of the flowers. In the hearts of those who loved her she is immortal.—Ed. C. C.]

[We notice that our friend and always interesting correspondent of the Corner, Geo. J. Remsburg, has three articles on archaeological subjects in the *Archæologist*, a monthly magazine published at Waterloo, Ind. This magazine is the official organ of the American Archaeological Association. Mr. Remsburg has made several interesting discoveries while pursuing his investigations in the attractive fields of archaeology. We wish him great success.—Ed. C. C.]

Correspondence.

GORE BAY, ONT., June 3, 1893.

DEAR MISS WIXON: This is my second letter to the Corner. I am very lonely this evening, so I think I will try to write a letter. I would like to get your picture. What does the "H" in your name stand for? My second name is Elizabeth. I go to the Methodist Sunday-school, as I want to hear "both sides of the story," and think for myself. There are some very funny things in the Bible; among the funniest is about a prophet making an ax swim (in 2 Kings vi, 5, 6, 7).

I have been down to Toronto since I wrote my last letter. I had a birthday party on my birthday, and then I went away for a trip the next day. Was not that nice? I expect to go to the World's Fair this summer. Are you going, Miss Wixon?

All the children around here call me "little bother" because I am always whistling. I whistle and play the piano too. I have relations coming to visit us from Australia. One of these is Mr. John Childs, who is a Freethinker. He wrote a book on "Skepticism." I have saved the paper with my last letter in, to let him see it. Papa has very many books on "Freethought." He lends *THE TRUTH SEEKER* to people here, and it does them a lot of good. He used to lend them to a minister named Mr. Rutledge. I asked some person to write to me, but they are a very long while in doing so.

I guess I will come to a close now. From your little Freethinker friend,
GRACIE BRAZENOR.

P. S.—My address is Gracie Brazenor, Gore Bay, Manitoulin Island, Ont.

[The H. stands for Helen. Yes, we may go to the World's Fair, but have made no decided plans yet. We hope to hear from Gracie often.—Ed. C. C.]

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MENTAL involution shows another phase in habit. Habits are well-knit associations. They make us machines, committed forever to a determined manner of acting and thinking. A habit is itself a mental bias. Stereotyped and inherited, it becomes instinct, where we see the full fruition of the involution movement and the dead level of automatism. From this point of view, instinct has been well called "lapsed intelligence," if by intelligence we mean power to adapt ourselves to new surroundings and to avail ourselves of new impressions. Habit is opposed to progress. In history, our reformers—Jesus, Savonarola, Luther—have been habit-breakers. Genius, too, is only the name of that disposition which rebels against the law of mental involution, breaks away from systems, and goes out in search of the objective truths of nature. Thus, side by side with the involution movement, we find the evolution movement. In the animal kingdom, it is represented by the persistent but mysterious tendency toward variation; in human history, by the comet-like appearance of the reformer; in art, by the lawless product of genius. All these are factors in the upward world-movement which saves us from the stagnation of the relentless law of habit.—Professor Patrick on the Psychology of Prejudice.

THE attempt at theocratic organization appeared at an early period, both in the acts of the court of Rome, and in those of the clergy in general; but, from the commencement, such obstacles were thrown in its way, that, even in its greatest vigor, it never had the power to overcome them. When the church aspired to dominion, it had to encounter the pride and the resistance of the feudal nobility. Europe is greatly indebted to the laic members of the feudal system in the eleventh century: the people were almost completely subjugated by the church; sovereigns could scarcely protect themselves from its domination: the feudal nobility alone would never submit to its yoke, would never give way to the power of the clergy. The feudal nobility always considered themselves as not only independent of the church, but as its superior—as alone called upon to possess, and in reality to govern, the country; they were willing always to live on good terms with the clergy, but at the same time insisting that each should perform his own part, the one not infringing upon the duties of the other. During many centuries it was the lay aristocracy who maintained the independence of society with regard to the church; they boldly defended it when the sovereigns and the people were subdued. They were the first to oppose, and probably contributed more than any other power to the failure of the attempt at a theocratic organization of society.—Guizot's History of Civilization.

STILL another development of the theological spirit, mixed with professional exclusiveness and mob prejudice, wrought untold injury [to the science of medicine]. Even to those who had become so far emancipated from allegiance to fetich cures as to consult physicians, it was forbidden to consult those who, as a rule, were the best. From a very early period of European history the Jews had taken the lead in medicine; their share in founding the great schools of Salerno and Montpellier we have already noted; and in all parts of Europe we find them acknowledged leaders in the healing art. The church authorities, enforcing the spirit of the time, were especially severe against those benefactors; that men who openly rejected the means of salvation, and whose souls were undeniably lost, should heal the elect, seemed an insult to providence; preaching friars denounced them from the pulpit, and the rulers in state and church, while frequently secretly consulting them, openly proscribed them. Popes Eugene IV., Nicholas V., and Calixtus III., especially forbade Christians to employ them. The councils of Beziers and Alby in the thirteenth century, the council of Avignon in the fourteenth, the synod of Bamberg and the bishop of Passau in the fifteenth, with many others, expressly forbade the faithful to call Jewish physicians or surgeons, under penalty of excommunication; such great preachers as John Geyler and John Herolt thundered from the pulpit against them and all who consulted them. As late as the middle of the seventeenth century, when the city council of Hall, in Wurtemberg, gave some privileges to a Jewish physician "on account of his admirable experience and skill," the clergy of the city joined in a protest, declaring that "it were better to die with Christ than to be cured by a Jew doctor aided by the devil."—Ex-President White of Cornell University.

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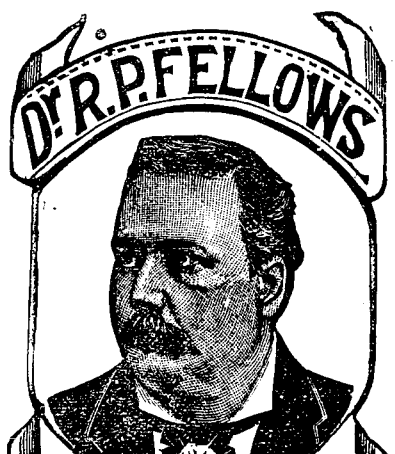
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It is being heralded abroad as a significant fact that in a fire which consumed a theater at Sheffield, Eng., a Bible would not burn.

WHILE the ancient Church of Romano at Borisoglebsk, Russia, was crowded with pilgrims who had come to take part in a religious procession, an alarm of fire caused a panic in which one hundred and fifty persons were trampled to death.

AN Albany, N. Y., telegram says that, acting under the attorney-general's construction of the law prohibiting sports on the first day of the week, the state fish and game commission will instruct fish and game protectors to prohibit fishing on Sunday.

At Reading, Pa., Pietro Bucciari, who murdered Sister Hildaberta for some reason still unexplained, was hanged on the 29th ult. Fathers Isorelli and Janauksiewicz administered his spiritual counsel, which, dispatches say, "was received very devoutly."

THE Russian government is striving to prevent its subjects from attending the World's Fair, being afraid that they will learn something. The Russian press is lying about it and Chicago preposterously. In Odessa Gaze's tourist tickets are not allowed to be sold.

EX-POSTMASTER-GENERAL WANAMAKER, with two associates, Brown and Pratt, are pushing their suit to close the World's Fair on Sundays. They allege that their interests as stockholders would be injured by keeping it open and returning the gift of Congress, as the Sunday admission fees would not cover this loss. They fear damage, too, from the reduction of Sunday admission to twenty-five cents that has been proposed. Last Sunday the attendance was larger than on any preceding one. Religious services were held on the grounds.

THE publication *Printers' Ink*, which was charged third-class postage by Wanamaker on the ground that it was an advertising sheet only, has won its legal fight against this ruling and will hereafter pay but second-class rates. Its publishers, in the original plea against Wanamaker's decision, showed that it was of exactly identical nature with *Book News*, the periodical issued by the postmaster-general himself and admitted to second-class rates. *Printers' Ink* has expended \$30,000 in unjust postal charges.

THE South Carolina law making the state the monopolist of the liquor trade, one of the oddest ever passed, went into effect on the 1st. The government had provided itself with stock worth \$300,000. It will sell only absolutely pure liquor. The cheapest prices will be \$3 a gallon, 75 cents a quart, 40 cents a pint, and 20 cents a half-pint. It is expected that there will be difficulty in suppressing private selling. A large part of the people are opposed to the law. But Governor Tillman vows to stamp out all the "blind tigers" started, at whatever cost. As Charleston could establish no government dispenser, owing to inability to furnish the required signatures of two-thirds of the citizens, its inhabitants previous to the 1st inst. laid in stocks to last six months. Most think that that is as long as the law will last.

THE pardon of the imprisoned Anarchists by Governor Altgeld of Illinois is receiving furious denunciations. The press says that it was done to win him the labor vote, but that he shall never hold office again. He was born in Prussia and came here a boy. He is charged with partiality for foreign interests. He cannot, it is said, "forget that he is of foreign birth, and foreign ideas are at all times dominant in his mind. He looks upon America as a place in which to make money, not as a place in which to make a home and surround it with such precautions as will insure peace and happiness. It is probable that the governor would have developed into an out-and-out Anarchist if his lucky real-estate speculations had not turned the course of his natural tendencies." It is charged, besides this, that he won part of his fortune through dishonest dealings. His Socialistic leanings, critics say, have not moved his selfish nature to share his millionaire fortune with the poor. The point most urged against his action is that it is presented by him not as an exercise of clemency but as a presumptuous invasion of the province of the judiciary, for he reviews the proceedings of the judge and jury at great length and in a partisan tone, and usurps their functions. His impeachment is suggested. On the other hand, the opposite party is supporting his course with reasonings equally numerous.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Materialism vs. Idealism.

In the debates over the existence of a God, and other points of religion, there is frequently involved the question of materialism vs. idealism or spiritualism. Whether everything is matter, or everything is idea or spirit, or the universe consists partly of matter and partly of idea or spirit, is considered to have a bearing on the existence of a God, of spirits, of a future life, and so on.

It does have such a bearing, yet not so important as some suppose. The settling of this question of materialism vs. idealism would not at the same time settle the problem of a God, etc. It would influence that question, it is true—it would throw the probabilities in it more to the one side or to the other—but it would still leave it open in the main; it would not conclusively settle it. To be sure, if it should be proved that all is material, this would pretty nearly settle that there is no God, for that being has ever been supposed to be a spiritual one; but if it should be proved that all is idea or spirit, this, while perhaps rendering the existence of God a trifle less unlikely from some points of view, still would affect it but little.

Idealism and spiritualism mean the same thing. They are interchangeable terms. What we mean by spiritualism here is *philosophical* spiritualism. We do not mean the spiritualism which teaches the future existence as a separate personality of each human being who dies. The two doctrines have few points of similarity. A person may entertain the one without in the least believing the other.

Thus materialism stands opposed to two kinds of spiritualism. It is adverse to philosophical spiritualism, that system which denies the existence of matter, body, substance, as a thing outside of and foreign to spirit, and which affirms that the universe is wholly spirit or idea. And it is adverse to that spiritualism of mediums, materializations, etc., through which persons supposed to be dead communicate with the living.

These things are somewhat confused in the minds of many. They need to be cleared up, that persons may not fall under certain misapprehensions. If Miss Chapman should compel Mr. Wettstein to abandon his position that all is matter, she would still remain about as far as ever from having proved a God. If Mr. Wettstein should grow to think that part or all of the universe is spirit, he still would not by any means be required to think that a certain portion of that spirit is an intelli-

gent personality, resembling ourselves only so much mightier as to have created the universe. In other words, it is not necessary, in order to the denial of a God, to declare that all is matter. There may be a great deal of spirit, or all of spirit, and yet no God. Then, too, if a Christian tells us that some great unchristian scientist, such as Spencer or Huxley or Tyndall, has repudiated materialism and declared a belief in philosophical spiritualism, otherwise called idealism, we are not to admit therefore that the scientist believes in a future life of mankind in spirit form, or in a God, or, least of all, in the Christian God. A friend writes:

“FRANKLIN, MINN., June 7, 1893.

“E. M. MACDONALD, Dear Sir: I see by the papers that Prof. Henry Drummond, of England, says, ‘There are no materialists now. Huxley has expressly repudiated materialism, as have also Herbert Spencer and Tyndall.’ Will you please say in THE TRUTH SEEKER when they changed their views, and what they believe now, and if it is known why they changed?”

“What is the real difference between a materialist and an Atheist or Infidel. Huxley has said that he was an Agnostic; but I cannot see by his writings that he believes anything spiritual. Please give us some light on the subject, and oblige, Yours truly, C. W. WOODBURY.”

We will endeavor to make some of these matters clear to the view.

In answer to one of the questions above we will say: a materialist believes either (1) that all is matter, and that there is no God or future life; or (2) that part of the universe is matter, and matter is the most important, and the generative part, and that there is no God or future life. And there are a very few who call themselves materialists yet do not pronounce against a God or future life. An Atheist is one who denies a God, whatever he may believe otherwise. An Infidel is one who denies the Christian God and religion, whatever he may believe otherwise—whether he believe in a god of some other kind than the Christian, or in what he will.

Huxley, Spencer, and Tyndall have not changed their views on this subject. None of them is a materialist. Yet none is a spiritualist or idealist. They are unable to decide between the two systems. They find considerations for, and considerations against, and, with the modesty and honesty so lacking in quick-concluding Christians, declare themselves to be on this point Agnostic, or ignorant. And none of the three believes in the spiritualism which affirms future existence. Of that system, Huxley is a very active and bitter enemy. We have not space for an exposition of the beliefs of all three. We will give an account of that of Huxley. The beliefs of the others are not far dissimilar.

First, however, we must spend a few minutes in gaining an understanding of the doctrine of philosophical spiritualism, or idealism. Persons who have never chanced to study philosophy will find it needful. And it is highly interesting. The idealistic philosopher will usually set out with an examination of just what our knowledge of a given object really consists of. For instance: This table is brown, long, wide, three feet high, judging by the eye: that is, it forms a little spot in the field of vision; in other words, it produces a certain sensation on the optic nerve. It weighs ten pounds: that is, it would require to lift it an effort less than for a weight of eleven pounds, and greater than for a weight of nine pounds; in other words, it produces a certain muscular sensation. It is hard and square, which means that, if first pushed, and then run over by the hand, it will excite two distinct kinds of muscular sensations. And so on. When I examine closely what I know of it, I find that I know nothing else except the impressions it makes upon me. Our idea of a body comprises nothing

else than this: we know nothing of it but the sensations it excites in us; we determine it by the nature, number, and order of these sensations; we know nothing of its inner nature, supposing it has one; we simply affirm that it is the unknown cause of these sensations. When we say that a body has existed in the absence of our sensations, we mean simply that if, during that time, we had been within reach of it, we should have had sensations which we have not had. We never define it save by our present or past, future or possible, impressions.

Having taken us thus far, an idealist who wishes to adhere to the most thoroughgoing school will say: Here let us drop the practice, used in the last few lines, of referring to any “unknown cause of these sensations.” If it is an *unknown* cause, if we know nothing about it, what is the use of our talking of something that we know nothing about? Logic admonishes us to assume nothing that is uncalled for. Why not suppose that our sensations or ideas cause themselves, and stop there, instead of going on to imagine a something called matter behind them which causes them? If we unnecessarily assume this matter to account for the ideas produced in us, we are as reprehensible as the Theists who will not stop short with the universe and call it self-existent, but insist on an unknown cause of it. Let us then lay down the principle that ideas are all that we can ever know; things that are not ideas, or things in themselves, we can never have the faintest perception of; and as there is not the slightest proof that they exist, it is folly to declare that they do. Then, our knowledge consisting wholly of states of consciousness, our mental work, in extending science and the like, will be simply grouping those states of consciousness in the order in which they naturally occur.

That this idealistic view is the only *safe* and *certain* one—the only one that can be termed *scientific* in the strict sense of that word—is insisted on especially by several of its exponents. In the preceding paragraphs we presented mainly the views of Berkeley; here we will describe those of Fichte, the most notable of those who emphasize the *scientific certainty* and *demonstrableness* of idealism. This German philosopher, when he came to contemplate the systems of preceding thinkers, saw in them, he said, as their fatal vice, that they had not been built on a foundation that was solid and immovable. For the supposed outer causes of our ideas had been *taken for granted*; so that here was one whole branch of these systems resting on a conjectural basis, and therefore, as he supposed, lying out of the region of strict scientific truth. Fichte's object then was to find out what we can be said absolutely to *know*, and having discovered this, to erect a system, not of philosophy, but of rigid scientific knowledge, against which no skepticism could possibly rear an objection. Scientific truth, according to Fichte, is that which, starting from one self-evident basis, infers every succeeding position, step by step, with demonstrative certainty. Then the question is, From whence must we start, in order to be perfectly secure in every succeeding step? Not, as others had done, from the supposition of a world of external objects standing in match to the facts of consciousness, and as though it were just as certain as they; but simply and solely from those facts of consciousness themselves. All that we are immediately conscious of, argues Fichte, are the states and processes of our own thinking self. Our sensations, perceptions, judgments, impressions, ideas, or whatever we choose to designate them, these form the material of all the knowledge that is immediately given us—knowledge

that no skeptic ever disputed; nay, which cannot be disputed without our performing, in order to do so, one of the very processes, and admitting some of the very conceptions, whose existence we dispute. *Knowledge*, that which has about it no element of mere faith, must commence absolutely and solely with my inner, mental self. Whatever I experience immediately, *i. e.*, whatever forms a part of my own direct consciousness, is surely and certainly known—known in a manner in which nothing whatever can possibly be that does not pass through my mental experience. Suppose, for a moment, that there were an outer world: how could we affirm this to be the case, when everything that lies without us can become known only by passing through our own consciousness? If it be said that our inner consciousness is so formed as to give us a perfect representation of the world without, then we reply, How can you verify this fact? The means of verifying it, if they exist at all, must arise from the capacity of comparing the reality with the representation—a process which implies (what has just been admitted impossible) the power of perceiving things out of the consciousness, without any representation by idea whatever. Try as we will, therefore, we must, after all, confess that we have consciousness, and consequently knowledge, only of the states of our spiritual inner self. Whatever resort we try, we still find ourselves confined within the boundaries of our soul, without the possibility of a passage into an external and different world. What we *know* is simply the contents of our own consciousness; if there is a different world, it can exist to us only when it becomes part and parcel of those contents. And hence we cannot assume its outer and different existence at all. In some discussions men may *assume*, and proceed well enough on the assumption; but in a strictly scientific philosophy, where nothing is to be assumed, but every point *known*, Fichte considered that a rigid consecutive method did not allow us to go a single step beyond what is to us absolutely real, namely the facts of our mental experience. He imagined the mind to be, as it were, an intelligent eye placed in the central point of our inward consciousness, surveying all that takes place there; and it was from this point of view, the only absolute and scientific one, that he proposed to give an account of our moral and intellectual history, detailing the rise, the progress, and all the events of our real inward life, from its commencement to its termination. Whether the scenes which take place within this circle of mentality betoken any outer and distinct existence or not, was to him a matter of no consequence; assured he was that, if this were the case, it were only just in proportion as the objects could lay aside, as it were, their outer and distinct nature, and become of the quality of mind, that they could be observed and known; or what is the same thing, that to us they could *exist*. The real history of every man, urged this philosopher, is the history of his mind, the flow of his conscious existence; for what to us are woods, mountains, or stars, but groups of our states of consciousness? what are all forms of what is falsely called the material world, but certain visions which have passed through our own minds, certain sensations which we have inwardly experienced?

Such is philosophical spiritualism, or idealism. It will seem strange to many. Yet our own Anti-christian Huxley, one of the most hard-headed of mortals, inclines toward it. For ourselves, we have no opinion to offer on it. Huxley asserts that the physical science of the materialist does not comprise all that we come across in the universe. No, he says, a great many important phenomena lie quite beyond its limits. He proceeds:

"I cannot conceive, for example, how the phenomena of consciousness, as such and apart from the physical process by which they are called into existence, are to be brought within the bounds of physical science. Take the simplest possible example, the feeling of redness. Physical science tells us that it commonly arises as a consequence of molecular changes propagated from the eye to a certain part of the substance of the brain, when vibrations of the luminiferous ether of a certain character fall upon the retina. Let us suppose the process of physical analysis pushed so far that one could view the

last link of this chain of molecules, watch their movements as if they were billiard balls, weigh them, measure them, and know all that is physically knowable about them. Well, even in that case, we should be just as far from being able to include the resulting phenomenon of consciousness, the feel of redness, within the bounds of physical science, as we are at present. It would remain as unlike the phenomena we know under the names of matter and motion as it is now. If there is any plain truth upon which I have made it my business to insist over and over again it is this. . . . Physical science may and probably will, some day, enable our posterity to set forth the exact physical concomitants and conditions of the strange rapture of beauty, but if ever that day arrives, the rapture will remain, just as it is now, outside and beyond the physical world; and, even in the mental world, something superadded to mere sensation. I do not wish to crow unduly over my humble cousin the orang, but in the esthetic province, as in that of the intellect, I am afraid he is nowhere. I doubt not he would detect a fruit amid a wilderness of leaves where I could see nothing; but I am tolerably confident that he has never been awestruck, as I have been, by the dim religious gloom, as of a temple devoted to the earthgods, of the tropical forest which he inhabits. Yet I doubt not that our poor long-armed and short-legged friend, as he sits meditatively munching his durian fruit, has something behind that sad Socratic face of his which is utterly 'beyond the bounds of physical science.' Physical science may know all about his clutching the fruit and munching it and digesting it, and how the physical titillation of his palate is transmitted to some microscopic cells of the gray matter of his brain. But the feelings of sweetness and of satisfaction which, for a moment, hang out their signal lights in his melancholy eyes, are as utterly outside the bounds of physics as is the 'fine frenzy' of a human rhapsodist.

"I understand the main tenet of Materialism to be that there is nothing in the universe but matter and force; and that all the phenomena of nature are explicable by deduction from the properties assignable to these two primitive factors. That great champion of Materialism whom Mr. Lilly appears to consider to be an authority in physical science, Dr. Buchner, embodies this article of faith on his title-page. *Kraft und Stoff*—force and matter—are paraded as the Alpha and Omega of existence. This I apprehend is the fundamental article of the faith materialistic; and whosoever does not hold it is condemned by the more zealous of the persuasion (as I have some reason to know) to the Inferno appointed for fools or hypocrites. But all this I heartily disbelieve; and at the risk of being charged with wearisome repetition of an old story I will briefly give my reasons for persisting in my infidelity. In the first place, as I have already hinted, it seems to me pretty plain that there is a third thing in the universe, to wit, consciousness, which, in the hardness of my heart or head, I cannot see to be matter or force, or any conceivable modification of either, however intimately the manifestations of the phenomena of consciousness may be connected with the phenomena known as matter and force. In the second place, the arguments used by Descartes and Berkeley to show that our certain knowledge does not extend beyond our states of consciousness, appear to me to be as irrefragable now as they did when I first became acquainted with them some half century ago. All the materialistic writers I know of who have tried to bite that file have simply broken their teeth. But, if this is true, our one certainty is the existence of the mental world, and that of *Kraft und Stoff* [force and matter] falls into the rank of, at best, a highly probable hypothesis."

After these passages, Professor Huxley declares that with "the effete mythology of spiritualism"—*i. e.*, the spiritualism of mediumistic table-tipping, etc.—he "certainly would have nothing to do." While if he "were forced to choose between materialism or idealism," he "should elect for the latter." But he is not aware that he is "under any compulsion to choose either the one or the other."

We May Be Thwarted by the Sunday-closing Bigots, After All.

When Sunday opening of the World's Fair was effected shortly ago, we did not exult over it as a full victory. We were not sufficiently certain of its continuance. And, according to the present outlook, that continuance may be terminated. Our apprehensions seem not unlikely to be fulfilled. In addition, we were not suited with a large part of the exhibits being closed Sundays, and with the absence of Sunday excursion trains which proceeded from the uncertainty of the matter. In this point likewise our dissatisfaction is being justified by the unfortunate results that have flowed from these two circumstances. For owing to them, the attendance is small Sundays. Perhaps a third cause of its being small is the Christian boycott. At all events, small it is. The Sabbatarians are jubilant.

This scanty attendance, displeasing enough in

itself, may even occasion the closing of the Fair on Sundays altogether. Ex-Postmaster-general Wanamaker, with an associate or two, has again applied in the United States circuit court for an injunction closing the gates, and he represents that the attendance Sundays is so small as to damage the stock that he holds in the corporation. He shows that on the four last Sundays the average receipts amounted but to \$32,850, while it would be necessary to take in \$83,874 each Sunday to liquidate the debts due the government. The court took the case under advisement. The slimness of the Sunday attendance is thus presented in another form, in a dispatch dated Monday:

"It is beginning to dawn on the World's Fair managers that Sunday opening is a failure. The forty-seven thousand persons who entered yesterday hardly paid the expenses of running the show. To-day the attendance was double that of Sunday."

The matter has even been taken up again by the national commission. At a meeting of that body the opponents of Sunday opening were eager to renew the battle. Commissioner Hundley, of Alabama, was the leader of the anti-opening forces. He presented a resolution with many preambles that the commission place itself on record as opposed to the opening of the gates on Sunday. Commissioner Tousley, of Minnesota, in support of the resolution said:

"Has Sunday opening been a success? I say no. You have worked the poor man for all he is worth. But that thing don't work. It's a downright fizzle so far. Now the directors want a twenty-five-cent admission. This thing will result in a conference and the addition of another rule for Sunday opening."

"Why don't you act like men? If the commission could have enforced the Sunday-closing rule in a lucid interval the Fair would have had an average daily attendance of two hundred thousand. You will find that Sunday opening will be a failure. The poor man will not pay twenty-five cents for a four-fifths show or a one-fifth show. The directors have worked the poor dodge too far. When you make Sunday a pauper's day you make a class distinction, and the poor man in this country wants as good a show as the rich man. Sunday opening is paralyzed from this time on. In the first place the exhibitors are not in favor of Sunday opening. Some of the best exhibits are covered up. In the second place, the poor men are against Sunday opening."

Commissioner Clendinning, of Arkansas, said he was tired of the commission giving semi-assent to everything the board saw fit to do. The commission could celebrate the Fourth of July in no better way than by declaring its repudiation of the directors' action in opening the Fair Sunday. The matter went over for a few days. Several hundred telegrams and letters from various religious organizations protesting against Sunday opening were received and ordered placed on the record.

The clergy continue to rage and blatter against infringement of other attractions on the day of which they think they should have a monopoly. At a weekly meeting of Baptist clergymen at Chicago Rev. Justin D. Fulton, of Brooklyn, who was visiting these ministers, said of the scant Sunday attendance:

"This knocks the bottom out of any financial reason for Sunday opening. It also shows that there are more godly people on earth than the newspapers have bargained for. I have been thinking of this matter night and day, and I am thoroughly convinced that it is time for action. We have passed many resolutions to no purpose. What is needed now is for a delegation to see the directors personally, and I suggest that your body appoint a committee to confer with the Exposition authorities with a view to having the gates closed from next Sabbath on. The committee wants to go in the name of God, and not in the name of the almighty dollar; in the name of America, and not that of some narrow clique."

"We are on the edge of a great possibility to please God, and the opportunity must not be lost. If we act in this matter in the proper manner we will have a great item with which to defend ourselves on the great judgment day."

The parsons all took to this notion of getting something to defend themselves with on the great judgment day—perhaps feeling smart need thereof—for they passed the resolution called for unanimously. More sentiments of this species were expressed by Rev. Dr. J. Emory Price, Methodist Episcopal, in the Independence day oration at Ocean Grove, New Jersey. In denouncing what he called "the infamous action of the Chicago directory," he said:

"We must concede to President Cleveland a certain downright honesty and a good purpose to do the best he can for this government, but how long would it take to settle this question of a national defiance by a body of men in Chicago if we had an Andrew Jackson in the White House?"

"If Andrew Jackson were there he would say: 'You must either close your gates on Sunday or give back the \$2,000,000 you got from the government, or by the eternal I'll send the troops of the United States to enforce my orders.' The directors of the Chicago Fair have rejected one of our noblest exhibits, the American Sabbath, and instead of it have given an exhibition of deliberate fraud. They have pawned their honor for a measure of gate-money. If a member of the New York Stock Exchange should be guilty of such actions he would be promptly branded as a thief and a defaulter."

"We may laugh at the Puritans for their distorted conception of the Sabbath, but they would have scorned to steal \$2,000,000 from the national government, as the Chicago Fair directors have done."

Cheer after cheer followed the remarks of this bloody-thoughted doctor, and as he finished everyone in the audience went to the platform to shake the hand that itched to slam the door in the face of the masses seeking mental and moral elevation.

The Sabbatarian bigots are powerful. They have thwarted our efforts to give the people pleasure and instruction on Sunday. They have defeated and mutilated our right. They call for the exercise of our most active antagonism.

Our Pictures Talk Too Loud.

Allusion was made recently to the resolution passed by the managers of the Santa Ana, Cal., Public Library excluding from the library newspapers containing cartoons attacking religion. The object of this was to exclude THE TRUTH SEEKER. It was also a side thrust at the *Investigator*, for the resolution was broadened to cover all magazines or newspapers "the avowed or manifest purpose of which is to overthrow the Christian religion."

The movement which culminated in the resolution was started some time ago by a minister, naturally. The papers were hurting his trade, which is what they are published for. When the resolution was before the trustees it was debated at length. Mr. Baker, editor of the Santa Ana *Standard*, who is also one of the trustees of the library, announced that he was opposed to the resolution, every part and parcel of it, from top to bottom, first, last, and all the time. He then stated that he knew what the resolution was aimed at; that it was meant to exclude the two most ably edited Free thought journals in America—THE TRUTH SEEKER and the *Investigator*. Then warming to his subject, he proceeded to elaborate upon free speech, free press, and free thought in an eloquent, if not to many an elegant, manner. For fifteen minutes he was in his element, for if there is any one thing more than another in which Editor Baker takes an especial delight, says our Boston contemporary, it is in making a speech upon his favorite topic, Free thought. He closed with an appeal to the members of the board to think well before they voted on the resolution, and, therefore, established a criterion in the matter of selecting for and admitting to the library tables and files reading-matter for only a portion of the taxpayers, and not all who help to support the institution by direct taxation.

In the columns of the *Standard*, Mr. Baker said further:

"At the library meeting of the trustees on Tuesday evening a resolution was adopted by a vote of four to one to exclude from the reading tables all papers and magazines attacking any religion by our cartoons. The object of the resolution was to strike at THE TRUTH SEEKER, one of the best Free thought papers in America, but the rule applies to any religious organ as well as THE TRUTH SEEKER."

"We are individually opposed to any and all such resolutions that control, restrain, or exclude publications that ridicule other sentiments than its own. An inspired religion can't be hurt by ridicule or cartoons. Neither can science and truth. The Boston *Investigator*, *Advance Thought*, and the *War Cry* will still remain on the tables. We cordially recommend all of them as samples of modern intelligence."

We advise the visitors to the library to read the *Investigator*, which is still to be found on the tables. After this, ask for THE TRUTH SEEKER, which is tucked away on the shelves, to be seen

only upon application, like some precious work of art which has to be carefully guarded.

We feel proud of this distinction, naturally. It shows that we are really doing what we are trying to do—hurt the trade of priestcraft, and destroy its foundation, superstition. The preachers are afraid of our paper, and that pleases us. We will risk their attempts to suppress it.

To Mr. Baker, the fearless editor, we extend our thanks for his attempts to stay the action of bigotry. He lost the fight but he won the victory, for Free thought will have more friends in Santa Ana now than before the minister started his crusade.

We had written this far when the postman interrupted to hand us this letter:

"CLINTON, LA., July 8, 1893.

"TO THE TRUTH SEEKER COMPANY, New York, *Gentlemen*: In my *Investigator* I find some of the damned fools in California are doing what they can to injure you. It therefore becomes the duty of us who are saved from theological humbug to come to the aid of the truth. With that end in view, I send you a post-office order for \$10 to aid THE TRUTH SEEKER in its fight against error. Hope to meet Eugene Macdonald at the coming Congress. Think I saw you once in the old stamping-ground, Clinton place. But was not fledged enough at the time, as an infidel, to stand up to be counted, so did not feel that boldness of the spirit, or words to that effect, to strike up an acquaintance, but now I would count it a pleasure to go a good many miles to touch your hand. Last October I had the pleasure of meeting Mr. Wakeman, and one thing I regret very much was not seeing D. M. Bennett when he passed through our town on his way home on his tour around the world. Leroy Dutton and Wettstein both had a visit with him, but he was past before I knew. Noble man! Hope to have a rousing time in October. Would be willing to give \$10 toward bringing 'Saladin' to the Congress. Payable on demand.

"Fraternally, JAMES A. GREENHILL."

It is very evident that the Santa Ana minister's scheme to suppress THE TRUTH SEEKER has miscarried, for \$10 will circulate a lot of TRUTH SEEKERS. And we should like, if some Liberal in that town will send us the names, to put that \$10 worth of heresy right into Santa Ana. And we will add another \$1 worth—donation by Collin McLarty, of Brooklyn, to help along.

And to let the minister see that his work for his Lord has borne fruit, we hope every Liberal in Santa Ana will go to the library and ask to see THE TRUTH SEEKER.

We thank Mr. Greenhill for his generosity, and will say so to his face at Chicago in October.

Helen H. Gardener has in press another book, entitled "Facts and Fictions of Life." It will contain among other essays her celebrated paper on "Sex in Brain," and her essays on Heredity, which were read before the World's Columbian Woman's Congress. The book will be out some time in July, and orders for it may be sent now, and will be filled as soon as the books are finished. In cloth covers, the price is \$1; paper covers, 50 cents.

The doctrines disseminated by J. G. Shaw in and around Waco, Texas, seem to be having effect and rising into popularity, for that industrious Free thought worker, and publisher of the *Independent Pulpit*, instead of experiencing his neighbors' resentment for circulating those notions is steadily mounting into the highest place in their scale of esteem. This no doubt is due in part to the admirable personality of himself, who gives the Texans a good example of how excellent may be a character regulated on the modern and unchristian principles. Among the honors which they have accorded him, in last year's campaign he was pushed on the stump in behalf of Democracy to the extent of twelve speeches in different parts of the state, and given a hearing that he felt very proud of. Later, on Confederate decoration day and the unveiling of a monument in that city to Confederate dead, he was chosen to deliver the oration before five thousand people. And again, on the national decoration day he spoke for the Union soldiers.

It is reported that there have lately been discovered, in different places in the East, two early manuscripts of the gospels. When these finds have been looked into, such points of interest as they may pre-

sent will be given in THE TRUTH SEEKER. A correspondent sends us the remark of Rev. James Brookes, of St. Louis, on that one which is in Syrian text. This remark is: "If the manuscript reported by Professor Harris agrees with Tischendorf's Greek text and our accepted version of the gospels the world of religious thought and study will be immensely benefited." Our correspondent points what we are afraid we must call the finger of scorn at the condition in the above sentence, *If* it agrees with our accepted version. He says, with what the pulpit-revering mind will with pain perceive to be bitter sarcasm: "If it does not agree with our accepted version, I presume the cause of truth 'will be immensely benefited.'" We will submit this caster of doubt on the makers of scriptures to such treatment as our readers deem appropriate.

The accidents at the World's Fair last Sunday and Monday we suppose will be held up by the parsons as testimonies of the Lord's wrath at Sunday opening. The Sunday calamity is narrated on our last page. The catastrophe of Monday befell two of the Fair buildings. One paragraph in Samuel Putnam's "Pen Pictures of the World's Fair" reads: "The Cold Storage House is on the Stony Island avenue boundary. It is built for use, not ornament. It has a complete apparatus for the manufacture of ice. There is a promenade on the roof, with observatory towers." One of these towers took fire at the top. Firemen ascended. Burning fragments fell to the bottom of the tower, and its great hollow shaft, one hundred and fifty feet high, was in an instant filled with roaring flames. Some of the firemen jumped and were killed. The tower fell and crashed through the roof. Those remaining on it were burnt to ashes. About a score perished. The whole building, and the World's Fair stables near by, were consumed. This horror will be made the most of in the back-country pulpits of the land, and, we suppose, incite a simple soul here and there to redoubled opposition of the movement for turning the preachers' day into the people's day.

On the announced determination of the New York state fish and game commission to prosecute Sunday fishermen, a correspondent of the New York *Sun* writes: "There are about half a million anglers in the state of New York who can only enjoy their sport on Sunday, because they are compelled to attend to their daily labors during the week. To attempt to interfere with them in the quiet, peaceful, and retired way in which they practice what is called 'the gentle art' would be an outrage; and in these days, when the workingmen evince a disposition to complain, often even without just grounds, it is unwise to attack them wantonly in their innocent amusements." After citing the law under which the proposed prosecutions will be made, which reads: "All shooting, hunting, fishing, playing, horse-racing, gaming, or other public sport, exercises, or shows upon the first day of the week, and all noise disturbing the peace of the day, are prohibited," he says: "There is no hunting in the neighborhood of villages and churches, except perhaps that kind in which the preachers and deacons are past masters, judging from the records of a few years back. If this is sound legal doctrine, then we must put into jail all the fellows who shoot on Sunday, who hunt on Sunday, who fish on Sunday, who 'play' ball on Sunday, who 'play' the piano on Sunday, who 'play' the organ on Sunday, who 'play' the devil with the deacons or with the ladies on Sunday, who 'exercise' on horseback on Sunday, who 'exercise' on bicycles on Sunday, who 'exercise' on foot on Sunday, and who make noise by shouting and yelling at revival meetings or other church meetings on Sunday, thereby disturbing the peace of the day. Then let us stop the running of the ferries and the railroad cars on Sunday, stop the ringing of all the church-bells on Sunday—many of them are cracked and unmusical—stop all the clocks on Sunday, and stop the world from going around on Sunday."

Send for catalog of our publications. Sent free on application.

Communications.

These letters will be published in pamphlet form within two or three weeks, as a guide-book and description of the Fair. Send 25 cents for "Pen Pictures of the World's Fair."

Pen Pictures of the World's Fair.

THE FORESTRY BUILDING.

The Forestry Building, for instance, is one of the prettiest in the whole Exposition. Its architecture is of the rustic order. On its four sides is a veranda. Its roof is supported by a series of columns composed of tree trunks in their natural state, with bark undisturbed. These are contributed by the different states and by foreign countries, each furnishing a specimen of its most characteristic tree. The sides of the building are made of slabs with bark removed. The window frames are also in rustic fashion. The main entrance is elaborately furnished with different kinds of wood. The roof is thatched with tan-bark. The interior is finished in various woods, to show their beautiful graining and polish. This building displays the forest wealth of the world, logs and sections of trees, worked lumber, shingles, flooring, casing, etc. There are dye woods, mosses, abnormal woody products, lichens, vegetable substances used for bedding, gums, resins, vegetable ivory, cocoanut shells, gourds, wood pulp, rattan, willow-ware and wooden-ware such as pails, tubs, and brooms. It is delightful to walk through these scenes painted by nature herself, and see how attractive and useful are the innumerable trees that adorn the planet.

THE DAIRY BUILDING.

Near by is the Dairy Building, and of course everybody wants to see this, not only those who make butter, but those who eat it, for after all who can live without butter? and good butter is what helps to make a paradise of this world. This building is devoted to a complete exhibit of dairy products and to a Dairy School, and tests for determining the merits of different breeds of cattle as milk and butter producers. There is also a cheese exhibit, only partially prepared, however.

THE ANTHROPOLOGICAL BUILDING.

This is sometimes called the Educational Building. The inscription over the door is "Man and His Works." It is just west of the Forestry Building. Connected with it are the Bureau of Charities and Corrections, and the Bureau of Sanitation and Hygiene. There are also out-door exhibits of the Yucatan ruins, the Portals of Labna, etc. These are exceedingly interesting and set one to thinking of the remote life of the American continent. These uncouth and somber ruins are suggestive of melancholy. The people who made these dwelling and temples centuries ago do not appear to be of a very bright or progressive nature.

Prehistoric America can be better studied than ever. The glacial period is illustrated by several collections. Burial places in the Ohio and Trenton valleys are shown by models, maps, and photographs. Earthworks are reproduced, with skeletons, and the implements and ornaments taken from them. Ancient Pueblos from Arizona, New Mexico, and Colorado, the ruined cities of Central and South America, with models of sculptures, human heads, hieroglyphics, etc., are shown.

There are costumes, utensils, implements of war and peace, and ornaments of the various Indian tribes. In the British Columbia exhibit is a model village of Skidegate, with its ornate totem pole and other curious specimens. Ancient Greek art and life are chronologically arranged. Roman, Egyptian, and Assyrian archaeology has place, and Russia has filled one thousand square feet with an almost complete exhibition of the costumes and customs of the Slavic races. The Pacific islands make a valuable show. There are games, idols, amulets, charms, and ceremonial objects. There is the evolution of modern amusements—dice, dominoes, and playing cards, etc.

The south gallery is given up to stuffed birds and mammals, birds' eggs, insects, fossils, land and fresh-water shells.

There will be an exhibit of Indians living in native huts and wigwams and engaged in weaving, basket-making, etc. Sixteen Indians from Vancouver's island have erected two large wooden houses. The Six Nations of Iroquois Indians are building six bark houses, a council house, canoes, etc. An Eskimo family will dwell in a tent of skin. Three tribes of British Guiana have sent representatives. There are also one hundred Peruvian mummies. The Dark Continent has sent its quota.

The proper study of mankind is man, and surely in this building and its appurtenances

we can study man alive and dead, savage and civilized, in every portion of the globe. We can study his religion and his morals. We can study his home life in cave and hut and tent. We can see how he dresses and eats, how he hunts, how he tills the soil, how he thinks and dreams, and grows apace and then decays in the long centuries. We see the roots of the life of to-day. We see the grotesque of human history. It is a continual surprise to discover "what fools we mortals are." One can have very little respect for his far ancestry after a thorough study of anthropology. It does seem as if it were true, what a certain wise man has said, that the world has been fit to live in only for the last fifty years. I am thankful that I am born to see the World's Fair and ride in a palace-car, and did not have to hunt and fish with prehistoric man, who I am sure must have had a hard time of it.

Running across the south line of the park are a number of ornamented sheds, in which will be placed everything that is attractive in blooded horses, cattle, sheep, and swine. In front of these, in somewhat desultory array, are the Cliff-dwellers, the Arctic whaler, the Viking ship, the White Horse Inn, the Dutch windmills, the French colonies' exhibit, the oil exhibit, the sawmill and loggers' camp, the stock pavilion, and the agricultural machines. These places at present are not much thronged and the exhibits are not complete.

People have not got into the habit of going so far from the main central attractions. This we might say is the prose part of the Exposition. One comes here mainly for information, and he finds plenty to interest and much to charm. Variety is the spice of life, and certainly there was never a greater variety packed on six hundred and thirty-three acres than in the Fair. The poet, the artist, the mechanic, the farmer, the antiquarian, the inventor, every taste and talent will find room and verge enough. Nothing has been disdained. All human history apparently is spread out before one. Every animal and every plant are somewhere in this vast museum. Every day we can take a different path, and something novel is sure to be seen. We can walk; we can climb; we can swing; we can ride; we can sit down; we can almost fly; we can grope through caves and grottoes. The sea is before us and the sky: great ships, palaces, cottages, flowers, and grass. The beautiful, the sublime, the grotesque, the graceful, the immense, the minute, are on every side. Never was there such a school as this, such a university, such a trip around the world, such a panorama, such a circus, such a whirligig of time, such an annihilation of space, such a meeting of extremes, such a checkerboard of life, such a drama, such a symphony, such a medley, such an all-round show and universal delectation, as this Exposition. The stream of time never bloomed and blossomed with such a "century plant." I do not know what the twentieth century will produce, but the nineteenth has done its level best, and the twentieth century will have to hustle to give the world a better show.

Among some of the minor attractions of the Fair which I have not reported yet, but which every visitor will want to know about, is the Bureau of Public Comfort. In a large and handsome building near the vista of states are spacious reception and waiting rooms, commodious parlors for women and children, reading matter, stationery, etc. If you want a telephone, or stenographer, or typewriter, this is the place of supply, and also all information that a stranger might require.

The Cold Storage House is on the Stony Island avenue boundary. It is built for use, not ornament. It has a complete apparatus for the manufacture of ice. There is a promenade on the roof, with observatory towers.

There are Hospital Sub-stations for emergency service—one on Midway Plaisance, one near Machinery Hall, and one in the "Backyard."

The Life-saving Station is near the battle-ship, two stories in height, with lookout. It has all modern appliances.

Manitoba's exhibit is just outside the grounds, south of Midway Plaisance. The Northwestern Territory makes a grand display in this gaily decorated and roomy structure.

The Merchant Tailors' Building is near the Fisheries Building and is neat and stylish in appearance. Every fashionable garment meets the eye, and each visitor can suit himself. The evolution of clothes, as Carlyle points out, is a very significant and intricate affair.

The hungry Yankee, of course, will gravitate to the New England Clam-bake Building, near the naval exhibits.

The Model Hospital, near the Women's Building, is for those who take homeopathic doses.

The Police Station is near Fifty-third street. It

has patrol wagon, ambulance, and corps of officers. I did not visit that.

The Service Building, in rear of Choral Hall, is headquarters for all the minor officers of the Exposition.

The Terminal Railway Station, near Administration Building, is one of the most beautiful railway stations in the world. It is entered by thirty-five tracks. It is one of the ornamental structures of the Fair. It has a capacity for loading forty-three thousand passengers at once.

White Star Building, erected by White Star Steamship Company, is in front of Puck Building.

I have mentioned and located over one hundred buildings. Those who visit the World's Fair must find the rest provided the one hundred already mentioned are not sufficient. I doubt if the most persevering explorer will go over more than I have listed. Those I have not indicated do not contribute anything to the magnificence of the Fair. They are a kind of utensils, and might as well remain in obscurity behind the scenes.

The Intramural Railway is an exhibition in itself. This is the first electric elevated railway ever built. A complete circuit of the Exposition grounds can be made in twenty minutes.

I suppose I must mention the Columbian Guards. There are two thousand of them. They are superbly ornamental affairs. They realize the dignity of their station, and are generally on their good behavior, especially when two hundred thousand people are marching over the grounds. If you want to know anything always ask them. They are willing to answer, with encyclopedic affability, even if they have to consult a guide-book.

If you are tired you can patronize a wheel-chair. You may thus meet an angel unawares, for I understand that most of those who tote the chairs are theological students. What they know about heaven is nothing to what they know of the World's Fair. They will find more materials for sermons behind these chairs than in a thousand seminaries.

Chicago, Ill., 1893.

SAMUEL P. PUTNAM.

Bigotry Astounded.

After months, or rather years, of waiting and anxious expectations for the triumph of justice, the United States court of appeals has rendered a decision which has practically put the Sunday-opening question at rest. Everyone who loves liberty has reason to rejoice at this victory of law over Sabbatarian Anarchy. Those who favor Sunday laws are pleased to designate all opposers thereof as Anarchists and enemies of the public peace. On the other hand, I maintain that the real Anarchist, the real enemy of society, is he who tramples upon human rights. Hence the church is to-day, as it ever has been, the foe of liberty, and its stand upon the Sunday-opening question furnishes the best evidence of this fact. It is hard to convince some very good people that the Christianity of to-day is in its spirit the same as the Christianity of the Inquisition. True, it has been compelled to alter its methods, but when clothed with power its real nature returns. Christianity means force. It never did stand for liberty, except when liberty would be advantageous to itself. The Ethiopian could as easily change his skin, or the leopard his spots, as this religion turn from its true instinct and acknowledge fully and without reserve the natural rights of man. What is more, the church has generally had the law on its side. It thought it had this time, and its savage ardor was increased to a proportional extent. For Joe Cook and Wilbur F. Crafts gloried in the expectation that the gates of the Columbian Exposition would be guarded by troops, and that those who attempted to gain admission would be shot down. If John Calvin and Torquemada are yet hovering about this mundane sphere, how they must have rejoiced at these sentiments, and longed for a return to this scene of action!

Bigotry has been astounded by this decision of the United States court, and well may it be. They thought, having once secured a decision from the Supreme Court, that this is a Christian nation; that every event from henceforth would add to their gain; but they were mistaken.

Now that they have been routed, the Sabbatarians are going to exert their puny energy to injure the Fair. We hope they will do all they can for the benefit of the Exposition itself, and that the people may see that the institution which professes to be the friend and savior of mankind is in reality a gigantic machine for the aggrandizement of the priest, and that it is the enemy of everything that militates against his prosperity.

While the claim of the clergy that they will persuade their people to remain away from the Fair

and thus injure it financially is absurd at the start, their success in the matter would amount to—what? The principle of human rights, which is involved, would be the same. It would only indicate that the church dare not deal with principles; but, being defeated from the standpoint of right, it can only resort to disreputable methods to injure its adversaries not only financially, but to ostracise them before the public. We think the World's Fair too great an institution to suffer injury from the band of small men that is assailing it, and that in the attempt they will beat their heads against a rock.

Des Moines, Ia.

FRANKLIN STEINER.

Bible Prophets: What Are They?

They are pretenders of a right given them by their particular spook God to predict his jealous, wrathful vengeance to come upon all those who show honor to any other god—to the sun (Baal) or to any natural thing.

According to their own showing they are the sourest and most revengeful specimens of human kind. Each canonical prophet tries to surpass his predecessor in the luxury of picturing his brotherman in suffering. Jeremiah says: "The prophets that have been before me of old prophesied against great kingdoms, of war, of evil, and of pestilence." Jerry is a success in the business, but Ezekiel distances him. Group the headlines of all the chapters in Ezekiel into one paragraph, and then see the sickening dose of threatened calamities. What a fiend the author! It should satisfy the cruelest saint! And "God is love."

All tribes of men are afflicted more or less with prophets; but the fanatic Jews have had them the worst. Occupying a spot of earth in southwestern Asia about the size of New Hampshire, that peculiar people had an almighty god all to themselves, and more prophets and angels than all the world beside. The original Arabic tribe or tribes, though afflicted with many priests, had for a long time only their chiefs—Abraham, Moses, etc.—playing the prophet. But Samuel extended the prophet business, and created an order of prophets to assist him. He trained young men for the office—gave them a kind of theological schooling.

The prophet outranked the priest. While the Levites attended to the ceremonials, prepared the sacrifices, made the fires, cooked and carved the lambs, and scoured the pots and pans, the prophets interpreted existing laws, and, by "Thus saith the Lord," declared new ones whenever the spirit moved them. They did the preaching and threatening, and singing praise with the harp, the cymbal, and the gong. And they fooled the people occasionally with a miracle to prove their commission. Thus was the prophet often quite busy.

From Samuel's time the prophets increased in numbers prodigiously, and soon became rivals in mischief. While showering imprecations in all directions, they hated and denounced each other. "Because of all the evil of the children of Israel which they have done to provoke me to anger, they, their princes, their priests, their prophets," etc. (Jer. xxxii). They are confessed liars, and some of them say their Lord lied, too—practiced deception (Ezek. xiv, etc.). They are notoriously false—six hundred such being slaughtered in one batch. And God is love.

Many Bible stories illustrate the rivalry, treachery, and cruelty of the Lord's prophets (see 1 Kings xii). The Lord had made Jeroboam king over ten tribes, and Rehoboam over but two; and these kings quarreled all their days. Each had his prophets. Jeroboam is at the altar one Sunday morning offering sacrifice when an opposition "man of God" prophet appears and objects. Jeroboam disregards him, and immediately his arm is withered, etc. Spies carry the news to a prophet in Bethel, who with lies and treachery entraps and slaughters the man of God rival. And "God is love."

The conspiracy between the prophet Nathan and Bathsheba (wife of Uriah and mother of Solomon) to induce old David to declare Solomon to be his successor is dramatic. While David is struggling between life and death, and the people are preparing to acknowledge and honor Adonijah as king, Bathsheba approaches the dying king and coaxingly tells him that he had solemnly promised her that Solomon should have the kingdom. David remembers nothing of the sort. She persistently repeats the alleged promise and slowly retires. Nathan, who is within hearing, now comes in from the opposite wing and importunes David in the exact words used by Bathsheba. David in his weakness yields and dies. Then from the tower Nathan, with a "Thus saith the Lord," proclaims Solomon the king. Now the first official act of the wisest man

is to order the death of his half-brother. And "God is love."

The Old Testament abounds with fabulous stories—all sacred—about the prophets. Now, when from some other book the Christian reads an Arabian story of magic he sees the joke; but on reading a similar one in the Bible he is stupidly blind. When in the "Arabian Nights" he finds persons through enchantment changed to stone, he does not feel obliged to believe the story literally true; but when he reads the story of Lot's wife, to save his soul he must believe it true. When in the former he reads of a merry fellow who, with the aid of a magic rug, flies from one province to another, he does not feel particularly serious; but when he reads the story of the prophet Elijah, who by the virtue of his magic mantle flies up out of sight, he is afraid to doubt.

Christians generally esteem the prophets in proportion to the strength of their malignity. For solid hate toward everything on earth Jeremiah and Ezekiel stand high; but they fall short of the Christian hope of eternal torment. Daniel is the only Old Testament prophet that can be forced to carry vengeance beyond the grave; and he appears modest when compared with John's Revelation.

The Revelation itself shows that the early Christians quarreled and differed widely among themselves; that each group hated the others more than they did pagans. John thought that he alone possessed the true joker, and he vents his spite against the brethren in general, and the seven churches in Asia in particular, through a pretended Revelation. He was mad all through. He pursues them with fire and brimstone into the next world, and pictures the smoke of their torments ascending forever in presence of the lamb! And "God is love."

This terrible Revelation was not concocted till some fifty years after the time of the supposed crucifixion, and for a long time after that it was not accepted as having any divine authority. But when the Latin or Roman branch of Christians became dominant, the Revelation was added to the canon. Its fiery anathemas could be turned against heretics. And thus has it ever been used. The Protestant priest, too, takes solid comfort in turning back its venomous oracles on the papacy. How many "able sermons" have been preached in which the application of its terrors to Rome—the seat of the scarlet woman, the great whore of Babylon, etc.—constituted all the ability. And God is love.

The prophets spent their sour lives prognosticating all manner of calamities; hence, all the woes that befall mankind are to the Christian fulfillments of prophecy. The Christian tries to believe that the prophet could look at future events through time just as a boy steals a look at the circus through a knothole. Some pious historians so believe. Rollin in his general history adds frequent notes giving chapter and verse where he sees prophesied the events related in the text.

The Revelation is an inexhaustible fountain of delights to the Christian who loves his enemies. There he can fancy them floundering with fiery dragons in blazing sulphur till he becomes oblivious to all things natural.

In pouring out the vials of John's wrath upon heretics and antichrists the priest had been so generous that when he comes to the French Revolution the last vial is drained; but he is not satisfied. Since that evolutionary period more attention has been given to the prophetic closing up of all earthly things, and the Christian hope of soon scooping most of the human race into John's lake of fire and brimstone. How many pious students have prayerfully wrestled with the prophetic data of "time, time, and a half time," hunting a date when time shall end, and figured themselves into the grave or a madhouse, while the heedless old world jogs on! Sometimes whole communities go daft with the expectation of a sudden wind-up, prepare ascension nightgowns, and neglect to feed the pig.

Six years ago Rev. M. Baxter, Episcopal clergyman and editor of the English *Christian Herald*, came here and kindly informed us that within thirteen years from date England would lose Ireland and India, France conquer Germany, great spread of Socialism and Spiritualism, culminating in a massacre of myriads of Christians by the antichrist powers during three and a half years, and then the millennium of a thousand years would begin! He figured it all out, and illustrated his knowledge with twenty large paintings in a Broadway hall. There were Daniel's brass-headed statue, he-goats, etc., and John's fiery dragon, smiling harlot, grinning Satan, etc. This wise man from the East knew a prodigious amount that isn't so, and consequently drew and edified large gaping audiences that contributed freely for Jesus's sake.

Pagan Greece and Rome had their inspired oracle prophets; but the time came when the people lost

faith in them, and the renowned temples were deserted. When the people of Christendom lose faith in the lying prophets of the old Bible—come to know that the echoes of their maledictions died out in their own land and generation, and have courage to say so, then will their temples of superstition be deserted, and the priest driven to some useful employment—perhaps ferreting the causes of idiocy and the potato-rot.

L. G. REED.

The Great Governor of Pennsylvania.

The very last item in THE TRUTH SEEKER of July 1st makes a nativ's hair stand on end and wonder why it is that Governor Pattison would be in favor of the enforcement of a law passed one hundred years ago, which taxes Sunday newspapers \$25. The great governor in his veto has the following startling sentence: "The instincts of a moral and law-abiding people find it as much needed to-day as when written into the laws a hundred years ago." The above is not so startling when taken into consideration that this governor was one who so bitterly opposed the opening of the World's Fair on Sunday. The governor's actions are the very fairest illustrations of hypocrisy among this very class of people. Does "Bobby" Pattison have any conscientious scruples about holding stock in the Philadelphia Record, which prints a Sunday edition? No! Why? Because it is alleged that the Sunday edition of that paper pays its owners, above all expenses, about \$1,500 every Sunday for fifty-two Sundays every year.

Surely the great governor of Pennsylvania does not mean to say that he is not one of "a moral and law-abiding people." But if "Bobby" has stock in a Sunday newspaper, does not his own veto make him a citizen who has no regards for morality and the law of his state?

I have only quoted the governor's own words in which he infers that anyone connected with a Sunday newspaper is not of sound morals or a law-abiding citizen.

And what does all this help to prove? Nothing if not that the almighty dollar is the supreme ruler of this universe, instead of the gentleman commonly known as Jesus Christ.

J. WARD DIEHL.

Watsonstown, Pa., July 5, 1893.

Christianity Encourages the Sinners and the Vile.

From Modern Thought, Bombay, India.

The Bombay Guardian quotes from the New York Independent the following extract:

THE TRUTH SEEKER is an infidel paper which is engaged weekly in giving caricatures of scripture subjects. . . . A recent issue carries on the first page a representation of a stream of desperate characters—liars, thieves, perjurers, murderers—entering "the fold of Christ." It is called "The Sinner's Hope and Last Refuge of the Vile." The picture is not a caricature. It truthfully represents a great Christian doctrine. There is salvation for thieves and liars and murderers. This is a great and glorious truth. It is indeed the "sinner's hope," the "last refuge of the vile." It is in this that the divinity of the Christian scheme of salvation appears. The vilest may enter the fold of Christ, leaving their villainy at the gate. Unbelief is fatalistic. It holds that the vile can never be anything but vile. The Christian doctrine is a nobler and truer doctrine. It has hope and the power of reformation in it. For once THE TRUTH SEEKER has drawn better than it knew.

Evidently the New York Independent and the Guardian do not, or pretend not to, understand THE TRUTH SEEKER caricature. The caricature shows what a license to commit sin the Christian scheme of redemption is. Scarcely anything has been done by the gospel of Christ, which has been preached for the last eighteen hundred years, to make sinners leave "their villainy at the gate." Gallows, jails, brothels, and reformatories still exist. In Christian England they are required more than in pagan India. It is indeed the "sinner's hope" the "last refuge of the vile," inasmuch as the vile start afresh each time they are forgiven through the merits of a savior called Christ. Science treats crime as a disease to be cured by scientific means, while Christianity treats it as a corrupted state of man's nature born with him and to be cured by belief in a redeemer. Which is the nobler? which the truer?

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An Illustrated Freethinkers' Guide-Book to the World's Fair.

We shall print Mr. Putnam's letters from Chicago in a pamphlet to be called "Pen Pictures of the World's Fair," before their complete appearance in *THE TRUTH SEEKER*. We shall get the book out in time to be used as a guide-book for those who visit Chicago during the last three months of the Fair. These letters have been highly commended, and deservedly so, for the descriptions are veritable poems, and all the statements are as accurate as official information can make them. Those who go to the Fair will find the book exceedingly useful, for Mr. Putnam has laid it all out from beginning to end, and the book will save visitors' time. Those who read it will know what to see, and where the sights are. It will contain as much information as is possible to crowd into a work of its limit. It will be illustrated with a bird's-eye view of the Fair, giving visitors a general idea of the place, a map of the Park, enabling them to find their way around, and with pictures of the principal buildings of the Exposition. Those who do not go to the Fair will in this book see it in all its glory, and certainly will know more about the Exhibition than those who attend without this guide-book, trusting to memory. Those who go to Chicago will receive great benefit from it; those who do not, still greater. The price of the book is 25 cents.

A Book Every Freethinker Will Hav to Hav.

We placed in the pressman's hands last week Mr. Remsburg's new book, "Abraham Lincoln: Was He a Christian?" and we ought to get it away from him and the binder in ten or fifteen days. The work will be handsomely finished, in fine paper, and be a thing of beauty as well as a quieter of religious tales.

One of the most noted controversies of the century has been waged over the question of Abraham Lincoln's religious belief. Soon after the remains of America's most illustrious son were laid to rest at Springfield, one of his biographers, Dr. Holland, put forward the claim that he was a Christian. The claim was promptly denied by the dead statesman's friends, but only to be renewed again, and again denied. And thus for a quarter of a century the question of Lincoln's belief has been tossed like a battledore from side to side.

For fifteen years Mr. Remsburg has been collecting material for his work. He presents an array of testimony that is irresistible and overwhelming, and which must put this question at rest forever. In addition to the testimony of twenty witnesses who claim that Lincoln was a Christian, and which is reviewed and refuted, he adduces the testimony of more than a hundred witnesses in proof of the claim that Lincoln was not a Christian. These witnesses include his wife and other relatives; his three law partners; his private secretaries; members of his cabinet; his principal biographers, and scores of his most intimate friends.

NOTED WITNESSES.

Hon. W. H. Herndon, Col. Ward H. Lamon, Hon. John T. Stuart, Col. Jas. H. Matheny, Col. John G. Nicolay, Judge David Davis, Col. Jesse W. Fell, Hon. Leonard Swett, Dr. William Jayne, Judge Stephen T. Logan, Joshua F. Speed, Hon. Jesse K. Dubois, Hon. Joseph Gillespie, Dr. C. H. Ray, Col. F. S. Rutherford, Judge Robert Leachman, Col. R. G. Ingersoll, Leonard W. Volk, Joseph Jefferson, Hon. E. B. Washburne, Hon. E. M. Haines, Hon. James Tuttle, Hon. M. B. Field, Hon. Geo. W. Julian, Hon. John B. Alley, Hon. Hugh McCulloch, Gen. M. M. Trumbull, Rev. David Swing, Rev. Robert Collyer, Judge Jesse W. Weik, Hon. J. P. Usher, Hon. Geo. S. Boutwell, Hon. Wm. D. Kelley, Salmon P. Chase, Wm. H. Seward, Hon. John Covode, Hon. A. J. Grover, Hon. W. H. T. Wakefield, Gen. D. W. Wilder, Judge Aaron Goodrich, Judge James M. Nelson, Rev. Edward Eggleston, Rev. John W. Chadwick, Donn Piatt, H. K. Magie, Dennis F. Hanks, Mrs. Sarah Lincoln, Mrs. Mary Lincoln.

The foregoing and sixty other reputable witnesses testify that the greatest man born on this continent was a Freethinker.

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We desire to call the attention of readers of *THE TRUTH SEEKER* to the benefits of subscribing to the Truth Seeker Monthly Library. The yearly subscription is only \$3, and subscribers to the Library receive a paper-bound copy of each book issued in it; or, if they desire the books in cloth binding, subscribers to the Library can remit the difference in price between paper and cloth binding, and get the books in the latter shape. So far this year subscribers to the Library have received "Paine Vindicated," by Colonel Ingersoll, price 15 cents; the "Creation of God," by Dr. Hartmann, price 50 cents; the "Resurrection of Jesus," by Don Allen, price 40 cents; "Crimes of Preachers," price 25 cents; the "Handbook of Freethought," by W. S. Bell, price 50 cents; "Religion a Curse," by S. P. Putnam, price 25 cents; "Design Argument Fallacies," price 15 cents, making two dollars and twenty cents' worth in five months, or at the rate of \$5.40 worth per year; and all for \$3 paid in advance. J. E. Remsburg's "Abraham Lincoln: Was He a Christian?" will be ready very soon, and other books besides are in preparation. Two of these, we may mention, are "Progress and Pleasure," by A. M. Lorentz, LL.B., of which further notice will shortly be made, and Mr. Putnam's "Pen Pictures of the World's Fair," of great value to visitors to the Fair, and still greater to those who cannot attend. Send \$3 and receive at once the books already published, and, as they appear, those which will be published between now and January, '94.

"Four Hundred Years of Freethought."

In connection with the World's Fair and International Freethought Congress no subject can be more interesting than the progress of Freethought since the landing of Columbus on these shores. The most brilliant and alluring pages of human history are open before us. The greatest events and the greatest geniuses of the world are seen in their relation to the glory of to-day. Only by understanding the progress of Freethought for the last four centuries can we understand the present time. It is a wonderful record, more beautiful than any romance. Every Freethinker interested in the advancement of the race, and wishing to see the true meaning of civilization, should read this history.

I propose to show the progress of Freethought for the last four centuries in philosophy, science, literature, education, and government. It will be a book of permanent value, for it deals with the most fruitful portion of history. I shall devote my time from now until the meeting of the International Congress to writing this book, and the book will conclude with a report of the Congress itself, in the best manner in which I can do it, giving a living picture, I hope, of this great gathering; of those who take part in it, the representatives of our cause throughout the world. I intend to make this book not only a correct history of the last four centuries, but of organized Freethought to-day, and therefore it will be valuable for reference. I do not mean, however, to give a bare abstraction of events, but to clothe them with life and color, to show the heart and brain of humanity in its eternal struggle for truth and liberty.

I shall issue a souvenir edition of this book in commemoration of the International Congress. I propose to make it in every respect a book worthy of the cause. It will be elegantly bound. It will contain the portraits of over fifty Freethinkers, living and dead, who have adorned the history of our work. It will be a gallery of Freethought, as well as its written record. It will be something worthy to preserve and valuable as a gift to friends, illustrating what Freethought has been and is to-day.

I shall sell this book by subscription, and I desire subscriptions from friends at the earliest possible moment. The subscriptions will be for the benefit of the International Congress as well as for the publication of the book. The names of all subscribers will be enrolled in the book along with the members and officers of the International Congress, whether they attend the Congress or not, and in this way in permanent form there will be a list of the pioneer Freethinkers of the world. I hope everyone will feel it an honor to be on that list, and will hasten to enroll their name. I do not mean to do things cheaply, but generously. I want to make this one of the best and handsomest books ever published in the interests of Freethought. Therefore, I shall make the price per copy \$5.00. All above the cost of publication will be for the benefit of the Freethought International Congress.

Friends, I ask you to subscribe for this book;

you will thus help to secure in permanent form the history of Freethought in its noblest career; you will thus put yourself upon the roll of the pioneers of the great cause, and you will at this important time aid financially the Congress of the Freethinkers of the World. Address,

SAMUEL P. PUTNAM,
TRUTH SEEKER, 28 Lafayette Place, New York.

Coercive Laws and Their Instigators.

There is a truth which neither logical presentation nor practical illustration seems sufficient to impress upon a certain limited class, who make up in egotistical aggressiveness for what they lack in intelligent perception, and who are as noisy in their irrational positivism as a flock of chattering jays. It is, that coercion is so directly hostile to human nature that it ever produces resistance; and not one in a million will consent to be even pleased upon compulsion.

The class in question is that whose views are ever dogmatically opposed to opinions, practices, and objects which, not more than ordinary acumen is requisite to see, are always those for which the dogmatists have no natural inclination, and which are incompatible with their peculiar interests and designs. It is this class too that arrogates the right of censorship over all the rest of mankind. As Teodoro Serrao says: "There are still in this world a great many people who pretend to make rules for others, who assume to give a general measure for human feelings and sentiments, and do not hesitate to declare that somebody has overgone the limits, if he does not restrict himself within their bounds. And these philosophers, these judges of human actions, think they are quite right in trying to adapt their general rule to each man, fancying that their rule is like an umbrella, that can cover all sorts of men."

The self-conscious goodness of such persons is wonderful. Judged by their utterances, they have the power of unerring discrimination between right and wrong; a gift the more remarkable since their belief even at the threshold of the twentieth century is apparently identical with that of the doleful Pollock, who thus croaks in his poem, "The Course of Time:"

Earth's cup

Is poisoned; her renown, most infamous;
Her gold, seem as it may, is really dust;
Her titles, slanderous names; her praise, reproach;
Her strength, an idiot's boast; her wisdom, blind;
Her gain, eternal loss; her hope, a dream;
Her love, her friendship, enmity with God;
Her promises, a lie; her smile, a harlot's;
Her beauty, paint, and rotten within; her pleasures,
Deadly assassins masked; her laughter, grief;
Her breasts, the sting of death; her total sum,
Her all, most utter vanity; and all
Her lovers mad; insane most grievously;
And most insane, because they know it not.

The undue proportion of evil to good in that pessimistic presentment reminds one strongly of the "intolerable deal of sack" to a half-pennyworth of bread in Falstaff's tavern bill. If Pollock be accepted as an oracle, Pope must have been afflicted with mental strabismus when he wrote, "Whatever is, is right."

They of whom we speak have been personified in a pen-portrait by "Max O'Rell." "Anglo-Saxon land," says that writer, "is governed by the unco' guid. Good society cordially despises him; the aristocracy of Anglo-Saxon intelligence, philosophers, scientists, men of letters, sculptors, painters, simply loathe him; but all have to bow to his rule, and submit their works to his most incompetent criticism." That is true, more's the pity. So, too, is the declaration, "The Anglo-Saxon unco' guid is the successor of the Pharisee;" and in whatever is innovativ, progressiv, liberal, pleasurable, care-alleviating, above all, popular, the Pharisees of to-day are sure to imagine wickedness. Ingersoll has described them in words that burn: "They do not walk the streets of the city of life; they explore the sewers; they stand in the gutters and cry 'Unclean!' They pretend that beauty is a snare; that love is a Delilah; that the highway of joy is a broad road lined with flowers and filled with perfume, leading to the city of eternal sorrow."

As Blouet intimates, art and literature are not exempt from fanatical persecution. An exquisite painting like the Temptation of St. Anthony must be veiled; a classical statue like the Venus de Medici must be swathed. To morbid minds "the most beautiful thing is hypocrisy adorned with a blush;" they cannot understand that "drapery about the perfect was suggested by immodesty." Well-meaning authors of physiological treatises are sent to state prisons, for the heinous "crime" of publishing truths abhorred by the dilettanti, whose "policy of silence" is nothing less than tacit approval of the abominations such outspoken truths expose. The works of able, conscientious writers,

like Tolstoi and Helen Gardener, are seized from booksellers' stands, excluded from the mails, and burnt in the custom-house at Washington. Institutions and agencies, patronized by the Pharisees themselves every day in the week, become sources of pollution and disseminators of vice with the advent of Sunday. Public libraries and art galleries open on that day are fiercely denounced; the newspaper is branded a "cesspool of corruption." The rich man may take his family to church in his own carriage, without reproach; the poor man who goes in a horse-car encourages "Sabbath" desecration—a most anomalous thing to do. Jews and Seventh-day Baptists, guiltless of violating the only Sabbath recognized in the Bible, run the risk of compulsory worship in prison chapels, if they insist upon working on the day substituted by Constantine's edict, 321 A.D. Verily! Christian consistency is a rare jewel! It may seriously be asked, why is not Sunday an evil day, since it makes things corrupting that at other times are held to be pure?

The question naturally suggests itself, Why is the rule of narrow minds in the ascendant, if it is not backed by public opinion? The stability of our society is supposed to depend as much upon opinion as upon law, and more upon opinion than force. The anomalous state of affairs depicted is not conducive to stability: why does it exist?

One among a number of reasons that might be advanced is the failure of the great body of the people to appreciate the texture of the net whose meshes fanaticism, bigotry, and superstition are insidiously multiplying and constantly endeavoring to draw closer around personal, mental, and popular liberty. The masses are too disposed to contemptuous indifference to machinations against their rights and liberties. By concentrated, properly organized and directed efforts they were brought to realize and reject the iniquity of "protection" in the interest of the plutocracy; by such efforts only can they be made to understand and reject protected intolerance. Every well-informed person knows that most of the trouble-making fanatics consort with a faction of less than one-third the population of the United States. They do not truly represent a large minority of that faction, but they work together for the perpetuation of their medieval theories and practices with a systematic persistency which the Liberalists would do well to emulate. It is these posing paragons that compose the class referred to in our opening proposition. We have described that class as limited, but the same cannot be said of their self-exalting claims, all of which are built upon the fallacies, "We alone possess truth; we alone represent the highest moral sentiment of the community." Necessarily, intolerance with all its detested accessories is as inseparable from such immaculateness as heat from fire.

Added to these are the advocates of slavery, with the state for a master; the defenders of caste, the supporters of exclusiv class privileges, and an aristocracy of wealth, all of whom have taken to aping the habits of thought of effete monarchies, and stand ready to adopt any means for depriving the people of that equality of opportunity which the Constitution of the United States ought to but does not guarantee.

De Tocqueville makes it an accusation against democratic societies that, while they have banished "fettors and headsmen, the coarse instruments which tyranny formerly employed against freedom of thought and action, they have refined the arts of despotism." An individual can no longer say, "You shall think as I do upon pain of death," but a single class says: "You are free to think differently from us and retain your life, your property, and all that you possess; but if such be your determination you are henceforth an alien amongst your people; you may retain your civil rights, but they will be useless to you, for you will never be chosen by your fellow-citizens if you solicit their suffrages; and they will affect to scorn you if you solicit their esteem. You will remain among men, but you will be deprived of the rights of mankind. Your fellow-citizens will shun you like an impure being; and those who are most persuaded of your innocence will abandon you, too, lest they should be shunned in their turn. Go in peace! I have given you life, but it is an existence incomparably worse than death."

De Tocqueville is at once right and wrong. Canting morality does indeed *say* to non-conformers, "You may think differently and retain all you possess," but occurrences are not wanting to give the lie to the formula. Witness the demand of the bigots that the army be employed to suppress freedom of opinion and action in the matter of closing the Columbian Exposition Sunday. "You shall think as we do, or be murdered," is their ultimatum. Ordinarily, we grant, the outward symbols of per-

secution have disappeared (to the sorrow of some who would unquestionably welcome the resurrection of the rack and the thumb-screw), but its spirit and habit remain, unshorn of a complex, insidious, flagrantly misused instrumentality—the law.

Now, it is an axiom that the fewer the parts composing a piece of machinery the less liable it is to derangement and the greater the chances of its working smoothly and effectively. It is equally true that the fewer and simpler the laws under which a government is administered—provided of course they be wise and beneficent—the greater the probability of their enforcement and the better the condition and contentment of the people. Yet, self-evident as that proposition is, or ought to be, to every reasoning observer, it receives but slight consideration from legislators and the press, and is apparently scouted by the pulpit. The clergy especially seem as incapable of understanding that the multiplication of laws indicates distrust of the people, as of noting that the people are not blind to the distrust. "March without the people," said a French deputy from the tribune, "and you march into night." Few men of the cloth can bring themselves to believe with Emerson, "The instinct of the people is right." Fewer still possess the mental breadth which prompted Hamlin Garland to declare: "I, for one, have such faith in human nature, such trust in the ever-growing altruism of expanding individuality, that I am content to work for freedom, for less government, for less militancy, less meddling with spontaneous co-operation among the units of society." Too many ministers approve underhanded efforts to secure statutes and constructions which, it has been well said, may at an early day be used to fetter thought, crush liberty, and throttle the vanguard of progress. "Be it enacted," is the clerical catholicon for all moral and social ailments, and not the mythical "Word" on which they profess to rely. A business man whose every rule and act betrays suspicion of his subordinates cannot have studied human nature in his own interest, since the respect and best services of employees are seldom, if ever, given under such a regime. No more can a government expect general respect for, or lasting peace and prosperity under, a complexity of laws, which indicates want of confidence in the proletariat, particularly if the laws themselves are aimed at the suppression of individualism, as is too often the case in this country at the present time.

Says the editor of that Liberal, impartial, and progressive magazine, the *Arena*, speaking of Nationalism, which, in his opinion, contemplates the reduction of mankind to a governmental vassalage: "The great point has been emphasized time and time again and never been satisfactorily met, that in proportion as the power of government is increased, and laws multiply, persecutions increase. . . . As laws are repealed and the people enjoy greater liberty, progress and advancement mark man's onward march. And while it is obvious that humanity is far from the point where no law is necessary, our faces should be set toward freedom. And we should steadfastly oppose the law-making mania which is so cursing our people with onerous and unjust legislation. . . . I have been forced to the conclusion that progress, advancement, and happiness lie in the wake of less law and wider liberty."

And not only should there be fewer laws, but milder treatment of the violators of some laws that cannot be abrogated under existing conditions of society; for nothing is truer than that decrease of the severity of the laws tends directly to increase their efficacy; and the most sanguinary enactments will become more and more inefficacious in proportion to the increased rigor employed in their administration.

Says Prof. Joseph Rodes Buchanan: "The people of any age have no suspicion whatever of the way in which they will be regarded by posterity." Certain it is, there is little realization now of the view that will ultimately be taken of many of the laws enacted in the name of justice. Once in a while the reforming energy is aroused against unreasonable and excessively severe legislation, as it was during the decline of the Whig ministry in England, a little over half a century ago; and it is significant that at such times public sentiment is always far ahead of the inclinations of constituted authority, with the result that the concessions made are far behind those demanded. It was said by the "conservatives" of the time that the abolition of the death penalty for many offenses cheered every rogue in England. Was the reform, therefore, unwise? That which the rogues approved resulted in the surer punishment of roguery. The advocates of hanging for stealing a joint of meat denounced Sir Samuel Romilly as opening the jails

and giving up England to thieves; but he would be regarded as a monster who should now propose to reenact that accursed law. We look back with abhorrence at the bloody persecutions of the Vaudois and the Covenanters, and the work of the pious stranglers in Salem. Yet these outrages were perpetrated under the forms and protection of the law; and the spirit which prompted them has not disappeared. The "late lamented" John Calvin—he who waged war against worldly pleasures of every description, compassed the burning of Servetus at the stake, and had unfortunate women at Geneva sewn up in bags and thrown into lake Lemane—is still held in high esteem in some quarters, though there is none that dares to openly approve the dastardly methods he employed in support of his fiendish morality.

These remarks will, of course, arouse the ire of those conspicuously just and merciful individuals who, regarding as wicked everybody with whom they do not agree, and as criminal everything they do not practice or approve, are constantly endeavoring to increase an already flagrant evil by the creation of new statutory offenses and accompanying penalties. Yet it is as true to-day as it was two thousand years ago that "Fear is a bad preserver of that which is intended to endure; on the other hand, considerateness will secure fidelity forever." It is also well to remember that "the evils which have been produced by fanaticism, prompted by motives really good, are equal to those that have sprung from confirmed vice."

"The chronic distrust of the people felt among book-educated and professional men," is cited by that rigidly orthodox theologian, Rev. Carlos D. Martyn, D.D., as one among a number of dangers that immediately threaten the country. Had he added that this distrust finds its expression through a steadily augmenting labyrinth of laws for the abridgment of popular and individual liberty, he would have spoken no more than the simple truth.

Of late years the combination of politics with religion has had an enlightening effect, but not in the way desired by political preachers. No less an authority than General Clarkson has declared that young men have been alienated from the Republican party by the intolerance of morality. His perception is not at fault; but the eyes of many older members of that party also have been opened, greatly to its advantage. It has been remarked, and the public utterances of President Cleveland show it to be his belief, that the centralizing tendencies of the Republican party have strongly reinforced the drift of thought toward Nationalism, which is governmental paternalism in its most obnoxious form, and would engulf the nation in a maelstrom of inexorable law. Edgar Fawcett, Professor Buchanan, Mr. Pentecost, and other thinkers, fear a cataclysm in the near future, and many signs point thereto as surely as they did in France in the days of the Encyclopedists. We are sufficiently optimistic, however, to think that there are present indications that the great majority of the people are not "looking backward" to pattern by legalized despotism supported by military force, but forward to a government which shall guarantee the utmost rights and liberties of the individual, under the fewest laws consistent with the welfare of the state.

JAMES TYTLER CUMMINGS.

Lectures and Meetings.

W. F. JAMIESON has received a call to California. His Liberal friend writes: "I am appointed to write you and open negotiations with the object of having you make your home here. We mean business, and will furnish you a house and lot free of incumbrance as a gift if you will come here to live. We do not expect you to lecture to us only when you wish to and are not away. But if you live here we will be satisfied, and will take hold of the work with a will." Mr. Jamieson has accepted the call from his California friends, which he says is better than a "call from the Lord," and is making his arrangements to go in the course of a few weeks. He will deliver courses of lectures this fall and winter along the Pacific coast, and requests the Liberals of California, Oregon, and Washington to address him for the present at Mosca, Col.

THE Newark Liberal League made their excursion to Glen Island on the 7th, as intended, and had a very enjoyable and interesting time. The Lord was very kind, and arranged the weather with a due regard toward those who he must feel are advancing his cause. They were met by a large delegation from the Philosophical Society, Brooklyn, and Manhattan Liberal League, New York, and together they formed a solid phalanx that could do good battle with any church or creed in existence. After a sumptuous repast and posing for the photographic fiend, they journeyed to the Paine monument, where a handsome design in immortels was laid with appropriate ceremonies by Henry Bird, Esq., president of the League. It was suggested by those present that a Union Picnic be held each year by the Freethinkers of neighboring clubs, and some even went so far as to suggest that a sort of Chautauqua Club be formed, with meetings quarterly or oftener. We trust that this sociability will grow and be a leading feature in advancing the cause.

Letters of Friends.

Thoughtful Appreciation.

PHILADELPHIA, PA., June 27, 1893.

MR. EDITOR: Inclosed please find \$5 for renewal of my paper and the books named. And a word about THE TRUTH SEEKER. For a Freethought paper, it is all one's ideal could suggest, and on its arrival I devour all that is in it with greediness, and then, like Oliver Twist, would ask for more. But it is best that one should rest between these mental repasts, and give one's brain time to digest the good things it has received.

I have been taking your paper a little less than two years, and in that time I have become so attached to it and its contributors that I find myself looking for it before it is due.

From cover to cover it is interesting and instructive.

Samuel P. Putnam's articles need but to be read to be appreciated. Teeming with beautiful thoughts, beautifully expressed, they are indeed a wealth.

Watson Heston's pictures express the pith of many volumes, and from almost every pen-stroke one gets a reminder of something he has heard or read against religious intolerance.

I have been very deeply interested in the discussion on the God question between A. Augusta Chapman and Otto Wettstein, both worthy champions of their cause. But up to date Mr. Wettstein is on top, to my mind. But whether we agree with Miss Chapman or not, we must admit that she is a deep thinker and a most lucid expounder of her theories, and one is all the better for having read her written thoughts.

The editorials are always fine, and after having consumed all the rest I turn to them, left until the last because of their fitness as a dessert to top off such an intellectual feast.

The star of Freethought is in the ascendant, and with such champions it will continue to rise until it reaches its zenith, and by its very brightness dispel the black fogs of superstition that enshroud so many thousands of our fellow-men.

Let the watchword that speeds us be Freedom and Right; push onward and upward and never say die.

Yours for Freethought,
WM. A. COUBIG.

Congress's Act Was Unconstitutional.

VINELAND, N. J., June 26, 1893.

MR. EDITOR: The present Congress of the United States gave by enactment the sum of \$2,500,000 for the benefit of the World's Fair. They provided in said enactment that the money was given in consideration that the gates of the Fair grounds should be closed on Sundays. In a second enactment Congress voted that the gates of the Fair grounds should be closed on Sundays.

This law of Congress has been appealed to the United States district court and overruled by Judge Fuller with the full bench deciding that the gates shall be kept open on Sundays. The court also decided that the money given the World's Fair was not a gift and could not be a consideration for closing the gates on Sundays.

Now, the above enactments of Congress show a want of wisdom in the present Congress that must tell for future decisions of legislative bodies of no small consideration for good. The acts were unjust as well as unlawful, for the Constitution expressly declares, "Congress shall make no law respecting the establishing of religion." Was not the closing of the gates a law respecting religion which included the superstitious reverence of Sunday? And yet there is no day in the week that is not held by some denomination as a holy-day against common sense and reason.

That Congress has made itself noted for future men or legislators of thought and ought to be known by name, to show what men will do for their religion and against plain law, for there it is before my eyes, "Congress shall make no law respecting an establishment of religion." The law is as infamous as was the Dred Scott law—both repealed—and each will be looked at with contempt in the future

archives of legislative history as examples of perversion of justice and truth on the most important of all subjects, having the interests of thousands at stake.

Mr. Editor, if you can spare the space in your noble paper to place the few lines I write you by the side of the article from my good old friend, Brother Hacker, who is almost my next-door neighbor and who is so nobly showing up the old heathen book of obscenity, fables, and nonsense, I shall feel proud. I shall feel proud also to see it in the paper so ably written for by Brother Putnam, who so excellently defended the cause at Washington.

Please send me the pamphlet, "Religion a Curse, Religion a Disease, Religion a Lie."
RILEY McADAMS.

A Heavy Broadside Against the Bible.

KEARNEY, NEB., June 25, 1893.

MR. EDITOR: I will state why I am not an orthodox Christian. People are sometimes compelled to make statements to the thoughtless listener that seem too radical or too horrid to be true. Ministers are always making statements of God creating everything perfect. To this I say no. Man has improved on his domestic animals, on fruit and flowers, and on himself. How is it with the apple? You say God made it. I say nature made small, sour crab-apples, and right here on this continent we have red, white, and yellow ones. Man has taken those poor, sour, and almost useless crabs and grafted one on the other and budded back and grafted until he has produced a fine, large, and mellow fruit. Who made it? You say God, I say nature and man. Take man's eye in his prime and it is about as perfect a thing as there is about him, and still man with his own ingenuity can take a piece of glass that he makes himself or a stone, and he can convex and concave it so that he can see things too small for his eye. History tells us that the men that God made were too lazy to work and when a famine came on them they would kill and eat their mothers and the old ladies among them and save their dogs. This corresponds with God's commandments to his holy people. Man has made himself too civilized for this now. And more than this, man never came on earth as he is today. Darwin's theory of evolution will be a study in our public schools in less than fifty years, and would now if it were not for the teachings of the church.

Now for the morals of your Bible. Certainly, if it is God's holy book and so good, everyone ought to know what is in it, and no one ought to object to hearing it. But they do. Take Deut. xiv, 21. Here is a square commandment from God to Moses to sell anything that dies of itself to othersto eat. And in the twenty-sixth verse it is said that you can spend the money for anything that your soul lusteth after, for oxen or sheep or wine or strong drink—that is, get drunk on the money if you please. Deut. xiii is fine from verse 6 to 10, where it plainly says, kill your brother or wife or friend. And Lev. xxvi is still finer, for here God gives man a commandment and then tells him if he does not do it he shall eat of the flesh of his sons and daughters. Who believes that the common male parent of our mule stood up or sat down and told his master in Hebrew, Greek, or Latin that he had been faithful to him? Why did not God kill Moses (Ex. iv, 24)? Ladies, do not read 2 Tim. ii, or the first twenty verses of Ezek. xxiii, or the first few verses of Deut. xxiii. Christ says in Mark xi, 24, when you pray for anything believe that you receive it and you shall have it, but my honest opinion is, if the church-members of Kearney county, Neb., or anywhere else, think that is true of their prayers for my conversion they are likely to pray a long time. Well, this is enough of the old novel for this time. Thirty years ago I might have been a Deist, but to-day I am a Pantheist.
C. W. GORR.

A Finance Letter "Rit Sarcastik."

PORTLAND, KAN., June 12, 1893.

MR. EDITOR: My! how my little note makes Mr. Geer squirm, and send forth more absurd assertions, a few of which I wish to notice if you will kindly allow me space.

He says that it would be impossible for sixteen million laborers to save \$1 a week

for a year, without causing a panic. Now, friend, this is not claiming that they can not save \$1 a week, but simply shows the result if they do save that much, and at best it is simply an assertion that he takes back in this last letter by admitting the correctness of my statement, for he says, "The wage-earner saves money for a special purpose, either keeps it or puts it in a bank till some one wants and borrows it." Thus he goes back on his fine-spun theory and admits that the savings of the wage-earner are still in circulation. Oh, where are you, Mr. Geer?

The government no more gave the bankers ninety per cent of the bonds (as you say) than the bankers gave the government one hundred per cent of the bonds. You must be very good at financing—here is a question: Can you start a bank without the savings of some one?

Come now, Mr. Geer, doesn't every dollar in circulation represent so much wealth? And wealth is produced by labor, therefore it belongs to some one, just as I said.

If you understand money matters so very well and know that bank money does not have to be earned, why do you not start a few banks? Of course a financier like you could get the bonds all right enough and get the government to give you money. Oh, how nice it is to be a great financier like Mr. Geer!

Now, Mr. Geer, look here a moment. Do you know how much the mortgage debt of Kansas is? If you do, why did you make such a statement as you did? Sir, do you claim that the homes and farms of Kansas are mortgaged to an amount over \$900,000,000? Say, friend, how much do you know about it anyway? Don't you think a wonderful financier had better look at his own state? At best it was an awful big one, that story of Kansas homes and farms being mortgaged to an amount averaging over \$17 per acre for every acre in the state. Please tell us where you found that out.

Oh, dear, here you go again, worse and worse! The railroads charge one hundred times cost for passengers to the Fair. Mr. Geer, that immense brain of yours is overtaxed. I would advise a rest and to think just as little on money matters as possible. You are too far advanced for this age, anyway. One hundred times cost! A round-trip ticket from here to Chicago is \$30. Please, how many railroads are you running now? Oh, how I wish you would take the railroads in hand, you understand them so well. Why, just think, a round trip on your road would cost but thirty cents from here to the Fair and back. Oh, I beseech you, Mr. Geer, to take the money matters in hand too. A man like you has a duty to perform. There are so few who thoroughly understand money matters, railroad business, etc.

After reading your letter I have to agree with you that there is more nonsense written on money matters than almost any other.

My, what a scattering smoke your blank cartridges raise! England gets a dose. The wonderful "Hazzard circular" gets beclouded. Then comes our turn and the smoke pours over our moneyed men. Then the World's Fair gets a whiff. And original sin is not missed. And last, the poor grasshopper is mentioned. But the large majority are not so wise as our friend, for he says they don't know more than a horse about voting. Oh, please don't be so hard on us. Without a hard thought,
S. F. DAVIS.

Deathbed Utterances.

FLAT CREEK, LA., Feb. 15, 1893.

MR. EDITOR: After a painful illness of about five weeks, my wife, Mrs. Louisa C. Shumaker—formerly known as Miss Lou Noble—breathed her last at ten minutes before 2 P.M. on Saturday, Feb. 4, 1893. I will not adopt the Christian conventionality and say, "It pleased almighty God," etc., for I do not know whether it pleased God or not. But it ought not to have pleased him to cause such a kind and tender-hearted daughter to suffer such agonizing pains as she did.

Miss Noble was the first Infidel woman that I ever met. She was always in perfect harmony with me on the subject of religion and Freethought, except that she

was less combative—a milder type of Liberal—and would sometimes try to hold me down. Like myself, she sought religion with the Methodists in her young days, failed to find it, and became an unbeliever. She attended church and treated the ministers and other Christians with respect and kindness, but the most frantic efforts and impassioned oratory of the pulpit-pounders had no other effect upon her but to amuse and sometimes to disgust. She loved THE TRUTH SEEKER, and always read the letters of correspondents first and "News and Notes," by S. P. Putnam, next. In the month of March, 1880, I went to New Orleans and found Colonel Ingersoll's lectures exposed for sale by George Ellis, No. 11 Decatur street, and purchased a copy of each. My wife had never seen any Freethought literature before except Thomas Paine's works and Volney's "Ruins." When I would read Ingersoll's lectures to her she would become as happy as a Methodist at a camp-meeting and could scarcely refrain from shouting. Colonel Ingersoll was her ideal man. Although living in an orthodox community she was proud of her Infidelity and did not try to conceal it; but she never had any trouble with her Christian neighbors about religion. She was fifty years and twelve days old.

Her only fault was extreme generosity and open-handedness. Her heart was full of love for her friends when she knew that she was dying. Love was her religion. She told me before she took to her bed that she believed that she was going to die. She talked to me several times about dying while she was rational and the only thing that she expressed a desire to live for was to raise our adopted daughter Minnie.

On the night of the 24th of January she called me to her bedside to deliver her farewell message in the presence of four young female teachers. Her mind appeared to be supernaturally lucid. She could think of everything which needed to be thought about. She talked calmly and sensibly. She said to me: "I want you to continue to be just as you always have been. I want you to be kind to these girls and help them all that you can. They are good girls; they mean well. The light has not come to them as it has to us, but it will come to them."

She never said anything about her future or anything beyond the grave until she commenced dying and reason began to fail. About 4 A.M. on Monday, March 30th, she waked out of a nap and commenced saying: "I want to go home! I want to go home! A sweet voice is calling me and I am going home with my dear mother! Oh, doctor, turn me loose! Let me go! Oh, doctor, don't keep me here in this misery! Oh, it is so sweet to go home with my mother and get out of this misery!" She became very happy over the thought of going home to her mother and getting out of her misery. Her mother died twenty years ago. When daylight came her vision and her reason were failing and she desired that her friends come to see her. About 10 P.M. the same day she waked out of a nap again and commenced kicking and pushing the cover off and trying to pull her clothes off and saying: "Take these clothes off me! Take these clothes off, I say! I must be cleansed—I have to be cleansed for heaven. Take these clothes off me. I have to be clothed for heaven." Then she commenced holding up her hands and talking to her dead father. She said: "Dear father, take your child. Take me up, father. Help me, dear father. O dear father, help me to my paradise! O dear father, help me up to my paradise!" She spoke in sweet, affectionate, pleading tones and she uttered the word paradise with a peculiar sweet emphasis, and I never heard the word more clearly articulated or more correctly pronounced. She then got into a frenzy and talked irrationally and continuously for about three hours, when she broke down and became sightless and speechless. Her eyes were set in her head and she could not see anything for four days and she could only speak a few names so that we could understand her; but she could understand our talk and appeared to be rational until Friday night. A good Christian lady who nursed her a

part of a day and night has told me that she begged for prayers and wanted the Christians to pray for her. I cannot believe this, because she had no sins to be forgiven and had no use for prayers. I know that she had no faith in prayer and I was with her more than anybody else and I heard nothing of the kind. Twice, while suffering agonizing pains, I heard her say, "Lord, have mercy on me!" And once I heard her say, "Help me for Christ's sake!" Her deathbed utterances are a problem to me. I have no creed or ism to defend, therefore I have no interest in concealing or distorting any facts. I have given an honest statement of the deathbed utterances of an infidel. Let the people make what they can out of it. I am a Freethinker and a truth seeker, and that is as many names as I care to wear. The clergy have made much capital out of deathbed utterances and have told many lies in the interest of their profession about the deathbed utterances of infidels. I have witnessed the death of two infidels—my wife and her father. Neither of them got frightened at any hell or devils. And if deathbed talk is to be relied upon, the spirit of Mother Noble called for her husband and her daughter when their time came to cross over Jordan, and my wife's mother and father both came for her; and my wife is gone to heaven without sailing on the wings of faith or taking passage on the old ship of Zion and without ever submitting herself to that solemn mummery called baptism.

She is now at rest in the same condition as before birth or she is happy in the land of spirits—I do not know which. Deathbed utterances are the only evidence which I have ever received to prove that the spirits live after the death of the body, but with my knowledge of chemistry and physics I cannot conceive how that can be possible. I do hope that my wife has not gone to the same heaven that the ministers send people to who get hanged. She was too kind-hearted and pure-minded to enjoy that kind of society. If she still lives and it is possible for her to communicate with me I believe that she will send me a message that I cannot be mistaken about.

PETER F. SHUMAKER.

He Once Thought Sam Jones Better Than a Horse.

CINCINNATI, O., April 25, 1893.

MR. EDITOR: Since I owe you and your paper an old grudge (for once starting me to thinking) I have made up my mind to pay it by writing to you.

Some four years ago I was a Christian—yes, a real out-and-out, sure-enough Christian, who thought that all the good in this world was contained in the Christian religion, and all the bad contained in everything opposed to it; who thought that such men as the Rev. Sam Jones, who oppose all the pleasures of the world, were better than a good horse or cow who add to them. I thought that such people as the Rev. Mr. Moody, who think that prayers can save a sinking ship, had more brains than an intelligent dog without an ounce of superstitious blood in its body. I thought that all the brutal and cruel men, if they were Christians, were deserving of and would receive eternal life, while all the harmless and useful animals would die and stay dead. I confess I used to wonder why it was that a bad man's life was held more sacred than a good dog's, when death to the man meant only a change of residence to a happier country, while death to the dog meant the end of its life forever.

If a preacher like Mr. Moody were driving along with a horse and buggy and the buggy should happen to slide into a deep ditch, Mr. Moody would pray and the horse would pull, and when he got out he would fall on his knees and thank God instead of the horse, and then his friends would have the nerve to claim that he had more sense than the animal.

You know, Mr. Editor, there is one way you can get a large cucumber into a bottle of its own size or a little larger, although the bottle may have a very narrow neck. It is to get the cucumber into the bottle when it is very young, and, without detaching it from the vine, leave it in that position to grow until it has filled the bottle. Then it must either stop growing or

burst the bottle. Well, this cucumber who is writing to you was bottled up in Christianity when quite young. I actually thought there was more room to grow inside the bottle than there was on the outside. I do not remember how I kept from seeing through the bottle, for it was as transparent as the air. All the young ones on my family vine were similarly penned up, and we thought those who were not were rotten to the core.

One summer—one happy, lucky, blessed summer, circumstances threw my younger brother and myself, owing to the temporary absence of the rest of the family on a visit to the West, in the way of taking our dinners with a highly respectable family not far from our working-place. It was not the dinners that made me think myself so blessed, not the food for the stomach, but the food for the brain that I accidentally received by being thrown into their circle. I will explain.

One day I came into the house a little too early for dinner, and sat down by the library table to read the newspapers. I saw one with a strange heading, and, looking again, read in large letters: "THE TRUTH SEEKER." "Very good," said I to myself, "I'll read you, and see if you find it." All but the heading had been under some other papers, and I pulled it out to examine. For a long time I had been indifferent to anything religious, but I confess that the picture which met my gaze made my heart jump into my throat. There, upon my soul! there, upon a respectable gentleman's table, was actually a picture which, if what it was intended to illustrate were true, made the Christian church out to be not all that was good and holy, but, in fact, just the opposite.

The picture was of a great swarm of pests, in the shape of musketoes, bugs, bats, beetles, etc., coming out of the church to torment an old gentleman named "Uncle Sam," while from across the sea came another colony of vile insects with the compliments of the pope.

Now, if I had seen a caricature aimed at Christianity in a paper under the head of "The Lie Seeker," "The Defender of Immorality," or "The Falsehood Advocate," I would not have been nearly so shocked. I had always thought, being a Sunday-school scholar (not, to do myself justice, so much for the sake of religion as for the happiness of hearing the music and from being sociable and circulating among my friends), that anyone who was an "infidel" (and, oh, how ugly that word used to be) was confessedly in favor of everything that was vile and wicked, and cared nothing for the truth. Do not blame me, that's how I was raised. And do not, I pray you, blame it on my folks, for they were raised no better themselves; and if I had not been accidentally started to thinking by your excellent paper I might, impossible as it seems now, have kept on thinking the same thing, and if I had ever had the raising of children would probably have raised them, or caused them to be raised, in the same old school. To be sure, I had heard of a gentleman named Robert Ingersoll whom most people admitted to be a good man, who claimed to be an infidel, but, never having read any of his works on religion, thought, as a great many other Christians did and do, that he was either pretending to be such for a joke (think of it! going to jump into a lake of fire forever for fun; but that opinion actually prevails among many Christians to-day), or that he was insane on this particular subject. Neither of these opinions quite satisfied me, but when I got that far I always dismissed the subject from my mind, as I did with all the other difficult problems which confronted me while trying to swallow Christianity. I know that when quite young I have asked (and what three-year-old child has not?) many an unanswerable question of my elders as they "explained" their religion to me. But these questions were received, as such questions from children always are, with laughter, and I, poor child, not knowing that they were really laughing unconsciously at the absurdity and impossibility of their own religion, not knowing that they saw (unconsciously) for the moment that their dogmas were so foolish and inconsistent that even a child's mind could see their

impossibility. But thinking they were laughing at me because my mind could not grasp it, always dismissed the questions from my thoughts. I thought it must be that, since my elders saw it, it was undoubtedly true and I was too young to comprehend it and would understand it all when I got older, but my experience did not prove it, so I kept dismissing the objections from my mind, until when I met you, Mr. Editor, I had almost dismissed the dogma features of religion from my mind altogether and taken them as a matter of course.

I am sure that had I been born with the least bit of self confidence I should have been an infidel at five.

Well, to return to the caricature. The picture started me to thinking. I had often thought of my religion as being impossible, but had never once dreamed of its being harmful or immoral. So when I saw all these pests coming from the church I got to thinking. The first thought I thought was that some good Christian should draw a picture showing that these pests did not come from the church at all and send it to all of your subscribers to correct the erroneous impression your picture had given them. But then I "thought another thought." Do not these pests really come, after all, from the church? So I looked at one pest labeled Woman's Christian Temperance Union, at the Sunday-law fanatic, the God-in-the-Constitution nuisances, the faith-cure murderers, and at the colony of vipers coming from Rome to oppose our public schools and inoculate the brains of our young with the poisonous germs of superstition, and concluded that the picture was true to life and could not be answered. So then I thought, as Christians generally do under such circumstances, that a law should be made to stop your publication. The first thing Christians have always done when they found that reason could not save them is to appeal to force. So you see there can be no doubt that I was a "real, out-and-out, sure-enough Christian."

Next I turned over to the last page, and found, to my horror, a pun on a name from the Bible. I threw down the paper and swore I would never look at it again. But, oh, how the human heart doth crave for the truth, and I knew the truth could never be found by listening to but one side of any question; so within sixty seconds I had it up again and was looking at the inside. Surely I had been hearing and reading defenses of Christianity since my earliest memory, and should not fear to read a few lines on the other side. About the first thing my eye fell upon was a paragraph which declared that Christians were afraid of investigation, afraid to look at both sides. Although I knew in my heart this was true, for I never knew before there were two sides to this subject, I indignantly refuted it by reading the paper through. For the next two months I read your paper regularly every week. I tried to keep my hands off it, but it seemed that something irresistible attracted me to it, which is unexplainable, except by the following verse, slightly altered from the original:

Truth, though crushed to earth, will rise again;

The eternal years of man are hers,
But error, wounded, writhes in pain,
And dies amidst her worshippers.

Well, when the folks came home again I was separated from my TRUTH SEEKERS; but I had been confronted with a great many new questions, which I determined to set about and find the answers to. So I descended into the arena of investigation. Had I consulted a spiritual adviser he would have told me I was on the wrong track if I wanted to be "saved." He could have told me that I must again "become as a little child" and dismiss all doubts from my mind. But I could not do this now. I had found that good people could be unbelievers. I must find the answers or find another religion. I had no doubt I could find the answers, so I debated the matter with myself for a long time, but instead of finding them the more I hunted for the answers the more questions I found. So the result was—well, you know what becomes of Christians who investigate.

I once heard of a sponge that went down into a barrel of water to argue with and

convince his brother sponges on the bottom that they should not absorb the liquid.

What becomes of a soap bubble when it is hit by a sledge-hammer? I don't know. What becomes of a Christian when he investigates? I don't know.

What becomes of a drunkard when he quits drinking? What becomes of a Christian when he begins thinking? They cease to be such.

After I had satisfied myself that my religion was ridiculous, I got to thinking: "Is it cruel? Is it really cruel enough to justify all these bitter and passionate onslaughts of the infidel?" Of course it did not require much study to settle myself on that score. If any Christian doubts that his religion is cruel, let him sit down for a minute or two on a red-hot stove, and then think if he can—but he cannot—how much more, how infinitely much more painful his hell must be.

So the natural result of all this thinking was that this cucumber I told you about grew and grew until it broke its orthodox prison, and ever since has been growing in the pure air and warm sunshine of Freethought.

Ever since, I have been an enthusiast in the cause. I think if I had never been a believer I would not feel so belligerent toward orthodoxy as I do; but, as it is, it arouses my ire when I think that several years ago, when I was some two weeks old, a preacher was called in and poured water on my poor little innocent head to save my soul from hell. Not that I feel anything but gratitude toward the well-meaning Protestant priest, but oh, it makes me indignant with myself to think that I was fool enough—even at that early age—to lie there quietly and allow such idiotic proceedings to be peacefully carried on. I am not sure—maybe I did squall and kick; I will ask some one who was there some time, and if they say I did I will forgive myself and a load will be lifted from my heart.

The other day I met an elder brother for the first time in two or three years—in fact, for almost the first time since my eyes saw the light of reason and I became free. I was anxious to know whether or not he was still worshiping the God that is going to damn his brother. So the first chance I got to broach the subject I waded right in and handled him and my childhood's God without gloves. I found that, although he was not worshiping the old devil—I mean the old God—to any very great extent, he was still a little prejudiced in his favor, for, when I had presented him some arguments and asked him some questions, I waited to see what he would say, and his answer was—just as I had thought it would be—"What would your dead mother say if she knew this?"

I never yet asked a Christian friend or relative an unanswerable question in regard to their religion but they said: "What would your mother say?"

Upon my soul, this is aggravating—the assumption that I do not honor my parents because I do not profess the same religion. My mother died when I was quite young, but still I can remember when she took me on her knee and taught me to be honest and truthful. I also remember—still more plainly—how my father also took me on his knee, but with the other end up, and taught me the evil consequences of not being truthful.

I imagine she would still say: "Be honest; be truthful."

On the other hand, what would she say if she knew that I had discovered the things which deceived her and refused to expose them; had found the lamp and refused to light it; had found the truth and refused to speak it?

I can imagine, if her soul is living now—and I can almost believe it is—that I see the same sweet smile—which is almost the only thing I remember distinctly of her—which was on her face one day during her last illness, when I, a six-year-old child, ran home from school at recess to kiss her and then ran back again.

I say these things to encourage other young Freethinkers who may, like myself, be made to feel sad by some one's asking, because they can ask nothing else unanswerable: "What would your mother say?"

Yours and Freedom's,
HARRY TRICK.

Children's Corner.

Edited by Miss SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

In Prairie Groves.

In prairie groves of planted trees
A summer song of birds and bees,
And roses in the dewy grass
Are morning pilgrims in the pass.
Green spears, like lances in a row,
Hedge round the strange, wild indigo,
And any bird that dare go through
Confronts a guard in soldier-blue,
By prairie groves.

Sweet williams flare their yellow lights,
As stars dropped down from summer nights,
That gem the plains and pastures green,
Where speckled cows may feed between,
And pretty calves and young colts play—
I passed them there but yesterday—
Where cottonwoods had walled the lines
Whose leaves sing sweet as southern pines,
In prairie groves.

The thrush awakes the golden morn,
The lark is singing in the corn,
And boys and men are in the rows,
Where breath of balm so lightly blows
A fragrance in the warm, brown earth,
Where Nature broods 'bove each new birth;
And birds and breezes all in tune
Proclaim a joyous day in June
Near prairie groves.

Box-elder, elm, and ash trees sway
So gladly on this perfect day;
And willows wave, and gleam, and shine
Along this prairie-land of mine,
Where soon catalpa's tossing boughs,
As brides in white that murmur vows,
Will deck our way with tropic bloom
And bridal flowers and sweet perfume
In prairie groves.

Pueblo, Col. MARY BAIRD FINCH.

Persecution.

Persecution in whatever form is tyrannous, and especially so when one is persecuted for his religious belief. History is full of persecutions, and the day of that tyranny is not yet over. It forms many a theme for writers, and if the reader will give attention a short story will be related.

The day had been warm, but the night was cool. The moon with unusual brightness shone down upon a Canadian village, a village full of bigotry and where strife continually reigned. In a small cottage in the center of a small farm lived an old man, his wife, and two grown-up lads. They were Freethinkers, and this was what they suffered for.

Coming up the quiet country road were four men, who had been detailed by a crowd of others of the same mind to burn down the house of this family. Silently they approached, and each went to a corner. The cottage was more of a frame building rather than brick and stones, and would easily burn. Each man had a bundle of oily papers and rags, and for these they dug a little hole under the side of each corner. They then put the rags in and lighted them, and soon they had disappeared to a spot where they could watch with safety.

Slowly the wood caught, and then faster and faster the flames began to consume the place. Would those inside be awake in time enough to escape? It seems impossible.

A voice! One of the young men had awakened and was calling in loud tones for the others to bestir themselves. Meanwhile the flames seemed to fully envelop the building, and the brightness of them could be seen from a distance. Inside they threw on what clothes they could lay their hands on, and the two men made a rush for the door. It was in flames, but an ax being near them, it was a minute's work to knock it down. The flames then were met, and they with one bound were on the outside, safe but for a scorching.

But what of their parents? After shouting fire, and waking those in cottages near by, they again entered the building and went straight to where their parents were. The father was dressed, but the mother, an invalid, was only in her night robes. Despair seemed written on their faces, for the old man had tried to carry his wife, but was not strong enough.

"Father," said one of the lads, "hurry down stairs while we carry mother. You will have to rush through the flames, so take this blanket."

He went, and reached the outside in safety. The sons wrapped their mother in a blanket and went down stairs, only to share a miserable fate. All around them was fire. Even used to the house as they were, they could not find the entrance. A noise, as though something was breaking, was heard, and then the roof fell in, the walls fell down, bringing on top of them the floor that they had just left. Crushed and burnt was their death. The noise of the flames, the shouts of the neighbors, the frantic cries of the father, this was the song that chanted them on to death.

Tears filled the old man's eyes, as he saw the escape of his beloved ones was impossible. Gradually he became frantic and would have rushed into the mass of flames had he not been held back. Slowly the flames died out. The house was one heap of ruins. He was still lamenting, but by degrees he became pacified, and viewed the ruins with a melancholy eye.

As the fire abated, the crowd that had watched wended their way to their homes and beds. The old man seemed alone. He sat upon a heap of stones, and was rocking himself to and fro. Where the flames had destroyed his house and killed his loved ones, the crowd had destroyed his crops of vegetables and fruits by malice and partly by curiosity to get near the fire so as to see it.

A young man approached the figure seated on the stones. He laid his hand upon his shoulder, and he that was full of sorrow looked up.

"I'm very sorry this should have happened, but for your kindness in helping me and mother to get on, you must find shelter with us."

"No, no," he sadly murmured, "it will not do. They will only point their fingers at you in scorn for sheltering me. This was not the work of an accident. It was done on purpose. I had not used a fire this day."

"But, come, you must," was gently urged. "You have been kind enough to help me and mother when we had needed it, and when I had even been one of those who mocked at you. Come."

"I can't—I cannot leave this place. There, there," pointing to where the ruins were, "there are my loved ones—my wife and sons. I cannot leave them, I cannot leave them," and he sobbed violently, which affected the young man.

"You must—you cannot stay here. Let them say what they will, so long as we have it you will find a home with us."

He allowed himself to be led, and with the couple he had befriended found a home. The bodies were found and were buried, not in the churchyard some few miles away, but in a corner of his farm, shaded by a tall tree on which grew the maple leaf.

The cause of this fire was never known—never investigated. To satisfy a crowd of persons whose sole delight was to persecute those who differed with them in religious belief, a home was destroyed, three lives were lost, and one was left sorrowing for those whom he loved. In the next year, he again built a home and cultivated his farm; but he was still mourning, and would often weep when alone, for the dear ones gone never to return.

So it is, Freethinkers are not yet safe from persecution. You can still hear of those who suffer, and in some parts silence is their safety. In the future, at no distant date, the day of success seems at hand. The power of the church has been broken; thousands are thinking, and thousands are refusing to believe the impossibilities Christianity puts forth. That mighty octopus is becoming smaller, and will soon be like a worm, which has to get under the ground to find shelter from the mighty throngs that would trample it down. The church will be trampled down, not because of persecution, but because reason has decreed it.

EDWARD DOBSON.

Correspondence.

MADRONE, WASH., June 16, 1893.

DEAR MISS WIXON: I will try and write again to the Children's Corner. I like to read the Children's Corner. My papa does not take it, but my grandpa takes it. I go to school. I study reading, spelling, arithmetic, hygiene, history, grammar.

I am eleven years old. I have five brothers, one older than me and four younger.

I still remain your Liberal friend,
IRENE WILLIAMS.

PAULINA, ORE., June 1, 1893.

DEAR MISS WIXON: I thought I would write to the Corner. There is no school this summer. I like to go to school very well. I am a reader of the Corner; I like to read the Corner. My father has sheep, and I love to watch the little lambs play. I am eight years old. I have three brothers. Well, I will close my letter now. I am
A little Freethinker friend of yours,
PEARL HARDISTY.

[Thanks, dear, for your letter. Next time tell us about the town, all about the sheep, and anything else you please.—Ed. C. C.]

MADRONE, WASH., June 16, 1893.

DEAR MISS WIXON: I promised to tell the children about my home. Well, I live on the Pacific coast, nine miles west of Seattle, the great city of the West. We live on an island. We can see Seattle from our place. We live in a cosy little harbor. We have a very backward spring for this country; it has rained nearly all the time, but our garden looks very well considering. I should have written before, but I have not felt well, and put it off. I was sorry to not see any letters this week from the little ones. Well, I will have to close or this will go to the wastebasket. I do hope the children will continue their Corner, for I take deep interest in them. I am sixty years old.

Yours for right and truth,
A. W. R., or "GRANDMA."

HYDESVILLE, CAL., June 19, 1893.

DEAR MISS WIXON: This is my first letter to the Corner. I went to school two weeks; I had a bad cold; mamma would not let me go until school was out. There are three churches in Hydenville; they are holding prayer meetings and revival meetings, and quarreling among themselves. We only went once, and then we were disgusted, and did not care to go again. The subject was darkness, not a dark night but eternal darkness! Oh, you ought to have seen the face that he put on when he said dark-ness! I will tell my age—it is ten. I have two sisters younger than myself, one eight, and one five; we have no brothers. My sisters' names are Addie and Daisy. Those verses in the Corner were lovely—that's my name, May. I like THE TRUTH SEEKER and the Children's Corner very much. I would like to correspond with some of the little girls of the Corner.

As my letter is getting long, I will close, hoping to see this in print.

I am your Liberal friend,
MAY E. KIRBY.

Miss Wixton: Please excuse poor writing; it is her first letter she has written to you. She has tried several times, but wrote so poorly I would not let her send it. Excuse her.
MRS. KIRBY.

[May's letter is good. Practice makes perfect. Study and improve.—Ed. C. C.]

CROMWELL, IA., June 4, 1893.

MISS WIXON AND FRIENDS OF THE CORNER: When we receive THE TRUTH SEEKER I always look at Mr. Heston's cartoons and then turn immediately to the Children's Corner.

In the paper of June 3d the first thing upon which my eye fell was a letter from Cromwell. Imagine my surprise and delight when I noted the name signed, Charlie H. Moore. It was, as we girls say, "just splendid," and just such a letter as I had been wanting to see. I had sent forth THE TRUTH SEEKER on its mission of enlightenment, and in return I read in its columns a good and intelligent letter from one of "my boys." It was just as might be expected, however, for intelligence wants truth, and that is what they receive when they read THE TRUTH SEEKER.

I wish to thank Charlie for this step toward liberty and free speech through the Corner, so that all the readers and contributors to THE TRUTH SEEKER can see the amount of benefit it is doing. I am sure all of the Cornerites welcome Charlie just as we do all the young but intelligent heads which bob up among the thousands of older ones.

I feel safe in saying that he, his brother, and his two sisters will never be roped into the church, and be classed as "one of them."

May they always be as free from the dogmas of the church as they now are.

Very respectfully,
MINNIE M. GEIER.

[Yes, we are glad to call Charlie one of the family of the bright boys and girls by means of whom the Corner is kept fair and fresh.—Ed. C. C.]

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Don Allen has taken this old and somewhat threadbare subject, and in a book of 161 pages presents to the public his idea regarding the stupendous story of the revivifying of an alleged dead body. He shows, as has been done by other authors, that the Bible account of the resurrection of Jesus is not well attested, either by humans or by the nondescript creatures called "angels." The fact is, the story is of mythical origin, ingeniously woven and changed from time to time to suit different nations and varying periods of civilization.

Don Allen has said some very good things in support of his theory. In writing of inspiration he says: "No amount of supposed inspiration can make truth out of falsehood. God himself cannot do it." Very true; and it is sheer nonsense to waste time in speculating about what God thinks or does not think.

Mr. Allen doubts that the resurrection ever occurred, and so do a great many others. His book will only strengthen that doubt in the minds of those who give any thought and reason to the subject.

SUSAN H. WIXON.

THE CREATION OF GOD. By Dr. Jacob Hartmann.

This book appears in blood-red paper covers and comprises 432 pages, for the most part attractive and readable matter. Dr. Hartmann is evidently a well-read man and is connected with no less than six famous colleges. He has given some attention to the science of astronomy and portrays a good many interesting scientific facts. The chapters on "The Earth" and "The Sun" are good reading, but many will skip the biblical records of creation as savoring too much of an old, old story. All will be interested in the doctor's treatment of organic life—vegetable and animal—also in the pages relating to food substances, digestion, nutrition, and elimination of waste particles. The chapter treating of alcohol and its effects on the system is worthy an attentive perusal. Doctor Hartmann has made search for the "soul," and like other seekers for the same, has found it not on the face of the earth, in the deep, or in any of the aisles of space.

The conclusion of the author of this book is that God never created anything, simply because there never has been any God to create, which is ingeniously proved. The summing-up of the whole matter in "The Rules and Duties of Life" is worth more than the mere price of the book, and if lived up to by men and women earth would soon become a blooming paradise, precluding forever the wish to seek any other.

There are many excellent things in this book, giving abundant food for thought, and he who buys it will not be sorry, for he can learn much from its pages.

SUSAN H. WIXON.

A CITYLESS AND COUNTRYLESS WORLD. An Outline of Practical Coöperative Individualism. By Henry Olerich. Published by Gilmore & Olerich, Holstein, Ia. Cloth, pp. 467, price \$1.50.

This work presents what it considers a remedy for the evils of our present economic and social institutions. This remedy is to be a system of coöperative individualism. It will be individualism, for each individual will be given personal liberty in an extreme degree. And the individuals will nevertheless unite coöperatively in a good many functions. This occasional combination they will enter into willingly. They will not be forced, as at present.

We agree with the author where he sets forth in the preface that there is vast abuse and suffering now. There is so much that we should earnestly turn in every direction in search and examination of means to remove it. It is, as the author says, true that in our cities we meet countless men, women, and children with pale faces, who are starving for want of sunshine, pure air, and outdoor exercise. Thousands of industrious persons are enforced idlers. A countless army of men, women, and children are mere machines, working a long, toilsome day in a mill, factory, or workshop. Many women are forced to sell themselves into hateful marriages. Our farmers stunt their mentality and make dreary their lives toiling in solitudes, too often for railway magnates or other extortionate capitalists. A vast multitude, in fact nearly all of our so-called laborers, are toiling so hard and so long daily, for their mere material subsistence, that little, if any, energy is left for personal cleanliness and mental culture. Husband and wife, parent and child, often quarrel

and fight and some kill each other and commit suicide. Care and sorrow are stamped on nearly every brow one meets. Strife, revenge, and jealousy are absorbing a large share of our best energies.

Accordingly the author casts about for a social system free from these ills. Such a one he professes to find in "a system which recognizes extensive voluntary coöperation as its fundamental principle of production and distribution, and which concedes to every individual the right to do as he wills, provided he does not infringe the equal right of any other person." In the harmonious and intelligent union of these two factors, says this writer, consists the solution of the social and economic question.

This indictment of the present system, and presentation of the new one, is given in the form of a story or dialog. Into a pleasant family in some village in the United States suddenly pops a native of the planet Mars who has by a curious means arrived at this earth; and the dialog between him and the family canvasses the present evils and results in an elaboration of the remedy.

The first expressions of this Marsite are ones of amazement and horror. He was, he says, "as much frightened among you as you would be if you were accidentally dropped among your American Indians or among the cannibals. I saw the idle boy sportively fling stones, with apparent delight, at the joyful birds that were singing their sweet songs. I saw the teamster strike his beasts of burden so cruelly, even when they were almost completely exhausted. I saw the hunter, with apparent delight, project the burning shot into the sensitive nerve of his game. I saw him beat his dog unmercifully for what the dog did not know. I saw the butcher not only slaughter, but torture and flay with satisfaction, creatures which were entitled to life as much as he. I saw the fisher jerk the hook out of the fishes' throat, as if fish had no feeling, and then starve them in an atmosphere of air. I saw the parent scold, kick, and cuff his child with an air of delight and duty. I saw the politician deceive and defraud his constituents. I heard the minister threaten his devotees with everlasting hell-fire. I saw the judge take a bribe. I heard the witness perjure himself, and the lawyer misrepresent his case. I saw the stockman keep his stock in small, filthy, cold stables and pens. I saw the rich trample the poor into the mire of poverty. I saw the editor praise, for the money that was in it for him, things that he knew were worse than worthless. I saw the landlord evict his tenant for the only crime of being unable to pay his rent. I saw train-robbers wreck trains regardless of the human lives they contained. I saw incendiarism practiced with the sole object of material pelf. I saw countless women live a life of sin and shame in order to make a livelihood. I saw the toilers, men, women, and children, on every hand bent and deformed under their burden of toil and care. I heard the minister preach that the only good and truthful man your world ever had—your Redeemer—was crucified by a ruling mob for expressing his honest opinion. I saw the policeman club his victim; the hangman strangle the fallen. I saw the 'state' imprison men and women for telling the truth and investigating the so-called laws of nature. I saw the teacher flog his pupil often only for telling the truth and for following his inquiring nature. I saw the soldier shoot his fellow-man in countless numbers. I saw the husband subjugate and otherwise misuse his wife. I saw the 'state' compel married husbands and wives to live together after they did not love one another any more. I saw people starve, freeze, go ragged and filthy, and have no home to go to. I heard quarrels, oaths, curses, moans, and sighs. I saw tears of sorrow, frowns; sullen, pouty faces, furrowed brows, anxious, care-worn countenances, decrepit, emaciated, diseased human frames; slow, clumsy gaits and countless premature deaths. And I saw time and again good men and women ostracised, imprisoned, and hanged for expressing their honest thoughts and for giving to the world the fruits of their honest toil of observation and investigation."

Then by describing the institutions of Mars, this traveler makes it clear what ours should be. In the chapter on "The Marsian Theory of Creation and Formation" he relates a supernatural doctrine on that subject which is evidently a hit at the Christian theory held here, and next delineates a scientific account on the subject which he says has superseded the old one. The "Marsian Home and Family" is next shown to be superior to that of the earth. The next two chapters, on "Wealth" and "Labor," give what are supposed to be improved schemes for regulating those things. In four chapters the "Big-house" which forms the typical dwelling in Mars is portrayed. The foreigner tells us: "Our smallest dwellings accommodate about a thousand men, women, and children. These dwellings or Marsian homes are grand, magnificent structures about

eight stories high, the main building 150 x 600 feet, with three wings on each side 60 x 300 feet. There is an electric engine in each dwelling, which heats every apartment; it lights them with soft brilliant electric lights; it does all the culinary work—cooking, baking, etc.; it pumps the water to all parts of the building; it does all the laundry work—washing, drying, and ironing, warms the water for the bath-rooms and for all other apartments; it runs the elevators, heats the conservatories and green-houses; it runs the sewing-machines, dish-washers, and all other machinery in the building which I cannot mention at present. In the summer it cools apartments by creating currents of air."

Next we are enlightened by our friend from the skies in chapters on "Happiness and Truth," "Commercial and Mercantile Systems," "Money, or Medium of Exchange," "Some Connections between Wealth, Labor, Commerce, Intercommunication, and a Medium of Exchange," "Ownership of Land," "Government," "Sex Relations," "Comparison of Our Sex Relations with Yours," "Education," and "How the Transition from the Old to the New Order of Things Was Accomplished." At last the Marsite takes passage, in the flying-machine, or whatever it may be termed, that brought him hither, for his own native shores.

It is our opinion that the book will repay perusal.

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MANY contend that the doctrine of future rewards and punishments, even if untrue, has a restraining influence upon the masses of mankind. That Lincoln did not share this fallacious opinion, is shown by the following extract from an address delivered in Springfield in 1842: "Pleasures to be enjoyed, or pains to be endured, after we shall be dead and gone, are but little regarded. . . . There is something so ludicrous, in promises of good, or threats of evil, a great way off, as to render the whole subject with which they are connected easily turned into ridicule. 'Better lay down that spade you're stealing, Paddy—if you don't, you'll pay for it at the Day of Judgment.' 'Be the powers, if ye'll credit me so long I'll take another.'"—*Was Abraham Lincoln a Christian?* by John E. Remsburg.

MAN cannot wait quietly for the slow growth of knowledge in him, through gradually made closer interaction with things, but is ever tempted to anticipate sound knowledge by speculative intuitions, from the high and special personal station which he usurps for himself, or by revelations which he claims and professes to have from some higher source than sense. Experience is neglected or ignored where experience ought to be rigorously made and sincerely incorporated; an arrogant impatience of research allowed to prevail where the difficulties of observation make a humble patience of painstaking search necessary to the discovery of truth; a supreme confidence and self-granted full swing of imaginativ invention where a modest subordination of self is alone suited to win Nature's confidence and discover her secrets.—*Maudesley.*

An essential part of his [the theological student's] intellectual training is to make him expert in so manipulating language as to show that the words in the sacred books were intended to express something very different from the meaning originally attached to them. To the words in daily use a well understood meaning is attached. We hardly know how we could otherwise live as we do. We call these their natural meanings. Divines, who guide the studies of their pupils in religion, teach them how to use the words of the sacred books in a non-natural sense. Teachers of science use no such subterfuges. As new truths dawn upon them, they correct their mistakes and alter their language. They do not pretend that the same word means first one thing and then another. When they thought that the earth stood still they said so. They afterward discovered that the earth moved, and they said it moved; but admitted that they did not mean that it moved when they said it stood still.—*Studies of Man, by a Japanese.*

BUT let us first consider, with a little more accuracy, how it comes to pass that written history is not a truthful representation of facts. The sources of truth, whether legendary or fictitious, are mainly two—observation and narration. We all know the opinion of the criminal lawyer on the relative value of direct testimonies and circumstantial evidence—a question on which he ought to be the best judge. Such a man holds that, in cases where the accused is convicted on the force of concurring circumstances, there is as a rule, less reason for doubt than where the conviction ensues on the mere testimony of an eye-witness. This, at first, seems strange and unreasonable; but we are disposed to believe that the professional opinion is sound. The ground of that opinion consists in this, that all observation involves discrimination and valuation of the evidence of our fallible senses. Experience soon satisfies us that testimony, where not wholly to be rejected, should be received with suspicion. A very small percentage of even honest, intelligent, and educated men are competent observers, and few have the slightest notion of the difficulties involved in the simplest observation. The fact is, prepossessions and assumptions are unconsciously mixed with facts. What we look for we are apt to imagine that we see, or to believe that we have seen. In narration we are still more liable to error. It is exceedingly hard to remember exactly what we have seen and heard, and even harder to describe or reproduce it. What we dream or read we are prone to mix up with the memory of fact.—*Dr. Ingleby.*

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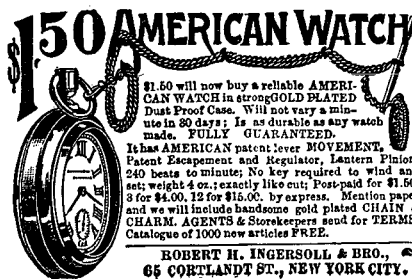
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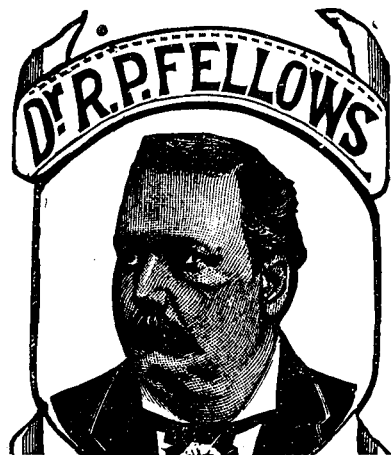
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News of the Week.

RELIGIOUS services are held at the World's Fair each Sunday.

THE placards inciting against Christianity and foreigners that are posted in China have produced the killing of two more missionaries.

REV. MR. HILL, the well-known anti-Mormon preacher, of Utah, has disclosed what, if we may believe him, is a scheme of the Mormons to buy statehood from Congress. A million dollars is said to have been raised for the purpose.

MUHAMMED ALEXANDER RUSSELL WEBB, the missionary for the conversion of Americans to Mohammedanism, made a report to the syndicate of rich Mohammedans in India, for whom he has been securing estimates on lands in Georgia, Alabama, and Florida for the formation of Mohammedan colonies. He expects an answer from the syndicate in a few weeks.

THE device of a detachable flap for a postage-stamp, inscribed "Not to be delivered on Sunday," which has been adopted in Belgium, originated with T. Vanderveveboon, minister of railways, telegraphs, and posts of Belgium. He is an extremely religious man, and while he cannot stop the collection and delivery of mails on Sunday, he has adopted this postage-stamp scheme hoping to lead the people up to his own ideas.

THOMAS RYAN, of Boston, has been refused a divorce on the ground of desertion. He, like his wife, was a Catholic, till he attended a revival meeting, and, to use his own words, "for the first time in his life experienced religion." He went over to the Methodist Episcopal faith, and then his wife left him without justifiable cause. In answer to a question on the witness stand he said: "My wife deserted me because I loved my savior better than I did her."

LAST Sunday at 5 o'clock a short but violent storm broke upon Chicago. Four persons on the yacht Chesapeake were drowned, as well as several others on smaller boats. The World's Fair boats lost no passengers. A part of the glass roof of the Agricultural Building fell, but harmed no one. Other buildings were damaged. A report spread that the captive balloon had been carried off with several passengers. It was afterward learned that the balloon only had been destroyed.

GOVERNOR ALTGELD says that the attacks on his pardon of the Anarchists "do not mention the fact that the man who was chief of police at the time says that he has investigated the case thoroughly, and that he doesn't believe there was much in it. They do not mention the fact that the juryman said they could not give the case a fair and impartial trial. They do not mention the fact that the man who threw the bomb was not brought into court, and gave no evidence whatever at the trial; that it was not proved in the slightest measure that the man who threw the bomb had any connection with these men, or was incited to the act by the conduct of these men, or that he had ever even heard them make speeches."

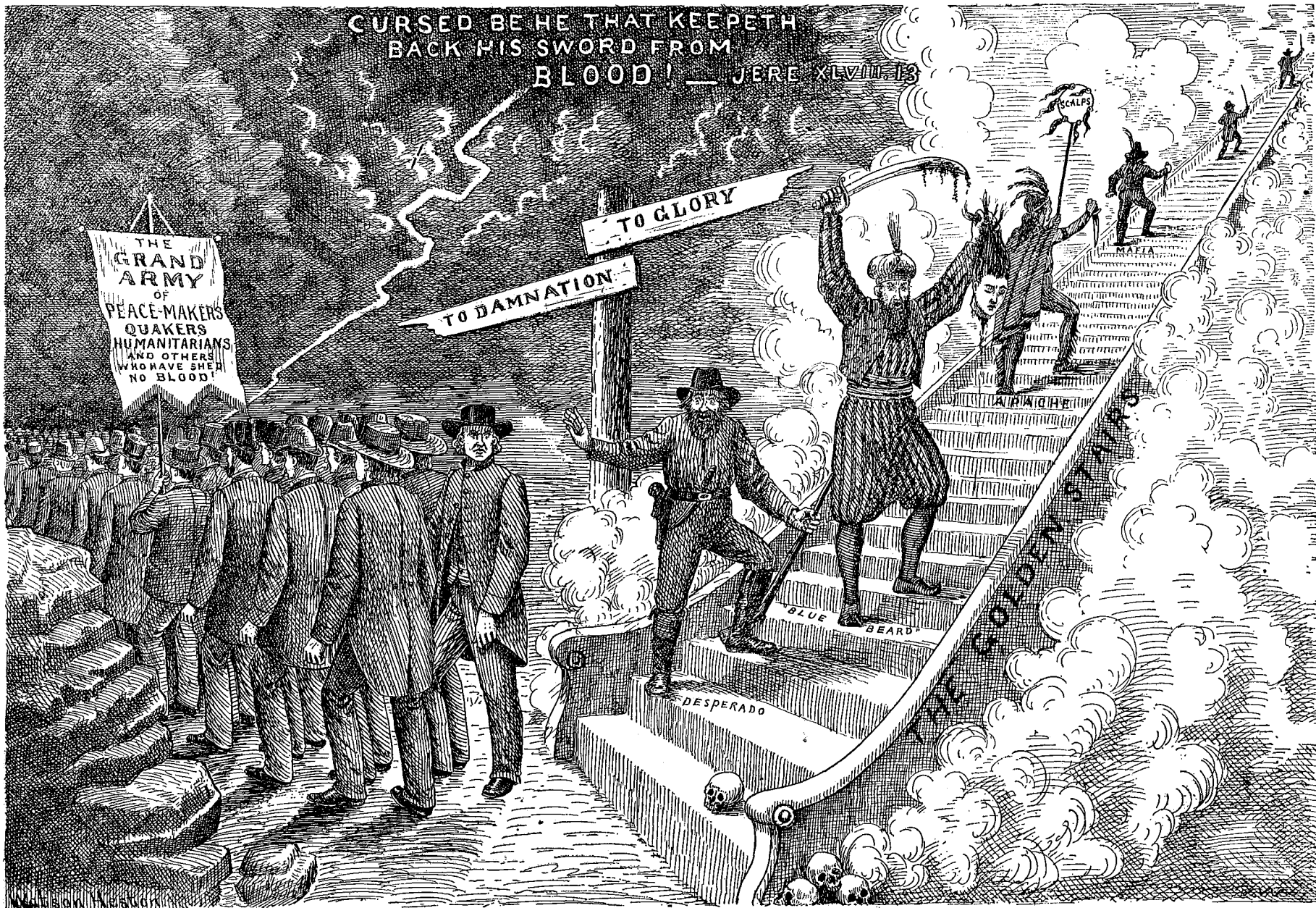
A CURIOUS mode of treating the social evil, which perhaps may be regarded as placing it under high license, is being practiced in Baltimore. Two hundred keepers of immoral houses have been called to court and fined. For three days they filled the court-room. The fines ranged from \$5 to \$125, with an average of about \$10 costs. Several thousand dollars were collected. The greatest objection urged against the method adopted this year is the assembling in court of all the persons indicted, which naturally attracted a crowd to the court-house. In former years the fines were imposed and collected without those indicted going to court. Under the law half of the fines are distributed among the incorporated dispensaries of Baltimore.

By the new liquor law in South Carolina the state will pay a large part of its expenses out of profits which formerly were reaped by private enterprise. It charges fifty per cent profit on the liquor sold to the county dispensaries as its share of the gain. Then the dispensaries are required to sell the liquor at fifty per cent additional profit, that gain to be divided between the town and the county. This is quite Socialistic. The law is strict both as to its provisions against its violation and as to the manner of obtaining liquor from a dispensary. One has to carry a certificate of good character with him before he can obtain liquor. If he is a known drunkard he cannot purchase. The quantity one can purchase is not less than a half-pint and not more than five gallons, and in every event it can be obtained only once a day by any one individual. The bottle is sealed and cannot be opened on the premises. Minors cannot obtain it under any circumstances.

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The Design Argument.

Among the discourses in which divines continually reason for the existence of a God, and delude the many into believing in such a being, one of the latest and most noticeable is that of Rev. John Gerard, of England. Originally published in the *Month*, it has been copied in numerous other periodicals, and doubtless seems to many an unshakable piece of reasoning. The Rev. Mr. Gerard takes up the Law of Variation. This law is simply a statement of the fact that offspring do not resemble their parents exactly, but *vary* slightly from the type of their progenitors in many directions. This seemingly unimportant fact became of extraordinary significance when held up by Darwin as the fundamental principle in the evolution of living creatures—in the gradual development of such beings as man from forms of life as simple as, say, a jelly-fish or an oyster. For, pointed out Darwin, if offspring did not vary, but were just like their parents, then no change in the species could ever have taken place, and instead of the high and complicated organisms of to-day there would be only the poor and simple ones that filled their places eons ago; but the offspring do vary, and as they are so numerous that all cannot find room, only those survive that have chanced to vary in such a way as to be better fitted for gaining their living, and so the species is at each generation represented by an improved specimen. The fact that the offspring vary he gave the name of the Law of Variation, while the fact that only the fittest survive was elevated to equal fame under the designation of the Law of Natural Selection. Rev. Mr. Gerard, reciting that Darwin professes to find in this law of purposeless variation and selection a sufficient instrument for the production of present organisms, denies that it can be such, and declares that it affords no explanation of the said production. He gives this illustration:

"It is, for example, by a succession of 'slight accidental variations in the required direction' that Mr. Darwin himself explains the development of the eye, from the simple apparatus of an optic nerve, coated with pigment, and invested by transparent membrane, to the complex organ of inimitable contrivances which we now behold. What such an explanation really means it is worth while to inquire. We all know that the friction to which bodies at the bottom of a river are exposed inevitably changes their form—that is, makes them vary. If we were to throw in amongst the gravel ten thousand or ten million cubes of glass, is there any probability

that any one of them would be shaped into a lens fit to use in a telescope, such a lens as the variations wrought by an optician produce every day? Yet this is exactly what we are asked to believe that a system of variation equally random has actually done in the eye, and might be counted upon to do."

Just how to meet this argument will not be apparent to all of its readers. But there is an answer to it—an exposure of its fallacy—which is conclusive; and it is this. In the example, we contemplate the *same* glasses as being operated on by the water throughout the period of time assigned for the experiment; but in the case of living creatures the same individuals are not the subjects of the whole course of experiment. At short intervals the living creatures are removed from the earth and replaced by another set which by the survival of the fittest have been approximated nearer to the final type; and so to make the cases parallel the glasses would have to be removed from the river at short intervals and replaced by a set approximated nearer to the final type. In other words: every few years each living creature produces several fresh individuals to take its place, and among these the one that finally does get into its place and hold it is the one that chances to vary most in the direction of the final type; so in the instance of the river and glasses we should have to take up the glasses every few years, and, for each of them, take several glasses obtained from some other source, and select the one varying most in the direction of a lens, and restore to the river that one in each case. Under such a method a lens could be produced.

The Church Injuring the Poor.

The revenue of the Roman Catholic church largely comes from the poorest classes, who can only by the greatest injustice to themselves spare the money. Servant-girls, for instance, are among the freest contributors, and their lot is one of hardship and privation to ameliorate which every cent that they can get should be devoted. To take from their puny means of support and comfort is a shame of the blackest. An instance of the rapacity with which the church does nevertheless devour the means of this class was given at the Sacred Heart church at Trenton, New Jersey, the other Sunday. The account reads that Rev. Father Hogan "edified his people" with a remarkable statement of whole-souled generosity, and this not on the part of some wealthy parishioner, but at the hands of a servant-girl. "This good woman," said Father Hogan, "made it her ambition some time ago to see that the church should be presented with the beautiful tabernacle which graces the high altar, and with this in view she set about collecting subscriptions from her friends. When she had something over \$100 subscribed, she made up her mind to subscribe the balance herself. The entire cost was \$500. The girl thereby left herself penniless, but said that she was only lending to God, who would take care of her. She had not long left the parochial residence when her return was announced, and Father Hogan, being summoned, inquired, if she had changed her mind. "No, father," she replied, "but I have found another dime in my pocketbook, and as I promised to give God all, I cannot hold anything back." Father Hogan, says the account, "was much affected by this wonderful exhibition of self-sacrifice." This incident happened months ago, but was alluded to by Father Hogan on this recent Sunday as the preface to another statement that the same woman had just presented the statue of an angel, worth \$45, to be placed on one side of the tabernacle above referred to. He added, incidentally, that there was room for another statue of

a similar character on the other side. Church services were not long over before another servant-girl waited on the pastor and made an offering of this statue. Still another girl at service, says the account, has just presented the church with a handsome statue of the sacred heart to be placed in the sanctuary and has supplemented this with the gift of a pedestal on which to mount it. The double gift represents \$100. Father Hogan spoke of "the rare liveliness of faith which prompted these good deeds" and contrasted it with "the niggardliness of many with long purses." The church still needs a pulpit, and it is thought that some of the parishioners will club together and buy it. It will cost \$1,000.

To the consideration that the poor who thus deprive themselves to give to the church injure themselves, there is to be added the further consideration that they also injure us. Society is interdependent, and the prosperity, health, and intelligence of one enhance the prosperity, health, and intelligence of all. If, instead of contributing to the worthless priest, the poor man would keep his money, he would not require our funds in his frequent pauperism. If he would expend it in drains for his lands and pipes for his buildings, he would not infect us with contagions. If he would buy books with it, he would not keep us in eternal turmoil struggling against his ignorant administration of popular government. By draining his support from the scanty purses of the working-people, the priest injures them, and injures us, and in the support of himself maintains the greatest bane that history records.

Early Religious Restrictions.

The third and latest volume of McMaster's History of the United States gives amusing particulars of the religious restrictions that prevailed in the states of our Union for some time after the Revolution. In places a man's right to vote depended upon his religious opinions. Thus in South Carolina "a free white man must believe in the existence of a God, in a future state of reward and punishment, and have a freehold of fifty acres of land." A queer mixture this of piety and pelf! And this was not all. Between the right to vote and the right to hold office there was a wide distinction. Thousands of men who, on election day, came to the polls, were by law hopelessly debarred from ever, in the whole course of their lives, holding the office of sheriff, or taking a seat on the bench, or becoming a member of the legislature, or reaching the high place of governor of a state. No Atheists, no Freethinkers, no Jews, no Roman Catholics, no man, in short, who was not a believer in some form of the Protestant faith, could ever be governor of New Jersey or New Hampshire, Vermont or Connecticut. Any rich Christian might be the executive of Massachusetts or Maryland. Elsewhere he must be a Trinitarian and a believer in the inspiration of the scriptures, or a Protestant and a believer in the divine authority of the Bible, or acknowledge one God, believe in heaven and in hell, and be ready to declare openly that every word in the Testaments, both Old and New, was divinely inspired. At first these restrictions were submitted to without protest, but the leaven of the Revolution was at work, and bit by bit they were quietly removed.

The generation that removed these restrictions was that of Thomas Paine, and had been horrified by witnessing the effects of European unions of church and state. The present generation does not have in mind those fearful examples, and is far from being so alive to the necessity of resisting

church encroachments as we wish. It is to be hoped that the old-time tyrannies may never be reinstated.

Catholics' Private Different from Their Public Sentiments.

Protestant missionaries having been distributing copies of the book divine through Sinaloa, Mexico, the Catholic bishop there addresses his flock in a letter which one of our readers desires us to notice. The bishop exhorts: "It having been brought to our notice that certain foreigners have come to our city lately with the object of establishing a Protestant temple here, and that they have begun to distribute Protestant tracts and Bibles, in virtue of the obligation that is on us to care for your spiritual good, we hereby notify you, our very dear children, that you must not buy, receive, nor read these Bibles, nor other tracts or papers which the persons to whom we refer are distributing; all of which Our Mother the Holy Church prohibits to her children under the severest penalties. But that you may have more exact knowledge of your duties in this particular, we present to you the following instructions, published under similar circumstances by some distinguished prelates of our republic." The "very dear children" whom the "Mother the Holy Church" has kept scienceless preys to disease and all the ills of ignorance for fifteen centuries, are in succeeding paragraphs warned not to venture into a church of the Protestants, "even from pure curiosity," not to read any printed matter circulated by them, and not to associate with any one of them.

Truth seekers know that the only way of becoming able to take correct views of the many problems which life thrusts on us for solution, is to attend the meetings, read the publications, and experience the society of all possible kinds of people—those who differ from us most of all. Instructions like those of the bishop above are given not to aid people in finding and preserving truth, but to prevent them from doing so. They proceed from an institution which knows that truth would be fatal to its existence.

In one passage of his letter the hierarch counsels against violence to the Protestants. This is the customary public advice of the Catholic clergy in this age. Their privately expressed desire, however, is often detected to be of another nature. This bishop, it was found, privately instigated his people to maltreatment of a Bible-seller. They hanged and burnt the colporteur in effigy; at another time stoned him and shot at him five times. One young man followed him several days with a concealed knife seeking an opportunity to stab him. The Catholic clergy will employ force against dissenters from their creed just in proportion as they are allowed to by public opinion and the state of the times in general.

Our Treatment of Criminals.

Governor Altgeld's present prominence before the public has caused attention to be directed to a book of his published in 1884, "Our Penal Machinery and Its Victims." In it he says that we should endeavor more to reform criminals instead of herding them together where the evil ones corrupt all the rest. He desires "indeterminate sentences," under which the penal term depends on the prisoner's behavior, the prospect of his reformation, etc. He deprecates the effect of unjust arrests. He says: "The report of the chief of police of Chicago shows that of 32,800 arrested in a year 10,743 were discharged by the police magistrates, to say nothing of those bound over to the grand jury and then discharged. So that during the year there were in that city upward of 10,000 young persons given a regular criminal experience without having committed any crime. And if so many in one city, what a multitude must there be throughout the land! . . . Now what effect will this treatment have on them? Will not every one of them feel the indignity while life lasts? Will they not abhor the men who perpetrated what is felt to be an outrage? Will they not look on this whole machinery as their enemy and take a secret delight in

seeing it thwarted? Will they not almost unconsciously sympathize with those who defy this whole system, and are they not thus suddenly brought a whole length nearer crime than they were before?" In chapter xv on Grand Juries he says: "Grand juries should be abolished. They work a great injury to the innocent and greatly assist the guilty. For the delays incident to the action of the grand jury keep hundreds in jail who are, on examination, discharged. At the same time, the great delay incidental to their action is of the greatest advantage to the real criminals. Courts should always be open for the trial of criminals. Then they should be tried on information, so that a trial could take place directly after the offense. This would protect the innocent and at once bring the guilty to justice. The speedy trial is what the guilty always dread." In general, the governor's notion is that we still follow medieval ways and blindly make local applications of brute force for ills that require constitutional treatment. As we have been trying the crushing policy with such unsatisfactory results, he says, let us dispense with a little of the brute force and try a system of development which, while it will protect society better than the present system, will make it at least possible for the accused to come out with more character, moral strength, and self-respect than he had when taken into custody. This governor's action in regard to the Anarchists we have nothing to do with in this paragraph. We merely give his sentiments on the above important question of penology, as desirable by our readers, whose interest is claimed by all species of social reform, and whose attention has already been drawn to the subject by Colonel Ingersoll's little work on "Crimes Against Criminals."

Nothing But the People's Money will Satisfy the Clergy.

On the shameful attempt of the Sabbatarians to prevent people from enjoying on Sundays even the innocent pastime of fishing, the *Sun* remarks that this occupation surely cannot be objected to as disturbing the quiet. The Sunday exodus to the country, it says, is accompanied with very little disturbance. The sport is quiet and peaceful, and necessarily so for its successful pursuit. A thousand fishermen in a single small bay will not disturb the devotions of a village church, no matter how near it may be to them. If there is any amusement suggestive of Sunday calm and congruous with it, is it not fishing? If the people are to be allowed to enjoy themselves at all on Sunday, in what more peaceful way can they get their amusement? If fishing is outlawed, what else in the way of recreation may not consistently be made illegal? If the fishermen may not fish, why permit the railroads and the steamboats to carry them where they hope to find the fish? If it is unlawful to drop a line from a boat, why should it not be unlawful to go out in a boat?

Fishing is as quiet and unobtrusive as is asserted above, yet it must of necessity disturb the parsons. For what they wish is not simply that those who choose may assemble and worship unmolested, but that all others be compelled to do so likewise. To force these others to do so, they procure laws forbidding them to do anything else, so that they will from sheer inability to employ themselves otherwise come to church and join in the services as a last resort. The preachers are not satisfied with the devotion of some of the people, freely rendered, but clamor for the attendance, compulsory and unwillingly rendered, of all of the rest. This is because the unwilling attendants, though bringing no voluntary choice of the parsons' discourses, do bring money, which is just as good as the money of the devout, and money, money, is the great and essential end of the clergy's desires.

Probable Defeat of Sunday Openers.

On Sunday, the 14th, the directors of the Columbian Exposition voted to close the gates of that concern Sundays. An exception was made of last Sunday, the receipts of which were to be devoted to the relatives of the brave firemen who perished in the destruction of the Cold Storage Building. The

reasons were those given in these words of Edwin Walker, attorney for the directorate: "I question whether it is right for us to keep the Fair open on Sundays if attendance is no greater than it has been the last two Sundays. It requires the employment of about sixteen thousand people to keep the Fair open, and that is too many in proportion to the attendance. Last Sunday there were only forty-three thousand visitors."

Why the attendance was so small Sundays is busy-ing many heads in conjecture. But however minds may differ as to the exact means by which the forces which seem to have killed Sunday opening have operated, all agree that those forces are Christian. It is the fight of Christianity against opening that has dealt this blow against it. Owing to the demands of that religion, the exhibits of the national government, and of many states, have been closed Sundays. So have those of numerous individual exhibitors. In the second place, the uncertainty whether the Fair would be open prevented the running of Sunday excursion trains from the country round about. Again, the abstinence of pietists from Sunday attendance was an item of some amount, though difficult to estimate. And many Christians vowed that while the Fair was open Sundays they would boycott it altogether and not attend on week-days even. That they would and did carry out those threats is believed by the management. Some deem the number of these boycotters small, others large. We will quote one of these estimates, that of the *New York Times*, a journal of excellent judgment:

"It is idle from a commercial point of view to point out that the reasons of these people for staying away are absurdly inadequate. The only practical question is how many of them there are. Nobody knows, but it cannot be disputed that there are many. The Societies of Christian Endeavor undoubtedly represent a large number of persons outside of their actual membership, and their membership is great. They have resolved and proclaimed that they will not go to the Fair on week-days if it is to be opened on Sundays."

On account of these people and their disposition, the management believe that Sunday-closing will now produce an increased total attendance.

There is, however, an obstacle yet undisposed of to closing Sundays. A temporary injunction, obtained several weeks ago by Charles W. Clingman, one of the stockholders in the Exposition Company and a taxpayer of Chicago, compelling the gates to be kept open, still stands in the way. Judge Stein, of the superior court of Cook county, who granted the decree, says: "The injunction is still in force. If the court's attention is officially called to any violation of the order it will, after due consideration, take such action as may appear proper." But Edwin Walker, the counsel of the Exposition Company, says: "The gates will be closed. Unless Mr. Clingman consents to an amicable adjustment of the matter relative to the injunction, we shall simply go into court and have it set aside." William E. Mason, Mr. Clingman's lawyer, declares that the gates will be open next Sunday unless his client decides to back down. It would not be an easy matter, he says, for the Exposition Company to override an order of the court as long as anybody insisted that that order should be enforced.

The jubilation of the Sabbatarians is indescribable. There was an excited scene in the Baptist convention at Indianapolis on the 15th, just before the noon adjournment. It was caused by the reading of this message from the local Christian Endeavor Union of Chicago: "Fair closed tighter than a clam." Delegates stood on their chairs, cheered, waved hats and fans, and it was several minutes before order was restored. A hymn of praise closed the session. Rev. R. V. Hunter, national president of the Christian Endeavor Sunday-Closing committee, says: "I am delighted with the announcement that the World's Fair is not to open on Sundays, and I feel that our work is well done. We have labored hard for such a result. We shall henceforth take a deep interest in the Fair, and thousands who were staying away will get together their grips and start for Chicago. I am glad the closing comes as a result of lack of patronage rather than as a decree of a

court. The people have spoken, and there is no room for dispute now. The hypocritical plea made for the laboring men has been exorcised. The American people have convicted the Chicago local directory and Sunday has been vindicated. The American people can be counted upon to do the right thing ultimately." Secretary Baer of the United Society of Christian Endeavor sent the following telegram to Mr. Higinbotham, president of the World's Fair: "Accept congratulations. You will never regret your action of yesterday and the click of your turnstiles will be heard in the land, made merrier than ever by thousands of Christian Endeavorers—no longer antagonistic nor indifferent, but heartily enthusiastic. I, for one, mean to do everything in my power to make the Fair a financial success."

We will mention, by the way, that a convention at Pittsburgh, Pa., of all denominations, on Monday the 10th declared the conflagration of the Cold Storage Building, with its loss of life, a visitation of divine wrath against Sunday opening.

In order that a certain trade or profession, whose business it is to sell their ideas as to a future state, may have a monopoly of a whole day for the earning of their livelihood, great masses of our people have already been prevented, and greater masses probably will be prevented, from entertaining and elevating themselves.

An Illustrated Freethinkers' Guide-Book to the World's Fair.

We shall print Mr. Putnam's letters from Chicago in a pamphlet to be called "Pen Pictures of the World's Fair," before their complete appearance in THE TRUTH SEEKER. We shall get the book out in time to be used as a guide-book for those who visit Chicago during the last three months of the Fair. These letters have been highly commended, and deservedly so, for the descriptions are veritable poems, and all the statements are as accurate as official information can make them. Those who go to the Fair will find the book exceedingly useful, for Mr. Putnam has laid it all out from beginning to end, and the book will save visitors' time. Those who read it will know what to see, and where the sights are. It will contain as much information as is possible to crowd into a work of its limit. It will be illustrated with a bird's-eye view of the Fair, giving visitors a general idea of the place, a map of the Park, enabling them to find their way around, and with pictures of the principal buildings of the Exposition. Those who do not go to the Fair will in this book see it in all its glory, and certainly will know more about the Exhibition than those who attend without this guide-book, trusting to memory. Those who go to Chicago will receive great benefit from it; those who do not, still greater. The price of the book is 25 cents.

A Book Every Freethinker Will Have to Have.

We placed in the pressman's hands last week Mr. Remsburg's new book, "Abraham Lincoln: Was He a Christian?" and we ought to get it away from him and the binder in ten or fifteen days. The work will be handsomely finished, on fine paper, and be a thing of beauty as well as a quieter of religious tales.

One of the most noted controversies of the century has been waged over the question of Abraham Lincoln's religious belief. Soon after the remains of America's most illustrious son were laid to rest at Springfield, one of his biographers, Dr. Holland, put forward the claim that he was a Christian. The claim was promptly denied by the dead statesman's friends, but only to be renewed again, and again denied. And thus for a quarter of a century the question of Lincoln's belief has been tossed like a battledore from side to side.

For fifteen years Mr. Remsburg has been collecting material for his work. He presents an array of testimony that is irresistible and overwhelming, and which must put this question at rest forever. In addition to the testimony of twenty witnesses who claim that Lincoln was a Christian, and which is reviewed and refuted, he adduces the testimony of more than a hundred witnesses in proof of the claim that Lincoln was not a Christian. These witnesses include his wife and other relatives; his three

law partners; his private secretaries; members of his cabinet; his principal biographers, and scores of his most intimate friends.

NOTED WITNESSES.

Hon. W. H. Herndon, Col. Ward H. Lamon, Hon. John T. Stuart, Col. Jas. H. Matheny, Col. John G. Nicolay, Judge David Davis, Col. Jesse W. Fell, Hon. Leonard Swett, Dr. William Jayne, Judge Stephen T. Logan, Joshua F. Speed, Hon. Jesse K. Dubois, Hon. Joseph Gillespie, Dr. C. H. Ray, Col. F. S. Rutherford, Judge Robert Leachman, Col. R. G. Ingersoll, Leonard W. Volk, Joseph Jefferson, Hon. E. B. Washburne, Hon. E. M. Haines, Hon. James Tuttle, Hon. M. B. Field, Hon. Geo. W. Julian, Hon. John B. Alley, Hon. Hugh McCulloch, Gen. M. M. Trumbull, Rev. David Swing, Rev. Robert Collyer, Judge Jesse W. Weik, Hon. J. P. Usher, Hon. Geo. S. Boutwell, Hon. Wm. D. Kelley, Salmon P. Chase, Wm. H. Seward, Hon. John Covode, Hon. A. J. Grover, Hon. W. H. T. Wakefield, Gen. D. W. Wilder, Judge Aaron Goodrich, Judge James M. Nelson, Rev. Edward Eggleston, Rev. John W. Chadwick, Donn Piatt, H. K. Magie, Dennis F. Hanks, Mrs. Sarah Lincoln, Mrs. Mary Lincoln.

The foregoing and sixty other reputable witnesses testify that the greatest man born on this continent was a Freethinker.

Large 12mo, 336 pages, in handsome cloth, \$1; in paper, 50 cents.

A Book Which We Warmly Welcome.

We believe that everyone will agree with us in warmly welcoming Mrs. Matilda Joselyn Gage's new book, "Woman, Church, and State," which is now ready. Mrs. Gage is one of a trio—Elizabeth Cady Stanton and Susan B. Anthony being the others—whose names are household words among the workers for and supporters of woman suffrage. Two of this trio, Mrs. Gage and Mrs. Stanton, are outspoken, ardent Freethinkers, and Susan B. is more than half-way out of the woods. Mrs. Gage is one of the authors of the "History of Woman Suffrage," but was not content as a clear-seeing historian with that volume, and has supplemented it with this volume to more plainly show the real facts. "Woman, Church, and State," is, says Mrs. Gage, one of the most radical presentations of the church question ever laid before the public; and although especially presented from the point of its injustice and injury to woman, it yet shows the destruction of human rights and human will in case of man equally as well. Mr. Green, in his *Magazine*, said of it some time ago: "Every friend of woman's rights, every advocate of the entire separation of church and state, in fact every worker in the cause of human advancement, will be much interested in the forthcoming work. It will strike orthodoxy a very heavy blow where it has seldom been hit before, and by one of the sex upon which it now depends for its existence. It will be a publication that ought to be read by every intelligent woman in the land, for it is a woman's emancipator from priestcraft slavery. . . . As an argumentative work in behalf of Freethought, it has no superior. It is a book the world needs, and Mrs. Gage is justly entitled to the thanks of every friend of human progress for producing it. It has cost her much hard work and much money, and the Liberal public ought now to show their gratitude by giving the book a large circulation."

The work is a historical account of the status of woman through the Christian ages, with reminiscences of the matriarchate, fortified with voluminous notes that can be used in verification of the main statements and argument. The author considers it by far the most important work of her life. It is printed in crown 8vo, contains 556 pages, and is bound in cloth and half leather. The price in cloth is \$2; half leather, \$3. We have it for sale and shall be gratified to receive numerous orders.

During the great storm which occurred in Iowa July 6th, the pavilion built for J. E. Remsburg's meetings at Pierson was blown down. The orthodox of the village were sure that they saw in this a manifestation of God's displeasure, and were not slow to proclaim it. When a little later, however,

the news reached them that at another town seven churches had been demolished, they assumed a painful silence.

Pauperism and crime are decreasing. In 1860, when the population of England and Wales was a little below 20,000,000, there were 900,000 paupers. Now, with an estimated population of 29,000,000 souls, the number has fallen to 685,000. As to crime: Sir Edmond du Cane, a student of criminology, says there were 85,250 "habitual criminals" known to the London police in 1864, and that in 1890 the number had fallen to 52,000. As religion declines, man rises in prosperity and in morals.

The Santa Ana bigots who adopted a resolution excluding THE TRUTH SEEKER from the Public Library are not likely to succeed very well in their ultimate object of having our paper less widely read. Their action rouses indignation whenever considered and the result is that money is freely given to put THE TRUTH SEEKER in just the places the Santa Ana ministers do not want it. Captain Silas Latham landed a cargo at Fulton market last week and then set a course for Lafayette place to tell us about it. Ten dollars' worth of the fish went to the Federation for the International Congress at Chicago and ten dollars' to fill Santa Ana with TRUTH SEEKERS. The action of the Santa Ana ministers works that way. We hope they like it.

We are also indebted to Louis Levine for \$1.50 to send TRUTH SEEKERS to the Carolinas, a virgin field for Freethought, and a section of the country Mr. Levine, who lives there, would like to have cultivated.

Governor Tillman of South Carolina has received a letter from Dr. Joseph Allard, pastor of the French Congregational church of Fall River, Mass., asking what inducements would be offered to French-Canadians, including a large number of Roman Catholics, to settle in South Carolina. The doctor states that he was selected to make inquiries at a meeting of French Congregational ministers, who are worried as to how they can best free themselves from "the increasing persecutions" of their Roman Catholic compatriots because they had the courage to "break away from the superstitions and tyranny of Romanism to accept evangelical Protestantism and become devoted citizens of this republic." Dr. Allard says that his people are greatly alarmed at the constantly invading progress of the Roman Catholic church in New England. He avers that Lafayette's prediction, "If ever the liberty of the American republic is destroyed, it will be the work of Roman Catholic priests," will be realized if things go on as they have been going. We hope that the French Canadians, all of whom will in event of annexation become voting American citizens, will not make trouble for our nation at some future conjuncture.

We desire to call the attention of readers of THE TRUTH SEEKER to the benefits of subscribing to the Truth Seeker Monthly Library. The yearly subscription is only \$3, and subscribers to the Library receive a paper-bound copy of each book issued in it; or, if they desire the books in cloth binding, subscribers to the Library can remit the difference in price between paper and cloth binding, and get the books in the latter shape. So far this year subscribers to the Library have received "Paine Vindicated," by Colonel Ingersoll, price 15 cents; the "Creation of God," by Dr. Hartmann, price 50 cents; the "Resurrection of Jesus," by Don Allen, price 40 cents; "Crimes of Preachers," price 25 cents; the "Handbook of Freethought," by W. S. Bell, price 50 cents; "Religion a Curse," by S. P. Putnam, price 25 cents; "Design Argument Fallacies," price 15 cents, making two dollars and twenty cents' worth in five months, or at the rate of \$5.40 worth per year; and all for \$3 paid in advance. J. E. Remsburg's "Abraham Lincoln: Was He a Christian?" will be ready very soon, and other books besides are in preparation. Two of these, we may mention, are "Progress and Pleasure," by A. M. Lorentz, LL.B., of which further notice will shortly be made, and Mr. Putnam's "Pen Pictures of the World's Fair," of great value to visitors to the Fair, and still greater to those who cannot attend. Send \$3 and receive at once the books already published, and, as they appear, those which will be published between now and January, '94.

Communications.

These letters will be published in pamphlet form within two or three weeks, as a guide-book and description of the Fair. Send 25 cents for "Pen Pictures of the World's Fair."

Pen Pictures of the World's Fair.

Before I close this narrative for good, I want to call attention to the

CLIFF-DWELLERS' EXHIBIT.

This is entrancing, weird, and wonderful. A rocky mound is before you. You plunge into its bosom by a winding recess, and a strange bit of human history is unfolded, an endless field for study and speculation. The "palaces" and lofty haunts of the Cliff-dwellers in brilliant phantasmagoria spread away in the heart of this mimic mountain. The Rio De Los Mancos canyon of Colorado, the ancient residence of the Cliff-dwellers, unwinds in marvelous perspective. Ten thousand years ago, it is said, these mysterious people made their home in these wild precipices where to-day the foot of the white man can scarcely tread. Who were the Cliff-dwellers? Whence came they and why have they vanished? They were evidently quite intelligent and civilized. Here are displayed thousands of utensils and articles of dress, and skeletons, and these tell a wondrous story. It is noticeable that no metals are found. Even the rungs of the ladders with which they used to climb to their lofty houses are fastened with animal and vegetable fibers. It is evident from the specimens of cotton cloth that this race understood the art of weaving. There are fragments of a rough wooden loom. The process of making cloth from the yucca plant is also illustrated. There are feather robes, upon which are downy feathers of some extinct birds. There are rare potteries. Vases and bowls are painted with geometric designs, while on others are figures of men and animals. On one huge bowl a hunter is represented shooting an arrow at what looks something like a deer. On one of the walls hang a number of soft skin sandals with which the Cliffmen were able to climb the steep paths to their monster fastnesses. There are mats made of reeds, strung together with animal sinews. Wooden implements of warfare are shown, and wooden tools supposed to be for tilling. There are belts which they wore across their foreheads to help support burdens, also stone axes and knives, bone spoons, necklaces of tiny shells, and jet beads skillfully drilled.

At the end of the museum are a number of mummies excavated from the cliff-houses. They were buried as they died—rolled first in cotton cloth or skin, then in feather cloth, next in matting, and lastly in a covering of reeds. The Cliff-dwellers were not dwarfs, and the shape of the skulls, with high foreheads, betokens intellectuality. The most interesting mummy is that of a young woman, evidently a princess, an American beauty who lived before the days of Cleopatra, or even of Adam and Eve. She was found perfectly preserved, wrapped in soft sea-island cotton, and hidden in a niche carved out of the solid rock. What was the romance of this maiden ten thousand years ago? There is nothing more deeply pathetic than these records of a people who were perhaps the first dwellers upon the American continent.

As we pass dreamily forth from these caverned relics,

THE ARCTIC WHALER,

gaily festooned, attracts our gaze. Let us look at this weather-beaten vessel, and from the mystic heights of the past travel into this century to the poetic sea life of New England.

This is the whaler Progress of New Bedford built in 1843, and it has seen nearly fifty years of service in the Atlantic, Pacific, Indian, and Arctic oceans. Everything is in place, boats, charts, compasses, quadrants, lances, harpoons, bomb-lances, guns, etc. Below deck is a museum with hundreds of curiosities—ambergris which costs \$450 per pound; whales' teeth and whiskers, as the sailors call them, and whalebone the dressmakers; a turtle seven feet long, 1,400 pounds weight; a salt-water saw-fish, the costumes of the ladies of the Arctic regions and South Sea islands, delicate laces from the cactus plant, rare shells, sponges, sea fans, star-fish, horns of the narwhale, pure ivory, Eskimo skin boats, etc.

The Progress is a typical Yankee whaler. It has battled with many a storm and sailed over many a league of waters. In 1871 she lay with thirty-eight other ships in the ice of the Arctic ocean. The Progress with five other ships escaped the thickening perils and reached clear water. The rest of the fleet was lost beyond hope of rescue. Twelve hundred souls, some of them women and children, were

shut up in these ice-bound vessels in momentary danger of their lives. The captain of the Progress and the officers of the other five ships resolved to throw overboard their valuable cargoes of oil and make room for these shipwrecked ones. This they did, and all were saved by the heroic action. The whaler Progress, of such romantic history, is one of the most notable exhibitions of the Fair. It smacks of old times, of the toils and dangers of the rolling deep.

THE ESKIMO VILLAGE.

As you pass out at Fifty-seventh street do not fail to drop into the Eskimo village, where there are real Eskimos—men, women, and babies—huts, utensils, canoes, etc. These gentle and oily people are on the make, however. Not an Eskimo woman meets you but she will ask for a nickel. The chief fun of the Eskimo lad is for somebody to plant a quarter of a dollar deep in the ground, and then a half-dozen with their long whips, standing in a circle, go for it and endeavor by hitting the ground with the lash to knock out that quarter. It is unearthed sooner or later, and the whipster who does this pockets the quarter. It is a rather animating contest and the descending lashes make a noise like the rattle of musketry.

THE WILD WEST SHOW.

Although the Wild West show is no part of the World's Fair, yet everybody goes to it and it is worthy of report. It is a stunning Sabbath-breaker to the tune of twenty-five thousand admissions a Sunday, and for that reason I like it. It has been an eyesore to the orthodox. Of course they boycott it, but what's the use? It's crowded all the same. It's a valuable object-lesson. After roaming about the Fair one blessed Sunday and trampling the Sabbath under our feet from Midway Plaisance to Agricultural Building until I was somewhat weary, Otto Wettstein with his usual generosity takes me to the Wild West show, and here underneath the ample covering we have a long and jolly rest, just the kind of a Sunday rest that I admire. The band plays splendidly. Ten thousand people are with us. The lights play upon the vast campus and the mad, whirling spectacle begins. There isn't anything very artistic about it, but it is simply ravishing in its wild splendor and noise. To see a hundred horsemen—the Arabian, the Cossack, the Teuton, the Gaul, the Saxon, the American, and the Indian—with bright pennons and brilliant colors, dash forth swift as the wind forming into ranks, thundering and plunging along with reckless speed yet harmonious movement—this certainly is one of the most exhilarating displays of physical life that one can look upon. It stirs the blood like nothing else. It is a magnificent regalia of horsemanship. It is grace, strength, velocity, audacity, *elan*, in one overflowing, ever-changing stream of irrepressible energy. It is like the motion of the ocean itself, like the leap of its great surges, the swaying and swinging of its mighty billows—the rush of these powerful animals, so tumultuous and yet so obedient. Outside of the horses I don't care much for the Wild West show. There's nothing extra, unless perhaps the shooting. The acting is of the rudest sort, but the horses are superb; and a hundred horses, with a hundred daring riders, with military precision and enthusiasm, amidst martial strains and blazing electric lights, sweeping, curving, darting, now forward straight as an arrow, then round the vast circle, then across and back in thundering gallop, with cries furious and unearthly from men more frantic and savage than the steeds themselves—well, there is a vigor about this, an *eclat*, a stupendous Niagara-like vivacity of motion, that is simply immense. Every lover of the horse will like to look upon this triumphal procession—the involutions, evolutions, and convolutions of these radiant battalions. Never was the glory of the horse so elaborately displayed—with such force, beauty, impetuosity, variety, and magnificence of action.

FAREWELL.

I will bid farewell in true oriental fashion. As I labor through the Midway Plaisance after a day's long tramp the sedan is temptingly within reach, and so I ensconce myself in its luxurious domain, while two stalwart Arabs carry me buoyantly along. It is a somewhat *outré* sensation to have men for beasts of burden, but one can get used to anything in this world, especially on the Midway Plaisance. Nothing seems incongruous as I wander through this vast medley of the nations, and witness not only every variety of men and beasts, but every variety of gods. It is just the sunset hour when I take my imperial seat, borne on the shoulders for the time being of obsequious slaves, and the turbaned figure of a muezzin appears in the minaret of the mosque, and in a chanting monotone warns the faithful that the hour for prayer is at hand. They bend their faces toward Mecca, and ejacula-

tions break forth. So amidst eastern pomp and eastern religious ceremonies I journey on, and while I rest my feet my brain is filled with a thousand imageries. Still throng upon my sight the most extraordinary scenes in the world. The Plaisance occupies 80 acres, and it is crowded with at least 50,000 people. The electric lights begin to mingle with golden sunshine, as it disappears, and fantastic pictures of every land under the sun, the most savage and the most civilized, are seen in the bewildering masses of flame, while every musical instrument adds to the tumult and the melody. Eye and ear are kept constantly busy. The sublime and the ridiculous jumble into each other with delightful celerity. Form, color, sound, movement, are everywhere, in infinite change. Even the wild beast joins in the procession and gambols for my entertainment. As I pass the big menagerie the band begins to play, and five lions leap into the arena above the entrance, tremendous in strength and ferocity. One man leaps into their midst, and with the crack of the whip compels them to fiercely obey. They show their grim teeth and growl and snarl and plunge over each other, and their eyes burn like lightning. They could tear the man to pieces like a wisp of straw, and yet they follow his slightest command. It is a marvelous exhibition of human power—the glance of man ruling the most turbulent and majestic of animals.

What a journey—of less than a mile and less than a half an hour. Ariel who girdled the earth in forty minutes couldn't beat the record for sight-seeing. Under the viaduct I pass and the freighted cars roll over my head. Then the broad paths of the Fair Grounds beyond the Woman's Building stretch before me to the lagoon and the Wooded Island and around and away to the sparkling shores of the lake itself. It is now night but a blaze of splendor accompanies every step. I flow on with the crowd. I must visit once more the great basin. I must look again upon the lighted domes of the Administration Building, the vast fountains with their illuminated spray, and the surrounding palaces flooded with effulgence as if a thousand stars were fallen from heaven. I must behold again the grand columns, white against the dark luster of the waters, and the hundred figures poised with such living grace that it seems as if they too looked with ardent soul upon the glittering scenes. The sedan chair bears me onward and I imagine myself in a gently tossing boat swept along the surges of some mighty tide. The innumerable multitude presses forward, a hundred thousand feet making music on the silvery paths. My oriental guides trip along with a kind of rhythmic swing as if they too were inspired by the harmony of the environments. Winding through the accumulating throng they bear me just in front of the Peristyle. As I lazily stretch forth and find myself on solid ground, I might fancy that I were really in heaven such a burst of grandeur meets my eyes, and such sweet symphonies are in the air. But not being a saint, and not believing in heaven, I know that I am looking upon the surpassing glory of this earth, created by man's genius, the triumph of science, and I am happier and more exalted than any saint could be at the throne of his vanishing deity. Hundreds of thousands of beaming gems of light are in the joyous atmosphere. Like gold and silver, topaz, opal, are the waters that flow at my feet. Right across are the shining fountains. A hundred naiads, nymphs, and mermaids seem glancing in and out of the glistening chambers of those many-colored waves. Beyond towers the dome, the golden dome, more golden than is day's resplendent flush, and around are the greatest and loftiest structures on the planet, belted with immeasurable pomp. For an hour—which to my mind appears only one dazzling moment—I look upon this glowing canvas that man has so deftly and wondrously painted, a canvas in which life itself throbs with poetic realism, a picture limned on night's expressive face. I cannot any longer keep still. Like Shelley's Alastor, I must plunge into the stream—I must seek the unknown. Like Columbus, I must be an explorer. And so I hail the graceful gondola, which like a swan moves over the liquid expanse. What an exhilaration it is to bend over and watch the diamond surface! I dip my hand in the waters, as if from every flying crest I could pluck riches that would make me a monarch. I could almost think there can be no cold spaces beneath, but only beautiful dwellings, fairy haunts, the jeweled home of Undine and the genii of the sea. I do not wonder that people sometimes think that in the heart of the ocean is the sweetest repose. How lovely water is—what gems it has that no queen ever wore. What undiscovered depths of rarest ornament. I speed over the bosom of the

lagoon dreamily, delightfully, as if one with the flowing, fleeting billows. The gondolier propels me onward, keeping time, time, with the exquisite strains that make the air like an impassioned spirit. I pass by the murmuring fountains. I leave behind the grand basin, with its multitudinous torches. Diana is lost in the starry darkness and the golden dome. I pass by the huge walls and radiant roof of the Manufacturers' Building; by the gorgeous Palace of Electricity; underneath the sculptured archways of the illuminated bridges; alongside the Wooded Island with its perfumed walk, its gilded arbors, and million flowers; by the dusk glory of Horticultural Hall, and Woman's gracious shrine; by the Temple of Art and winged Victory blazing like an angel; by the beautiful foreign buildings that in the electric radiance crowd upon my vision vistas of the illustrious past; by the great battle-ship glooming in the drapery of war. Out into the great lake I sweep, out upon its luminous bosom, and then before me shines the whole emblazoned shore. I see it all, the circling, glimmering efflorescence, the bloom of the ages, flinging its luster upon the lake afar, which like an animated being drinks in its countless rays. Then on the decks of the "Whaleback," I voyage from the poetic, artistic, dreamy city to the real city itself, to Chicago, whose imperious energy has made this marvel of delight.

And as I voyage homeward my heart beats exultant, for the beauty that I have looked upon—so inspiring, so potent, so enchanting, the flower of supremest human effort—is linked, and linked forever now, with the triumph of human liberty. The black flag of bigotry has been torn from these glorious battlements. The standard of superstition is trailed in the dust. The contest has been long and arduous. Tyranny has won in the dreary and hypocritical halls of Congress, where baseness, cowardice, and blind folly carry the day; but in the shining fields of art and industry—on the battleground where human genius displays its most splendid trophies—where common sense and business rule, where the heart of the people is felt like volcanic fire—there the pennons of Freedom flame the heavens with victorious colors. What a mean, shallow, insignificant, and contemptible thing is the political world, compared with the world of Art, of Commerce, of Industry, of the Universal People; and in this world the church has received its most irretrievable defeat. I am glad the church has forced the issue. Its wound is mortal, and in impotent wrath the despot howls. With all its beauty I would have disdained the World's Fair had it joined itself with tyranny.

It has not. It is a true World's Fair. It is liberty. It is justice. It is progress. So I voyage on. The magnificence of the White City drops beneath the horizon from my unsatisfied gaze, but the future looks wondrously beautiful. To-morrow and to-morrow do not creep on with petty pace. In distant shining days I see the happy evolutions of man, and it is a glory indeed to know that on the side of Freethought are the garnered treasures of the past, the heroic genius of the present. When now I look upon the paintings, the statues, the architecture, the golden harvests, the limpid stream, the flowers—when now I walk through the palaces, arcades, chambers, pavilions, and halls, it is with ineffable joy, for the Venerable Day of the Sun has here been conquered for human happiness and the liberty of the world. SAMUEL P. PUTNAM.

Chicago, Ill., 1893.

Review of Mr. Putnam's Essay on Religion.

The first characteristic to impress the disinterested reader of this essay is the boldness, the undaunted courage of the writer; the next is his keen sensibility. While with stoical fortitude he undertakes to "confront reality and make the best of it," hoping "by courage to win something of happiness from our dark surroundings," his heart fails him when he contemplates the woes of others, and he turns away his eyes from the spectacle of their misery with the despairing cry: "Oh, the horror and the agony of human life! We cannot, must not know it all. It would make one insane." And so it would.

The third feature is his heroic devotion to truth. "Better be crucified with a fact than rot with some splendid lie." And fourthly, his mental bondage to orthodox habits of thought, instilled into him from childhood, is apparent throughout. He seems to have no conception that any but the orthodox view can be taken of the affirmative side of this question; and having broken loose from the strait-jacket of orthodoxy, and not dreaming, evidently, that doctrinal garments can be anything else but strait-jackets, he prefers to trust himself naked and defenseless to the pitiless elements,

though his sensitiv flesh quiver and shrink at the contact, and ever and anon a cry "as of some strong swimmer in his agony" is wrung even from his dauntless heart. "It is a strong, tender, heroic, and sympathetic soul that is here engaged in a desperate struggle with the terrific problems which this life offers to every thinking mind. And the only way to understand the tangled maze is to view it, not from the dark, mist-laden vale of appearances wherein most of us dwell, but from the commanding, sunlit heights of Reality. To him and to every earnest seeker after truth the answer is the same: Friend, come up higher."

Mr. Putnam's definition of religion—which he persistently identifies with orthodoxy, and Christian orthodoxy at that, *i. e.*, the orthodoxy of Calvin and of old-school Presbyterianism, which has ceased, however, to be orthodoxy with the large class of religious minds that can think as well as believe—differs essentially from that given by St. James, who may be presumed to speak with some degree of authority on the subject. According to the Apostle: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their afflictions, and to keep himself unspotted from the world." I think it would puzzle Mr. Putnam to show that such religion—the religion of helpful human sympathy and personal purity and uprightness—could possibly be a curse, a disease, or a lie; nor indeed would he attempt to do so. The religion which he arraigns so severely is a very different thing.

Accepting for the sake of argument Mr. Putnam's definition of religion as "that feeling in humanity which always results in a belief in a God, in a personal God or a personal manifestation of a God; and also results in a belief in immortality as necessary to the vindication of the justice and goodness of God," etc., it strikes me that the argument he employs in the arraignment of this belief is a two-edged sword that cuts both ways, maiming the hand that wields as well as the foe that opposes it, and as fatal to the position he holds as to that which he antagonizes. For, having charged upon religion about all the ills with which human society, and many if not most of those with which human flesh, is afflicted, he goes on to show conclusively that religion is, after all, a very insignificant quantity in human nature and is chiefly conspicuous by its absence from the thoughts, the interests, and the concerns of mankind, which, if it proves anything, demonstrates that not too much religion but the lack of it is what generally ails humanity.

That God is "conspicuous by His absence" from the affairs of this life is sadly true, but this proves neither the non-existence of the Deity nor the undesirability of His more evident presence in, and control of, human activities and relations. For many other things are equally conspicuous by their absence which must nevertheless be believed in and sought after if life is to be anything else but a terrible tragedy, among which are justice, mercy, and pure, unselfish brotherly love. The belief in immortality is but an expression of the ineradicable conviction that somewhere or at some time in the experience of every soul its innate sense of justice, its unquenchable thirst for love, will be satisfied.

"Religion has never benefited the race—it has never given it one truth, one art, one invention, or one discovery." This is a sweeping statement, which it would not be difficult to refute, but for the present let it pass. "It has been a despot and a murderer from the beginning." Substitute for religion the word bigotry as the antecedent of that pronoun and there can be no disputing that proposition. But is there no such thing as scientific bigotry? Can science, the proffered substitute for religion, show a perfectly spotless record?

When doctors disagree is the dispute confined wholly to doctors of divinity, or does it likewise extend to doctors of medicine? of whom the Latin proverb says that "where there are three physicians there are two Atheists," so that religion can hardly be chargeable with their variances. Could scientific bigotry avail itself of the secular arm to enforce its decrees, would it show itself more merciful or tolerant than religious bigotry has done? Has nothing of the sort ever been witnessed? Not to rake up old scores, but confine ourselves to comparatively recent times, has not the "regular or orthodox school of medicine more than once successfully invoked legislative interference to prevent homeopaths, hydropathists, and other medical heretics from practicing the healing art in hospitals and other public institutions, thus evidencing the same determination to monopolize the healing of bodies that religious orthodoxy has to monopolize the cure of souls? And can it be doubted that if physicians had the power, even in this liberal and enlightened age, it would be made as great a crime to be

born or die without medical assistance as it is now, in some countries, to be married or buried without priestly interference?

No, Science is not altogether the innocent, beneficent creature Brother Putnam would have us believe. She has been the all too pliant tool of kingly tyranny as well as of priestly persecution. Chemistry is a branch of science, and we owe to her not only the healing medicine and the pain-deadening anesthetic, but the subtle poison and the maddening draught which treachery and malice have employed to remove obnoxious rivals to their ambitious schemes. We have to thank scientific invention for the guillotine and the electrical chair as well as for the steam engine and the telegraph, for the death-dealing bomb as well as for the peaceful spinning-jenny, for the long-range Gatling gun as well as for the far-seeing telescope. She furnished the rack and the thumbscrew to the Inquisition as well as the wheel-chair and the surgical instrument to the hospital, and has been ever ready to obey the Spirit of the Age whether it was the spirit of persecution or of beneficence.

Political bigotry has shown itself capable of attaining the same bad eminence, and political feuds have been most desperate and unrelenting. Men of the same nationality and the same religion, nay, even of the same family, have freely shed each other's blood for political differences of opinion. I have known a popular Methodist minister to be insulted to his face by the wealthiest member of his congregation because he differed from him in politics, and it is well known that a somewhat too frank confession of political faith nearly cost the most eloquent of Brooklyn divines his pulpit. Yes, bigotry is a bad, mad thing whether it be religious, scientific, or political.

"Religion originates in a desire for happiness—the very nature of religion, therefore, is absolute selfishness." Granted that the religion of selfish men will reflect their selfish nature and that much that passes for religion is naught but arrant selfishness, is the craving of the human heart for comfort any more selfish *in itself* than the craving of the human mind for knowledge? Is not selfishness, after all, the root of all the miseries, crimes, and follies charged upon religion?

And what blessing of life, even to life itself, may not be poisoned and transformed into a curse by the direful power of selfishness? As the servant of self-love what a fearful engine of destruction and misery is science! Selfishness has made merchandise of the precious things of science as well as of the sacred things of religion, including the bodies and souls of men. For in former ages the truths of science, which have always been accessible to the race, were monopolized as the exclusive property of the select few by whom they were jealously guarded from the masses of mankind who had no more recognized right to them than they have to-day to the land on which and from which, nevertheless, they must all live.

Government, whose office it is to preserve the social order and protect individual life and property, has been transformed by selfishness into one great system of legalized oppression—a means by which the favored few are enabled with equal impunity and rapacity to plunder, outrage, and destroy the helpless many to whom government denies the right of self-protection. It may be affirmed without exaggeration that for every crime that human governments have ever prevented, they have deliberately perpetrated a thousand and provoked ten thousand by their unwarrantable interference with human rights and human liberties.

Our own government, "the best that the world has ever seen," is no exception to this rule. The gigantic monopolies under which we groan—chief of which is the monopoly of land—are but so many stupendous but legal robberies of the people, instituted and sustained by the strong arm of government, without whose support they could not subsist a day. Is it any wonder that human and thoughtful minds, appalled by the abuses to which even the best forms of government are liable, advocate the abolition of *all* government by coercion, preferring to trust for the maintenance of social order to that public sentiment that is more powerful than Gatling guns to put men and women on their good behavior?

Of all good gifts of heaven to mankind, the most precious is the priceless gift of love, and the richest in their possibilities of happiness are the two dominant passions of the human heart on which the very existence of the race depends—conjugal and parental love. But when the demon of selfishness enters the domestic circle what havoc is wrought there! Instead of their joy and blessing, children become the plague and torment of their parents, these in turn the tyrannical oppressors of the children, whose best friends they should be, while men

and women look aghast into each other's faces in search of that happiness that seems to fly faster the more eagerly it is pursued, and ask hopelessly if marriage is a failure and love but an empty delusion.

The pride and boast of the nineteenth century is our wonderful civilization. But is it an unmixed blessing to all? What is our boasted civilization doing for the masses of the people? Is it not adding to the miseries as well as the happiness of mankind? The difference between the savage and the civilized man is that the former has few wants and thus few gratifications, while the latter has many. But while every additional want may be an added source of gratification, every unsatisfied want is but an added misery. And is not the tendency of modern civilization to concentrate wealth—i. e., all the means of gratification—in a few hands, leaving the toiling masses, *by whose labor it was produced*, out in the cold, privileged, to be sure, to look upon the magnificent display and envy its fortunate possessors, but without any rightful share therein? And is not the lot of many a wage-worker, even in this land of freedom and plenty, worse than that of the barbarian? What victim of a sweater's den but might envy the naked savage his liberty to roam the fields and woods at will, to breathe the pure, free air of heaven without paying any man rent for the privilege, to satisfy his simple wants by the exercise of his simple skill without asking any man's permission to do so, or without being obliged to surrender to an employer the greater part of the products of his labor for the privilege of retaining the rest? Can it be denied that the triumphant chariot of modern progress, like the glittering car of Juggernaut, is stained with the blood of thousands of hapless victims crushed beneath its remorseless wheels?

Life is generally counted a blessing, but to the daily increasing number who come upon the stage of action only to find all of nature's free gifts pre-empted by earlier arrivals, who claim everything as theirs by right of primogeniture, refusing to surrender any portion thereof to the later comers except on their own terms—to those who find their right to existence thus practically denied, and the privilege of existence itself only to be secured on conditions that make it intolerable; who are doomed all their lives to pine of want in the midst of plenty; who must ever toil to produce, but can never hope to possess; for whom is no justice, no mercy, no Power that makes for righteousness, no God to whom they can appeal for redress, no hereafter to make amends for the cruel wrongs and woes of the present—nothing but the hard necessity of a soulless, mindless, pitiless "evolution," tending no man knows whither—is not the pessimist's deduction inevitable? Are they not justified in believing that *life itself* is the greatest curse and the perpetuation of the race the one unpardonable crime? Better that the race should end at once and the dismal farce, the awful tragedy of human life end with it, if this be all.

And what can redeem and save us from this fell power of selfishness that makes both marriage and religion a dismal failure; life a curse; progress a disease, destroying its thousands of victims yearly; civilization, with all its splendors, a glittering lie, keeping the word of promise to our ear only to break it to our hope—turning knowledge to despair and thought to madness—what but the divine power of heavenly, altruistic Love, which is described in detail in 1 Cor. xiii under the sweet name of Charity—the love that "never faileth"? Thank God, as Brother Putnam says, "we do have some human sympathy. There is some love here and joy." And there are encouraging signs that this heavenly tide of sympathy and love from its inexhaustible Divine Fountain is rising ever higher in human hearts, that it will continue to deepen and widen till it covers the whole earth, sweeping away misery, want, and woe as bad dreams are dispelled by the coming of the dawn and restoring us our long-lost Eden.

It is a significant fact that the two Great Commandments on which hang all the law and the prophets, and which are the life and soul of all genuine religion, are inseparable. It is impossible to truly love God save by loving our neighbor. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" asks the Apostle James. On the other hand, only as we love God can we know how to love our neighbor aright. We may think we love our brother when we desire to take charge of him "for his good," to do his thinking for him, to be the custodian of his conscience, and to regulate all his actions according to our ideas of what is best for him. But when the love of God, who is essential Truth and Righteousness, takes possession of our hearts, we see clearly that we could

not do a greater wrong to our brother than to attempt to impair in any way his God-given freedom, to interfere with his inalienable right to think for himself and *be himself* and no other, and "love worketh no ill to his neighbor."

Love never coerces; it cannot do so. To attempt to win or bestow love by force, to compel its acceptance or return, would be to love, as says the immortal bard of Avon, "against the nature of love." And yet Freethinkers, while stoutly championing liberty of thought and freedom of action, are constantly railing against the Almighty because He does not *compel* perverse, corrupt, self-willed mortals to be pure, just, and unselfish against their inclinations—does not *force* them to love Him and each other in spite of themselves!

No, Infinite Divine Love, guided by Infinite Wisdom, deals in no such arbitrary way with the creatures of His care. With a patience and long-suffering passing all human comprehension, He permits His children to wander in many and devious ways of their own choosing, ever seeking to draw them gently and surely to Himself by the varied lessons of experience through which we learn to know and realize, as we could in no other way, that Wisdom's ways alone are ways of pleasantness and only her paths are peace. For we must realize this truth as rational human beings—not as automatons; so it is better that we should wander forty times forty years if need be, in the wilderness of our own making than when we do return at last to the Shepherd and Bishop of our souls our return may be *voluntary*. Nothing less is compatible with the dignity of true manhood; and as we learn to realize and revere the sacredness of this divinely imparted and divinely *respected* human freedom we shall deal more rationally with each other, and bigotry and intolerance with all their evil brood of miseries will cease from among us.

While Infinite Truth is absolute and unchangeable, all human apprehensions of truth must of very necessity be relative and ever-changing, otherwise there can be no growth or development. Orthodoxy is an attempt to impose upon the necessarily temporary and changing, because imperfect, phases of human perception the permanency and immutability that belong only to the Infinite and the Absolute. Between the home and the prison—the garment and the strait-jacket—the only essential difference is the lack of freedom to adapt. Orthodoxy, by withholding this freedom of individual adaptation, changes the ecclesiastical home into a dungeon, the doctrinal garment into a strait-jacket. Every formulation of truth, however crude, will be found to adequately fit some minds, while at the same time it is too large for others which have not yet developed up to it, and too small again for others still who have already outgrown it. To attempt to set a Procrustean limit in matters of belief which all must reach but none may surpass, is like seeking to confine growing youth or adults in the garments of their childhood which, however ample covering for them once, become in time but so many bonds and ligatures, hampering motion and arresting development.

It is worthy of note that no doctrine or formula ever becomes orthodox until it has outlived its usefulness and is about to be shelved as a mere curiosity. Then ecclesiasticism, ever jealous of its "vested rights," likely to be imperiled by change, comes to the rescue, sets the stamp of orthodoxy upon the about-to-be-discarded formula, preserves it in the alcohol of an artificial sanctity, and in the sacred name of religion seeks to force upon us the worship of dead things. Scientific orthodoxy is as bad and bigoted in its essence, and would be as intolerable in degree if its vested rights were of equal extent. But ecclesiasticism, besides wanting the earth, claims the power and right to "corner" building-lots in the next world. Science owes its wonderful advancement to-day largely to the fact that it no longer attempts at any stage to be orthodox; and religion, gradually but surely following its example, is beginning to live again and become a vivifying influence in the development of the race.

Science and religion ever have and ever will go hand in hand, and their nature and development will depend upon whether they are regarded as dead things to be embalmed and kept intact, or as living principles to be acted out. For science is but the revelation of nature or the world without—the world of effects, while religion, justly speaking, is the science of the world within—the spiritual world, which is the world of causes; and to both science and religion freedom to grow is essential to their very life.

It has been well said that freedom is the cure for most of the ills from which the world suffers to-day, and for freedom Brother Putnam makes a valiant fight. But if the Secular Pilgrim would behold the Truth as the very form and embodiment

of Love, the right hand of Beneficence, instead of a Medusa head chilling its horrified worshiper to stone, he must come up out of the narrow vale of prejudice and ascend to those sunlit heights where the outlook is broader and more comprehensive. Friend, come up higher. A. AUGUSTA CHAPMAN.

International Congress of Freethinkers.

For the purpose of reminding our friends we again state that the Congress will meet at 517 W. Madison street, Chicago, on Sunday, October 1st, at 10 o'clock A.M., and will continue in session for a period of eight days. Learning of the inability of our gallant Swedish co-worker, Victor Lennstrand, to attend the Congress, we can scarce help expressing our regret; but as the situation in Sweden demands his presence there, we feel that the work he may be able to accomplish will fully compensate us for our disappointment.

Acting upon the advice of friends, the committee has decided to set apart one day during the Congress to be known as "Woman's Day." Upon this day the ladies in the ranks of Freethought shall assume entire control—the only speakers on that day being women, who shall discuss topics relating to women and their attitude toward Freethought and the world's progress in general. We have several lady lecturers on the Freethought platform, and an interesting and instructive day is assured to all.

In this relation Susan H. Wixon, the esteemed editor of the "Children's Corner," has promised her assistance and support, and writes me that upon that day she will be present and give an address upon the subject of "The Progress of Woman for Four Centuries." This is an interesting theme and one which every woman in our land, inside or outside the pale of church creeds, should gather and listen to. Lillie D. White, of Topeka, Kan., who during the incarceration of Moses Harmon assumed the cares and responsibilities of the editor of *Lucifer*, and who is now assistant editor of the *New Era*, a reform journal, has also written me approving "Woman's Day" and wishes to be assigned as an orator on that day and will speak upon the subject of "The Emancipation of Woman." These, together with Mrs. M. A. Freeman, Dr. Juliet H. Severance, and others, will tend to make this day an interesting feature of the Congress. I have also written inviting Voltairine de Cleyre, Mrs. Krekel, and Katie Kehm-Smith. These will form a splendid galaxy of Liberal thinkers among women and they will be able to show what women can do if they are given an opportunity. The committee hopes by the aid of "Woman's Day" to interest the women of our land in our work and to secure their services, their talents, and their enthusiasm in the great service of humanity as against Christianity. We want all women to see that their services are appreciated, and that we, as Freethinkers, believe in the equality of sex. "Woman's Day" ought to be made a success. We have plenty of material, and now, how many women have we who will help us in this direction? How many women will send us a subscription to assist us and help us to make "Woman's Day" the success we desire that it should be?

G. W. Foote, of England, has written me that he and Charles Watts will both be present, and will represent the National Secular Society at the Congress.

These, together with our own lecturers, will afford a rare treat, and every Freethinker should take the advantage this occasion offers, for such an opportunity may not occur again for years. The annual Congresses of the Freethought Federation and the American Secular Union will be held in conjunction with this Congress, and the members and friends of both organizations should certainly be present and give them their support and encouragement.

The premiums offered to those subscribing toward the Congress are still good, and will be given to all irrespective of the society to which they subscribe. For \$25 you can be made a vice-president of the Congress, your name will be published in the souvenir copy of the proceedings as such and thereby handed in that capacity to future generations.

Anyone subscribing \$5 or more, but less than \$25, shall receive Mr. Putnam's book, "Four Hundred Years of Freethought," as a special copy containing the souvenir copy of the proceedings. And anyone sending us \$1 or more, but less than \$5, shall receive the Federation button mentioned in our previous letters. These are in course of preparation, and when ready shall be distributed to subscribers.

Friends, once more we ask you to help us, we ask you to assist in the promulgation of mental liberty.

The object of this Congress is universal in character. Such a gathering is but one of many we hope to see inaugurated within the United States. Free-thinkers, bestir yourselves, make this Congress your own, this work your own. Arm yourselves with the magic weapons of truth, and reason and victory shall soon embrace them.

JOHN R. CHARLESWORTH,
Sec. of Committee of Arrangements.

The following donations have been received by the Federation since my last letter:

Manhattan Liberal Club, New York city.....	\$25 00
R. H. Bliss, California.....	2 00
J. Maxfield, Boonton, N. J.....	5 00
Capt. Chas. De Rudio, Seventh United States Cavalry, Fort Riley.....	5 00
E. W. Rodes, Golden Pond, Ky.....	2 00
Lawrence Hofner, Grand Rapids, Mich.....	2 00

Total..... \$41 00

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.
345 W. Randolph st., Chicago, Ill.

A Rejected Manuscript.

[The following reply to a preacher was offered to the *Sidney Gazette*, but met the usual fate:]

In last issue of the *Gazette* "A Reader" accuses the local committee of the World's Fair of forgetting honor and honesty in asking Congress to reverse its action respecting the closing of the gates on Sunday. Congress had no right to make such a law. The Constitution of the United States says: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This law establishes the religion of those sects that believe the first day of the week is the Sabbath, as against those who keep holy the seventh.

The passage of this law was effected by false pretenses; the church party sent petitions to Congress from all over the Union in favor of Sunday closing. The names of millions of persons who had been dead from one to fifty years were signed to these petitions. Over a million more names were sent in from Ohio as favoring Sunday closing than there are living men, women, and children in the state. The writer has made diligent inquiry for months, and has found no one who signed the petition. Was it not the church party who "forgot honor and honesty" when they committed this monstrous fraud?

Not one-fifth of the population of the United States are church-members. Is it right, is it just that four-fifths should be ruled by a small minority merely because they are organized and capable of stooping to falsehood and forgery?

The Columbian Exposition will contain the highest and latest triumphs of human genius and skill in every department of art and industry. It will be the grandest educational opportunity of the century, and its effect cannot but be morally elevating. It will be an outrage if the gates are closed to the working classes on the only day they are released from the drudgery of life, yet the churches, forgetting the Golden Rule, are making great efforts to shut them out; and the proprietor of every saloon, gambling-house, and other place of ill repute in Chicago is assisting and wishing them success.

Thousands of busy men from hundreds of miles distant may visit the Fair, if open on Sunday, who cannot spare the time if closed on that day, and closing or opening may mean financial failure or success to the management.

It is time a free people were independent of those meddlers who would compel all others to follow their example.

Sidney, O.

EMORY ROBINSON.

A Historic Document from Inquisition Times.

[The following historical document I find published in *Germania*, a paper published in the German language in the City of Mexico. *Germania* gives a verbatim translation from the Spanish original as it was used in those times, and to some extent maintains the long-winded circumlocutory phraseology, also retaining the idiom of the old Spanish; while I have tried to reduce the whole to plain English without changing its meaning in the least.

The document is part of the yet existing record in the City of Mexico, and shows the absolute intolerance of those fiends in human shape in charge of a doctrin which claimed universal love and charity as its chiefest of all virtues.—St. ELMO, San Antonio, Tex., July 8, 1893.]

In the holy name of God we herewith inform the S. E. the Inquisitor Lic. Barnabi de la Higuera y Amarillas, that Maria Verastegui 22 years old, daughter of Don Rodriguez Verastegui a proprietor of mines in Zacatecas and who lives here in Capuchinas St. No. 13, has committed the great and abominable crime in not attending holy mass for two Sundays in succession, but preferred to prome-

nade instead, the same being scandalous and derogatory to and against our sacred and holy faith.

Signed

JOSÉ DELGADO Y PINSON.

After receiving the foregoing complaint, I caused the arrest of the aforesaid Maria Verastegui at two o'clock to-day, and had her turned over to the holy Inquisition for judgment.

Mexiko, May 11, 1652.

Signed,

LIC BERNALÍE DE LA HIGUERA Y AMARILLAS.

Seeing the decision of the Inquisitor, the aforesaid heretic, Maria Verastegui, was taken to the chamber of torture and examined by Dr. Emperau, and declared to be a maiden of twenty-two years of age, the daughter of Mr. Rodrigo de Verastegui and Mrs. Catalina Alzures.

After having been informed of the complaint against her, she declared the same as false and a slander against her.

It was ordered to undress her, but she undressed herself weeping and declaring her innocence.

She was put on the rack, and, crying, declared and repeated that she had heard the mass at the church of San Fernando.

After due admonition, the cords and wheels were drawn tighter, she screamed terribly, and begged for mercy, but at last confessed that she had not heard the mass, because she had to attend to other necessary matters, and that this was the truth.

In accordance the following decree was made:

Whereas the crime is confessed by the aforesaid Dona Maria de Verastegui, maiden, twenty-two years old, it is hereby adjudged and decreed that the said maiden be led through the streets of this city, naked and shorn, riding on a mule, and after her crime having been published by the public crier she shall be led to the outer court of San Hipolito and there at the specified place be burnt alive. Her furniture shall be burnt, her chamber be strewn with salt, and in the court-yard of her house there shall be erected a "stake of disgrace," with the inscription of her crime as a "heretic."

This decree we make final, and order its execution.

[Signed in the City of Mexiko May 17, A.D. 1652.

DON FRANCISCO DE ESTRADA Y ESCOBEDO,

LIC. D. BARNABI DE LA HIGUERA Y AMARILLAS.

(Approved)

DON GARCIA DE LEON CASTILLO, Secretain.

This decree was executed May 19, 1652.

"Four Hundred Years of Freethought."

In connection with the World's Fair and International Freethought Congress no subject can be more interesting than the progress of Freethought since the landing of Columbus on these shores. The most brilliant and alluring pages of human history are open before us. The greatest events and the greatest geniuses of the world are seen in their relation to the glory of to-day. Only by understanding the progress of Freethought for the last four centuries can we understand the present time. It is a wonderful record, more beautiful than any romance. Every Freethinker interested in the advancement of the race, and wishing to see the true meaning of civilization, should read this history.

I propose to show the progress of Freethought for the last four centuries in philosophy, science, literature, education, and government. It will be a book of permanent value, for it deals with the most fruitful portion of history. I shall devote my time from now until the meeting of the International Congress to writing this book, and the book will conclude with a report of the Congress itself, in the best manner in which I can do it, giving a living picture, I hope, of this great gathering; of those who take part in it, the representatives of our cause throughout the world. I intend to make this book not only a correct history of the last four centuries, but of organized Freethought to-day, and therefore it will be valuable for reference. I do not mean, however, to give a bare abstraction of events, but to clothe them with life and color, to show the heart and brain of humanity in its eternal struggle for truth and liberty.

I shall issue a souvenir edition of this book in commemoration of the International Congress. I propose to make it in every respect a book worthy of the cause. It will be elegantly bound. It will contain the portraits of over fifty Freethinkers, living and dead, who have adorned the history of our work. It will be a gallery of Freethought, as well as its written record. It will be something worthy to preserve and valuable as a gift to friends, illustrating what Freethought has been and is to-day.

I shall sell this book by subscription, and I desire subscriptions from friends at the earliest

possible moment. The subscriptions will be for the benefit of the International Congress as well as for the publication of the book. The names of all subscribers will be enrolled in the book along with the members and officers of the International Congress, whether they attend the Congress or not, and in this way in permanent form there will be a list of the pioneer Freethinkers of the world. I hope everyone will feel it an honor to be on that list, and will hasten to enroll their name. I do not mean to do things cheaply, but generously. I want to make this one of the best and handsomest books ever published in the interests of Freethought. Therefore, I shall make the price per copy \$5.00. All above the cost of publication will be for the benefit of the Freethought International Congress.

Friends, I ask you to subscribe for this book; you will thus help to secure in permanent form the history of Freethought in its noblest career; you will thus put yourself upon the roll of the pioneers of the great cause, and you will at this important time aid financially the Congress of the Freethinkers of the World. Address,

SAMUEL P. PUTNAM,

TRUTH SEEKER, 28 Lafayette Place, New York.

The Paul Pry of the Air.

The buzzard soars as proudly as
An eagle in the air;
But then the eagle never stoops
To feast on carrion fare.

The former is a fitting type
Of certain folks we know,
Who hold their heads exceeding high,
Yet stoop as buzzards low.

Gettysburg, Pa., Apr. 24, 1893.

M. R. S.

Figures for Liberals.

The following table is taken from the "World Almanac" for 1893:

Whole population of the United States.....	62,622,250
Whole number of members of the various religious bodies, unclassified.....	20,489,697
	42,132,553

It is taken for granted that the Young Men's Christian Association and similar organizations do not recruit very largely, if at all, outside of the above religious bodies.

This is a Christian nation—made so by acts of Congress and decisions of the United States Supreme Court, not by the vote of the people. These figures should show that while about one-third of the population, being religious, has succeeded in securing such action on the part of an otherwise free country, then the remaining two-thirds who peacefully rest under the term "unclassified" could, if they were organized, secure far broader action and make this truly a "land of the free."

A union of church and state, which all deplore, even the church people when it happens to be the state and some other church, already exists, and the "unclassified" and people of churches other than the church controlling the state will find, if the old thing once gets a-going, a hotter and more disagreeable hell right here on earth than they ever will off in the sugar-coated ultimately. The time to organize is now. There is work to do for the "unclassified."

Here Is a Description of Hell.

As Mr. Benson is the acknowledged standard orthodox writer of Methodism, his description will suffice for the Protestant hell. Hear him: God is present in hell in his infinit justice and almighty wrath as an unfathomable sea of liquid fire where the wicked drink in everlasting torture. The presence of God in his vengeance scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not manifest his love, so hell would be no hell if God did not display his wrath. It is the presence of God which gives virtue efficacy, without which there could be no life, no sensibility, no power. God is therefore himself present in hell to see the punishment of those rebels against his government, that it may be adequate to the infinitude of their guilt. His fiery indignation kindles as his incensed fury feeds the flame of their torments, while his presence and operation maintains their being and renders all their powers acutely sensible, thus setting the keenest edge upon their pain, making it cut most intolerably deep. He will exert all his divine attributes to make them as wretched as the capacity of their being will admit.

This is his description of hell and of its endless duration. But it is all outside of the Bible and not taught in it. Such a horrible doctrin is not taught in the scripture. But the wages of sin is death—not torment after one is dead. Can the dead be tormented? No, never. I cannot believe it.

S. METZLER.

Letters of Friends.

Thinks It the Best Paper.

ROSLYN, WASH., June 26, 1893.

MR. EDITOR: Please find inclosed \$3 for a year's subscription for the paper I like best of all. I never regretted subscribing for it yet. I wish you always success. I think S. P. Putnam takes the cake. I remain,

Respectfully yours in Freethought,
JOSEPH HASHKE.

For Our Congress.

FRANKLIN, PA., July 3, 1893.

MR. EDITOR: Here is \$10 for benefit of the International Congress to meet soon in Chicago. And as I cannot be there—too old—I suggest they coalesce and fraternize with all Liberals. I think a good test would be—all in favor of the Nine Demands of Liberalism.

Respectfully, ALEX. COCHRAN.

What He Has for Sunday Reading.

CLIMAX, MINN., June 19, 1893.

MR. EDITOR: Inclosed you will find one year's subscription to your valuable paper. I never skip Samuel Putnam's "News and Notes." When I do not get that for a Sunday reading I feel very strange and uneasy, as if something was not right. May Putnam live long and enjoy good health, and be strong mentally as long as he lives. Wishing you success, I am,

Yours truly, ANDREW STEENERSON.

Hell Better Than Heaven.

CHATHAM, July 11, 1893.

MR. EDITOR: Inclosed you will find check for \$10—\$3 for renewal, \$3 for Truth Seeker Library, \$2 to help Brother Heston picture out Bible nonsense, and the balance to help along the World's Fair Congress at Chicago. Ha! ha! for the World's Fair; the bigots have gone to the wall. Hell has cooled off considerably since I was a boy. Some are now preferring it to the other place. Since they have got it irrigated, trees and grass growing, and the fire poked up one side to cook with, it is certainly better than wearing the skin all off your fingers playing on a harp.

Respectfully, T. R. BURROWS.

Thinks the Pictures Deserve Gratitude.

SNOWVILLE, VA., July 10, 1893.

DEAR FRIENDS: I hope you have helped Heston. I regret that I cannot do so myself. He is one of the lights of our TRUTH SEEKER. Without his pictures it would seem bereft of one of its greatest charms and at least one-half its effectiveness. No one can ever forget one of them. Words spoken, penned, or printed may pass away and be forgotten, but these pictures are ineffaceable. We cannot value them too highly as workers for Liberalism. Be kind and helpful then to one who is doing so much for a cause we all have so much at heart. Hopefully, AUNT ELMINA.

Were All Towns Like This, Ecclesiasticism Would Fall.

NORTHPORT, L. I., July 10, 1893.

MR. EDITOR: I have just forwarded to the secretary of the Freethought Federation of America a list of names, all from this place, corresponding to the following, for enrollment as members of the Federation; also check for the amount of their subscription (\$18.25). I would like you to publish the list of names and amount subscribed in your next issue, and send a copy to all those who are not already subscribers so they may know the money has been forwarded, and perhaps they may become subscribers for the paper.

Dexter K. Cole.

Dexter K. Cole.....	\$5 00
Charles W. Call.....	5 00
J. W. Olmsted.....	
Nelson L. Pidgeon.....	1 00
D. A. Arthur.....	
Joseph Eldridge.....	
H. F. Valentine.....	
M. F. Burke.....	
Christian Williams.....	
Edward E. Sammis.....	
J. K. Rudyard.....	
John Scott.....	5 00
Harvey W. Bishop.....	1 00
W. K. Benedict.....	
James F. Seymour.....	0 25
Seeley Hall.....	
Charles Ketcham.....	
A. F. Laughlin.....	
Charles H. Scudder.....	1 00

Sold Books on Sunday.—Was Attacked by a Bigot Newspaper.

GREENSBURG, PA., Apr. 19, 1893.

MR. EDITOR: On Sunday, April 9th, Miss Voltairine de Cleyre delivered a lecture in the Jeannette Opera House under the auspices of the Greensburg Progressiv Liberal Union. Subject: "What Does Freethought Offer in Place of Christianity?" A very fair audience was present when Mr. J. G. Smith introduced the lecturer and the closest attention was paid throughout the speech. Although the president invited criticism no one seemed anxious to avail himself of the opportunity and the meeting was closed with the recitation of a radical poem entitled, "The Gods and the People." The speaker offered a number of books and leaflets for sale after the lecture, which offer was taken advantage of by many persons notwithstanding the presence of a constable, policeman, and justice of the peace, who seemed to be rather dazed at the open violation of the Sunday law prohibiting sales. An idea of arresting her floated about in a nebulous condition, but it did not take form and shape, expending itself rather in explosiv indignation the following day in the Jeannette Star. With customary disregard for truth where Freethought is concerned, the reporter misrepresented the lecturer freely—all we suppose, for the glory of God. Through the courtesy of the editor of the Jeannette Dispatch, however, Miss de Cleyre was permitted to insert a correction and challenge to the Star to debate. No reply has been forthcoming up to date.

With best wishes for the good cause of Freethought, I am, Yours truly,

J. P. LEASURE, Secretary.

A Follower of Altgeld.

CHICAGO, ILL., July 8, 1893.

MR. EDITOR: Inclosed herewith is a copy of the resolutions drafted by your correspondent and passed recently by the Chicago Question Club in defense of Governor Altgeld's pardon of the so-called Anarchists. They were published in the leading Chicago papers—the Herald and Inter-Ocean—of July 3d. After several hours' debate thereon, the Chicago Single Tax Club last night rejected the same resolutions on the ground, that while none of its members individually objected to anything in the resolutions, yet the public might construe their adoption as an indorsement of Anarchy, and thus injure the club's reputation.

D. WEBSTER GROH.

WHEREAS, Anarchy (as commonly understood) is as infamous when practiced by officers as by private citizens; and,

WHEREAS, The records show that police captains, bailiffs, and judges anarchistically violated established precedent and justice in imprisoning those men Governor Altgeld recently released; and,

WHEREAS, For lack of argument, Governor Altgeld's critics substitute abuse and epithet, and appeal to the anarchy of angry opinion in 1886; and,

WHEREAS, The men now pardoned were convicted on the ground that their words incited the deed, even though it was never shown who threw the bomb or how their words influenced the throwing, or whether the thrower ever heard or read their words; therefore, be it

Resolved, That were the senseless clamor against Governor Altgeld to culminate in his assassination by some unknown crank, each of his clamorous critics would stand convicted out of his own mouth of complicity in the act and as deserving of imprisonment and death as were the Anarchists; and be it further

Resolved, That it is extremely significant that his critics object more to the irrefutable and damaging facts he exposes than to his act of granting the grudging pardon; and be it further

Resolved, That, instead of ambiguous generalities, his critics should specifically point out some errors in his statements or themselves stand convicted of unfairness and slander; and be it further

Resolved, That in braving this inevitable torrent of hot-headed abuse for the sake of doing justice Governor Altgeld merits the hearty support of all fearless champions of justice, truth, and liberty and all who place principle above expediency.

A Recreant Freethinker Reproached.

WHITEHALL, WIS., June 23, 1893.

MR. EDITOR: Herewith I send you sixty cents, for which please send me "Men, Women, and Gods," by Helen Gardener.

This is the second order I have sent you for this book; the first one found a place where needed most.

I would like to tell the readers of your valuable paper about the funniest sort of a Freethinker I ever heard of. He is an acquaintance of mine, and the other day he came into my office for a chat. After we had been looking over some of the books and pamphlets that I received from your office, as also a few copies of THE TRUTH SEEKER, all pleasing him immensely, when he was about to depart I thought I would put the question to him straight—that I had heard it stated as a fact that he had joined the Presbyterian church. Now, to fully appreciate his reply I must state that he is an outspoken Infidel, and never misses a chance to give a Catholic a sharp dig in the ribs. "Oh, I will tell you," says he, "how that story came about. You see the preacher asked me to accept the office of trustee of his church, and I told him that if it would help him any he might put my name down as he desired." Just think of it, friends, an Infidel joining the church just to help them along! Do you think our worthy Putnam would have given him that kind of a reply? I don't exactly understand him, and that is what appears so funny to me. I know he has not met with a change of heart. It must be he yearns for better company than we poor Infidels can afford him. I think, too, he still yearns for the fleshpots of old. We must surely be a devilish poor lot if they can entertain him better than we. On the other hand, what in the name of goodness do they want of an Infidel trustee? Does it not seem as though they were getting hard up for material to make their officers out of to be obliged to come over into the enemy's camp and take one of our best (no, I will not say best, for the best would not stoop to such a thing), one of our most outspoken Infidels and take him under their wing and dub him trustee? Perhaps he does not realize or care what his friends will think of him when they find out what he has done. It will not be necessary to mention his name, for a majority of your readers would not know him, but those of his friends who read this will readily recognize him when I say the church is located at Blair, Wis.; and for fear he should not borrow my copy of this paper (should you deem this worthy of print), I inclose ten cents for you to mail a copy to Henry Olson, Grand Rapids, Wis., so he can borrow a copy and learn what, at least, one old Infidel thinks of him.

Yours very truly, CHAS. A. ECKER.

A Divine's Foolish Notions.

TRINIDAD, COL., July 15, 1893.

MR. EDITOR: Some time ago I wrote you I would send you a letter I received in the year 1889 from a reverend gentleman and a Presbyterian. This reverend informed us of the sad news of Mother Berleth's death, and said in his letter that we all ought to bow before God and thank God that he had relieved her from her sufferings. I answered him in this way, that I did not think we need thank God for anything in regard to her case, as her case was continual suffering for more than three years. It took God a long time to make up his mind to relieve her, one of his followers for years. You can infer about all I said in my answer to him from this one I send you of his. Please give it space in your valuable paper if you can spare the space of such a lengthy epistle. I want all the readers of THE TRUTH SEEKER to read this godly letter from an intelligent divine. Adam was the youngest child, and had gone for some of the other members of the family. Mary was not alone. I do not see that Mary should be obeyed in this case, as there were other members of the family that had to be considered also. One might infer from the reverend's letter that Adam had gone out on a pleasure trip for the night. When you have it printed send the reverend a copy, if you deem it proper.

Yours for Truth and Liberty,

MRS. C. A. BERLETH.

GALVESTON, July 31, 1893.

MRS. C. A. BERLETH, Dear Friend: I had promised in my last letter that I would write again in a few days, but circumstances would not permit me to fulfill this promise until now, and I beg your par-

don for letting you wait thus long. The expression in your letter that you have lost faith in the supposed divine power, because you could not have your will, was really a surprise to me from a professed Christian and intelligent lady. You forget, my friend, that while the Lord's hand is so heavy upon you he is afflicting you not through his anger, but because he loves you and wills your everlasting salvation, for whom the Lord loveth he chasteneth. You say the Lord has not answered your prayers. You are wrong in this, my friend. I say the Lord has answered your prayers, but not according to your wish and desire, but according to his own will, and his will is always the best. Why he has not answered your prayers according to your will is a mystery to you now, but you will understand it after a while, and if not here in this life you will understand it in the world to come, and you will bless the Lord for it. God in his wisdom and omniscience sees farther than you do, and knows what would have become of you and yours if he had answered your prayers according to your own will; so he has done according to his own foreknowledge for your own good and the good of your family. I suppose you would act the same with regard to your own son, according to your own will, as you would see best, and not according to the will of your son.

My dear friend, you say God is not merciful in the least; but I say he is too merciful, else he would long ago have sent us to eternal destruction on account of our sins. And who could dispute his right to as our maker and as our father? I often think of this and wonder why God has spared me thus long. That God laid his hand of affliction so long on Mother Berleth is a mystery, and that Adam broke his leg just at the time while his mother was dying is also a mystery, but to a thoughtful mind it is clear, and shows the goodness of God. In the first place, Adam had no right whatever to leave Mary alone with mother while she was dying, but he followed his own will and inclination, would not listen to Mary, and so he had to bear the consequences, which though very sad may turn out to be for his good. You may say that God might and could have prevented this accident, but why did Adam not mind? Why did he not stay with his dying mother? That most surely was not God's will, that he should leave his mother in such a time. God could have prevented him from breaking his leg, and I suppose he would if Adam had made use of the means by giving the signal to the driver. From this you see, my friend, we have to look at the thing on both sides, and not blame God for it. Adam broke his leg not because it was so ordered in the wisdom of God, but because of his disobedience. With regard to your dear son, I sympathize with you, and if it is God's will that he shall get his eyesight again he will surely get it, for he is able to give sight to the blind. But if it is not his will, you must think that the Lord knows best what is good for him, and you as the mother have to submit patiently to the will of the Lord, saying, "Thy will be done, O Lord." There is even happiness in suffering and in tribulation if we only know how to act and how to bear it, for the Lord lays the burden upon us but he helps to bear it, too.

In conclusion, I would assure you that you did not hurt my feelings with the expressions you made in your letter. But I feel sorry, very sorry; and therefore beseech you for Christ's sake, and for your own soul's sake, and for the sake of your husband and son, to return again to the old and only standard of faith in God and Jesus Christ, our dear savior. Lean on the strong arm of God, pour all your troubles out in prayer before him, pray for strength and faith in his almighty power and that he is willing and able to save you. Trust in him and in him only, and depend on his grace and mercy. Wrestle like Jacob in prayer. Pour out your whole heart before him, and drink out of the fullness of his love, and be a mother in Israel.

Adam is doing well so far, and is trying to walk on crutches now and then. Mary still carries the burden—poor Mary!

With kind regards to you all, I am your sympathizing friend,

HENRY P. YOUNG.

Obituary.

LONE ROCK, July 8, 1893.

MR. EDITOR: It becomes my solemn duty to inform you of the royal death of his satanic majesty the devil. He was brought to the end of his jolly career by one Methodist skylark by the name of Rollins, a born-again poker sharp. He gave us more lies about Ingessoll and saloon slang than Bible. Probably he was afraid to dip into it very deep for fear of Comstock. He shamelessly bragged in the pulpit the last night of his burning, pick-pocket sojourn in this vicinity that he had retailed, curtailed, detailed, dehorned, and dehoofed the devil. The coroner

brought in a verdict of death by those wounds. While all in the front of the house were bellowing Amen! Hallelujah! Glory to Gawd! etc., I heard a still, small voice in the rear saying: "Skin him, sir, and wear his hide; it would fit you like a glove." This is the second choker gentleman we have had in here that has had a personal combat with the adult rawhide-and-bloody-bones. The second mentioned that he was walking along one day meditating, when he heard something behind him go Zip! zip! and he turned and it was the devil. He told him in thunder tones to get behind him, Satan, and although he was already there he did it in a trice; and consequently he had not sinned a sin for fifteen years by the watch. By the way, he had a sawmill in here, and he left us so suddenly that he owed nearly every honest, hard-working man in here, besides \$400 to his engineer. But then he may not be to blame for not paying them, for he may have gone up like Enoch and only had time to sell the mill, which he did. One day he preached here; it was very warm, and he walked. He said he got so hot that the sweat just streamed down his back. He said he just rolled his eyes up into space and asked God to bring a cloud over the sun, and he did it as quick. Then his back cooled down, and he came tripping on down to church as nice as a fawn. I think if there isn't a lake or pond of some kind to put liars in it is a great mistake in the creation. What do you think?

I wish you would tell my dear friend, Mrs. Mattie P. Krekel, that I have heard from that little, narrow, contracted, pusillanimous cannibal preacher at Prinesville, that wanted to cut her tongue out for a fry. The last news of him was that he had stolen some goods and had to go away Rebeck, skip out. I feel "kinder solemn like" as the funeral goes by of God's right-hand bower (preachers' slang), and I say peace to his ashes, while meditating on the past and thinking of some of the little kindnesses he has done the human family. In the first place, it was he that taught them to know whether they had a shirt on or not, and that in itself is considerable. I expect he was thinking of Comstock; but whether he was or not, Comstock has come all the same, and, it seems, to stay. Like every other curse, they stick closer than a brother.

I feel lonely to-day, and would like for some of my brothers or sisters to rise and say something sensible and cheering, for I am tired to death of twaddle. Seeing nearly all of my old neighbors and friends going into the embrace of the old dragon with seven heads and ten horns is very depressing, to say the least of it. And while they say I should be rejoicing over the death of the devil with them, I keep thinking of more serious things, and say, "Behold, a greater than he is here."

I was told I would be alone and would be compelled to come in. Time will tell. Is it not time for us to awake, and hold up the hands of our noble, brave, and self-sacrificing defenders of Liberty and Truth, when the enemy is leaning into our very door, saying, "No custom to any but religious merchants, mechanics, and all other business the same?" I have seen them pressing them in with all manner of dishonest ways, and then Brother Rope Them-In gave them, with his benediction, the advice to shun their old associations and associates. But I cannot help but forgive them in pity for their ignorance, and you can tell dear old Brother Ingersoll that while he is hating Presbyterianism I will try to do justice to the Methodist and Catholic religions, which are only worse than others because they are fatter, consequently more like well-fed horses in the morning.

I can still hear the Lone Rock choir singing—

I am so glad the devil is dead,
The devil is dead, the devil is dead,
etc. MRS. A. M. CRAWFORD.

An Ingersoll University Proposed.

KEARNEY, NEB., June 17, 1893.

MR. EDITOR: As a reader of THE TRUTH SEEKER, I have noticed with pleasure the recent letters of two persons, who suggest the building of a monument to that grandest of men, Col. Robert G. Ingersoll, while he is yet living, that he may see and know

that the great throbbing heart of humanity appreciates his labors for freedom. But I would like to suggest a plan for a monument which has long been in my mind, and one which I think is an improvement upon the plans of these persons, and it is this: Let the friends of Freethought unite and build a great college, and let them call it Ingersoll University. Let there be secured the very ablest corps of teachers that can be found, and let reason and science reign supreme, and banish all religious and superstitious teachings. Let them build it, not in the cathedral-jeweled cities of the East, where luxury, misery, and superstition vie with each other in strange commingling, and where so many schools already exist, but let them place it here in the broad, free West, midway between the oceans, where the very atmosphere invites the spirit of progress, and where it could be easily reached from all sections of the country, and the Western people would give it their whole-souled support. The young men and women who should receive their training there would go out into the world to lead honorable and useful lives, and prove to the world that a firm moral character can be formed and a purely secular education obtained in a college conducted without a divinity school attachment, chapels, Bible teaching, and all those things which our colleges and their clergymen professors now insist must accompany all secular education, or it is worse than useless. This would be a monument which would do untold good to coming generations. It would stop the sneering remarks of those who say that Infidelity has never given to the world any great colleges or other institutions. It would be a monument which would far surpass any shaft of marble, because it would spread the principles of Freethought, and thus be a living, breathing testimonial to the great character in whose honor it was erected. It would bless humanity in so many ways, while the marble shaft would stand costly, dumb, and cold, to be gazed upon by the few who could afford to visit the place where it might be situated. Humanity has been too much given in the past to this old custom of remembering its heroes and heroines with marble shafts, which is, I think, entirely consistent with the old orthodox notions, which have never blessed anyone. But here is an opportunity for Freethought to set a common-sense and economical example, as well as a mark of appreciation, and show that it truly believes, with its silver-tongued advocate, in doing good here and now, and for our children. The Methodist, Baptist, Presbyterian, and all other denominations are filling the land with their schools, and the inevitable divinity school attachment which always goes with them is filling the minds of the young people with the old orthodox notions which years will not eradicate. Freethought should have a school where its young people may go, and not be compelled to study and do those things in which they do not believe or be ostracized. There are millions of Freethinkers in this land, and if each one would give even the small sum of \$1 (many would give a thousand times that), the Ingersoll University would be an assured success. Nothing would give Freethought such an impetus and standing. I would like to have the friends express their views upon it, and if the opinions warrant it no time should be lost in starting a subscription for it at the World's Fair next summer, and there is no doubt that the money would be forthcoming.

This is a cause worthy the great army of Freethinkers, and it is a monument worthy of that illustrious name, Ingersoll.

V. MARCIA GOFF.

Details of a Spiritualistic Seance.

CORNWALLIS, IDA., July 4, 1893.

MR. EDITOR: There has been so much excitement in Garfield county, Wash., over Spiritualism, originating in a certain Mr. Hutchinson's family, that I deem it expedient to tell what I know of those seances. Now, your humble servant was, for the motive of investigation, in constant attendance at these meetings for three months. I was there when they commenced. The *Banner of Light* has published written statements from those people, and a more deluded lot of people it has never been my lot to meet with before.

At the beginning the first night's meeting was a failure. The circle was composed of four girls, one boy, and two men, myself being one of the number. The second night we sat in silence from 8 p.m. until 11 p.m. before there was any manifestation, and then it came in gentle raps like the sound of water falling in drops. Excitement then grew, and of course as the seances were held every night the spirit (so called by the poor deluded victims of ignorance) became powerful and developed fast. In one week after the opening of those seances the medium (which was the boy) could by simply touching the table with his hand compel it to stand on one leg and balance itself, or walk by standing on two legs and shifting alternately one of its two legs forward, etc. Nor was this all. The medium could receive messages from the spirit land by (as they said) allowing the spirit to take possession of his arm and hand. Of course they were commands to pray, read the Bible, go to church, etc. The spirit (which was a holy one) told them that they were surrounded by a horde of evil spirits, which would do them harm, and could only be dispersed by repeating the Lord's prayer. Of course, a code of signals was arranged between those composing the circle and their holy, supernatural visitant, who should give the alarm when the devouts were about to be overpowered by his satanic majesty and minions. Of course, these signals came very frequently; and the way those good people were kept repeating their prayers, and commanding the evil ones in the name of the Lord Jesus to depart, would have filled a rational observer anticipating a little fun with the keenest delight.

Naturally, as time and the seances were dragged forward, the presiding spirit developed tremendous power. One night in particular I remember. It seems the devil gained power as fast (and naturally enough he should, considering the source the power was emanating from) as the holy spirit, and was equally anxious to demonstrate it. So the holy spirit appeared to the medium (couldn't appear to me, you understand) and told him to warn all of us to be prepared with firearms and be ready to do battle with the devil this night, as the conflict for good or evil would be warmly contested, and at the peril of our lives. Of course the family were terribly frightened. The father set about procuring firearms of all designs and patterns. At dark an inventory was taken, and the result figured up as follows: One shotgun, one of its two barrels useless; one magazine Marline rifle, with forty rounds of ammunition; two butcher-knives; one double-edged dagger. Now permit me to say right here that I should have gone away, but being young and full of fun, I wanted to see them whip the devil. Anyway, one of them came near passing in his chips before the saltpeter burning was done, as you shall see. Promptly at 7 p.m. the lamp was turned down, and the guiding angel was called up to see if the preliminaries were arranged all right. He answered in the affirmative. Then the women were placed in the corner and the table was drawn in front of them; the old man took his stand to the left of the table facing the stairway (where the devil and his backers, it was said, would appear), and armed with the lamp and two carving-knives. I came next. I was placed on the table and armed with the Marline repeating rifle. Perry, the boy medium, came next, and was on my right, armed with the shotgun. The guns were loaded and primed. Then the lamp was turned down, and to Perry was left the task of espionage on the devil when he should appear. Soon he screamed, "There he is! Fire!" Suiting the action to the word, he banged away. I began pumping lead into that ill-conditioned corner by the stairway at a rate that threatened to annihilate the devil and the house as well. Oh, my, how hot that gun-barrel grew! How I longed to drop it and seize my handkerchief and brush from my eyes the tears which the luminous perdition that was flying from my gun-barrel drew there. To tell the truth, the devil who was armed and sitting at my left hand was the one I felt afraid of. Well, this was the rôle, until suddenly we were short of ammunition. Then a

new terror presented itself. What with the devil's power undiminished could he not do when we had no lead to fire into him? The good spirit was again called on for advice. It said to fight to the last; when our guns failed we were to fight with knives. So we did, Perry always heralding the presence of the devil with the cry, "There he is!" Never in my life had I seen people more terror-stricken. Finally I had to lay aside my gun for the dagger, before mentioned, and resumed my place. Again the light was turned down. Soon Perry, with a cry of terror, announced his satanic majesty. Now mind you, up to this time I had seen nothing supernatural. Suddenly, with Perry's cry of "There he is!" I thought I caught sight of the source of all the trouble moving just ahead and right in front of me, never having noticed the head of the house on my left leaving his seat. Now here was my chance—whip the devil, carve him all up, and I would reap fame undying forever. Moreover, four girls, if he triumphed, were in his power. Now for it. I took one step forward, followed by a vicious lunge, and my knife was buried in a very material devil, who cried: "Turn up the light, quick! I am a dead man—come to me, wife, I'm dying! I knew it would be thus—the devil has killed me. Oh, look out for him! Oh, how I wish I had lived a Christian man!" His family flocked around him, uttering lamentations and heaping execrations on the devil. I meanwhile had been standing by, a mute and paralyzed witness. Now I recovered somewhat, and stepping to the wounded man's side began to examine him to find the extent of his injuries. "I'm a dead man!" he exclaimed. "Be quiet," I said; "the devil used rather strong argument. You are doubtless hurt, but not fatally. He has struck your arm with his spear, I presume. You are only hurt in the arm and will get along all right."

Tying a bandage on his arm, I left the house, and never attended another seance.

Now, gentle reader, what is your opinion? Here was this family who accepted the teachings of the supernatural, which existed only in their brains (if they had any), in place of common sense, and they to-day believe honestly they talked with heavenly visitants and fought devils; that the devil came near killing one of their number. Why, it's ridiculous.

I can and will explode and explain Spiritualism. For instance, some months after the events which transpired and are herein explained, I happened one day to meet the youngster who acted as medium in the foregoing. I inquired how they were getting along with the spirits. He told me that so much time elapsed since they had a circle that the spirits had lost their power, and he could have no manifestation from them any more. I invited him to my room, where I had an electric battery. I had him put his hands on a table to call the unearthly visitants, but he failed. Next for my experiment. I dampened the wires of my battery, and persuaded him to take hold. I gave him an unmerciful shock, and kept it up until pity forced me to desist. Then I caused him to once more place his hands on the table, when all the maneuvers of rappings, table-tippings, and spiritual manifestations were gone through to my satisfaction.

Now here we are. Doesn't this prove to any rational and thinking mind that Spiritualism is a farce? Doesn't the experiment prove conclusively what all the spiritual manifestations emanate from? A medium may be compared to a dry sponge. Dip the sponge in dampness or water, and the dampness will be absorbed by the sponge, for there is nothing in it of its own. Just so with the medium, for he is like the sponge. Possessing nothing in his own individual right, he absorbs what electricity or magnetism comes his way from the persons sitting with him around the table holding the seance, and, of course, as he is overcharged with the surplus electricity, it is emitted from his fingertips at will.

I could go more fully into details to explain, but don't think it necessary, for all who are willing to think for themselves will literally scout superstition. If this is answered I will be ready with a reply.

JAMES W. FOSTER, JUN.

Children's Corner.

Edited by Miss SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Robin's Complaint.

I remember once a robin,
Whose breast was very red;
Close within a cage they kept him,
And this is what he said:

"Far off in a distant greenwood,
My brother's flying free;
And I know he's very lonely
While flying without me.

"True, my cage is gaily painted,
And bright as it can be;
Yet, oh, how I miss the sunlight
That dances on the lea.

"I cannot behold the morning
Climb up behind the hill,
Nor the silver moon a-shining
Through tree-tops, calm and still.

"I am pining for the woodland,
For fronded fern and flowers,
For the daisies and the grasses,
Aglow with summer showers.

"O my mistress dear, have pity
On robin in his cage;
If you'll free me, I will love you
Till I am white with age."

S. H. W.

A Fish Story.

It was vacation. The weather was hot and sultry during the day, but cool and comfortable after sundown. Camp life was glorious. Some new sport was always presenting itself, and for me there was a perfect round of novelties. The night was magnificent. There was no moon, but there was not a cloud and not a breeze. Quiet reigned supreme, save for an occasional noise from the forest; noises which were hard to place and which formed excellent food for the imagination.

My companion, who was an old camper, was collecting the necessary traps preparatory to a midnight fishing excursion. When all was ready we pushed off silently and rowed up the stream, gently plowing the dark, still waters. Then the sport began. I was successful from the start, and pulled in the shining beauties at a rate that surprised my companion. And then my luck changed. For an hour I got never a bite. It was exasperating. I fumed and boiled, all to no purpose, and then I became thoughtful.

I reviewed the sufferings, the dying agonies, of fishes that I had lured from their quiet, peaceful home beneath the rippling wave. I thought, "Supposing some ethereal monster let down among a crowd of gold-hunting men a treasure which concealed a vicious hook. And when the greedy men had seized the prize, the hook tore into their tender flesh, tore open the cells where flowed their life-blood, and then the monster jerked them high in air; up, up, to where the atmosphere was too rare to support human life; and then rudely tore the hook from their quivering flesh and cast them aside to die."

I was blaming my own thoughtless cruelty and the thoughtless cruelty of all the world. Supposing I were a fish! At the thought a feeling of liteness and grace took possession of me. I felt happily contented and "at home." And yes, surely it must be, I was in the water. And now I was gliding here and there among the rocks and shallows. It was delightfully cool and quiet. And now some fish came swimming by, gamboling and playing like a lot of rollicking kittens. I began to play and gambol with them, and surely I was one of them. It was explained: I was a fish! I congratulated myself on the transformation. What a wild, glorious life; free from care and worry, free from all the ups and downs of human life!

But suddenly I became hungry and began to look about for something to eat. As I became more hungry my taste grew less fastidious. I became ready to eat anything digestible. Finally I espied a worm floating in the water. Worms had always been more or less repulsive to me, but I realized my changed condition and realized that I was hungry. I made a dash for the worm. I had him now—but how

he hurt! And now I felt myself jerked upward. An iron was entering and tearing my flesh. I was out of the water. I was grasped by the rude hand of my camp companion, the iron was torn from my mouth, and I was carelessly thrown among other writhing inhabitants of the water. I felt that I was suffocating. Oh, how I suffered! I felt ready to burst. I gasped, I struggled, and then all was dark. Then I heard my companion's voice: "Say, Mack, I'm leaving you way behind. I'm having great luck and such beauties, too!"

WALTER W. CLARK.

Worcester, Mass.

Notice.

The editor of the Corner is receiving many letters of inquiry regarding accommodations at the World's Fair. She can not answer all these inquiries without taking too much time, and she takes this method to say that the Santa Maria ought to be reliable, as its proprietor, Mr. Goodwin, is a Liberal. This hotel is close to the Fair grounds. Another hotel kept by a broad-minded man and well recommended is the Louisiana, located at Seventy-first street and Siepp avenue, only two blocks away from the Fair grounds. Everything first-class and moderate prices. Address C. A. Power, agent, for terms. If everything is as advertised, which there is no reason to doubt, visitors will find good accommodations at this commodious hotel.

Correspondence.

WESTMINSTER, CAL., June 19, 1893.

DEAR MISS WIXON: This is my first letter to the Children's Corner. Mamma takes THE TRUTH SEEKER, and we all like it very much. We have taken THE TRUTH SEEKER for ten years. We have lived in California for five years. We came here on the account of papa's health. He died two years ago. I am ten years old. I have been going to school. It stopped on May 4th. We live five miles from the Pacific coast. We go there quite often. I spend my day bathing and playing and gathering shells. There are not many Free-thinkers around here. I will close for fear of my letter being too long. I remain your little friend and Freethinker,

LILLIE B. GALLUP.

[A good letter for the first. May it not be the last.—Ed. C. C.]

WORCESTER, MASS., June 14, 1893.

DEAR MISS WIXON: Some time has passed since my last letter, but I take this opportunity, on the first day of vacation, to write and inclose one of my latest lucubrations.

We have had a number of liberal lectures here this winter and have brought out good audiences. This fall we intend to go into the work in earnest, and have a lecture every Sunday evening.

The Congress and registration schemes are first-class, and should be pushed. The future liberty of the country depends much on the young Liberals, and in union there is strength. We should know each other and exchange ideas. I will correspond with a few of the Cornerites.

Yours for Freethought,

WALTER W. CLARK.

P. S.—My address is 45 Park street.

[Walter is among our best friends and correspondents. It is always a pleasure to hear from him.—Ed. C. C.]

FROM A WEAVER, AND A PROMISING YOUNG MAN.

NEW MARKET, N. H., June 24, 1893.

DEAR FRIEND: I thought after receiving so much kindness from your hands I would write and let you know how I am getting along. I arrived in this place about 3 P. M. the next day after I left your house. There was a big crowd of weavers—twenty-six altogether. There was a half-barrel of beer in the place where I lived. The first pay they got they all put in for it. I was called a "scab" when I said I would not put in for it with them; so I left the house and am now living in a private boarding-house. I earn about \$9 or \$10 a week on six looms of big sheeting goods; it is as fine as silk. I pay \$3 for board. I will get a new suit of clothes this week if nothing happens. I am going to save up for father and sister after that. This is a nice jolly town after you get known to the people and they see you are trying to get along.

When my badge comes I will make my first appearance with the temperance society here, which I joined last week. We expect to parade in Exeter Fourth of July with the college students there.

They found out I knew Lizzie Borden in Fall River, so I had to tell all I knew about her. There is a man out here who

has a piece of the rope which hanged Frank Almy. He is going to give me a small piece of it for a relic of that crime. He was saying he was going to have it mounted in silver and gold. I will save a piece of the rope for a relic for you if you want it.

I will have to go through Boston on my way home. I will call in the society's office if you say so. I don't expect to go home until Labor Day, or maybe the week before.

I like this place better than Fall River now. I am in bed almost every night at 9 o'clock or 8:30, up at 4:30 in the morning, and am in the best of health. I have stopped using tobacco and don't smoke.

Excuse me for writing with lead pencil, as it is raining outside very hard and it is a good way to the store for ink. I had some, but not enough to write a letter with.

Hoping to find you in good health, I remain,

Yours truly,

JAMES H. MEEHAN.

ATCHISON, KAN., June 4, 1893.

MISS SUSAN WIXON, Esteemed Friend: Nothing affords me more pleasure than to spend my leisure moments in a chat with you and the readers of our interesting and attractive little Corner in the grand old TRUTH SEEKER. It has been a long time since I have had this blessed opportunity, owing to pressing duties that have devolved upon me in the routine of my newspaper's work.

This is one of the dreariest Sundays I have ever experienced in Kansas. A terrible rain and wind storm visited this section last night, and it has not yet abated. The rain has descended in torrents all day, and the streets look more like rivers than public thoroughfares.

I intended to spend to-day at Sugar lake with a party of friends, but could not go on account of the inclement weather. I am well enough satisfied, however, for it has afforded me an opportunity of chatting with my Corner friends once more. Sugar lake, by the way, is a beautiful little sheet of water opposite Atchison on the Missouri side of the river. It is a great pleasure resort, and a great many people visit the place and indulge in fishing, boat-riding, and picnicking.

I suppose Miss Wixon and a great many of the Cornerites will visit the World's Fair. I am thinking of visiting the Fair before it closes, and if I do I hope to meet a great many of my Freethought friends. Mr. Putnam's letters on the Fair are very interesting. I notice he makes mention of the Kansas exhibit in his last letter.

We have a goodly number of radical Freethinkers in Atchison and vicinity. S. C. Moxcey is one of the number, who is not afraid to speak his honest thoughts. Mr. Moxcey is a gentleman of more than ordinary intelligence, and he is thoroughly posted on all subjects pertaining to religion. He is a Freethinker of the most ultra school, and is willing to help the cause in this city. Mr. Moxcey has an intelligent family, all of whom hold to Liberal views. His son, Thomas A., is a promising young lawyer. W. R. Lloyd, the popular merchant tailor, is an enthusiastic believer in the doctrine of Freethought, and is unwavering in his advocacy of those principles. Capt. J. K. Fisher, S. C. King, the banker; Prof. Louis Stapper, the musician; Hon. Joseph McCully, H. C. Solomon, the lawyer; and other prominent citizens hold to broad, Liberal views. A great many of the young men have also thrown off the shackles of superstition and stepped proudly out into the bright sunlight of universal mental liberty. Conspicuous among these are Frank Oliphant, whose young and active mind is always delving into the depths of philosophical thought; Ernest Griffin, whose reasoning qualities have caused him to reject the religion of myth and miracle, and many other bright young men who stand in our midst as living examples of that divine faith, the religion of humanity. Henry Myers and Henry Bender, living north of town, are both active Freethinkers. They are both old readers of THE TRUTH SEEKER. Mr. Bender is very aged, being one of the oldest settlers of this section. He says he intends to devote his remaining days to Freethought work. He carries a copy of Watson Heston's Bible Picture Book everywhere he goes. Mr. Myers is one of the prominent farmers of this section, and he is an intelligent, well-read man.

I must conclude my letter, as I have nothing more to write about at present.

With best wishes to Miss Wixon and the friends of the Corner, I remain,

Fraternally, GEO. J. REMSBURG.

[Our scientific friend George has always something good to say. We count him a bright jewel in the scientific and Freethought world, and prophesy for him a distinguished career.—Ed. C. C.]

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NO BEGINNING; OR, THE FUNDAMENTAL FALLACY. A Common-sense Exposure of the Error in the Reasoning upon Which is Based the Belief in a Creation or First Cause of Things. By Wm. H. Maple. Chicago: Chas. H. Kerr & Co. Cloth, pp. 166, price \$1.

Our readers know that we think the disproving of a god a very important thing. We think, as they are aware, that while a great mass of the people doubt the Christian God and Bible, they still believe in a god of some kind or other, and thus are disposed to let Christian procedures go on, reflecting that the god would better be worshipped under such mistaken forms than under none at all. While Infidels are many, Atheists are few; and only the Atheists, as a general rule, make a good fight against the church. It may be imagined by our readers, then, with what delight we discover in any publication assaults upon the dogma of the existence of God which are forcible and effective. It is with this delight that we examine the book, "No Beginning." This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand; and approaches it from so very many different directions that it is one of the most comprehensive and conclusivest works on the subject that we remember seeing.

Before the author takes hold of his main point, he clears the way by disposing of a number of subordinate matters. All of these he handles very wisely. We can give an idea of them by transcribing the titles of the first four chapters, as follows:

I. Character of the Work—Somewhat Personal—The Faith of the Skeptic—No Unknowable—Being Needs no Apology—Source of Knowledge—Need of Toleration—Other Thoughts.

II. Reason Leads to Truth—Consciousness Not a Truth-determining Faculty—To Know is a Property of Man's Organization—Nature Gives no Reason for Her Actions.

III. Definition of Truth—The Crowned Glory of Man—A Duty to Reason—Commonplace Facts.

IV. The Question to be Discussed—Need of Faith in Man—Faith in Facts is Easy—Monstrous Doctrines—Reason, Alone, Deals with Cause and Effect—Instinct Knows Nothing About the Causes of Things.

Presently the writer comes to his real theme—that there was "No Beginning," and hence no manlike creator to produce one. He says:

"Theologians answer the question, Whence came the universe? by saying that at some very remote, but indefinite time in the past, the substance of all things that are now were spoken into existence—created out of nothing—by the fiat of an eternal and self-existent personal deity." This he denies, and against it enters the following piece of reasoning:

FIRST ARGUMENT.

"First, *Something is.* This is the first

fact. It is more certain than any axiom or demonstration. It is the foundation of all logic and all thought.

"In this absolute certainty 'we live, move, and have our being.'"

"Second, *Something was.* 'Every particular thing or event has a cause,' is universally admitted to be a truth. It is a primitive and necessary judgment of the mind. An equivalent of this is, present events have causes; and this is, in turn, equivalent to the statement, something was in time past. And hence, if the proposition 'something is' is the first fact, 'something was' is the second. As 'something is' underlies all thought, 'something was' is one of the first products of thought; and it is just as absolutely certain that something was in the past as it is certain that something is now. Therefore,

"SOMETHING IS—SOMETHING WAS."

"Third, *There was always something.* We have found that something existed in time past. If something was yesterday or a thousand years ago, or a million years ago, that something or event had a cause; because 'every particular thing or event has a cause,' and this judgment must apply to things or events existing at any conceivable time in the past—not being limited to things or events existing at any particular time, but being a universal truth.

"Again, there was always something or else there was a time when nothing existed. But the latter cannot be, for in such a case, as Paley and other natural theologians admit, 'that condition must have continued; the universal blank must have remained.' The mind cannot conceive of something coming from nothing.

"Therefore,

"SOMETHING IS—SOMETHING WAS—THERE WAS ALWAYS SOMETHING."

Or, SOMETHING IS—THERE WAS ALWAYS SOMETHING.

"Fourth, *All things in some form or in substance always were.* We have seen that we cannot conceive of anything existing without a cause—of something coming from or out of nothing—and that, therefore, there was always some thing or things in existence.

"Now, if there was always of necessity some thing or things, the substance of other and all things always existed; for to admit that any one thing could come from nothing is to surrender the whole argument, and to assert the very opposite of our premises, 'all things have causes.'

"If each particular thing or event has a cause, all particular things and events have causes.

"The foundation of the judgment, every particular event or thing has a cause, is the impossibility of conceiving of something coming from nothing. Now, if some of the things that are, always in essence were, all must have always been, or a part have come from nothing; and this can not be.

"Therefore, logically, we are forced to conclude that all things in some form always existed, and our equation can be extended as follows:

"SOMETHING IS—SOMETHING WAS—SOMETHING ALWAYS WAS—ALL THINGS IN SUBSTANCE ALWAYS WERE."

"Or, SOMETHING IS—ALL THINGS IN SUBSTANCE ALWAYS WERE."

"And from this mathematical statement it becomes clear that it is just as certain that all things in substance always were as it is certain that something now is.

"Conclusion: All things that now are, having always in essence existed, causes always existed, and there cannot have been a 'first cause.'

SECOND ARGUMENT.

"We seek for causes of things only because observation and experience have taught us that particular things have causes, and because of our inability to conceive of something coming from nothing.

"To admit, therefore, that there was a first cause is to admit that one thing existed without a cause, because a first cause must have been uncaused. Clearly, if it was caused it could not be the first cause.

"It is, therefore, absolutely impossible to reason, from the premises, 'things have causes,' to a first cause.

"And as this is the only premise there is on which to base any process of reasoning on the question, it is clear that the doctrine of a first cause cannot be defended by human reason—by any process of ratiocination—and is, therefore, not a rational doctrine.

THIRD ARGUMENT.

"As something cannot come from nothing, and everything has a cause, it is evident that that cause must be a whole and sufficient cause.

"Therefore, the cause cannot be less in potency or energy than the effect. Let us see if it can be greater. It is one of the recent discoveries of science—and conformable to reason—that neither matter nor force can be destroyed or lost. If this is true, it follows that the cause cannot be greater than its effect; for, otherwise, a part of the energy of the cause would have been lost.

"Therefore, a cause being neither greater nor less than its effect must be equal to it, and we have:

"CAUSES=THEIR EFFECTS, AND EFFECTS=THEIR CAUSES."

"Now, let A represent a given effect, and B its cause; we have then A=B; and if C represents the cause of B it must equal B, and we have: A=B=C; and by continuing this process, however far into the past, we find a limitless succession of equivalent causes and effects.

"It is therefore an absolute and necessary conclusion that no effect can be found without a sufficient and equivalent cause.

"It is also an irresistible conclusion that every cause is also an effect, and if so no 'first cause' can exist, because a first cause cannot likewise be an effect."

This author, we said, turns his theme about and views it in a great number of aspects. So he does not rest here, but in his next chapter gives us 'Other and Shorter Mental Processes Leading to the Same Conclusion.' Of these shorter reasonings we will give two. The first is:

"Either it is true that there was always something, or there was a time when nothing existed, and all things have come from nothing. We cannot conceive of the latter, so the former statement must be true; and if there was always anything, there could not have been a first cause of things."

The other of these equivalent reasonings is:

"Something is; and it is only necessary to continue the truth of this proposition indefinitely into the past—look upon it as a general or eternal truth—to make it synonymous with the statement: there was always something. And if there was always something, there never was a first cause."

Not halting here, the author, in his desire to have the reader understand the argument with perfect clearness, recasts it into another form. In his eighth chapter, headed "The Formal Arguments Condensed," he starts over again and says:

"And now, for fear the reader may lose his bearings by not having in mind exactly how the argument stands, let the foregoing reasoning be condensed, as it may be in substance, into the following SYLLOGISM:

"Major premise, 'No uncaused thing or event ever existed;

"Minor premise, 'A First cause, if it ever existed, was an uncaused thing or event;

"Conclusion,

"Therefore, no first cause ever existed. 'Is there any escape from this argument? Let me see. If the premises are admitted to be true, there is, of course, no way of avoiding the conclusion.

"And what rational objection can there be raised to the premises?

"The writer sees none. As to the first premise, this cannot reasonably be disputed from the fact, as has been shown, that it is upon this primary judgment of the intellect that rest all inquiries as to the causes of things.

"It is clear that the mind cannot admit that even one thing can exist without a cause, as this would destroy the reality of the quality of causation and undermine all reasoning on the question.

"As to the second premise, as stated, no one will fail to see the certainty of the statement that a first cause is uncaused; so that there only remains that portion which declares a first cause to be a thing or event.

"Does the reader doubt the truth of this part of the premise? If so, on what ground?

"Will he claim that he believes in a personal intelligence who was self-existent, uncreated, and who, in his own good time, spoke all things (other than Himself) into being; and that he denies that such personality was a 'thing' or 'event' in the sense in which those words are used in the premises?

"The writer insists that this is the only way by which even an attempt can be made to escape the full force of the syllogism. And if this objection is made, the writer repeats the above inquiry: On what grounds?

"Why is not the 'first cause' you have thought to be a reality, a thing?

"As has been stated elsewhere, natural theologians generally admit that the personal 'creator,' that they insist was a first cause, is something. They claim that he is a reality; the most real, in fact, of all things."

The succeeding chapter carries the heading: "The Term 'Beginning' is Generally Used Only as a Matter of Convenience.—Moses Does Not Positively Affirm a Beginning.—Some Queries." In this chapter, one remark is:

"If no particular thing has a beginning so far as we know, except in an imperfect sense—a sense adopted by the mind as a matter of convenience—why should we expect to find, logically, a beginning for the aggregate of things?"

In the next chapter the writer turns from the negative to the positive aspect of things,

From a denier he changes to an affirmer. He sets forth the fundamental doctrines of our modern science on the inmost character of the universe. The chapter heading is: "Eternity of Matter, Force, and Phenomena.—New Heavens and New Earths.—Thought Produced by Matter in Motion." Here the author assails, first, the notion of the average person that rest is the natural condition of the bodies he sees about him, and that their motions, whenever they occur, are exceptional and against the disposition of those bodies, and hence caused by foreign and extra-natural agents. This, explains the writer, is not so. Motion is as natural as rest. It is just as much a truth of philosophy that a particular body of matter when in motion will forever remain in motion unless stopped by some force outside itself, as it is that a body once at rest will always remain so unless put in motion by an extraneous force. The prevalent idea that the natural condition of matter is that of rest doubtless came from the fact that, owing to the attraction of the earth, most bodies on its surface are held permanently in one place; and to a great extent in this local sense the idea is a true one. But it is only true in a local and relative view of things; for, generally speaking, it is as true, that when a body is still, it is because it is held in place, as it is true that when a body is in motion it is because it has been moved. In emphasizing, however, the naturalness of motion, it should be said, that in the above statement of the property of inertia in matter, no regard is had to what is called its chemical action. The particles of matter making up a body are moved by inherent forces—the atoms attracting or repelling each other as conditions change; and so universal is this disposition of atoms to activity, that it is truthfully said that "all matter, so far as we can ascertain, is ever in movement." Most of our solid bodies contract and expand with changes of temperature, and it is a fact of universal experience that temperature is forever varying. It is also a thought worth taking here, that the temperature of a body is itself nothing but the motion of the atoms composing the body, that heat and cold are but words to express the relative activity of matter, that a body is only heated or cooled as its atoms take on or lose motion. With these things in mind, it is seen that the apparent rest of particular bodies does not argue that the great whole of matter ever was or ever will be at rest; for this state of certain parts only exists because of the conditioned character of separate bodies. It therefore becomes clear that there is no reason why the totality of matter should be conceived of as ever being in a state of rest. Thus no God was needed to set it in motion.

But before the book is over there presents itself the pointed objection: The author has been proceeding throughout on the principle that everything has a cause; now, if this is so, the universe, being a thing, had a cause. In other words, the author denies God's having been a first cause, for the reason that there can be no first cause as each thing is caused by a preceding one; yet he sets up the universe as a thing that had no preceding cause; and this is inconsistent. Here, it must be admitted, is what at first seems to be a staggering objection. It has, we imagine, puzzled many a would-be Atheist. Nevertheless, this knot, seemingly so inextricable, is untied, or cut, by Mr. Maple with the utmost satisfactoriness that can be asked. This feat, seemingly impossible, he performs in one of his chapters with dexterity of reasoning that it is a delight to witness. We have not space to describe it here, having already been led by the seductiveness of the subject to an undue length. We will content ourselves with printing the titles of the remaining chapters:

"XI. The Eternity of Succession in Harmony with all other Knowledge—Reach of Theistic Arguments—Further of the Source and Character of Human Knowledge.

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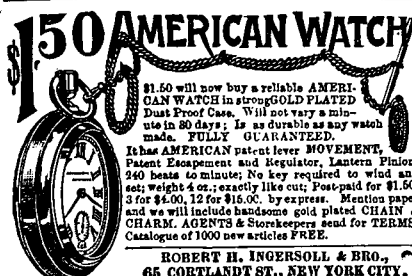
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News of the Week.

AN Oregon man is suspected of insanity merely because of his "incoherent talk on religion and love."

A YOUNG soldier in California has deserted from the United States army to join the Salvation Army.

REV. FRANCIS CLARK, founder of the Christian Endeavor Society, announces that it now has 1,625,000 members.

THE railroads have decided to run occasional excursion trains to the World's Fair at one fare for the round trip. The tickets will be good ten days.

DURING the reception of the Colombian minister the pope said that America would soon have a patron saint, as Columbus would be beatified shortly.

AT Paterson, N. J., on the 9th, hoodlums entered the B'nai Israel synagog and destroyed property and pummeled the Hebrews, breaking the leg of one of them.

THEOSOPHISTS having claimed Thomas Edison as one of their number, that inventor was asked: "Are you a convert to Theosophy?" "No," said Mr. Edison, "I don't know what it is."

MATRON MORAN of the county almshouse at Snake Hill, N. J., has been formally charged with maltreating Protestant inmates, while using those of her own Catholic faith with every possible consideration.

CITY REGISTER WHITMORE of Boston has notified the Israelite rabbis of that city that by a new state law they are given the same powers in regard to celebrating marriages, if duly licensed to act by a congregation of their faith in that state, that ministers of the gospel have long had.

THE World's Fair still fails to draw many visitors from a distance. The attendance is almost wholly from the neighborhood. The rest of the United States contributes but few visitors, and Europe scarcely any. Unless the railroads aid in increasing the attendance by giving greatly reduced rates, the Fair may fall into financial disaster.

PROF. JOHN CAMPBELL, of the Montreal Presbyterian College, will be tried for heresy. The chairman of the committee on his case says: "He was an honored member of the church, beloved by all; but he had declared his disbelief in the inerrancy of the old scriptures, not of the copies of the scripture, but of the inspired and original text itself."

THE seizure of an Aztec god at Xohil-tepec in Mexico by the Catholic archbishop has stirred up the god's Indian devotees, who threaten to go on the war-path in his behalf. The seizure was illegal, as under the constitution of Mexico all religions are tolerated there, so that the Indians are as free to worship their god as the Catholics are to worship theirs.

A QUESTION has been presented to the Missouri department of education that will create much discussion. School Commissioner Kennedy of Phelps county wrote to Superintendent Wolfe: "Has an institute board the right to refuse to open an institute each morning with prayer and singing? Are their powers arbitrary?" The superintendent replied: "In my opinion this is a matter that should be left to the will of the institute."

THE Christian Endeavorers held a great convention at Montreal, Can., beginning on the 8th. Rev. S. Karmarkar, a delegate from Bombay, India, set forth that Catholicism is but revamped Hindooism. He said: "There is a remarkable correspondence between Romish worship and Hindoo worship. Romanism is but a new label on the old bottles of paganism containing the deadly poison of idolatry." A French-Canadian newspaper, *La Presse*, came out in the evening with an article which declares that Mr. Karmarkar's speech was a deliberate insult to the French people, and that they regard it as such. Then, one delegate, in open-air preaching in a crowded part of the city, declared that the so-called Virgin Mary was an abandoned woman. Crowds of Catholics took to assembling about the Endeavorers' tent waiting an opportunity to do harm. Protestants accordingly collected to protect them. In the latter crowd were a thousand militiamen in plain clothes. The police reserves had to be called out. Endeavorers were stoned when isolated in unfrequented parts of the city. A riot was finally averted. These are the titles of the tracts Catholics passed around to such of the Endeavorers as would receive them: "What Do Catholics Believe?" "Too Good To Be True," a tract whose opening sentence read, "There is a large class of Protestants who can't believe our religion because it appears to them too good to be true;" "Popery and the Apostles, or the Biter Bit," and "Purgatory."

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Chapter III is on The Canon Law, showing how the church controlled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism, the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

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In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interference with her "curse," of woman's degradation by the church to laborer unfit for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Christianity and Geography.

A few weeks ago we declared that the Christian church deserves no credit for the discovery of Columbus. On the contrary, we said, that institution should be blamed, for she taught throughout her course up to his day that the earth was not a globe and a voyage like his could not be made. We gave the scriptural texts on which the church based its misdoctrin on the earth's shape, and narrated the course of that doctrin up to the time of Cosmas Indicopleustes. Here we were forced by a press of other matter to interrupt our relation. But we will now resume it, and continue it up to the struggle made by ecclesiastics to overwhelm Columbus and prevent his voyage.

Cosmas Indicopleustes had, we said, erected upon Bible texts a conception of the universe as a sort of house, with heaven as its upper story and the earth as its ground floor. This conception will upon thinking a moment be found pretty thoroughly different from the modern teaching of science on the concern. Nevertheless, clergymen assert the teaching on morals and all other subjects of the books whence it is drawn—viz. the scriptures and the church fathers—to be of divine preciousness, so they should, it seems to us, bring forth these geographical doctriens also to their hearers, with equal commendation and insistence. Leaving them, however, to such devices as their parsonic minds suggest, we will proceed with our history by chronicling that this conception of the universe as a house naturally led to adjunct notions of things like those which accompany an ordinary human's house.

As in a house we pass from the upper to the lower and from the lower to the upper stories, so in the universe-house various beings, sometimes human and sometimes superhuman, were imagined to do likewise. One such event is that of the wicked who sought to build a tower of Babel by which to reach heaven (Gen. xi, 1-9). This undertaking—which can but compel the most boastful modern to confess his generation surpassed in enterprise by the ancients, even though the World's Fair be taken into consideration—this more than American undertaking, we say, all will remember was quashed by the owner of the house, who descending to the basement floor quickly threw a wet blanket upon the tower-builders by his notable "confusion of tongues." Passages betwixt the

upper and lower stories of the great world-house took place, according to legends, during thousands of years. These legends are in part embodied in the Bible, and in part contained outside of it in saints' lives, etc. There is no end to the ascensions to heaven and descents from it, "translations," "assumptions," and "annunciations." Mortals were caught up into heaven and then returned to this sad vale. Angels made wingy trips between heaven and earth. Thunderbolts were hurled down from it. Mighty winds issued from the corners, like drafts from open doors. Voices called down from the upper floor to men on the lower. A sort of trapdoor in the upper floor was sometimes opened to reveal the blessedness of the good. Signs and wonders were hung on to the roof of the lower story to warn the bad. As the heathen gods, we read in Greek and Roman mythology, came down to the lower compartment on every imaginable errand, so Jehovah descended to Eden in the cool of the day, and honored that humble portion of his edifice with a short walk. Then, the class of saints must have given such elevator-boys as served in those days, if indeed anything like our modern apparatuses was used, considerable trouble. They were perpetually descending and ascending. St. Mark coming down into the market-place of Venice, a party of saints frightening back Attila, etc., are specimens of an innumerable class of incidents.

The most unpleasant feature about the plan of this great house of God, and one which not we perhaps, but Christians certainly, must approach with fear and trembling, is that to which we now come. All right that this house has a second and first story, but a cellar, there's the rub. The cellar is hell, the abode of Satan. This carrying out of the conception was natural. And just as there were ascents to and descents from heaven, so there were ascents from and descents to hell. Hell being so near, intermingling of its sooty and in every way plebeian and undesirable residents with ourselves was frequent to an almost intolerable degree. This intercourse furnishes the matter for a huge portion of the medieval literature. Dante, the great Catholic poet, essayed to fix the location of hell with the utmost possible exactness. We find that some forms of this notion as to the whereabouts of hell were barriers to geographical investigation. "Many a bold navigator, who was quite ready to brave pirates and tempests, trembled at the thought of tumbling with his ship into one of the openings into hell which a wide-spread belief placed in the Atlantic at some unknown distance from Europe. This terror of the sailors was one of the main obstacles in the great voyage of Columbus. In an Anglo-Saxon tract, giving science the form of a dialog, occur the following question and answer: 'Why is the sun so red in the evening?' 'Because he looketh down upon hell.'"

One ground of the church's doctrin on the shape of the earth was, we have said, several passages of scripture alluding to its form. There was also another ground, and this was the passages in the same book which were held to disprove the existence of antipodes, human beings on the earth's opposite side. Naturally those who supposed it round imagined it inhabited on the other side, so this notion formed part of the doctrin of its sphericity. But the churchmen declared that no antipodes could exist. St. Augustine advances the weighty reason that "scripture speaks of no such descendants of Adam." Moreover, he urges, God would not allow men to live there, because from that locality they could not see Christ at his second coming descending through the air. Besides this consideration that the antipodean notion would accuse

God of unfitness as stage manager for the greatest show on earth—the preparations for which, however, are consuming such time that some of the audience are not to be blamed for falling to a stamp-stamping of the feet—besides this, St. Augustine proffers as yet more conclusiv this argument: the apostles were commanded to go into all the world, and to preach the gospel to every creature; they did not go to any such part as the antipodes, they did not preach to any creatures there; therefore the antipodes do not exist. The declaration that the apostles did go to the ends of the earth is found, he says, in Ps. xix, 4, and in Paul's epistle to the Romans, and so the rash supporters of the scientific doctrin "giv the lie direct to King David and to St. Paul, and therefore to the Holy Ghost." The fate of all guilty of this piece of impertinence to the Holy Ghost is eternal damnation. So, at least, determined all the church fathers except St. Basil and St. Ambrose, and as the views of these ancient individuals are thought by Christians to be of great consequence in other matters, no doubt they will be gravely regarded in this. In the sixth century Procopius graces the page of ecclesiastical science with this declaration: that there are no men on the other side of the earth, for if there were Christ must have come to save them, and that would have necessitated, as preliminaries to the gallant rescue, a duplicate Eden, Adam, serpent, and deluge. Our old friend Cosmas Indicopleustes proves the antipodes impossible by a passage from St. Luke. St. Isidore of Seville, who flourishes at the end of the second century, is able to advance our knowledge on the matter beyond others, for he not only discovers that no men exist on the other side of the earth, but informs us that none *ought to*. Under the force of these authorities the scientific inquirers relinquish their conjecture that the earth is round. The theological students and so on who deem these authorities such prodigies of wisdom that they spend years in poring over them, must, we suppose, consider the inquirers quite right in this relinquishment. The unscriptural doctrin disappears for two hundred years. Then Virgil, bishop of Salzburg, is hardy enough to revive it. St. Boniface declares this teaching to amount to nothing less than an assertion that there are men beyond the reach of salvation. He calls on Pope Zachary to suppress it. The pope, speaking as the infallible representative of Christ, makes a response of decided tone. He cites from the books of Job and the Wisdom of Solomon texts against the doctrin of the antipodes. He declares it "perverse, iniquitous, and against Virgil's own soul," and indicates a purpose of driving the offender from his bishopric. Whether Christ, through his vicar, deposed this teller of the truth about the world's shape, we do not know. But the heresy is silenced, and the orthodox notion becomes more popular than ever. It is regarded as essential to salvation. The next famous ones of that grave body, the theologians, to tell us that there are no Chinamen, are Vincent de Beauvois and Nicolas d'Oresme.

Occasionally we find force employed against disputers of the conclusions of the theologians, as, we know from the assurances of present-day Christians, it should be now. Of course, those conclusions on geography were wrong, but the present-day conclusions on other matters are right, so these form quite another case and it is right to use force as to these. This employment of force took the form, in the case of Peter of Abano, of imprisonment and condemnation to execution by the Inquisition. This sentence he escaped by the occurrence of a natural death. He was a famous

physician, and had added to his antipodean heresy others that equally flew in the face of scripture to the indecent discomposure of that physiognomy. For suggesting this doctrine, Cecco d'Ascoli, a noted astronomer, was driven from his professorship at Bologna and burnt alive at Florence. The great painter, Orcagna, in one of his works in the Campo Santo at Pisa represented Cecco in the flames of hell. The picture may still be viewed, a warning to pilgrims of their doom if they cast not aside the belief, so prevalent lately that it will be difficult for them to shake it off, that there are men across the oceans.

Thus the church went on teaching and doing. In 1483 Pierre d'Ailly, one of the soundest-headed men of the age, in his creditable scientific essays approached the question in so clear and sensible a tone that the reader expects the correct conclusion; but no, there stands the argument of St. Augustine, there stand the biblical texts, D'Ailly is overawed, and he gives to the world virtually nothing. In the age of Columbus ecclesiastics still insisted on the scriptural conception of the earth's shape. And even after Columbus had succeeded and by his voyage greatly strengthened the scientific doctrine, the church by its supreme authority the pope continued to blunder. Pope Alexander VI. was appealed to as umpire upon the conflicting claims of Portugal and Spain to the countries that they had discovered. In 1493 he issued a bull in which he laid down on the earth's surface a line of demarkation between the possessions of the rivals. This line he drew from north to south a hundred leagues west of the Azore islands. All lands west of it he declared should belong to Spain, all east to Portugal. This, and another similar demarkation by Pope Julius II., were hailed as beneficent exercises of divine wisdom. But soon difficulties arose that lowered the prestige of these decisions, and in fact caused them to be laid aside and neglected altogether. For the line had been run upon the supposition of a flat earth that could not be sailed around, but the Portuguese claimed Brazil and showed that they could reach it by sailing to the east of the line, providing they sailed long enough. The lines laid down by Alexander and Julius may to-day be seen on the maps of that period, items in the long catalog of the ludicrous errors of "inerrancy."

Still the theologians upheld their doctrine in current acceptance and refused to allow its displacement. Gregory Reysch put forth his great cyclopedia, the *Margarita Philosophica*, in edition after edition, and it everywhere presented the orthodox declarations.

In 1519 science dealt the enemy next to its last blow. Magellan sailed completely round the earth. Against the churchly protests, says Ingersoll, "that brave man set sail. The church told him: 'The earth is flat, my friend; don't go, you may fall off the edge.' Magellan said: 'I have seen the shadow of the earth upon the moon, and I have more confidence in the shadow than I have in the church.' The ship went round. The earth was circumnavigated. Science passed its hand above it and beneath it, and where was the old heaven and where was the hell? Vanished forever!"

Yet it was not on the moment of Magellan's circumnavigation that the old doctrine was "vanished forever." It was two hundred years before pious writers ceased urging it. At the end of that period French astronomers made their measurements of degrees in equatorial and polar regions, and added to their proofs that of the lengthened pendulum. Only when to the general deductions of science there had been added these deft and beautifully exact measurements, and when explorer after explorer had brought home accounts of the antipodes, did the church cease to proclaim the doctrine she had obtained from scripture, and allow free speech to the theory that pagan investigators had started to raise into eminence before overwhelmed by Christianity.

Says Ex-President White of Cornell University, as to the relation of the church to geography: "The dogmas developed in the strict adherence to scripture, and the conceptions held in the church during many centuries, 'always, everywhere, and by all,'

were, on the whole, steadily hostile to truth."

An account of the church's opposition to Columbus we shall have the pleasure of laying before our readers next week.

Only Freethinkers Can Properly Oppose Sectists.

A correspondent desires us to notice the American Protectiv Association. This is an anti-Catholic society, patterned after the old Know-nothing organization. It is popularly known as the A. P. A., and its tenets and practices are dubbed A. P. Aism. It has been in existence about four years, and in that time, it is said, has succeeded in defeating Catholic candidates in the municipal elections in several Western cities. The practice has been to affiliate with the Republicans, and various so-called Republican victories in heretofore Democratic strongholds have been due to the introduction of a sectarian element into the contest by the American Protectiv Association. The society is found in Ohio, Illinois, Indiana, Iowa, Wisconsin, Michigan, Minnesota, Missouri, Kansas, and Nebraska. In Toledo, Columbus, and Cincinnati the society has made its presence manifestly felt in local elections and in other ways. Saginaw, Mich., is said to be an A. P. A. hotbed. In central Illinois, the southern half of Iowa, the northern half of Missouri, and the eastern half of Kansas and Nebraska the society is also strong. There are avowed A. P. A. journals published in St. Louis, Minneapolis, and Omaha, and two in Michigan, and several other publications sympathize with the purposes of the society. Unlike Know-nothingism, the association is principally made up of foreigners, not of native Americans. An Episcopal clergyman of Omaha describes the Nebraska branch as being composed chiefly of Englishmen, Canadians, Orangemen, Scandinavians, and Germans. Scandinavians and Orangemen are said to form the bulk of the society in other states.

The numerical strength of the A. P. A. is variously estimated. Ex-Congressman Tarnsey is quoted as saying that in Saginaw there is not a merchant who has not felt the effects of the boycott which has been conducted in that town during the past year by the A. P. A. The boycotting naturally is not all on one side, as Catholics do not trade with known members of the society.

A Baptist minister in Cincinnati, who preaches to a crowded church and denounces Roman Catholicism, is quoted as boasting that there are sixty thousand A. P. A.'s in Chicago, ten thousand in Cincinnati, and at least half as many in Columbus. All Catholics who ran for office in Columbus last November were defeated by from four to five thousand votes. The *Catholic Columbian*, of Columbus, says: "Even justice is to be throttled to serve the base ends of this Association. The revelations in the Boone case, tried in the court of common pleas this county, were startling, but to many the beginning of the end of the only logical outcome of the existing state of affairs. The fact was casually brought out in the course of the trial that the defendant's counsel was a Roman Catholic, and though seven of the jury stood for acquittal and four for assault and battery, the verdict reached was manslaughter. The significance of the verdict is apparent when the allegation was made that the twelfth juror, who held out for manslaughter, is a member of the A. P. A., and, as it is technically phrased, would have 'hung' the jury had not the other members agreed with him."

The creed of this organization declares it unwise and unsafe to appoint, or elect, to civil, political, or military office in this country, men who owe supreme allegiance to any foreign king, potentate, or ecclesiastical power, and who are sworn to obey such power. The members in their ritual declare that they will not countenance the nomination in any caucus or convention of a Roman Catholic for any office in the gift of the American people, and will not vote for or counsel others to vote for any Roman Catholic, but will endeavor at all times to place the political positions of this government in the hands of the Protestants.

We do not like the American Protectiv Association very well. It is Protestant in composition,

and Protestants are very nearly as bad as Catholics. They persecuted, in proportion to the length of the time in which they had control of the European states, just as ferociously and numerous. We cannot extend much favor to one religion struggling jealously to oust a rival one. The supplanting of all religions by this-worldliness is the only change that will be of high and lasting benefit.

Protestants can do but little service in bringing Catholics out of their ways of error. The propositions that they advance to Catholics for the latter to put in place of their former tenets are as absurd as the old ones, and the papalists only laugh at their ridiculousness. The genuine sense and solid truth of Freethought are the only things that can be presented to these devotees with successful and valuable results. We wish that these were being presented more expeditiously and thoroughly than they are.

Then, these Protestants are liars. They lie about the Catholics the same as they do about Infidels. It is the nature of a Protestant to lie in his religious operations. The organs of this American Protectiv Association publish palpably bogus Catholic documents. They recently published what purported to be a secret bull or encyclical of Leo XIII., in which the pope relieved Catholics from their allegiance to the United States government and ordered them to begin the extermination of all heretics—that is, Protestants—in September. The *True American* gravely declared that the copy of the encyclical which it published had been dropped from the pocket of a priest when one of its staff was near at hand. The document is plainly spurious. Catholics may want to exterminate heretics, but they never publish their desire to do it in such a public manner in a country and age like this.

The only persons to convert or oppose Catholics are Freethinkers. The true principles to urge against them are those of Liberalism and science. If it were not for the rise of these, the world would now be a pandemonium and slaughter house of warring Protestants and Catholics as it was three and four hundred years ago. Brawling sects only injure and endanger the social structure. The men here and there throughout the land who possess good sense, tolerance, and scientific knowledge, are the real American protectiv association.

The True Grounds of Right and Wrong.

We said a couple of weeks ago that the church has always obscured the natural causes of our sense of right and wrong. She has, we declared, set up in place of them supernatural causes thereof. This false representation of the church, we averred, has always been harmful. Let us now name the natural grounds of right and wrong which she supplanted. These are: the happiness and the unhappiness of mankind. Thus, whatever makes man happy is right, and whatever makes him unhappy is wrong. In the dawn of this era of reason, Freethinkers are to give each act a new examination by this rule, and see whether the act adds to or takes from man's happiness. In the one case they are to pronounce it right, in the other case they are to pronounce it wrong. They are not to regard the old dicta as to whether the act is right or wrong. For those old dicta are often erring. They are not conformed to the rule of the promotion or retardation of man's happiness. They were shaped in bygone ages in accordance with other rules, such as that of the command of a god, and that of custom and precedent, and so on. These rules are false. They pronounce wrong some acts that make for man's welfare, and pronounce right some that make against it. They must be disregarded in our construction of the new code of ethics for our children. In building this new code every Freethinker may find work to do. He may take a list of crimes, say that on the registers of a penitentiary, and running his eye down it ask in regard to each one, Did this injure or aid the happiness of the race? If he finds that it injured, very well. If he finds that it aided, he is to proclaim the act right and strive to change public opinion upon it. In all of this work of the testing of the rightfulness of actions, a Freethinker will

get little help from his neighbors. When he asks one of them why a certain act is right, or wrong, the reply will be, "Because it is against God's will"—or, "is in obedience to God's will." If he asks another, the answer will be, "Because everybody around here has always said so"—or, "has always done so and so." If he asks another he will learn that the thing is right or wrong "Because it is." The emptiness of these replies will show him how ignorant the Christian church has left the people after a dominion of eighteen hundred years, and how great a work there is for him to do.

What Christianity Is.

Mr. and Mrs. David A. Easton, of Pittsfield, Mass., are the first people in this country who, as far as known, ever tried the faith cure on a horse. Mr. Easton was formerly a broker in New York with Easton, Nichols & Co., and was at one time a preacher. Of late he and Mrs. Easton have been much interested in Christian Science and the faith cure. A valuable horse belonging to Mr. Easton while in pasture at his farm on the Middle Lenox road seriously injured the fetlock of its right leg on a barbed wire fence. Dr. Brackin sewed up the wound and applied healing ointments. After this had been done Mrs. Easton said to the man who had charge of the horse: "Fanny doesn't need medicin. All that is necessary is to wash the foot in cold water and pray. She will come out all right." Accordingly, water was applied and Mrs. Easton began to pray. The horse's foot, however, grew worse. Now it is in such a condition that the animal is in a fair way to lose its life. Dr. Brackin, a local physician, says that he could cure the horse. There is considerable excitement over the matter in Pittsfield, and it is thought that the Society for the Prevention of Cruelty to Animals should interfere. The bone of the horse's foot is exposed, and there is a festering sore. Mrs. Easton is now in Boston, where she is supposed to be still praying for the horse.

Faith cure is founded on one of the plainest of the declarations in the Bible. "Is any sick among you?" says James v, 14, 15, "let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." If this plain declaration is false, all the rest of the Bible is false. If this can be twisted to mean something else, all the rest of the Bible can be twisted to mean something else.

Some do not understand why Freethinkers fight Christianity so zealously, because they do not reflect what that religion really is. Under the complete reign of Christianity all cases of illness were treated as this one is being treated now. This is what Christianity is—supernaturalism, treatment of everything by appeal for supernatural action. The only reason that all things are not thus treated now is the pervasion of society by the skeptical tone of the Freethinker and the scientist. Should these persons relax their efforts, all things would be treated thus again.

Englishmen have been described as "asses who talk about horses." These Pittsfield persons are asses who pray for horses.

The Preachers Maintain Their Monopoly of Sunday.

Last Saturday Director-general Davis of the World's Fair ordered that it be kept closed on the morrow. This was because the Sunday visitors are so few as to leave no profit when expenses have been paid, and because Sabbatarians are said to be boycotting the Fair on all days on account of the Sunday opening. Accordingly, the gates were tight shut all of last Sunday, the 23d. The grounds were empty. The action was taken in defiance of an injunction of Judge Stein, in the suit of Charles Clingman, stockholder. The authorities who ordered the closing will, it is declared, be arrested for contempt of court. The Secularists, Adventists, and Hebrews of Chicago have severally expressed a desire to aid in the prosecution of the closers.

Thus the Sabbatarians have won the victory over us. In the matter of legal decision we, after a

sharp struggle, succeeded in beating them, but by bringing to bear upon the action various other weapons at their command they have won the day. These other weapons are the closure of the national and some state exhibits, the veiling of many individual displays, and the menace of boycott. Add to these the neglect to arrange railroad excursions to the Fair Sunday which arose from the continued uncertainty whether it would be open that day, and we have the explanation of the scantiness of attendance which has at last resulted in total closing. Of the dismal atmosphere which the bigots succeeded in throwing over the Sunday show, a correspondent of a New York paper writes:

"Sunday is not a Fair day. There are people enough, but the whole atmosphere is too much like an English Sabbath to make it enjoyable. It is depressing to see so many shrouded exhibits and closed doors—it gives one a lonely feeling. I made haste last Sunday from the grounds."

Even were there no total closing, we should have to confess that the bigots have succeeded in outraging us, in their having depleted the Sunday attendance that we wished to have. Other exhibitions, such as art museums, etc., against which they have not fought so violently, have a Sunday attendance double that of other days, so of course the World's Fair would have had a Sunday attendance double that of other days had they not combated it. Pecuniary greed in pulpit and religious tyranny in pew have deprived not fewer than millions of an opportunity of improving their heart and mind.

The Episcopal Church.

When ecclesiastical thieves fall out honest people get their dues of correct information about church matters. Rev. Henry A. Adams, formerly rector of St. Paul's Episcopal church, New York city, and later of the Church of the Redeemer, of the same place, has joined the Roman Catholic church. In a letter which will be published he gives his reasons for his change of heart. He writes: "Without a parallel in history the parish system of the Protestant Episcopal church stands at this time the most stupendous and ridiculous monstrosity in Christendom. With a rector 'called' by a vestry made up of the rich men of the place—a rector intimidated, harassed, made by his very tenure impotent, the hired mouthpiece of this vestry of rich men, sometimes immoral, often ignorant, usually officious, always in the way—here he is to teach these rich masters of his what they already know and like. He is to conduct services as they direct. He is to tolerate and indorse any abomination which may have been (and usually is) established in the parish. He is to belie himself, his message, God's very work for peace's sake. And they are the 'successful' rectors (poor dumb slaves) who have been able to keep everybody happy, and questions and ideas of a disturbing nature in the dark. Again, in her relations to the poor, in her spirit of equivocating coquetry toward the sects, in her judicial system, in her no policy, in her utter lack of discipline, coherence, *esprit du corps*, in her vacillation, failure, pretensions, she crushes out of earnest men their faith in her as the divinely planned and ruled."

On the other hand, the Episcopal church is continually saying things equally uncomplimentary about the Catholic. We believe both speakers to be correct.

A Description of the World's Fair.—Illustrated.

We have printed Mr. Putnam's letters from Chicago in a pamphlet called "Pen Pictures of the World's Fair." These letters have been highly commended, and deservedly so, for the descriptions are veritable poems, and all the statements are as accurate as official information can make them. Those who go to the Fair will find the book exceedingly useful, for Mr. Putnam has laid it all out from beginning to end, and the book will save visitors' time. Those who read it will know what to see, and where the sights are. It contains as much information as is possible to crowd into a work of its limit. It is illustrated with a bird's-eye view of the Fair, giving visitors a general idea of

the place, a map of the Park, enabling them to find their way around, and with pictures of the principal buildings of the Exposition. Those who do not go to the Fair will in this book see it in all its glory, and certainly will know more about the Exhibition than those who attend without this guide-book, trusting to memory. Those who go to Chicago will receive great benefit from it; those who do not, still greater. The price of the book is 25 cents; five copies for \$1.

Mt. Pleasant, Iowa, has regular Freethought meetings—one every generation. Joseph Barker gave a course of lectures there about forty years ago, B. F. Underwood twenty years ago, and J. E. Remsburg last week. Judge Palmer, a brother of United States Senator Palmer, of Illinois, who presided at Mr. Remsburg's lectures, has attended all these meetings.

We desire to call the attention of readers of THE TRUTH SEEKER to the benefits of subscribing to the Truth Seeker Monthly Library. The yearly subscription is only \$3, and subscribers to the Library receive a paper-bound copy of each book issued in it; or, if they desire the books in cloth binding, subscribers can remit the difference in price between paper and cloth binding, and get the books in the latter shape. So far this year subscribers to the Library have received "Paine Vindicated," by Colonel Ingersoll, price 15 cents; the "Creation of God," by Dr. Hartmann, price 50 cents; the "Resurrection of Jesus," by Don Allen, price 40 cents; "Crimes of Preachers," price 25 cents; the "Handbook of Freethought," by W. S. Bell, price 50 cents; "Religion a Curse," by S. P. Putnam, price 25 cents; "Design Argument Fallacies," price 15 cents; "Pen Pictures of the World's Fair," making two dollars and forty-five cents' worth in five months. J. E. Remsburg's "Abraham Lincoln: Was He a Christian?" will be ready next week, and other books besides are in preparation. One of these, we may mention, is "Progress and Pleasure," by A. M. Lorentz, LL.B., of which further notice will shortly be made. Send \$3 and receive at once the books already published, and, as they appear, those which will be published between now and January, '94.

Minor Mentions.

"The power of religion" is its social organism, but its weakness is its war with truth.

If God were a female there are a whole lot of married men who would not dare to be caught in the attitude of prayer.

It is easy for a preacher to lie about an Infidel's death-bed, because he is dead.

David may have been "a man after God's own heart," but he was nevertheless a very dangerous man to society, and it was absolutely unsafe in those days to go away and leave a handsome wife at home alone even in the daytime.

It is unkindness amounting to ridicule for Infidels to inquire how Moses could write an account of his eminently select private burial so long after it took place.

If our dear savior were to travel through Tennessee and steal corn on Sunday he would be promptly arrested and thrown into jail; not for petit larceny, but for the crime of Sabbath-breaking.

We do not care to be "led by the side of the still waters" like a jackass with a string around his neck, nor to "lie down in the green pastures" and sleep like a fat wether. There is always danger that the party who "leadeth" and "maketh" is getting us ready for the block.

As soon as religion can conform itself to science, so as not to boycott and hinder progress, the world will have a "big boom," and a lot of the people who have "gone before" will want to come back.

How the people of the world are advancing; in our savior's time it was only the most intelligent and learned who could grasp his beautiful doctrines of total depravity, hell, infant damnation, and the dividing of families for his sake. Now these are doctrines at the bottom of the tub, and only the most ignorant can get down low enough to accept them as true.

The Bible gives many illustrious examples of how to deceive others, but that of Jacob receiving Esau's blessing from Isaac is one of the slickest impositions which God ever thought of.

Communications.

Why I Do Not Like the God and Religion of My Parents.

It is true my father and mother had a god they worshiped; but he was a Jewish god, manufactured by heathens thousands of years ago, and clothed by John Wesley & Co. in second-hand clothing.

I did not fancy their god. He was, according to all accounts given of him, too cruel and vindictive. He would get angry at the work of his own hands and knock it all out. He would curse nations of people and order their destruction—men, women, and children—and permit his wrath to extend to the dumb brutes. And although he made all people, yet he had a favorite people. He was partial toward his children, yet was not possessed of sufficient intelligence to know one of his favorites unless they were circumcised. And he was so blind that he could not walk in the camp of Israel after night for fear "he might step therein."

He made the figtree to bear fruit in season, then damned it for not bearing fruit out of season.

He was so weak that he wrestled all night with a mortal without being enabled to overcome him, and possessed not power and skill sufficient to overcome a people possessed of chariots of iron.

The United States, with her fleet of ironclads, is safe; she can defy him.

He was mean enough to hand over his faithful servant Job to the devil to be persecuted and tormented, and his children to be destroyed, without fault or sin. And while pretending to be a kind father and a merciful God, he made a hell from which the smoke of torment should ascend forever.

He made and constituted the organs of reason, then damned one to this hell of torment forever for using his reason. He so organized the mind of man that it could not believe a lie or an impossibility, then damned him to this hell of torment for the want of faith.

He was so cruel that, although one of his children should possess ninety and nine virtues, if he lacked the hundredth, it availed him naught; he must be sent to this hell of torment forever.

He would kill and destroy thousands of innocent people for the sins of their ruler, when he himself had appointed that ruler.

He would make that a sin which could not possibly be a sin. He made man subject to a nature, then made it the duty of his life to crucify that nature.

He claimed the meanest cutthroat, robber, and murderer that ever disgraced a throne as one after his own heart.

He was such a botch that he was compelled to become a bastard mortal, and live thirty years in obscurity and toil, and die an ignominious death upon the cross, to patch up his own ill-begotten work.

Then he did it in such a manner that when nearly two thousand years have passed no two people believe it alike, and four hundred million of his creatures never heard of him—and they are blessed if they never do. He was so cruel that he always required the blood of innocence to appease his wrath.

He always visited his punishments upon the people in such a manner that the innocent suffered for the acts of the guilty. He suffered falsehood and corruption to dwell in high places, while the truthful dwelt in poverty and rags. For these and many other reasons I did not fancy the God of my parents.

I did not fancy the religion of my parents, because it required too much valuable time in preaching, singing, shouting, praying, groaning, and the exercise of too much hypocrisy, deceit, fraud, and sycophancy.

It was the worship of a crucified God, and those raised and taught such worship, when they became zealous, were all the time wanting to crucify some one else. They possessed no leniency toward anyone that differed with them. They were taught to believe that God would damn all who differed with them, and as God would damn them hereafter they were but assisting God and doing their Christian duty in anticipating God in his work.

I did not fancy the religion of my parents, because common sense taught me that the whole thing was a lie and a fraud from the beginning, and a curse to the human family; that religion was not necessary to man's happiness; that it was all superstition and a waste of one's valuable time to fool with it.

I could not see that it made people any better. I found about one thousand of God's ministers of his holy gospel in the different penitentiaries of the Union for crimes of various kinds, yet nary infidel.

Of the thousands hanged for crime, I found all

confessed upon the gallows to having been raised by pious parents. I could find no infidels upon the gallows and none in the penitentiaries. So I could not see that religion made people any better.

And when I read in God's holy word that the bones of the saints and his holy prophets, who had followed and worshiped him all their days, should, by his orders, be cast upon the ground to remain as dung forever, I could see but little reward for serving such a God. See Jere. viii, 1, 2.

I learn from ancient history that the world was highly civilized when pagan Christianity appeared as Communism and destroyed the civilization of all people where it could—destroyed all libraries, all temples, fine buildings, and works of art, and drove man back to barbarism. Anyone pretending to know otherwise than was taught by the priest must die. There were no courts but ecclesiastic. The rule of the priest was supreme.

The people, instead of dressing in fine linen and dwelling in good houses, were compelled to dress in rags, and dwell in mud hovels, without ventilation, until one pest after another destroyed millions who suffered for the want of sanitary comforts.

And when poor humanity could stand it no longer and sought for freedom, then the persecutions of the church commenced and within a few short years fully fifty millions of people were killed, destroyed, or banished, and their estates confiscated to the church. This religion preached the dirty lie that "woman brought sin in the world, and degraded, persecuted, and enslaved her in consequence until her offspring became degenerate, enfeebled in mind and body, until the superstition taught the people became almost their nature. And now millions of poor deluded, gulled, and superstitious people are traveling through life with this great load heaped upon them, until they are actually afraid to think. They suffer the priest to do their thinking, and they pass through their miserable lives trembling with fear of dropping into a burning hell. Many thousands go deranged. Our asylums are filled with these poor deluded, religious lunatics. Could humanity have had a greater curse heaped upon it?"

I prefer no religion to this. But to be fashionable and say I had a religion, I determined that it should be my duty to make my neighbor happy; and if I got him happy, and was not so myself, then I determined to do penance by washing and putting on clean garments.

I do not fancy the Christian religion, because it bears upon its face neither reason nor common sense, but on the contrary, every evidence of fraud, ignorance, and superstition, and portrays God as malicious, cruel, and vindictive, visiting the sins of the parents upon the children to the third and fourth generation, and portrays God as one dealing in mysterious hocuspocus and legerdemain tricks only understood and to be explained by the priests, self-constituted vicegerents of his will upon earth; and while holding man accountable in faith to things he knows to be false, punishes him as a free agent because he could not possess faith in a thing his every faculty of reason and common sense taught him to be a fraud.

I do not fancy the Christian religion because it comes to us through the hands of the priests, who, experience has taught us to our sorrow, were all cunning knaves, ever ready to lie, cheat, and defraud in the interest of their supposed God.

I do not like the Christian religion, because it belies God, and destroys his attributes of goodness and purity, and portrays him as a monster of evil and cruelty.

But is there a God? If so, where is he? And if one God, may there not be millions of them? and yet so far apart that they are unacquainted with each other's existence.

There is certainly no end to space, and as space has existed always, and time has had plenty of time to make almost anything, if a God rules the sun and system of worlds revolving around it, and as many of these worlds are much larger than this, it is reasonable to suppose that the same causes that peopled this world have also peopled the others, and perhaps with much finer material. If a God rules all these worlds, he did not possess time to fool with the fall and redemption of man in this.

If a God, suppose he should conclude to travel through space some billion miles beyond his system of worlds, might he not find other gods and other worlds much larger than his own? And I think it likely that his majesty has been off upon such a journey for some thousands of years or more. At least, with all the tricks of the theologians, they are unable to locate him. When he returns I hope he will give us an account of his journey.

I do not want it given to the priests nor to his chosen people, but to us plebeians. I am tired of receiving his messages second-hand. Well, it is

hard to persuade me that God ever gave any message to man outside of a natural law. And as like causes always produce like effects, I am not positively convinced that there is any God.

The elements of nature—as matter, and electricity as force—I think are about as near to God as one will get during the present priesthood; but as it is fashionable to have a God, please do not have one smaller than my pattern.

Now, I conceive it the duty of every human being to study well to find and know the cause. I do not acknowledge myself responsible to God for any talents I may possess, because all were acquired by my own exertion. God gave me nothing but my nature, and evolution is father to all I possess. I take no man's word for anything. I study well to find and know the cause.

Superstition, priestcraft, and the cunning duplicity of designing man have cursed the world long enough. For thousands of ages man has been gulled and ruled by the crafty tricks of the knowing ones.

Tricksters, superstitious knaves, have taught the worship of snakes, toads, lizards, oxen, goats, bulls, rams, lambs, rocks, rivers, idols of many kinds, fire-worship, sun-worship, and man-worship. And strange, all gods get angry, and nothing will appease their wrath but blood, blood. Some idiots possess a god of brass with horns of steel sitting upon a throne with wrath belching fire, death, and damnation upon all his enemies—just as though a god could have an enemy. And to appease the wrath of their god they must sacrifice some innocent thing. Their god can only smile when smelling the sweet-scented flavor of the blood of innocence.

Oh, what gods to love! They might be feared, but certainly never loved. The Jews had just such a God. The Christians adopted him and pretend to love him, but I think they but fear his hell.

Christos was a Hindoo god worshiped as the son of god by a virgin, Maya, thousands of years before the birth of the pretended Christ, and he was said "to have been crucified between two thieves for pretending to be the son of god and calling many people after him."

Hessus was worshiped in the West as the son of god by a virgin. These two religions embraced the then civilized world.

A certain enterprising individual traveled all over the East and studied all religions of which he could hear. He studied the religion of Christos, or Christina, often called Christana. He became a convert and returned West and established many churches, to whom he wrote many epistles. These churches were known as Christos, or Christanas, often called Christian. This church organizer and great apostle of Christos was called by some Apollo, by some Apollonius, by others Saul, by others Paul, and finally sainted by the Christians and called "St. Paul." This man brought many Christian writings from the East, from which was manufactured the New Testament. A certain set wanted to form a new religion, which should be supported by the state, and hoped to make it universal, and with its aid bind together the Roman empire, then falling to pieces. They took Constantine into their confidence and placed him at the head of the new religion, and he forced it upon mankind with the sword.

They took the writings of the priests of Christos, including those of St. Paul, and changed the names and scenes from India to Judea. They held conferences with the Druid priests of the West and agreed to worship one god, who should be called "Hesus Christos." This Hesus Christos in time, by translation or design, became Jesus Christ. No such person as Jesus Christ ever lived. The thing is all of heathen origin, pure paganism, from the sun-worshippers of the East.

And no greater curse has ever befallen the human family than Christianity, for it stopped short all intellectual advancement. All knowledge, all advancement, must stop with "Christ crucified." If there is a God, why not give him credit for possessing as much intelligence as a mortal? And if a mortal should be such a botch as to have to become a bastard, and worry and toil for thirty years in obscurity, then die an ignominious death upon the cross, to grease the wheels of his machine to make it run, everyone would call him a fool. Now Christianity calls God just such a fool, and then pictures him as possessing all knowledge; and as a merciful God, yet the author of hell, the devil, and eternal torment. From such Gods please excuse me. I want none of them in mine.

I think, beyond all controversy, the Christian religion is founded upon as superstitious and foolish a story as was ever concocted or repeated by anyone pretending to ordinary sense or intelligence. If there is such a thing as blaspheming the

deity, this story of the fall and redemption of man gets there.

The early Christians appeared as Communists. They claimed their God as having been "born in a stable, and as having not where to lay his head." Consequently "his followers should not strive to live better than their God." They refused their followers the right to wash the food they ate. They refused all sanitary comforts. They permitted no one to learn the alphabet but the priests.

Le Cassid, Fla. W. B. RADFORD, M.D.
(TO BE CONTINUED.)

The Sunday Question.

Is it right to sell ice on Sunday? Is it right for clergymen to draw pay for preaching on Sunday? Is it right for a man to enjoy himself on Sunday? To have some ice-cream or eat a watermelon on the Sun's Day?

Every intelligent person knows, whose opinion is worth knowing, that the New Testament never gave any sanction to a puritanical observance of a Sabbath day. Even if it had done so, it would have no binding effect on the state.

In one of the papers I received to-day the editor thus expressed himself:

When certain of the Pharisees said to the disciples of Jesus the same things that are said to-day to the directors of the World's Fair:

"Why do ye that which is not lawful to do on the Sabbath day?"

Jesus answering them said:

"What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will not lay hold on it and lift it out?"

"How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath day."

"The Sabbath was made for man, and not man for the Sabbath."

"Therefore the son of man is lord also of the Sabbath."

The Christians of the first century abolished the Sabbath and introduced Sunday as a sacred day; and their Sunday was not a day of rest, but a remembrance of Christ's resurrection. The Christians of our time, however, know not how to celebrate the day. Although they believe in the myth of the resurrection, Christ has not risen in their souls.

The name-Christians revive the old pagan notion that the Sunday is to be regarded as a *dies ater*, an ominous day on which it is not advisable to undertake anything. They make of a man a slave of Sunday; they close places of harmless pleasure and useful information, and in such efforts they find a strong support by men of evil enterprises, who offer to the people more spicy and less innocent amusements. Must Christ come again to repeat the question: "Is it lawful on the Sabbath day to do good or to do evil—to save life or destroy life?"

Is there anyone who doubts that museums, libraries, and the World's Fair furnish recreation which exercises a strong influence for good upon the development of man's mind? They provide a wholesome mental food, educating without the toil of study, and broadening our views. They are not idle pleasures; they are building up and life-saving, and Christ teaches that it is right to heal, to help, and to save on the Sabbath.

Some of the early Christians continued to celebrate the Sabbath after the Jewish fashion, and the Apostle St. Paul suffered them to do so; yet he insisted vigorously upon liberty in such matters. We read in the epistle to the Romans: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day to the Lord he doth not regard it." In his letter to the Galatians, however, who piously abstained from the desecration of the Sabbath, the Apostle writes: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

A wrong conception of the Sabbath is an indication of paganism; wherever paganism prevails the spirit of true Christianity bestows his labors in vain.

We object to a wrong usage of Sunday, as if it were the Sabbath of the Pharisees. We protest against the barbaric regulations belonging to pre-Christian ages, which have been given up by all Christian nations with the sole exception of the English, who in the beginning of the Middle Ages dug them out of the misunderstood religious traditions of a remote past.

We want a Sunday, but not such a Pharisaical Sabbath as is foisted upon the nation by modern Pharisees. We want a day of rest, of recreation, of edification, and not that superstitious *far niente*, which means a cessation of all wholesome activity. We want a liberal, a religious, a spiritual, and truly Christian Sunday.

The division of time into periods of seven days can be traced to the earlier shepherds and moon-worshippers. And doubtless the Sabbath was bor-

rowed from the heathens and incorporated in the ecclesiastical polity of the Jews. Among them it was observed in various ways, according to the whims or religious prejudice of those in power.

The religious observance of certain days is a policy that has always been sought to be used in an arbitrary manner by ecclesiastics.

The Sabbath was designated in the Old Testament, before it was made subservient to the priesthood by religionists, "a day of joy and delight" (Isa. lviii, 13). The words in Isaiah are translated in our version "by doing thy pleasure." Scholars inform us that the Hebrew words in the passage in reality mean "doing thy work," exactly corresponding to "our affairs," "business."

Now, let it be observed that in all the discourses attributed to Jesus, he nowhere enjoins the observance of the Sabbath. People who claim to be zealous followers of Christ should remember this and not make themselves ridiculous by trying to enforce in his name precepts which he never taught.

Besides, the idea that deity is displeased at what man does on one day more than another is making a wrong use of reason.

Madison, Ga.

A. A. BELL, M.D.

God's Failure at Man-making.

It cannot be that nature's holy God,
With power and wisdom infinite,
Would make his work so poor and bad a job
As to end in dark oblivion, endless night.

Nor would it help this dark and dread relation
If semi-infidelity were true:
If half the race end in annihilation,
Then God, the maker, lost one-half his crew.

And lost them why? Because a little devil,
Made by his own almighty will and hand,
By a revolt became sin's great evangel
To guide the third of heaven's celestial band.

Then down to earth he came, to Eden's bower,
And here inspired a snake to do his will;
And thus seduced by his satanic power
The race in federal loins that moment fell.

The snake at this time on his tail did walk,
But how he did it I could never tell,
For so he stood when he and Eve did talk,
And thus he triumphed when the races fell.

At evening God to Eden's bower came back,
For he'd been gone awhile, the record says—
Perhaps to view his work or feed his flocks,
As other farmers spend their hours and days.

When Adam heard his footsteps in the shade
He hid himself behind an apple tree,
For he had learned of God to be afraid,
For he had sinned—eat of the fruit, you see.

"Adam, O Adam! where are you?" God said.
"I am naked," Adam said, "behind this tree;
To have you see me I was sore afraid,
For I'm a spectacle from head to knee."

"You ate the apple and I've found it out,
Which I forbade you in my grand decree."
And from that moment God began to pout,
And pout he will to all eternity.

'Tis true his son came down to stop the pout,
But only saved a few from Satan's power;
So o'er his failure God will ever pout
Through endless cycles on forevermore.

Poor Adam, he had made an awful fall
Deep down to darkest ignorance from light;
Ere that he did not know himself at all,
And now he finds himself in an awful plight.

Oh, happy day, when Satan did defy,
And Adam taught that God the father lied;
For though he sinned, he knew he would not die,
And on this certain proof he would confide.

Another thing he learned of this old devil,
By eating fruit he learned both good and evil,
And so through earth his progress still plods
In knowledge vast as any of their Gods.

Now here we close this simple, foolish story—
Its origin an Eastern allegory—
A tale at which all science now revolts;
And human reason at its threshold halts,
A tale that libels both the God and devil,
And loads our race with all its dreadful evil.

IRENE LORRAINE COWAN.

Thomas Paine Honored at the World's Fair.

On Monday, the 10th inst., I went down to the Fair in company with B. A. Roloson, a true Free-thinker from Delpho, O. This time I went on a special mission entrusted to me by a valued friend of our cause, whose name I am not at liberty now to divulge. Some pictures of Paine had been loaned to the government, and I went to learn something of their disposition. After a short search in the Government Building, among the exhibit illustrative of the Revolution of America we at last found two pictures of the Author-Hero of that great event in human history. The pictures may be found in the State Department, on the right of the peristyle leading from the central rotunda. Here are two pictures—one large painting and a steel engraving. Both of them, I believe, are by Romney. The large

painting bears a card with this inscription: "Thomas Paine, first Secretary of Committee of Foreign Affairs, author of 'Rights of Man,' 'Common Sense,' etc., etc. Loaned by Moncure Daniel Conway." Side by side with this illustrious hero are placed the pictures of Jefferson, Franklin, Morris, and others of foreign birth who gave their services to America in that great and memorable struggle for a nation's liberty. This very action of the Exposition authorities confesses the connection of Thomas Paine with the Revolutionary movement; they have given to him a place of honor, but alas! how few there are yet that know the true value of his labors for America's freedom; how few there are who can realize the vast service he rendered our country. Yet like a monarch he looks down upon us from his place in the gallery, the tender, winning smile calculated to move the heart with reverence and respect for his memory. The pictures so far have attracted considerable attention. Sometimes a bigoted religious fanatic will make some demonstration of disapproval, and again others will gaze upon it with reverence. During the conversation I had with Mr. Hunt, the manager of this department, he told me that he watched the people with considerable interest as they approached this collection. Upon one occasion he assured me that an old gentleman gazed at the picture for a moment, then reading the card that is placed in the frame, he learned who the original of the picture was. He then stepped back a pace, took off his hat, and making a profound bow before the picture, reverently uttered that single word "Paine." 'Tis but a single name, and yet how great has that name become; and it is destined to become greater still. Freethinkers visiting the Fair should not fail to see these pictures; they are easily found, and should you not see them, inquire for them at the little table in the State Department. Remember they are in the Government Building, right underneath the pictures of the secretaries of state.

Inquire for them anyway, and show the officials that sufficient interest is taken in the memory of Paine that you wish to see them while you are here.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

The Rising Generation Tired of Religion.

An orthodox minister went from one town to another in a Western state lately, both of them supposed to be very orthodox communities. In his sermon in the town to which he went as visitor he said that the church college in the town where he then lived had fifteen hundred students, sons of pious parents, and not one of the students could repeat the Ten Commandments to save his life, and if told to turn to a chapter in Genesis they would just as likely turn to Revelation, as they did not know one end of the Bible from the other. It is the custom of the students of the Missouri State University at Columbia to choose by ballot the person who shall address them at the commencement. One year the faculty was greatly disgusted to find that after the most faithful religious teaching for the past session a majority of the ballots had the name of "Bob Ingersoll" on them. But the faculty as a returning board threw out the votes.

Two ministers are responsible for the statement that only five per cent of the young men in the United States belong to the church. The records of matrimonial agencies are confirmatory of this. The men all want women who do not belong to any church, and many of the women who belong to the orthodox churches are careful to say that they hold broad or liberal views. Darwin would call that an important factor in natural selection.

In a school founded by a pious gentleman for the purpose of instilling religious principles into the students along with secular education, the students seem to a casual observer to be so pious that "butter wouldn't melt in their mouths," but those who know them better say that they are constantly reading and circulating among themselves the works of Ingersoll.

Random Notes.

There is no Christian so perfect that he cannot see some fault in his neighbors.

Can it be possible that anybody will be so happy in the next world that they will not sigh for a change of climate?

Presbyterian babies who die in infancy are now compelled to go to heaven. This radical change in God's *modus operandi* may signify more than we would suspect at first blush.

Brother Talmage is said to be a great theological gymnast, but withal he has never been able to give the inquiring public a sufficient reason why an ass should be permitted to speak in the presence of the Lord while his master keeps silence.

Colonel Ingersoll Concerning the Chinese.

[In the *North American Review* for July appear articles for and against the exclusion of the Chinese. The following are extracts from what Colonel Ingersoll says against excluding them. Copies of the *Review* containing both articles entire, 50 cents.]

The average American, like the average man of any country, has but little imagination. People who speak a different language, or worship some other god, or wear clothing unlike his own, are beyond the horizon of his sympathy. He cares but little or nothing for the sufferings or misfortunes of those who are of a different complexion or of another race. His imagination is not powerful enough to recognize the human being, in spite of peculiarities. Instead of this he looks upon every difference as an evidence of inferiority, and for the inferior he has but little if any feeling. If these "inferior people" claim equal rights he feels insulted, and for the purpose of establishing his own superiority tramples on the rights of the so-called inferior.

In our own country the native has always considered himself as much better than the immigrant, and as far superior to all people of a different complexion. At one time our people hated the Irish, then the Germans, then the Italians, and now the Chinese. The Irish and Germans, however, became numerous. They became citizens, and, most important of all, they had votes. They combined, became powerful, and the political parties sought their aid. They had something to give in exchange for protection—in exchange for political rights. In consequence of this they were flattered by candidates, praised by the political press, and became powerful enough not only to protect themselves but at last to govern the principal cities in the United States. As a matter of fact the Irish and Germans drove the native Americans out of the trades and from the lower forms of labor. They built the railways and canals. They became servants. Afterwards the Irish and the Germans were driven from the canals and railways by the Italians.

The Irish and Germans improved their condition. They went into other businesses, into the higher and more lucrative trades. They entered the professions, turned their attention to politics, became merchants, brokers, and professors in colleges. They are not now building railroads or digging on public works. They are contractors, legislators, holders of office, and the Italians and Chinese are doing the old work.

If matters had been allowed to work in the natural way, without the interference of mobs or legislators, the Chinese would have driven the Italians to better employments, and all menial labor would, in time, be done by the Mongolians.

In olden times each nation hated all others. This was considered natural and patriotic. Spain, after many centuries of war, expelled the Moors, then the Moriscos, and then the Jews. And Spain, in the name of religion and patriotism, succeeded in driving from its territory its industry, its taste and its intelligence, and by these mistakes became poor, ignorant and weak. France started on the same path when the Huguenots were expelled, and even England at one time deported the Jews. In those days a difference of race or religion was sufficient to justify any absurdity and any cruelty.

In our country, as a matter of fact, there is but little prejudice against emigrants coming from Europe, except among naturalized citizens; but nearly all foreign-born citizens are united in their prejudice against the Chinese. The truth is that the Chinese came to this country by invitation. . . .

These Chinese laborers are inoffensive, peaceable, and law-abiding. They are honest, keeping their contracts, doing as they agree. They are exceedingly industrious, always ready to work, and always giving satisfaction to their employers. They do not interfere with other people. They cannot become citizens. They have no voice in the making or in the execution of the laws. They attend to their own business. They have their own ideas, customs, religion, and ceremonies—about as foolish as our own; but they do not try to make converts nor to force their dogmas on others. They are patient, uncomplaining, stoical, and philosophical. They earn what they can, giving reasonable value for the money they receive, and as a rule, when they have amassed a few thousand dollars, they go back to their own country. They do not interfere with our ideas, our ways, or customs. They are silent workers, toiling without any object, except to do their work and get their pay. They do not establish saloons and run for Congress. Neither do they combine for the purpose of governing others. Of all the people on our soil they are the least meddlesome. Some of them smoke opium,

but the opium-smoker does not beat his wife. Some of them play games of chance, but they are not members of the Stock Exchange. They eat the bread that they earn; they neither beg nor steal, but they are of no use to parties or politicians except as they become fuel to supply the flame of prejudice. They are not citizens, and they cannot vote. Their employers are about the only friends they have.

In the Pacific States the lowest became their enemies and asked for their expulsion. They denounced the Chinese and those who gave them work. The patient followers of Confucius were treated as outcasts—stoned by boys in the streets and mobbed by the fathers. Few seemed to have any respect for their rights or their feelings. They were unlike us. They wore different clothes. They dressed their hair in a peculiar way, and therefore they were beyond our sympathies. These ideas, these practices, demoralized many communities; the laboring people became cruel and the small politicians infamous. . . .

Both of the great political parties pandered to the leaders of the crusade against the Chinese for the sake of electoral votes, and in the Pacific States the friends of the Chinese were forced to keep still or to publicly speak contrary to their convictions. The orators of the "Sand Lots" were in power, and the policy of the whole country was dictated by the most ignorant and prejudiced of our citizens. Both of the great parties ratified the outrages committed by the mobs, and proceeded with alacrity to violate the treaties and solemn obligations of the government. These treaties were violated, these obligations were denied, and thousands of Chinamen were deprived of their rights, of their property, and hundreds were maimed or murdered. They were driven from their homes. They were hunted like wild beasts. All this was done in a country that sends missionaries to China to tell the benighted savages of the blessed religion of the United States.

At first a demand was made that the Chinese should be driven out, then that no others should be allowed to come, and laws with these objects in view were passed, in spite of the treaties, preventing the coming of any more. For a time that satisfied the hater of the Mongolian. Then came a demand for more stringent legislation, so that many of the Chinese already here could be compelled to leave. The answer or response to this demand is what is known as the Geary Law. . . .

If we were at war with China then we might legally consider every Chinaman as an enemy, but we were and are at peace with that country. The Geary Act was passed by Congress and signed by the President simply for the sake of votes. The Democrats in Congress voted for it to save the Pacific States to the Democratic column; and a Republican President signed it so that the Pacific States should vote the Republican ticket. Principle was forgotten, or rather it was sacrificed in the hope of political success. It was then known, as now, that China is a peaceful nation, that it does not believe in war as a remedy, that it relies on negotiation and treaty. It is also known that the Chinese in this country were helpless, without friends, without power to defend themselves. It is possible that many members of Congress voted in favor of the Act believing that the Supreme Court would hold it unconstitutional, and that in the meantime it might be politically useful. . . .

The Chinese are not driven away because there is no room for them. Our country is not crowded. There are many millions of acres waiting for the plow. There is plenty of room here under our flag for five hundred millions of people. These Chinese that we wish to oppress and imprison are people who understand the art of irrigation. They can redeem the deserts. They are the best of gardeners. They are modest and willing to occupy the lowest seats. They only ask to be day laborers, washers, and ironers. They are willing to sweep and scrub. They are good cooks. They can clear lands and build railroads. They do not ask to be masters—they wish only to serve. In every capacity they are faithful; but in this country their virtues have made enemies, and they are hated because of their patience, their honesty, and their industry.

The Geary Law, however, failed to provide the ways and means for carrying it into effect, so that the probability is it will remain a dead letter upon the statute book. The sum of money required to carry it out is too large, and the law fails to create the machinery and name the persons authorized to deport the Chinese. Neither is there any mode of trial pointed out. According to the law there need be no indictment by a Grand Jury, no trial by a jury, and the person found guilty of being here without a certificate of residence can be imprisoned

and treated as a felon without the ordinary forms of trial. . . .

The Congress that passed it is the same that closed the gates of the World's Fair on the "blessed Sabbath," thinking it wicked to look at statues and pictures on that day. These representatives of the people seem to have had more piety than principle.

After the passage of such a law by the United States is it not indecent for us to send missionaries to China? Is there not work enough for them at home? We send ministers to China to convert the heathen; but when we find a Chinaman on our soil, where he can be saved by our example, we treat him as a criminal. . . .

Our government is founded on the equality of human rights—on the idea, the sacred truth, that all are entitled to life, liberty, and the pursuit of happiness. Our country is an asylum for the oppressed of all nations—of all races. Here, the government gets its power from the consent of the governed. After the abolition of slavery these great truths were not only admitted, but they found expression in our Constitution and laws.

Shall we now go back to barbarism?

Russia is earning the hatred of the civilized world by driving the Jews from their homes. But what can the United States say? Our mouths are closed by the Geary Law. We are in the same business. Our law is as inhuman as the order or ukase of the Czar.

Let us retrace our steps, repeal the law, and accomplish what we justly desire by civilized means. Let us treat China as we would England; and, above all, let us respect the rights of men.

R. G. INGERSOLL.

Colonel Ingersoll on Sunday Tyranny.

There has long been on the statute books of the state of New Jersey a law against Sunday fishing. In fact, it was one of the old "Blue laws" that had become practically inoperative, but last winter somebody at Trenton got it reenacted with a clause fixing the penalty at \$25 instead of \$1. In spite of the well-recognized fact that seventy-five per cent of the people living along the shores of the bay are dependent for their living on the trade of the anglers, a few malcontents have announced their intention to enforce this law.

Among the fishermen, on the other hand, there is a strong and growing sentiment in favor of testing the constitutionality of the law. In view of this sentiment a reporter for the *New York Times* called on Col. Robert G. Ingersoll and asked him if he would give his views on the subject for publication. With that peculiar twinkle of the eye which those who have heard him lecture know so well the colonel replied:

"Do you write short-hand?"

The reporter then asked the following question in long-hand: "What do you think of the religious spirit that seeks to regulate by legislation the manner in which the people of this country shall spend their Sundays?"

Colonel Ingersoll settled himself in his cushioned office chair and replied:

"The church is not willing to stand alone, not willing to base its influence on reason and on the character of its members. It seeks the aid of the state. The cross is in partnership with the sword. People should spend Sundays as they do other days; that is to say, as they please. No one has the right to do anything on Monday that interferes with the rights of his neighbors, and everyone has the right to do anything he pleases on Sunday that does not interfere with the rights of his neighbors. Sunday is the day of rest, not of religion. We are under obligation to do right on all days.

"Nothing can be more absurd than the idea that any particular space of time is sacred. Everything in nature goes on the same on Sunday as on other days, and if beyond nature there be a God, then God works on Sunday as he does on all other days. There is no rest in nature. There is perpetual activity in every possible direction. The old idea that God made the world and then rested [here the colonel chuckled softly] is idiotic. There were two reasons given to the Hebrews for keeping the Sabbath—one because Jehovah rested on that day, the other because the Hebrews were brought out of Egypt. The first reason, we know, is false, and the second reason is good only for the Hebrews. According to the Bible, Sunday, or rather the Sabbath, was not for the world, but for the Hebrews, and the Hebrews alone. Our Sunday is pagan and is the day of the sun, as Monday is the day of the moon. [Again the colonel chuckled.] All our day names are pagan. I am opposed to all Sunday legislation."

"Why should Sunday be observed otherwise than as a day of recreation?"

"Sunday is a day of recreation, or should be. A

day for the laboring man to rest, a day to visit museums and libraries, a day to look at pictures, a day to visit the shore of the sea, a day for picnics, a day to get acquainted with your wife and children, a day for poetry and art, a day on which to read old letters and to meet friends, a day to cultivate the amenities of life, a day for those who live in tenelements to feel the soft grass beneath their feet. In short, Sunday should be a day of joy. The church endeavors to fill it with gloom and sadness, with stupid sermons and dyspeptic theology."

"Under a federal Constitution guaranteeing civil and religious liberty are the so-called 'blue laws' constitutional?"

"No, they are not. But the probability is that the supreme courts of most of the states would decide the other way. And yet all these laws are clearly contrary to the spirit of the federal Constitution and the constitutions of most of the states."

"Are you a fisherman, and have you ever fished on Sunday?"

"I am not a fisherman. Neither am I a hunter. Long ago I used to fish, and I have fished on Sunday, and had what is called good luck [another chuckle], though at that time to fish on Sunday was a crime. [And the colonel laughed outright.]

"I hope to live until all these foolish laws are repealed and until we are in the highest and noblest sense a free people. And by free I mean each having the right to do anything that does not interfere with the rights or with the happiness of another. I want to see the time when we live for this world and when all shall endeavor to increase, by education, by reason, and by persuasion, the sum of human happiness."

Colonel Ingersoll on New Jersey.

A knot of lawyers stood in the lobby of the New York Fifth Avenue Hotel the other day laughing over a story told by one of their number about Colonel Ingersoll. A wealthy merchant died some time ago in a New Jersey town not a hundred miles from New York and left a legacy to the Sisters of Mercy of that town. It being discovered that there was no institution bearing this exact designation, payment of the legacy was disputed by the other heirs, who retained Ingersoll to contest the case. The opposing counsel in his argument laid great stress upon the evident wishes of the testator, whose idea, he claimed, was to benefit the various charitable institutions or, as he put it, "the Sisters of Charity of this town." When Ingersoll's turn came, he rose, coughed dryly, and said: "My learned brother claims that the testator intended to benefit the Sisters of Charity. My biblical ideas have only informed me of the existence of three sisters of this family, Faith, Hope, and Charity herself, and all three have long ago deserted New Jersey."

Items of Foreign News Interesting to Freethinkers.

Mr. Lennstrand is kept pretty busy lecturing. During the week of July 8th-14th he was to lecture in ten different cities.

Representative Swedish Christians have not lost all shame yet. At least, a majority cast their vote against the appointment of a day for prayer against cholera.

The veteran German Freethinker and ex-priest, Johannes Czerski, celebrated on May 12th his eightieth anniversary. The old Freethinker has been bedridden for several years, but his mind is bright and active as ever.

The Catholic paper *Columbia* feels very much elated over Talmage's twenty-three per cent Christianity. Has the editor of *Columbia* forgotten Archbishop Purcell of Cincinnati and his financial transaction? The Catholics should remember that nice old saying about stones and glass houses.

Spanish Freethinkers are not behind the times. *Las Dominicales* announces that the Freethinker's Almanac for 1894 is nearly ready for the press. The sale of this almanac has been phenomenal during the last two years, and we heartily recommend it to our Spanish-American friends.

While Mr. Jehovah has no time or inclination to preserve his worshipers from death by starvation, fire, water, or wind, he is very particular in small matters. "Vengeance is mine," saith the Lord. Says a Catholic paper: "Julius H., a member of our holy church, was invited to dinner by a Protestant friend. It was a Friday, and there was meat on the table, and the Catholic ate thereof, and was choked to death in spite of the attendance of

several physicians." Is the moral of this beautiful Sunday-school tale, "Don't eat meat on Friday," or "What fools these Catholics be?"

The criminal court at Buda-Pesth, Hungary, recently sentenced the Greek Catholic priest Johann Gormann to four and one-half years' imprisonment, his wife to two and one-half weeks', and his son to three weeks'. The priestly family by various crooked means had accumulated \$60,000. They were found guilty of forgery, theft, and usury. An old tale about a wolf in sheep's clothing.

In each of the years 1727, 1741, 1756, 1826, 1846, and 1847 there was a famine in Ireland. In 1846-47 the United States sent shiploads of bread-stuff and thousands of dollars to the poor inhabitants of the snakeless island, yet during these two years Ireland contributed \$6,000,000 to the household expenses of his infallible holiness at Rome. Moral: Do not cast bread on the waters; it will return to Rome.

Mr. Jehovah blesses his children in Russia by sending a famine typhus-fever. In a village of 500 families 188 have the famine-typhus, and 207 families are seeking for bread and other nourishment. In the province of Samara for the past year the number of deaths has been 40,900 over that of births. In the province of Saratov the population decreased 14,081. And this decline is not due to cholera only, but largely to chronic famine. Still we need not wonder. Russia has 40,000 priests only, not to mention monks, nuns, etc., and to keep these 40,000 beggars it pays each year 32,000,000 roubles. (A rouble is about 62 cents.)

The German-American Turnerbund, which consists mainly of outspoken Freethinkers, numbered at the close of last year 316 societies with 41,877 members, of which 34,044 are American citizens. The Turnerbund owns property worth \$4,815,133, of which \$4,173,721 is real estate. The income for the year ending April 1, 1893, was \$19,739.46, the expenses during the same period \$12,118.05. Why can there not be brought about a union of the Freethinking Turners and the Freethought Federation of America? Freethinkers should be above so small a thing as national pride. "The world is my country," said the immortal Paine. Let us live up to this precept of his.

The archbishop of Clermont, France, ordered the other day a great procession in which all the clergy of the district took part. Prayers by the ten thousands were sent up, incense was burnt, and all the church bells were ringing. They had a drouth at Clermont, a bad one; hence all this performance to make Mamma Mary ask her brother-in-law, Mr. Jehovah, to send some rain. Probably they had a family quarrel in heaven, and Mr. Jehovah was cranky, at least the rain did not come, and the many people who, acting upon the clergy's advice, had taken their umbrellas along, had a chance to use them as parasols. We advise the people of Clermont to send for a Yankee rainmaker. If they don't get just what they want, it will at any rate be cheaper.

In Topoliza, Hungary, they have a school for girls attached to the cloister of the Sisters of Mercy. The eight-year-old girl Marcia, daughter of Michael Szabo, was frequenting the school. This little girl got into a tangle with a schoolmate and during it committed the atrocious crime of saying, "The devil take you." The prioress, Armella Rii, said that the tongue that had spoken those words should be burnt. She heated an iron poker and burnt the child's face and hands in a most terrible manner, and would have thrust the red-hot poker in her mouth had the child not fought against it. The prioress has been arrested and the excitement in the village runs high. We call attention to this incident as showing what zealous believers in the "believe or be damned" religion are doing when they have the power. If the world at large is better now, it is not because the Christians have become tolerant; it is because they have lost the power.

We advise our friends to behave themselves and not engage in any pious hocuspocus wherewith to secure the pope's blessing. Papal blessing is a dark horse, as the following few historical blessings will prove:

1. The pope blessed Emperor Maximilian of Mexico before he left for that country. The emperor was shot.

2. The widow of the emperor, Empress Carlotta, was blessed when she returned to Europe. She died a lunatic.

3. Emperor Franz Josef was blessed previous

to the battle at Sadowa, 1866. The Prussians beat him.

4. Isabella II. was blessed, and a short time after was dethroned.

5. Napoleon III. was blessed, and a few weeks later he capitulated at Sedan—Aug. 4, 1870.

6. The steamer *Santa Maria* with eleven sisters on board, and bound for Montevideo, was blessed. She sank in sight of the city.

7. Prince Louis, son of Napoleon III., was blessed before starting for Zululand. He was killed there.

8. Crown-prince Rudolph of Austria was blessed. A few days after he committed suicide.

9. Alphonso XII. was blessed. He died in the spring of life.

10. The bishops of Para and Pernambuco were blessed. A month later the court of Rio Janiero sentenced them to four years' imprisonment at hard labor.

11. The archbishop of Peru was blessed, and forty-three days later he died from poison.

12. The collegium of the Sisters of Mercy, New York city, was blessed. Three weeks later it was burnt down.

Man's Superiority to Other Animals.

Take an ass, it is an animal;
Religion is not known to him,
And still he never has burnt
A brother for heresy.
Therefore everybody can clearly see—
Even the youngest child—
The smartness of the human race
Against the foolishness of an ass.

Did it ever happen that wolves broke forth
In countless numbers out of valleys deep
To be slaughtered for the sake of others
On command in battles hot?
Do they sacrifice their own young lives
For another's glory? But
Human beings to be sure are full of reason,
Wolves only are too stupid yet.

How to kill the adversary
Men are taking lessons,
Learning the best way of stabbing
One another with the dagger.
Our honor is saved so soon as
The blood is flowing from the enemy's veins.
Therefore compare the education of the human race
Against the stupid, foolish brutes.

Relics of Abraham Lincoln.

From the New York Times.

J. E. Remsburg, of Atchison, has some valuable relics of Abraham Lincoln, which came into his possession through the late W. H. Herndon, of Springfield, Ill. One of them is an old paper-bound book, entitled "The Kentucky Preceptor," from which Lincoln learned declamation when a boy. A more interesting relic is a ragged and yellow leaf from the copybook that Lincoln used. Among many sentences on this leaf is the following stanza of Lincoln's own production, probably his first attempt at writing poetry:

Abraham Lincoln, his hand and pen.
He will be good, but God knows when.

Another faded leaf shows young Lincoln's study of mathematics. Several problems in simple interest are worked out on this sheet. Mr. Remsburg has one of Lincoln's old documents in his own manuscript, held together by a pin inserted by Lincoln's own hand. Another manuscript presents some notes of an argument written by Lincoln in 1858. In the collection is a letter from Charles Sumner to W. H. Herndon, congratulating Illinois on the election of Lyman Trumbull to the United States Senate in 1856. The letter is inclosed in the original envelope.

These relics are well authenticated, and are prized by the present owner, especially those relating to the boyhood of the great president.

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.
2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.
3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.
4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.
5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting room, in the cigar store, in the barber-shop. Leave it picture-side up.
6. Keep in your pocket some of our cheap tracts and when convenient hand one to a friend.
7. Get a new subscriber by persuading some friend to take it.

MR. FRANKLIN STEINER has been engaged to deliver an address at the International Freethought Congress. During September he will fill some appointments in Iowa, and later in the fall will start East on a lecture trip, in which direction he already has some appointments. Address him at Box 882, Des Moines, Ia.

Letters of Friends.

Till Victory Is Ours.

BRAGGVILLE, MASS., July 10, 1893.

MR. EDITOR: You will please find inclosed \$4.10—\$3 for the dear old TRUTH SEEKER and \$1.10 for the following books: "Miracles and Miracle-Workers," Peck; "Crimes of Preachers," "Besant-Hatchard Debate," "False Claims of Church," Bell's "Outline of French Revolution," "John's Way," and "Crimes Against Criminals." Yours till victory is ours or life ended,

T. N. SHERMAN.

They Steal Not Only Our Taxes But Our Books.

LOS BANNOS, CAL., June 26, 1893.

MR. EDITOR: Please find \$3 for another year's subscription. I wish to make a request to Brother Heston to give us a cartoon on the Christians' bad habits of destroying Infidel literature—say for instance, a good old Infidel with sifter in hand in the back-yard of a Christian Endeavor family sifting the ash-heap for TRUTH SEEKERS, Paine's "Age of Reason," etc. This idea is suggested from the loss of books and papers. WM. H. DEVOR.

A Bustling Missionary.

YOUNGSTOWN, O., June 20, 1893.

MR. EDITOR: Inclosed find money for another copy of "Bible Stories Comically Illustrated." I have been having lots of amusement and doing some good with it, "Men, Women, and Gods," and the other books I got, and am keeping them going from reader to reader. Liberal sentiment is spreading rapidly here, and I think when I get back from the mountains this fall I will be able to get a TRUTH SEEKER club up. I intend to be with the brethren in Chicago October next.

THOMAS BURTON.

They Go While a Page Is Left.

GRINNELL, IA., July 12, 1893.

MR. EDITOR: My paper failed to reach me last week, and I have not slept well since. Please send me one issue, the 7th of July. After reading I start them on a pilgrimage, and keep them going as long as there is a page left and I can get people to read them. We have two news-stands or dealers that promised to keep it on sale. Please send terms to dealers to them. There could be several copies sold here if it was generally known that they could be had of the news-dealers.

Yours for death to priestcraft and superstition,

W. A. THRALL.

The Creation of Man and God.

GREYCOURT, N. Y., June 20, 1893.

MR. EDITOR: Will you please duplicate me a copy of the grand old TRUTH SEEKER issue of June 17th? From some cause I did not receive it. By the way, I have enjoyed an intellectual feast perusing the ten or a dozen Freethought volumes secured at your office when last in the city. The "Dynamic Theory" is indeed a digest of science; and a single chapter thereof effectually refutes the argument that a God created man in his own image. It seems altogether more probable that ignorant man evolved God in his own image—in the image of man evolved he him.

PAUL S. TOOKER.

The Religion of Renunciation.

CHICAGO, ILL., July 10, 1893.

MR. EDITOR: I was very much disgusted to-day on hearing the confession of a young maiden, about twenty years old, who came into our jewelry store to purchase a cheap silver case for her watch, the cases of which were fourteen-karat twenty-year filled gold, at a cost of \$25. She offered to exchange even up to get the silver case for her movement. She was very reluctant to have to give up her "gold watch," but the German Baptist church of which she was a member gave her orders she must do this to retain her membership, as gold was a curse which would probably keep her from going to heaven.

CHAS. P. SCHELLBERG.

Lost.

STAPLES, MINN., June 23, 1893.

MR. EDITOR: There appeared in THE TRUTH SEEKER, under date of April 4, 1893, a letter requesting exchange of in-

formation. It was written by Mrs. Rose R. Delders, Ann Arbor, Mich. I wrote to her address, but received no reply. This was about one year ago. I have sent her a registered letter, and have received a card from the postmaster that she is unknown there and he is unable to deliver it. If she is a subscriber to your paper, perhaps you can tell me if she has changed her address. Perhaps some of the readers of THE TRUTH SEEKER have had better success with her in getting the advertised information than I have, and can tell something about it.

D. C. JENKINS.

Says Women Are Intellectually Inferior and Like to Show Off.

NUNACH, CAL., April 5, 1893.

MR. EDITOR: I see by your issue of March 25th, that two ladies, both hailing from the Garden of the West, Kansas, have something to say about my views on the woman suffrage question. One congratulates me on my position, and, of course, I feel highly gratified that a lady of such common sense as her article proves her to be should praise my humble efforts. The other lady proceeds, figuratively speaking, to give it to me right straight from the shoulder, and I suppose it is expressions like this that have shocked Miss Laura Knox (I do not know, my dear madam, whether you are a Mrs. or miss, but I will take the liberty to presume the latter, as none but old maids could possibly object to one or two strong expressions, where these express the meaning much more forcibly than chaste Bostonese English would). You should go and hear Mr. Sam Jones once, Miss Laura Knox.

The lady from Kansas also thinks I expressed my views from a hasty impulse, together with an effort to show off. I will say that I certainly tried to show as many points as I could on my side of the question; and, as far as the hasty impulse goes, that is rather a feminine characteristic, I think. I consider the woman suffrage question of paramount importance, and as I said in my article, I think that a great many Liberals do not see it in its true light. I do not propose, Mr. Editor, to take up a lot of your valuable space to answer Miss Laura Knox, as there is really nothing to answer. She has confined her article mainly to the typical woman's answer when argument fails, viz., showing up the lordly man drawing himself up in his dignity, etc., etc. Now, I did not once touch on that delicate question, man's intellectual superiority over woman. Had I, there would have been something, at least, to haul me over the coals for. It is extraordinary how names are misapplied in this age. Mr. Westbrook still persists in calling himself a Liberal, regardless of Mr. Putnam's unanswerable argument that he is not. Likewise Miss Laura Knox calls herself a Liberal, and thinks I am not because I won't actually prohibit a set of fanatics from commanding me what to do and not to do on Sunday. Verily, there are strange people in Kansas.

ALBERT SANDBERG.

Rather a Vituperative Lunatic.

CHICAGO, April 18, 1893.

ADDRESSED TO THE FREETHOUGHT PUB. CO.: To the Principals and Originators of That Concern: A friend of mine loaned me a book which has for its title the name "Old Testament Stories Comically Illustrated." Whether it was done casually or from a sinister motive, I do not know. This is what I think of the disgraceful book and its perpetrators—perpetrators is the word. It is clumsy, rakish, and swinish wit. (Wit is the word, for I know no word to take its place.) It savors of fat men and swine, likewise hypocrisy and spite. It savors of the hoodlum and the barroom tough. It savors of all things that are foul and rotten. It savors of all things the reverse of charity, chastity, and humanity. It savors of a generation of vipers. It is a disgrace to the laws of a nation. In no other country would such a book be tolerated.

This is what the writer thinks of the authors of this work. It will likewise be the truth, for as much as I may be tempted to resort to sarcasm, ridicule, and exaggeration, or, in other words, lies, it is forbidden me—a Christian.

An honest skeptic and a scoffer are as

diverse in character as two persons can be. An honest skeptic is free from malice and contention, free from hypocrisy and destructiveness. An honest skeptic, a peaceful one, a neutral one, can be everything that is noble, humane, and true, but a scoffer, a man that ridicules religion of any kind, heathen or Christian, is vile and low-bred in thought, is ignoble, rakish, garrulous, and swinish in nature. An active, scoffing skeptic is an Anarchist. They, like Anarchists, seldom ever become men of note. There are exceptions. Colonel R. G. Ingersoll is one of them. Even he, aggressive as he is against the scriptures and Christianity, would not be guilty of even sanctioning anything so corrupt as the book referred to. He, it would seem, was merely a fat, good-natured, garrulous sort of a skeptic, who was really at one time sincere, in the main part, in his tirade against religion. He, it appears, was seeking gold and notoriety. You are not like him. You are hypocrites. When you saw the finger of God as was revealed to the world according to the prophet which he sent, a few years since, instead of repenting and acknowledging your sins, and acknowledging that you were wrong, you continued in sinfulness and hypocrisy from sheer meanness and hardness of heart. I would not have written this to you, ignoring all sin, as it would have been weakness and futile to do otherwise, until the time of the beginning of judgment was close at hand. But as the time is very short, but a few hours, according to the Lord's reckoning, I thought it meet to write and admonish you to repent.

THEODORE P. CRONSTO,
Prophet of the Lord.

We Must Have Liberal Sunday-schools.

PITTSBURGH, PA., Feb. 1, 1893.

MR. EDITOR: I have been looking round for some time for some way to help the cause of Liberalism, but have not made a success of my undertaking. I have been taking THE TRUTH SEEKER for more than two years. There is a splendid picture on the first page, Jan. 28, 1893. It is of free schools. I can loan the papers and the Bible Picture Book, "Old Testament Stories Comically Illustrated," also the Boston Investigator and Secular Thought, all of which are good family papers. I have some books, all of which I can loan out without any trouble, and some of them are read. But I could never get anyone to subscribe for papers or buy books.

Now, I have a letter before me from W. F. Jamieson, with the plan of pamphletting the churches, and I see this idea indorsed by quite a number of Liberals. I have nothing against the plan that Mr. Jamieson has in view. But I wish to say through the columns of your paper that not many of those that have grown up to men and women in the churches ever become Liberals. There are many reasons for them not doing so. I will only mention two of them. The church-member is not accustomed to thinking. He pays the preacher for doing his thinking. Then for a church-member to become a Freethinker or a Liberal it takes a good deal of study and reading—more reading and study than they want to give. Now, to my mind the thing Liberals want to do is to start Liberal Sunday-schools and train up the young. That is the way the churches recruit their ranks. Liberals, start with the children, and bring them up Liberals. The church robs the cradle, and commences to plant the seeds of superstition to recruit its army and keep it up. Now, to start a Sunday-school and to make it interesting to the children there would have to be books suitable for children, and cards. But my idea was only to suggest the matter of the Sunday-school, as all Liberals must see by this time how slow the cause is spreading. But I would like to hear from some of the more able writers on the subject. They have more experience than I have, but that is my idea of making Liberals. Then we would have Liberals dyed in the wool.

DELMONT JONES.

P.S.—We certainly need some good Liberals to be growing up to defend our free institutions, I feel after reading Mr. Putnam's piece on the World's Fair on Sunday in THE TRUTH SEEKER of Jan. 28, 1893.

D. J.

True Nature of the Clergy.

PENIEL, O., June 28, 1893.

MR. EDITOR: I live in a community where the priests reign supreme. To be a clergyman in this section of the country is to be in heaven as near as there is a heaven, not at rest in Abraham's bosom exactly, but often resting in the arms of some lady follower. They dine at the best tables, sleep in the best beds, and scoop in their aim (the dollar), while their superstitious slaves honor and worship them.

The Christians denounce me for reading THE TRUTH SEEKER, and in return I denounce their Bible, which is rotten to the core, for by its teachings the many are enslaved, and the most damnable, rotten class in human form on the face of the globe (the clergy) are supported in luxury through its teachings, by a class of fools, but honest, laboring people. I hope the time is near when all such medicine men as the above-named will be compelled to go to honest labor for their support. I became a Freethinker not by reading Freethought literature, but by going to church (especially revivals) and reading the Bible. It has only been recently that I knew where to get any Freethought literature; since I have found out, I have used all the money, and even more than I am able to spare, in that direction, and intend to continue doing so. Among my library of Freethought I have "Old Testament Stories Comically Illustrated" and the "Freethinkers' Pictorial Text-Book." I would not be without those two books for ten times what they cost me. And THE TRUTH SEEKER, with Heston's finishing touch, beats the world for a Freethought paper.

I notice an article in THE TRUTH SEEKER of May 20th from S. F. Davis, of Portland, Kan., explaining to George Geer how a wage-earner can save from \$1 to \$10 a week without taking any money out of circulation. This reverend gentleman's article of the grasshopper state contains the germ of a monopolizer's argument. Of course we have no reason to believe this gentleman monopolizes anyone, or that he is even in more than living circumstances, but from the principles he upholds, the masses of the people to-day are pauperized and enslaved.

Peradventure Mr. Davis means to save \$10 a week by extorting twenty per cent interest from his neighbor, to keep his property from being sold for taxation when he encounters some natural calamity as cyclones and grasshoppers.

Mr. Davis's article contains the essence of selfishness and miserly oppression. He can learn from Mr. Geer's article of May 28th that saving and hoarding money is not what a man wants if he even can do so; he wants to make money and use it; then he can live and let live, and reap the reward of his labor. The miser's idea of happiness is to grasp every copper he can, and if he is hoggish enough, he makes it double itself, then compounds it. But his money is as his life, a failure, and both he and his money are oppressive to the poor, and better had it been for himself and his fellow-beings had he died at his birth.

Mr. Davis's explanation of this money-saving question is suited for a miser, and by such misers extending into monopolists has financially ruined this country.

ALBERT SHELTON.

A True Ghost Story.

June 25, 1893.

MR. EDITOR: When I was a lad, one evening while my grandfather was sitting in the house I stood at the garden gate watching the last ray of departing day. Everything was calm and peaceful. Brother John on a sudden rushed up to the door with a face pale as death. I caught him by the arm and asked what was the matter. "I have seen my sister—I have seen my sister."

My grandfather was a very grave man, and somewhat sharp-tempered, though kindly at heart. But he was a little skeptical upon points far removed from superstition, and looking up said, "What does John mean? His sister has not arrived home from her visit?"

"If it was not she, it was her spirit," replied John. "I saw her as plainly as I see you now. Her night-dress brushed against me."

"So she was in her night-dress, was-

she?" said my grandfather. "Boy, you have been exciting your imagination with ghost stories."

"No, I have not," answered John. "I was thinking of nothing when she came suddenly by me."

My grandfather mused a little.

"Did she speak?" he said.

"Not a word," said John. "How could she speak? I am sure she is dead."

"If she is dead, she could speak as well as move," said grandfather. "But don't be foolish, John. Your sister is a fine healthy girl. No fear of her being dead."

"I am sure she is dead."

"Pooh, pooh," said grandfather. "Take John into the other room. Something has put him out of spirits."

My grandfather made light of the whole business, and read me a long lecture upon superstition that very evening. He wrote to relieve John's mind, and received an answer of the poor girl's death on the very evening when John fancied he had seen her. It was a singular coincidence. I thought grandfather winced a little, but only in a dry, skeptical manner. I pondered long upon the subject, and have drawn my own conclusions. As regarding the soul's destiny, a future state, a world beyond the sight, it is worth to me all the arguments in the world, when I can understand it.

I did not reason much on the event that had occurred, it is true. I was too young. But I never became convinced that disembodied spirits walk the earth and fill the air beside us. In the darkest night, in the most lonely place, I never feared to see a spirit, or, to use a good old Anglo-Saxon word, ghost. On the contrary, I rather longed for it, and would give much to have held some communication with several of those who have left me upon earth, my mother and friend especially. I remember, too, that, my mind, led by events which had occurred, brooded over it. I speculated curiously as to how long sensation, consciousness, lingered in the corporeal frame after actual life had departed. I asked myself, Can the dead feel? Can they hear? Do they know? Are they conscious of what is passing around them? My grandfather, as I have said, was somewhat of a skeptical turn of mind. His reason was of a very speculative character. He was fond of every sort of discussion, and particularly in collection of facts which would form the basis of arguments.

No reverence ever stopped him. No awe of any being or any theme stood in his way. He used to say, everything may be true, everything may; and everything may be false; let us always inquire which it is, and keep our minds open to conviction. He was a Freethinker, and if he was alive now would be delighted to read the various opinions published in THE TRUTH SEEKER. O religion! O conscience! what crimes have been committed in thy name! Thy laws have often been more cruel than those of Nero. Claiming the authority of God, thou hast so pictured or caricatured him as to make him offensive to all benevolent minds. Calling thyself deity, thou hast perverted all morality. Is there a crime which thou hast not at times sanctioned? Thou sanctioned deceit among the Jesuits. When men have done evil, thou hast lent thy sanction, confirmed them in their wickedness, and aggravated their crimes. The Inquisition with its instruments of torture is thy symbol. In obedience to thy command, good men have been burnt at the stake, or shut up in the darkness of the dungeon till they became maddened. What is vastly worse, thou hast in willfulness deprived whole communities of innocent enjoyments, and led multitudes to bow before the most abject of superstitions and to expose themselves to the most terrible lacerations. S. R. THORNE.

Fighting the Church.

VERA CRUZ, Mo., June 20, 1893.

MR. EDITOR: Through the kindness of a friend I have been receiving a few copies of THE TRUTH SEEKER lately, and as I pass them around among the ostracised ones of our locality I find they are creating an appetite for more, consequently I am going to try to get up a club for you. We have a few brave men and women here who

have courage enough to raise their heads above the waves of darkness and be counted for truth, regardless of the anathemas and condemnations of the intolerant church bigots that swarm around us and try to crush us down. We have been holding a few godless meetings this fall in our district and the one adjoining us on the east and I tell you from the amount of stir we created to follow us I begin to think we must be of considerable importance. A friend and I talked a few weeks ago to a handsome audience at Denny & Decker's Mills, about four miles from here. Among the audience we found were some sky-pilots, who had been brought in cocked and primed and fully prepared to swoop upon us and down us. After we had made our principal talk we granted the opportunity desired and one of the followers of the meek and lowly myth took the floor. He scouted, he spouted, he puffed and foamed and shouted, and finally, when in our closing remarks he found we failed to down, he and some of the rest of his fellows, who always keep an abundant supply of that good Christian spirit, like their pet, Jesus (Luke xix, 27), seemed to want those who would not they should reign over them brought hither and slain before them. Some of the followers of that meek and lowly three-times-one-make-one talked as though they were afraid "Old Billy" might strike me down for some of my blasphemous talk, but I told them if they would just keep their own hands off and let the old fellow do his own striking, I would probably live for many days yet to preach for truth and drive away the darkness that causes human butchers to condemn and murder men for opinion's sake.

I think I have made an important discovery since I landed at this place about two years ago. I have probably found the missing link in Darwin's chain. I find, not a thousand miles from here, a species of slimy, half-made quadrupeds that in some respects resemble the human form, yet in disposition I think the darkness of about a thousand years ago would closely fit them. A part of the breed are nearly all mouth and it is always filled with a kind of feigning, hypocritical smear that they use to rope their victims in with. Like a great many other kinds of animals, they have one that seems to be a leader or big dog with a brass collar on among them. He is very hide-bound and selfish, and appears to hold complete control over the rest of his tribe. When he growls they all have to bark, and when he says "puppy," puppy it must be without a murmur. There is one word that these fellows use to scare their subjects together with and it always seems to fetch them. That is the awful word "Infidel." They have a great regard for truth when they are the ones that tell it, and they are very peaceable as long as they can have things exactly their own way. They very much esteem justice as long as it is the other fellow who is dealing it out, and they have a particular love for the precept to do unto others as you would have others do unto you as long as others are the ones that are doing it. Adversity does not appear to trouble them when they can cover it up with that smear from their mouths. And from their actions I judge they hold that an honest man has no rights that a hypocrite is bound to respect. Rule or ruin seems to be their motto, and their eyes are so placed that they can only look inwardly for justice. They are nearly always in trouble and striving with their neighbors, and after they have done some mean thing to anyone the next thing is to lick him over or smear others in on top of him so as to crush him down and make their infamy popular by a majority vote. These fellows make long and loud prayers to be heard of men and in a revival-meeting great tears roll down their cheeks like boulders from a mountain top; their voices in shouting their praises to that great bugaboo are "like that of many waters," the Western coyote that is gaunt with rage, or the panther with its mimic yell that seeks by deception to capture its prey and grow fat on the body of its victim. They prate a great deal about what they call heartfelt religion—something that I suppose is unknown ex-

cept in a locality like this; yet it appears to create a frame of mind in the victim that is caught by the craze, that makes him positive of everything his emotional nature gasps at. He knows to a positive certainty that he has the love of "Gawd" in his heart, and he knows that a man with a calm, reflective nature, who looks intelligently and candidly into matters before he acts and doesn't go crazy and act the fool just as he does, is doomed to endless punishment in a place he is pleased to call hell, although he knows no more about the place than he does about charity, decency, or the rights of man toward man, except as he finds it of his own manufacture. I am satisfied now in my mind that if these creatures all "hold out faithful to the end," there will some of them at least get to that heaven they are figuring so conspicuously for—that is, the insane asylum; and I think if they get their just deserts they will be tapped for the simplest the first thing after their arrival.

S. B. DAVIS.

If We Have No Right to Close Church Doors, Pietists Have No Right to Close Fair Doors.

BELVIDERE, ILL., March 17, 1893.

MR. EDITOR: Since it is recorded in the Constitution of our country that Congress shall have no authority to enact any religious laws, it becomes the duty of every loyal American citizen to defy and to violate every law that a disloyal majority of Congressmen shall enact that is a clear violation of the country's Constitution. When any Congress shall become so corrupt and obsequious that in order to please the enemies of religious liberty and the Constitution, it shall in obedience to their mandates enact laws that are contrary to it, then the time has arrived for those who have a loyal regard for that sacred document to call a halt and declare that though a time-serving majority of Congressmen shall command them to dishonor the Constitution they shall not do so, for knowing that it is the bulwark of civil and religious liberty, they know that allegiance to it is the first requisite of every patriotic citizen.

Now Congress has enacted that the Fair must be closed on Sunday. If we ask why, they will probably tell us because it is a legal holiday. To sensible minds this is a very silly excuse, for the Fair should be opened all the more for that very reason. The Fourth of July is the greatest of all legal holidays, but no one dreams that on that account the Fair will be closed that day. No, indeed, the very opposite instead, for fair days and holidays harmonize exactly with each other. If driven to give the actual reason, they are compelled to acknowledge that it is because Sunday is held by some people to be a holy day, and to please those people, and in the interests of holiness, they enact a holy law—that is to say, a religious law, which is a direct violation of the Constitution. Now, we defy anyone to make anything more or less out of it: therefore, the people of Chicago, the Fair managers, and every citizen of the United States should from principle despise, disobey, and defy this unconstitutional enactment. It is not a law; for a law, in order to be a law, should necessarily accord with the Constitution. Does any patriotic citizen think of interfering in any manner whatever with one who wishes to observe Sunday in the orthodox style, and try to prevent him from attending his chosen place of worship? Certainly not; every man of them knows that it would be treason to the Constitution to do so. Then, certainly it is equally treasonable for anyone to close the doors of the temples of science against those who prefer to exercise their constitutional rights to worship at the shrine of science and art. Is it a crime to look upon the works of nature, science, and art on Sunday? If it is, then it is reasonable to claim that it is a crime to do so any day of the week, and accordingly the Fair should be closed on week-days. But Sunday closers claim that it leads to vice to look at these things on Sunday, whereas to look at the same things on Monday is a virtuous act. They claim that to look at them on Sunday is a crime against God. Very well, they have a perfect right to think the most unreason-

able things in the world. They have also as great a right to say so. But that is all. They have no right under heaven to force others to conform to what they think or say. In like manner the Sunday openers have no right to oblige anyone to conform to their opinions. In short, since the Sunday openers have no constitutional right to close the doors of any church against anyone, then in like manner the Sunday closers have not one iota of a right to close the doors of the temples of science against anyone who wishes to attend. And not all the Congressmen in the universe, backed by fifty thousand preachers with petitions as long as their intolerant consciences will allow them to stretch them, can debar a liberty-loving people from spending Sunday in their own way and attending the Fair if they wish to on Sunday. That is, as long as our beloved country's Constitution is in force. When it is not, and is trampled underfoot by its enemies, when Hierocracy instead of Democracy holds the reins of government, when instead of temples of science an inquisition is built on Jackson park, when the good old days of religious persecution have come again (and it begins to look a little that way now), when we are enjoying all the evils attending a union of church and state, when we are once more enjoying the civilization of the fifteenth century in the way that the unfortunate people of Italy and Spain used to enjoy it, then of course we will have no right to demand any Sunday enjoyments, and we will have to draw our faces a yard long, and our Sunday songs will have to conform to the "Hark from the tombs" style. Now, in view of the fact, the lamentable fact, that a concentrated and organized band of enemies to the rights of conscience for which our forefathers fought and bled have managed to coerce both our Congressmen and Fair managers to sell the birthright of freemen for a detestable \$2,500,000 mess of pottage; therefore, it becomes all lovers of freedom to use every possible means to defeat this treasonable attempt on our liberties.

Now, the citizens of Chicago should by legal compulsion oblige the gates to be open on Sunday, for the reason that it is held in a park that belongs to the people and which was originally deeded to the people for the main purpose of Sunday recreation. It was originally designed, set apart, and chartered for the purpose of giving the thousands who are restricted by labor and business a chance at least once a week to partake of nature's joys. The people have permitted the World's Fair to be established there for the purpose of increasing those joys, not to retard them. They have never given any Religio-Rum combination the ghost of a right to usurp possession of the grounds on Sunday to the exclusion of the owners of the grounds. They have never sold this right to anyone. And no Congressional power or any power in the world has any power to infringe on this right. And fifty million of dollars should not buy it. The Sunday enjoyment of the park remains intact with the people. If the Fair managers say they can not furnish the enjoyment on account of being crippled by a Congressional enactment, then the city authorities should order them to move all of their truck off the grounds every Saturday night so that the people can have their rightful enjoyment of the grounds every Sunday. If the Fair managers think that it will pay them better to do this than to take in about half a million dollars every Sunday, it is for them to judge best. If they think it best to open the gates under such circumstances, then in order to avoid infringing on anyone's conscientious scruples, no attempt should be made to compel anyone to attend the Fair on Sunday, and if any exhibitor has anything on exhibition that he considers a sin to be looked at on Sunday, let him have the privilege of removing it or covering it from view. In this way no one's rights will be encroached upon, and no one with a spark of brains in his head will be able to say that any injustice has been done to him. There may be a few other ways of dealing with the last-century mossbacks, but perhaps this way will be sufficient.

Hopefully, I remain a Friend to Equal Rights,
ROBERT SWAIL,

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Friendship.

When shadows flit across my path,
And leaden are the clouds;
When storms arise in furious wrath,
And all the daylight shroud;
When spite and envy linger near,
With malice-burdened dart,
Intent to strike me now and here—
To pierce my very heart;
When those I trusted stand aside,
Or lightly float away,
As birds of passage oft espied,
That tarry but a day,
Then, as the stars in darkest night
Show with a clearer ray,
Whose mildly sweet and steady light
Shines on to perfect day;
So stand the faithful friends and true,
Firm as the century's rock;
Unmoved by falsehood, old or new,
Steadfast beyond all shock.
Their names are fragrant as the rose,
With petals snowy white;
Within my heart their value grows
As priceless as the light.

SUSAN H. WIXON.

How Billy Took His Lager.

"Boy Billy" was the adopted son of Christian Zende, an honest German, who was much shocked one day at seeing the boy in a lager beer resort, tossing off a glass of foaming beer. He bade the boy go home, but said nothing till evening. After tea, Zende seated himself at the table and placed before him a variety of queer things. Billy looked on with curiosity.

"Come here, Billy," said Christian Zende. "Why were you in the beer-shop to-day? Why do you drink beer, my boy?"

"Oh—oh—because it's good," said Billy, boldly.

"No, Billy, it is not good to the month. I did never see so big faces as you did make. Billy, you think it will taste good by and by, and it looks like a man to drink; and so you drink. Now, Billy, if it is good, have it. I will not hinder you from what is good and manly; but drink it at home; take your drink pure, Billy, and let me pay for it. Come, my boy! You like beer? Well, open your mouth. I have all the beer stuff, pure from the shop. Come, open your mouth, and I will put it in."

Billy drew near, but kept his mouth close shut.

Said Zende: "Don't you make me mad, Billy. Open your mouth."

Thus exhorted, Billy opened his mouth, and Zende put a small bit of alum in it. Billy drew up his face. A bit of aloes followed. This was worse. Billy winced. The least morsel of red pepper now, from a knife point, made Billy howl.

"What, not like beer!" said Zende. "Open your mouth." A knife dipped in oil of turpentine made Billy cry.

"Open your mouth; the beer is not half made yet."

And Billy's tongue got the least dusting of lime, potash, and saleratus. Billy now cried loudly. Then came a grain each of licorice, hop pollen, and salt-peter.

"Look, Billy! Here is some arsenic and some strychnine which is used to kill rats!"

"I shall die! Oh—oh—oh—do you want to kill me, Father Zende?"

"Kill him! just by a little beer, all good and pure! He tells me he likes beer, and it is manly to drink it, and when I give him some, he cries I kill him! Here is water. There is much water in beer."

Billy drank the water eagerly. Zende went on.

"There is much alcohol in beer. Here, open your mouth," and he dropped four drops of raw spirits carefully on his tongue. Billy went dancing about the room, and then ran for more water.

"Come here, the beer is not done, Billy," and seizing him, he put the cork of an ammonia bottle to his lips, then a drop of honey, a taste of sugar, a drop of mo-

lasses, and a drop of gall. "There, Billy! here is jalap, copperas, sulphuric acid, and nux vomica. Open your mouth."

"Oh, no, no!" said Billy. "Let me go. I hate beer. I'll never drink any more! I'll never go in that shop again. Oh, let me go! I can't eat those things. My mouth tastes awful now. Oh, take them away, Father Zende!"

"Take them away? Take away good beer, when I have paid for it? My boy, you drank them fast to-day."

"Oh, they make me sick," said Billy. "A man drinks all these bad things mixed up in water. He gets red in the face; he gets big in his body; he gets shaky in his hands; he gets weak in his eyes; he gets mean in his manner."

Billy was satisfied on the beer question.

The Student's Prayer.

There was long ago a divinity hall presided over by a most amiable and dignified professor. On certain days the senior students opened the proceedings of the day with prayer. One morning a raw youth from a remote region performed this duty, and it was a memorable occasion. None who were present can forget how the venerable professor turned and gazed on the untutored lad who prayed for him as follows: "Lord, have mercy on our professor, for he is weak and ignorant. Strengthen his feeble hands, confirm his tottering knees, and grant that he may go out and in before us like the he-goat before his flock."—*Twenty-five Years of St. Andrews.*

When Edith Was Wicked.

Little Edith, a five-year-old daughter whose behavior is not always the best the market affords, has been full of excitement over the cold weather and skating prospect. She went to her mother a day or two ago begging for a pair of skates, to which request the reply was given that the skates should be got if she would "try to be a good girl, not just for to-day: Edith," said her mother, who thought she saw an opportunity, "but for every day."

Edith's black eyes snapped. "You can keep your old skates," she replied promptly and disrespectfully, "if I've got to be an angel all the time!"—*New York Times.*

"MAMMA," said little Willie, "I cannot tell a lie, I took that pie to feed a poor, little starving boy."

"My darling child," said his mother, "and did the poor little fellow eat it?"

"No'm. You see, I couldn't find any starving boy to give it to, so I had to eat it myself."

Correspondence.

DORA, Mo., July 1, 1893.

MISS WIXON: This is my first attempt to write to the Corner. My father has taken THE TRUTH SEEKER about twenty years. I like to read the Children's Corner so much.

The Fourth of July will be celebrated at one of the many springs near this place. I spent last Sunday at a spring called Double Springs. It is just one spring, but there is a large rock that separates the water into two parts; one stream flows north and the other south.

Either stream is large enough to row a boat on, and they flow into North Fork of White river about a mile apart.

CLARA F. FISCHER.

FRESNO FLATS, CAL., June 28, 1893.

DEAR FRIENDS OF THE CORNER: As I have not seen anything from this part of the country, I will tell you where I am. It is about seven thousand feet above sea level in the Sierra Nevada mountains, among the pine and redwood timber. I was to where they were cutting the big tree for the World's Fair, and was on the stump. If any of the readers of the Corner would like the full description of the tree, I will send it if they will write to me.

This is a delightful climate here through the summer, but the winter is as bad as in the Eastern states.

I am the only one that takes THE TRUTH SEEKER up here, but there are several that say it is the boss paper. As for my part, it can't be beat.

I will close for this time. If it don't find the waste-basket, I will write again.

M. D. PRICE.

AUSTIN, NEV., May 25, 1893.

DEAR MISS WIXON: As every week I glance over the letters of the Children's Corner, I feel ashamed of myself for not

helping in our contest for liberty of thought and speech. As I read every week of the closing of the Fair on Sunday, it makes me laugh to think that a man who has been a ringleader to have the gates of the Fair closed on Sunday, turned around and had the pure and unadulterated gall to think that he could get in and view it when thousands of poor workingmen had to take a back seat. What next? Let us look back in history at the once powerful republic of Rome. While the pagans were in the majority it continued to be a republic, but the Christian religion sapped the foundation of Rome, and hence she fell. So will it be with America if the clergy once get their heads above water. I hope the time will come when mankind will rise out of the pool of superstition, and not be afraid of any superhuman god. This will not be done till religion is taken out of the public schools and the churches are destroyed. One day I was talking with some friends, and one of them asked me to which church I belonged. I told them there would be a green moon when they saw me praying to any god on the face of the earth or in "heaven" either. I told them also that if the Lord had a mind to strike me dead he could for all I cared. They told me to look out, that he would be mean enough to murder one he had "made." Well, I am not dead yet, nor do I expect to die by his hand. I have made one convert of a boy of my size, fourteen years, who, not more than a year ago, was baptized in the "Holy Catholic church." He blasphemes his God, much to the dismay of the mother and sister. He saw that I lived as well as he did, so he rose out of the mud.

Yours truly, HARRY MOSS.

[Harry's letter was mislaid and has just come to light. Harry is a thinker, and we are glad to add his name to our long list of brave boys.—ED. C. C.]

COLUMBUS, KAN., July 11, 1893.

DEAR MISS WIXON: I want to write you a long and appreciative letter, but cannot now. I still suffer, and enjoy, and struggle to live here alone with all my ailments and misfortunes. I think of and bless you often as though you were my own daughter. I send a few words for Miss Palm, whose death was a great shock to me. I also send my opinions of the two books you commended. Will you please send them to THE TRUTH SEEKER? Perhaps I should not have troubled you. If so, forgive me.

Bless you in every sense.

J. H. COOK.

WORDS FOR ANNETTA C. PALM.

I ask space to express my appreciation of departed worth. And can it, must it be that my generous friend and correspondent is dead? "How blessings brighten as they take their flight." I never saw Annetta in person, but I held sweet communion with her mind and spirit by my pen and the mental telegraph. Over three years ago she read that I was a poor old invalid, in need, and made me very happy by sending me a donation with kind and appreciative words. They came from the head and heart of a noble, free, sympathetic, truth-loving, humane, exalted girl, responsive to the higher spiritual, mental life. She sent me two more small donations, or which I was very grateful. But the spirit that prompted her to write such encouraging words to me—how it endeared her to me! Tearful emotions, inexpressible in words, fill me. It was too much for my sensitive nature. Dear Annetta, you will ever live in some form. Your life and noble deeds shall emit undying fragrance, grateful to the living, salutary to future generations. In tears and irrepressible emotions I will say, Farewell.

[It is hard to be aged, feeble, and suffering. Pathetic cases of trial and pain are on every hand, and some are utterly unworthy who seek aid and sympathy. All may be assured, however, that our aged friend and toiler for the truth, Professor Cook, is most worthy, and any gift, however small, sent direct to his address will be most gratefully received. He has done good service for Freethought in his day, and still is not idle in his old age and feebleness.—ED. C. C.]

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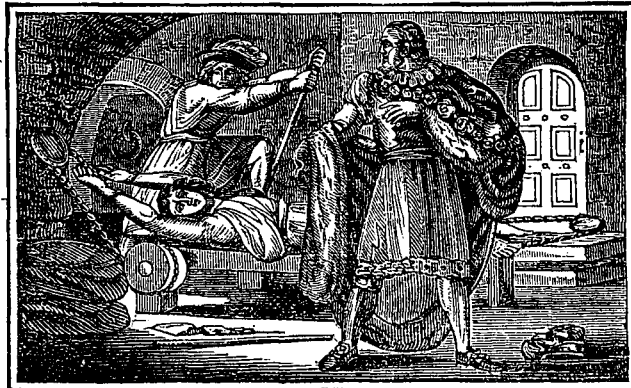
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WOMAN, CHURCH, AND STATE. A Historical Account of the Status of Woman Through the Christian Ages. With Reminiscences of the Matriarchate. By Matilda Joselyn Gage. Chicago: Chas. H. Kerr & Co. Pp. 545, price in cloth \$2, in half leather \$3.

This is a work of a nature which has long been desired. Freethinkers attempting to combat the churchly assertion that the condition of woman has been higher under Christianity than under previous religions, and that that religion is the cause of this elevation, have not before had so complete a storehouse of facts and arguments for their side. The work will be of equal interest, too, to every thinking woman, supplying the history of her sex and giving the facts from which she can deduce how the present character and circumstances of femininity came to be. And the book deals not only with the church and woman, but, as its title reads, with woman, church, and state. So the woman suffragist who endeavors to remove the present discriminations against woman by the state, will find here a necessary relation of the course of those discriminations in the past.

The work is quite encyclopedic. We cannot well convey an idea of the vast number of the facts packed in its pages. We will, however, skip through the volume with our readers viewing at least some of the information contained.

Chapter I deals with The Matriarchate. The matriarchate or mother-rule was a form of society that existed at an early age, and continued till very recently. It was the government of the mother. Under the matriarchate, except as son and inferior, man was not recognized in any one of these great institutions—family, church, and state. A father and husband as such had no place in the social, political, or religious scheme. Woman ruled in each. The child bore its mother's name, tracing its descent from her. Her authority over it was regarded as in accord with nature. The father, having no part in the family, was a wanderer. The Iroquois or Six Nations of Indians lived under the matriarchate. Its existence and workings in the ancient Aryans, Egypt, Malabar, and other places are described. There was great authority of the wife in the most polished nations of antiquity. As vestal virgin in Rome, woman's authority was great both in civil and in religious affairs. Monogamy was the rule of the matriarchate. Polygamy, infanticide, and prostitution became the rule with the institution of patriarchy or father-rule.

Chapter II is on Celibacy. The doctrine of the inferior and secondary position of woman early became an integral part of Christianity. Its most emphatic manifestation is in church doctrines on marriage. As it was a cardinal tenet that the fall of Adam took place through his temptation into marriage by Eve, this relation was regarded with horror as a continuance of the evil that first brought sin into the world. Woman was an unclean one, the seducer who brought sin into the world and caused the fall of man. Consequently all apostles and fathers of the church regarded marriage as an inevitable evil just as we regard prostitution to-day. Marriage was an inferior and reprehensible state. Celibacy was a condition of holiness. It would be difficult to conceive anything more coarse and repulsive than the manner in which marriage was regarded by the church. It was regarded only in its very lowest aspect. St. Augustine, while admitting the possibility of salvation for the married, yet speaking of a mother and daughter in heaven compared the former to a star of the second magnitude, but represented the latter as shining with prime brilliancy. While the possibility of salvation to the married was at first recognized, it was denied at later date even to persons otherwise living holy lives. The emperor Jovian banished a man who asserted the possibility of salvation to married persons provided they obeyed all the ordinances of the church and lived good lives. As part of this doctrine, the church taught that woman was under an especial curse and man a divinely appointed agent for the enforcement of that curse. It inculcated the belief that all restrictions placed upon her were but parts of her just punishment for having caused the fall of man. Under such teaching a belief in the supreme virtue of celibacy—first declared by the Apostle Paul—was firmly established. To Augustine is the world indebted for full development of the theory of original sin, promulgated by Paul as a doctrine of the Christian church. Paul gave to the Christian world a lever long enough to reach down through eighteen centuries, all that time moving it in opposition to a belief in

woman's created and religious equality with man, to her right of private judgment and to her personal freedom. His teaching that Adam, first created, was not first in sin, divided the unity of the human race in the assumption that woman was not part of the original creative idea but a secondary thought, an inferior being brought into existence as an appendage to man. Everything connected with woman was held to be unclean. It is stated that Agathro desired the Sophist Herodes to get ready for him the next morning a vessel full of pure milk, that is to say which had not been milked by the hand of a woman. But he perceived as soon as it was offered to him that it was not such as he desired, protesting that the scent of her hands who had milked it offended his nostrils. In the oldest European churches great distinction was made between the purity of man and woman. At an early date woman was forbidden to receive the eucharist into her naked hand on account of her impurity, or to sing in church on account of her inherent wickedness. To such an extent was this opposition carried, that the church of the Middle Ages did not hesitate to provide itself with eunuchs in order to supply cathedral choirs with the soprano tones inhering by nature in woman alone. One of the principal charges against the Huguenots was that they permitted women to sing in church, using their voices in praise of God contrary to the express command of St. Paul, Catherine de Medicis reproaching them for this great sin. The massacre at St. Bartholomew, when thirty thousand men, women, and children lost their lives, and the entire destruction of many families of purest character took place, with an additional great loss to France from the self-imposed banishment of hundreds more, may be traced to the teaching of St. Paul that woman should keep silence in the church. This doctrine also crossed the ocean with the Puritan fathers, and has appeared in America under many forms. The Christianity of the ages teaching the existence of a superior and inferior sex, possessing different rights under the law and in the church, it has been easy to bring man and woman under accountability to a different code of morals. For this double code the church is largely indebted to the subtle and acute Paul, who saw in the new religion but an enlarged Judaism that should give prominence to Abraham and his seed from whom Christ claimed descent. His conversion did not remove his old Jewish contempt for woman, as shown in his temple service, the law forbidding her entrance beyond the outer court. Nor could he divest himself of the spirit of the old morning prayer which duly led each Jew to thank God that he was not born a heathen, a slave, or a woman. He brought into the new dispensation the influence of the old ceremonial law, which regarded woman as unclean. The Jewish exclusion of forty days from even the outer court of the sanctuary to the woman who had given birth to a son, and of twice that period, or eighty days, if a daughter had been born, was terminated in both religions by a sin-offering in expiation of the mother's crime for having, at the peril of her own, brought another human being into life. This Old Testament teaching degraded the life-giving principle exemplified in motherhood, and in a twofold way lessened the nation's regard for womanhood. First, through the sin-offering and purification demanded of the mother; second, by its doubling the period of exclusion from the temple in case a girl was given to the world. The influence of church teaching is most strikingly manifested in the thought of to-day. Without predetermined intention of wrong-doing, man has been so molded by the church doctrine of ages and the coordinate laws of state as to have become blind to the justice of woman's demand for freedom such as he possesses. Nor is woman herself scarcely less bound, although now torn by the spirit of rebellion which burnt in the hearts of her foremothers, so cruelly persecuted, so falsely judged, during past ages, when the most devout Christian woman possessed no rights in the church, the government, or the family. The learning which had been hers in former periods was then interdicted as an especial element of evil. Her property rights recognized in former periods were then denied; as a being subordinate to man she was not allowed a separate estate or control over the earnings of her own hands. Her children were not her own but those of a master for whose interest or pleasure she had given them birth. Without freedom of thought or action, trained to consider herself secondary to man, a being who came into the world not as part of the great original plan of creation but as an afterthought of her creator, and this doctrine taught as one of the most sacred mysteries of religion which to doubt was to insure her eternal damnation, it is not strange that the great body of women are not now more outspoken in demanding equal religious and governmental rights with man. The establishment of the

celibacy of the clergy was directly opposite to the promotion of purity. The priests, denied marriage, practiced criminal intercourse with the wives and daughters of their whole neighborhoods. The rightful state of marriage being discountenanced, its place was supplied by the wrongful states of fornication, adultery, concubinage, and prostitution. Morals sank fearfully low.

Chapter III is on Canon Law. The canon law of the church teemed with features of baneful effect. The church made the legitimacy of marriage dependent on her control of the ceremony. A change from ancient civilization to renewed barbarism was perceived and noted by historians at an early point of the Christian era, but its cause was unperceived. The cause was the extension of the canon law. The clergy became a distinct legal body from the laity, with different rights. Canon law grew rapidly in England, and the separation of ecclesiastical courts from civil was, says Blackstone, one of the most notable legal events of that country. Learning was prohibited to women. The oath of seven persons was required to convict a priest. Daughters could be disinherited, but sons could not. The Reformation continued the same principles. The catering of the nations to Pope Leo XIII. at the time of his jubilee was shameful. The sending him a gift by the president of the United States was disgraceful.

Chapter IV is on Marquette. This was the legal right of the feudal lords to pass the first night or nights with the new-made bride of each of their tenants. This right existed both in the civil and the ecclesiastical law. Church dignitaries were often feudal lords also, and in this case they claimed this privilege the same as the rest. The immorality of the heads of the Roman, Greek, and Protestant churches is recited. This subject of marquette is followed by that of the immorality of modern Christian society. Shocking cases such as those of the *Pall Mall Gazette* disclosures, the West End of London, Eton, and the Northwestern pineries of the United States are described. The foreign traffic in young English girls is related. There is, it is stated, an immense number of child criminals. The church has aided in all this. Her tendency was from the first toward the employment of woman for salaciousness. Among other citations is that of the baptism of women nude by the early church.

Chapter V is the history of Witchcraft. The possession of a pet of any kind was dangerous to a woman. The fact of any woman's possessing knowledge brought her under the suspicion of the church. Women physicians of the Middle Ages were persecuted and suppressed by the church. The persecution of women as witches was introduced into America by the Pilgrim fathers. These persons also whipped women half nude for their religious opinions.

Chapter VI is on Wives. Under Christianity wives held a position much more restricted and servile than previously. Daughters were sold into marriage, and wives sold or traded from one husband to another like cattle. Murder of a husband by a wife was styled petit treason and punished by burning alive, while murder of a wife by a husband was condoned. Marital infidelity of a husband went unrebuked, but of a wife was allowed to be punished with instant death by the husband. Husbands controlled wives' property. Husbands controlled wives' religion. Women were not admitted as witnesses. They were not permitted to read the Bible.

Chapter VII handles Polygamy. Our present system of marriage of one husband to one wife was not produced, as is claimed, by the Christian church. It was brought about by other causes. It is of undisputed historic record that both the Christian church and the Christian state in different centuries and under differing circumstances gave their influence in favor of polygamy. These instances are here related by Mrs. Gage in detail. An account of Mormon polygamy follows.

Chapter VIII discusses Woman and Work. Women have been degraded to mental and base labors. The work of women during pregnancy causes injury to the offspring.

In Chapter IX The Church of To-Day is exposed in its perniciousness. Its opposition to woman's elevation and its thousand other faults are noted. "The opposition of the church to woman's education," says Mrs. Gage, "has killed off the inhabitants of the world with greater rapidity than war, famine, or pestilence."

Chapter X surveys The Past, Present, and Future aspects of the matter.

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TRUTH has inalienable rights. Just as it is never out of season to search for it, so it can never be out of season to defend it. —Voltaire.

MAN can only be a gainer and not a loser both intellectually and morally by the spread of knowledge and education and by the disappearance of superstitious ideas. To refuse to recognize this is to run counter to all reason and all history. Popular theories about the government of the world and immortality may change and take whatever forms they like: human society will not be changed for all that, and will not come to grief. —Buchner.

VOLTAIRE was the champion of the oppressed and the helpless. He was the Cæsar to whom the victims of church and state appealed. He stood for the intellect and heart of his time. From a great height he surveyed the world. His horizon was large. He had some vices—these he shared in common with priests—his virtues were his own. He was in favor of universal education, of the development of the brain. The church despised him. He wished to put the knowledge of the whole world within the reach of all. Every priest was his enemy. He wished to drive from the gate of Eden the cherubim of superstition so that the children of Adam might return and eat of the fruit of the tree of knowledge. The church opposed this because it had the fruit of the tree of ignorance for sale. —Ingersoll.

WHILE the eye and the ear vary little in structure in different individuals, the variations in mental structure are endless, being determined by our environment, education, and inherited peculiarities. Color-blindness is comparatively rare and limited to a few colors; psychical blindness, in a greater or less degree, is a defect no man is free from. The simpler illustrations of this law need not detain us. We put any new phenomenon into that class of our previous notions which it most closely resembles. A child who sees a cow for the first time calls it a horse, if familiar with horses. The same plant may be perceived by a girl as a flower, by a farmer as a weed, by an old woman as an herb. The story of the precocious boy is in point. He sat under a tree as three strangers passed by. The first said, "What a fine stick of timber!" "Good-morning, carpenter," said the boy. The second, "What excellent bark!" "Good-morning, tanner." The third, "What a beautiful tree-top!" "Good-morning, artist." He had correctly interpreted their vocations from their manner of perceiving the tree. Our habits of thought, once started, grow on any food. We go by chance to hear a lecturer of an opposite party or sect, and come away confirmed in our own views. This law of mental inertia tends constantly to produce one-sidedness. Nature strives ever to rectify this tendency by presenting to us an unsorted variety of details, and succeeds in keeping most of us within the bounds of sanity, though not of perfect balance. —Professor Patrick on The Psychology of Prejudice.

It was stated by friends of Lincoln that he generally refrained from giving publicity to his religious opinions while in public life because of their unpopularity. In answer to this the Christian claimant retorts: "If this be true then he was a hypocrite." But let us be honest. Nearly every person entertains opinions which he does not deem it discreet or necessary to make public. You, my Christian friend, entertain doubts and heresies concerning your creed which you keep a secret or disclose only to your most intimate associates. If you, in private life, and not dependent upon the public, hide your unpopular thoughts from the world, can you consistently blame Lincoln for his silence when the fate of a nation depended upon him and the alienation even of a few bigots might turn the scales against him? Again, the clergy are forever advising and entreating men not to publish their doubts and heresies. Is it consistent in them to condemn a man for following their advice? The church should learn to respect honesty herself before she charges others with dishonesty. It is the shame of Christianity that men have been obliged to conceal their honest convictions in order to escape ostracism and persecution. When the church herself becomes honest enough to tolerate and respect the honest opinions of those who cannot conscientiously accept her creed, then will it be time for her to charge Lincoln with hypocrisy for having partially withheld his unpopular views from religious ruffians. —Was Abraham Lincoln a Christian? by John E. Remsburg.

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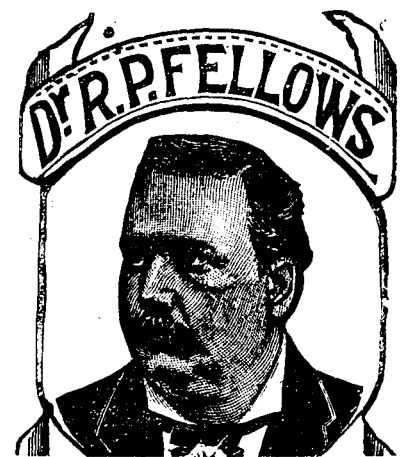
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News of the Week.

THE Minnesota supreme court has affirmed the right to boycott.

SINCE Steve Brodie jumped from high bridges about New York city, emulation to equal him has prevailed. Brodie invoked no supernatural protection, and was unharmed. Last week Matthew Rooney blessed himself, making signs of the cross, and jumped. The hospital authorities say that he may live.

ON the animosity between Christians and Hebrews in the Jewish quarter of New York, a court judge says: "There will be a 'Red sea' if many more Jews come here to live. The Christians and Hebrews are at sword's points now around here, and an outbreak may occur at any time. The police have all they can do to keep peace among the people now, and if many more Jews get in here they will have a hard task."

IN an English court a husband who was sued for divorce pleaded that he was the injured party. He was, he said, not so well up in theological subjects as his wife, and when they were talking over sermons they had heard she became offended if his opinions were not like hers. One is not surprised after this, says the account, to hear that one of the allegations against the respondent is that he had struck the petitioner with the *Methodist Magazine*.

THE Jews of Yalta, Russia, refused to obey the decree to retire within the Pale. For several days the Greek Catholic clergy exhorted the rest of the population to rise and expel them. Last week an anti-Jew mob took possession of the streets, broke into houses occupied by Jews, and tried to drive the occupants from the town. The Jews fought back. Dozens were dragged into the streets and were beaten. Many were killed. The houses owned by Jews were plundered and wrecked.

At Fabriz, Persia, Mirza-Ibrahim, a convert from Mohammedanism to Christianity, has died from ill treatment received in prison, where he had been confined a year on account of his conversion. His wife and property had been taken away, and he was placed in chains and with his feet in stocks. An account says: "With him were twelve desperate fellows. They became angry and took turns in choking him with their fingers and asking him 'Is it Isa (Jesus) or Ali?' To this question he invariably answered 'Isa,' and then they would choke him again."

THE new liquor system of South Carolina is thought very despotic by favorers of personal liberty all over the country. The clubs are forbidden to sell liquor to their members, and have built lockers in which each member keeps his stock separately and helps himself. But a rod is in pickle for these clubs. Not only is it impossible to treat a friend or brother member to a drink without breach of the new law, but if the law is strictly construed it is illegal to maintain any except a blue-ribbon club. Treating is forbidden by a phrase which makes it illegal to distribute or give away liquor, and clubs are aimed at again in the clause which declares that a place where men associate to keep liquor may be adjudged a nuisance.

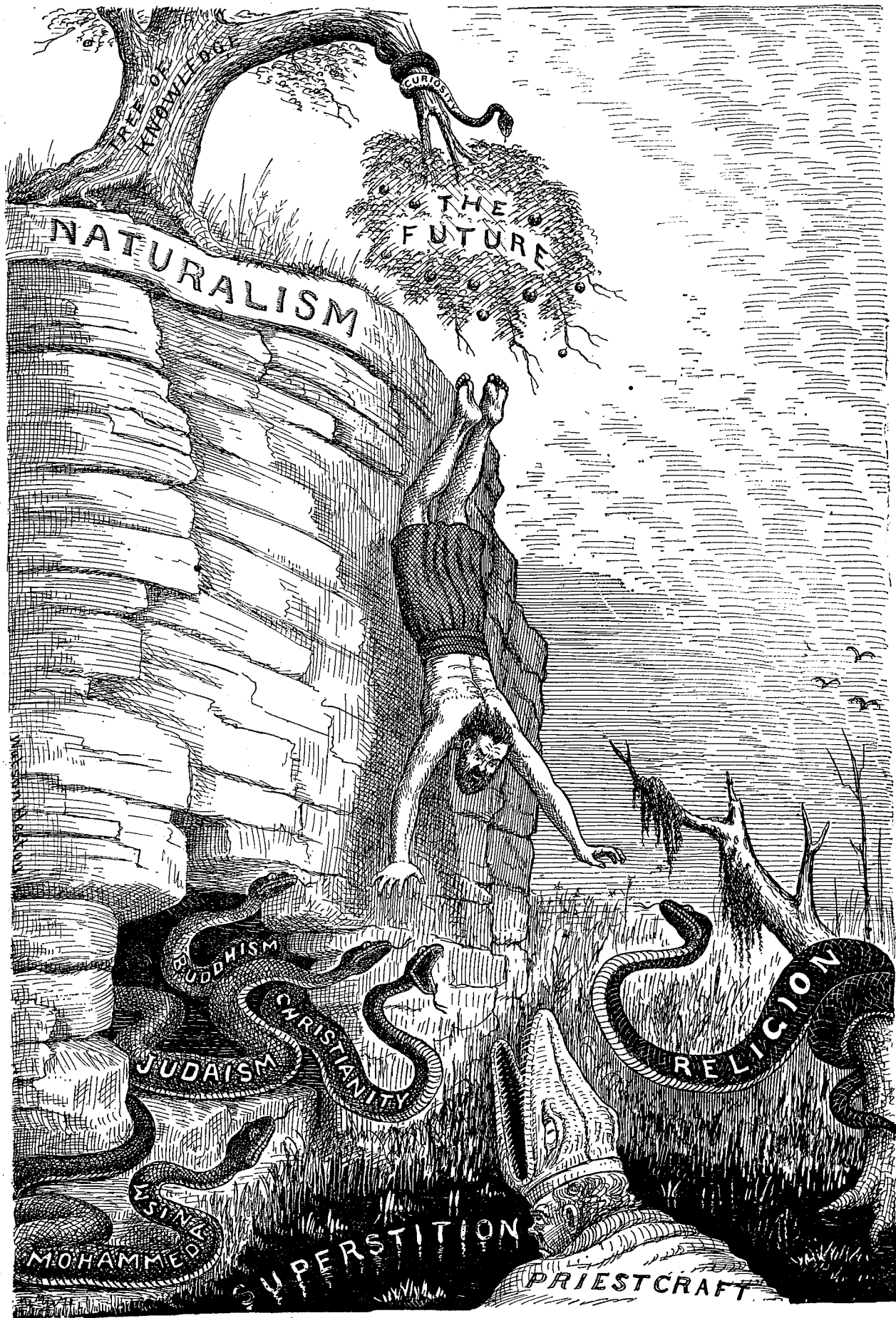
AN intimate friend of Governor Altgeld says "there is now being made ready for the printer a pamphlet in which the governor will go into an exhaustive review of the Anarchists' case. He will reaffirm that the men were tried by a prejudiced judge and a jury selected to convict. He will outline in detail the alleged conspiracy among the police to manufacture evidence and suborn witnesses to testify against Spies and his comrades. He will print, I am told, the names of the rich men who contributed to a secret fund to be used to aid the prosecution and the amounts they gave respectively. He will assert that an immense sum was to be divided among certain parties in the event of the conviction of the Anarchists, and that no means were left untried by some of the parties in interest to earn this reward."

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Chapter II deals with the theological dogmas of original sin and celibacy. Woman, by the church, was not regarded as a human being; marriage was looked upon as vile; wives were sold as slaves; women driven to suicide; the influence of the church was unfavorable to virtue. The celibacy of the clergy produced degrading sensuality, and woman was the victim of these brutes.

Chapter III is on The Canon Law, showing how the church controlled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism, the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

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In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interference with her "curse," of woman's degradation by the church to labors unfit for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Church Opposed the Discovery of America.

If a political club exhorts one of its members not to vote for a principle of an opposit party, profusely argues against and ridicules that principle, and finally points threateningly to a long line of victims whom it has murdered for so voting, and then the member does vote for the principle in spite of them and good comes of it, then for the club to claim the credit of that good is monstrous.

If the government of Russia exhorts one of its subjects not to leave the bounds of that country, profusely argues against and ridicules leaving, and finally points threateningly to a long line of victims whom it has murdered for so leaving, and then the subject does leave in spite of them and good comes of it, then for the Russian government to claim the credit of that good is monstrous.

If the Catholic church exhorts Columbus not to entertain the notion that a certain voyage is possible, profusely argues against and ridicules that notion, and finally points threateningly to a long line of victims whom it has murdered for entertaining the notion, and then Columbus does cherish the notion in spite of them and good comes of it, then for the church to claim the credit of that good is monstrous.

Of such a monstrosity is the claim that the Catholic church is now making everywhere in the land. It is taking to itself the glory of Columbus's discovery, merely because he was a member of that institution. It is by this claim strengthening the reverent admiration of its myriad devotees.

Of the principal conclave at which Columbus's doctrine was considered, the Encyclopedia Britannica says: "Fernando de Talavera . . . in 1487 summoned a junta of astronomers and cosmographers to confer with Columbus, and examine his design and the arguments by which he supported it. The Dominicans of San Estebán in Salamanca entertained Columbus during the conference. The jurors, who were most of them ecclesiastics, were by no means unprejudiced, nor were they disposed to abandon their pretensions to knowledge without a struggle. Columbus argued his point, but was overwhelmed with biblical texts, with quotations from the great divines, with theological objections, and in a short time the junta was adjourned. . . . In 1490 the junta decided that his project was vain and impracticable, and that it

did not become their highnesses to have anything to do with it."

A fuller account will benefit us. This we may have from Prof. A. D. White, from Washington Irving, and others, transferring to our own page some of the graceful periods of that admirable American biographer Irving. The council was held in the Dominican convent of St. Stephen. Of the permeation and control of all things at that time by theology, Irving says: "Religion and science were at that time, and more especially in that country, closely associated. The treasures of learning were immured in monasteries, and the professors' chairs were exclusively filled from the cloister. The domination of the clergy extended over the state as well as the church, and posts of honor and influence at court, with the exception of hereditary nobles, were almost entirely confined to ecclesiastics. It was even common to find bishops in helm and corselet at the head of armies. . . . Spain surpassed all other countries of Christendom in the fervor of her devotion. The Inquisition had just been established in that kingdom, and every opinion that savored of heresy made its owner obnoxious to odium and persecution."

Such was the period when a council of clerical sages was convened in the collegiate convent of St. Stephen, to investigate the new theory of Columbus. It was composed of professors of astronomy, geography, mathematics, and other branches of science, together with various dignitaries of the church, and learned friars. Before this churchly assembly, Columbus presented himself to propound and defend his conclusions. We are told by Remesal, in his "Hist. de Chiapa," that when Columbus began to state the grounds of his belief, the friars of St. Stephen alone paid attention to him; that convent being more learned in the sciences than the rest of the university. Objections quickly showered down on the broacher of the new idea. Several of the objections proposed by this Bible-learned body have been handed down to us; they are, says Irving, "proofs of the imperfect state of science at the time, and the manner in which knowledge, though rapidly extending, was still impeded in its progress by monastic bigotry. All subjects were still contemplated through the obscure medium of those ages when the lights of antiquity were trampled out and faith was left to fill the place of inquiry. Bewildered in a maze of religious controversy, mankind had retraced their steps, and receded from the boundary line of ancient knowledge. Thus, at the very threshold of the discussion, instead of geographical objections, Columbus was assailed with citations from the Bible and the Testament: the book of Genesis, the Psalms of David, the prophets, the epistles, and the gospels. To these were added the expositions of various saints and reverend commentators: St. Chrysostom and St. Augustine, St. Jerome and St. Gregory, St. Basil and St. Ambrose, and Lactantius Firmianus, a redoubted champion of the faith. Doctrinal points were mixed up with philosophical discussion, and a mathematical demonstration was allowed no weight, if it appeared to clash with a text of scripture, or a commentary of one of the fathers. Thus the possibility of the antipodes, in the southern hemisphere, . . . became a stumbling-block with some of the sages of Salamanca. Several of them stoutly contradicted this fundamental position of Columbus, supporting themselves by quotations from Lactantius and St. Augustine, who were considered in those days as almost evangelical authority." Of Lactantius, that bestudied and venerated father, Irving remarks, not merely that his weight was against

Columbus's theory, but that his writings were "calculated to perpetuate darkness in respect to the sciences" in general.

Objections of a graver nature were advanced against Columbus on the authority of St. Augustine. He pronounces the doctrine of antipodes to be incompatible with the historical foundations of our faith; since, to assert that there were inhabited lands on the opposite side of the globe, would be to maintain that there were nations not descended from Adam, it being impossible for them to have passed the intervening ocean. This would be, therefore, to discredit the Bible, which expressly declares that all men are descended from one common parent.

Such, says Irving, were the unlooked-for prejudices which Columbus had to encounter at the very outset of his conference, and which certainly relish more of the convent than the university. To his simplest proposition, the spherical form of the earth, were opposed figurative texts of scripture. They observed that in the Psalms (civ, 3) the heavens are said to be extended like a hide, that is, according to commentators, the curtain or covering of a tent, which, among the ancient pastoral nations, was formed of the hides of animals; and that St. Paul, in his epistle to the Hebrews, compares the heavens to a tabernacle, or tent, extended over the earth, which they thence inferred must be flat.

Irving's account concludes with the mark-worthy statement that "Columbus, who was a devoutly religious man, found that he was in danger of being convicted not merely of error, but of heterodoxy."

Columbus's discovery, like every other action of benefit to man, was performed not in accordance with, but in spite of, the teachings of the church.

The Closing of the Fair.

Our Congregational contemporary emerges from obscurity to remark:

"Sunday closing is a bitter defeat to the handful of Infidels represented by THE TRUTH SEEKER. There is a great deal of significance in these words of that anti-religious sheet: 'The jubilation of the Sabbatarians is indescribable.' And there is a strain of sadness in its reflection that Sunday closing will prevent 'great masses of our people' from 'entertaining and elevating themselves.' This is too bad; but these 'masses' did not take advantage of the opportunity when they had it. The Fair was open several Sundays, but the 'masses' did not attend it."

The Independent needn't feel so almightily tickled over the closing. It is not a triumph the Christians can feel proud of. They were beaten fairly and squarely on the question, and now the closing is due to their meanness in working upon the exhibitors and inducing them to cover up their exhibits. The Sabbatarians have resorted to bullying, boycotting, and threatening, and the directors have been weak enough to yield. The reason the masses did not attend was because they were not fools enough to pay full price to see half the show. With half the exhibits closed the admission ought to have been cut in two.

The moral effect of the whole business is, notwithstanding the closing now, a victory for liberty. It has been rendered barren by the meanness, bigotry, clannishness, and general cussedness of the orthodox. They are a perpetual source of danger to the republic, to the people's liberty and welfare, to human freedom.

But it is consoling to know that the masses who did not attend the emasculated Fair do not attend the churches now that the Fair is shut. Instead they go to the theaters and to the parks. And we are sorry to add, Sunday closing of the Fair drove thousands to the saloons. The liquor-

dealers profit more than the churches. If the church had as much desire to do good as she has to tyrannize she would dissolve that partnership.

We had written thus far when news comes that the Fair is not closed Sundays, and may not be, though it probably will, for the reasons given before—the bulldozing of the churches. On Friday, the 28th, the council of administration ordered the Fair open, pending the settlement of the Clingman injunction suit. Probably this week the matter will be decided permanently. Until the Clingman injunction against closing is disposed of it is illegal to close it. Yet Mr. Crafts, for the Sabbatarians, sent this dispatch to the council of administration:

"PITTSBURG, July 29th.

"Any possible penalty for contempt of court in closing to-morrow in accordance with law will be a trifle to the cost of incurring the everlasting contempt of the country for inefficiency or trickery in recent dealing with Stein injunction, if it results in even one reopening.

"In behalf of National Sabbath-closing committee,
"WILBUR F. CRAFTS, Chairman.

"S. H. GEORGE, Secretary."

"The people who sent that message certainly cannot understand the situation we are in," said President Higinbotham to a reporter. "They think we are tricking with the injunction and are immodest enough to say so. They seem also to think that it would be better for all of us to go to jail for disobedience of that injunction than to incur their displeasure by keeping the Fair open.

"In other words, these Christian people don't want us to obey the law. They want us to still further disobey the mandate of the courts. It would seem to be everyone's duty to support us in obedience to the law rather than to counsel any more infractions. It is probable that Judge Stein will punish us for what we have done already. I shall be disappointed if he does not. Certainly, if I were in his place and he in mine, I should visit some punishment on him. I don't think that my position, my wealth, or my connection with the Fair ought to shield me in the least. And, as I said, I shall be disappointed if Judge Stein does not punish us all."

So it is seen that the World's Fair Sunday question is not at rest, and the *Independent* is premature in its chuckling. But, whether it is closed or not, the fact remains that the bigots were defeated in the open fight and now win by measures which in others they condemn vehemently. The moral effect is with Liberalism.

Not to Bring Peace but a Sword.

One of the surest signs of contentment and prosperity in any country, says the Russian traveler Kennan, is the absence of extraordinary and exceptional legislation, and particularly of legislation intended to silence criticism, to prevent discussion, and to repress all forms of political activity. If the people of a country are satisfied and prosperous, there is no necessity for severe repressive measures, because there is no popular discontent to repress. Is this absence of exceptional legislation, inquires the able Kennan, characteristic of the present situation in Russia? It appears from the semi-official journals of civil and criminal law in St. Petersburg and Moscow that a large part of the empire, including its most thickly-settled provinces and nearly all its large cities, has been in a state of siege, or, as we should say, under martial law, ever since the present emperor came to the throne. It appears that throughout a period of nearly twelve years Russian governors, governor-generals, and chiefs of police have had authority to issue "imperative orders" with regard to all matters that concern the maintenance of public tranquillity or the safety of the state; to prohibit all public, social, or even private meetings and assemblies; to direct the closing of all commercial and industrial establishments; to remove cases from the civil to the military courts whenever in their opinion such a course is necessary; to arrest and imprison without judicial warrant and upon mere suspicion; to make searches and seizures in all dwellings, factories, foundries, etc., without exception, and, finally, to recommend the banishment to Siberia of any person whose character seems to them obnoxious, or whose pres-

ence is regarded by the police as "prejudicial to public order."

Martial law, goes on this traveler, "in civilized countries is not a permanent institution; it is a last resort in time of war, tumult, or disorder, when the comparatively slow and formal processes of the civil courts are not adequate to meet the dangerous and swiftly-arising emergencies of the hour. But martial law has existed in Russia for twelve years in a time of profound peace, and seems likely to last for a quarter of a century. What are the reasons for it? Is Russian society in such a state of tumult or disorder that the civil courts can no longer control it?"

Russia is the most thoroughly Christian nation in Europe. Yet we see that she is the most turbulent. The Christians' designation for their faith, "the religion of peace," is, like all their utterances on religion, the exact opposite of the truth. Wherever Christianity has most prevailed disorders and violence have most abounded. This is shown equally by the history of the past and by a survey of the nations of the present.

Religion Is a Friend of Disease.

The *Catholic Review* says:

"Cholera is raging in Senegal, Smyrna, and Naples. Its germs have not all been destroyed. They may be brought to this port. It is well to be prepared. The best preparation is a conscience at peace with God."

This is the genuine Christian doctrine on disease. The best preparation for it in any of its varieties is, the clergy have always taught, a conscience at peace with God, or a spirit endeavoring to serve God, or a fat gift to the coffers of the agents of God. Not a word did the church ever speak, in the old days when she was supreme, on the true, scientific preparations for disease, and how little she is disposed to recognize them now her sentiments like the above testify.

It is solely because of the teachings of religion on the subject that epidemics exist now. The progress made within a very few years by ignoring supernaturalism and instituting scientific measures has been such as to warrant us in inferring that had this movement not been deferred to this late day by the long reign of superstition, all contagious diseases would now be practically extirpated. The cholera breaks out each time about Mecca, the holy city of the Mohammedans. It is bred there by Mohammedan pilgrims, determined to perform the ceremonies of their religion and utterly indifferent to instruction on the physical perils often involved therein. We have called attention to the fact before. A late account says that at Mecca it has become impossible to bury the dead, and the bodies of the wretched pilgrims lie in the streets and on the roads between that city and neighboring towns. Such is the condition of a place only a few hundred miles from the Suez canal, the cities of Egypt, and the eastern end of the Mediterranean. Such has been its condition repeatedly in the last twenty years, and from Mecca and the other "holy places" at the head of the Persian gulf cholera has repeatedly been carried into Europe and from Europe to America, causing enormous loss of life and property. It has not recently gone westward by way of the Suez canal and Egypt, thanks to the labors of the Egyptian Sanitary council, but from those nurseries of pestilence imported from India the path through the dominions of the sultan and the shah has been unobstructed. The account of which we speak says:

"The points at which the westward movement of Indian cholera should be checked are, first, the Indian ports at which pilgrims embark for Mecca and other 'holy places,' and second, these 'holy places' themselves on the Red sea and at the head of the Persian gulf. If the transmission of the disease to the 'holy places' cannot be prevented, then the European powers should take possession of the 'holy places' or compel the sultan to place them under the supervision of sanitary commissions appointed by a European sanitary alliance."

Restraint upon "holy places" and holy things of all kinds is, to tell the truth, the chief factor in the advance of civilization. About every advance in knowledge, morals, or health that mankind has made will on examination be found to be an abatement of a holy something and a substitution of devotion to an unholy one.

Another account points out the chief of the religious rituals by which cholera is spread at Mecca. At that city, it says, the chief agent for spreading infection is an ancient and "holy" and unutterably filthy well, from which each pilgrim believes it to be his duty to drink. It is little better than a cess-pool. Mecca has a fair water supply, and the powers, urges this writer, should insist upon assuming control of the city, so far as sanitation is concerned. They should prevent the use of water from this well, and subject both residents and pilgrims to rigid sanitary supervision. Great Britain should take the lead in this work, and should begin with the enforcement of sanitary laws with respect to the shipment of pilgrims from India on the steamships of English companies.

And from another report we see that "the ordinary sanitary laws are disregarded in Mecca as in other cities of the Mohammedan world; anything like scientific treatment of the cholera is unknown; the fatalistic believers regard a visitation of it as the decree of Allah; they are willing that it shall bring them death, if they but die within view of the holy city or on the way thereto, as paradise is assured to them. The cholera was in Mecca last year; it is almost as constant there as it is in the delta of the Ganges. It often rages fiercely there without approaching any part of Europe."

Finally let us note down, to satisfy Christians what lack of benefit there is in prayer, that when in Hamburg, Germany, the people gathered in churches and prayed for remittance of the pestilence, that very act produced the exacerbation of the disease. The story is told by Miss Annesley Kinealy, appointed judge of the hygienic section in the World's Fair by the ladies' committee of the royal commission. Returning from an investigation of the situation in Europe, she says: "In the Hamburg epidemic I acted as nurse in a hospital where there were two thousand patients. We noticed that every Monday morning there was an alarming increase in the number of new cases. It soon became evident that these were largely due to the congregation of persons at the churches, beer gardens, and other resorts. So convinced of this became the authorities that they ordered the people to avoid assembling so far as possible. The churches were closed and so were all the other resorts. There was a diminution in the number of cases at once."

What Is More Mischievous Than a Preacher?

Strange as it may seem, there is something more meddlesome and vicious than a preacher—by that we mean a plain preacher, bearing no super-added function—and that is a missionary. Whoever will go to the pains to look up the careers of missionaries will find lives of mischievousness outstripping the suppositions even of the strongest-hating Infidel. The injurious conduct of missionaries on the Hawaiian islands has been such, pronounces the *New York Times*, as to "justify the severe sentence of Clarendon upon 'clergymen, who understand the least and take the worst measure of human affairs of all mankind that can write and read.'" Also, Col. Volney V. Ashford, one of the most prominent residents of Honolulu, has little respect for the Protestant missionaries in those islands. In a special report lately made by him to United States Commissioner Blount, he says that in case the islands be annexed to this country, they must be put on the footing of a territory, and he then adds: "There is here a bitter objection of the majority against any unusual plan such as is proposed in the treaty laid before the American Senate. The feeling is strong here that no American commissioner can fail to be influenced by the missionary party here, and that the proposed scheme of annexation would result in plutocratic rule of a half dozen men who came here poor to serve the cause of religion on starvation salaries and who have developed by thrift into a moneyed aristocracy, owning all the valuable lands and industries of the country. This class has always been the enemy of the native race, and their efforts to reduce the Kanakas to inferior political position, as well as their arrogance to those not so rich as themselves, have alienated all masses from them." Then, the Cook islands, in

the Pacific, exhibit an instructive object-lesson of what clergy always do when they get the power. The earl of Onslow, giving an account in the British House of Lords the other night of this interesting archipelago, said he had once, while governor of New Zealand, procured a report upon one of the islands, Mangaia, by Mr. Moss. It showed that the missionaries made the law, and that church-membership was a requirement for office, from sovereign to policeman. Of these last there were one hundred and fifty-five, or one to every twelve of the people. All fines were paid to them, and among the fines were \$5 for sorcery, and \$5 for visiting a village not your own on Sunday. The natives had to pay dearly when caught in any of these offenses, and to extort evidence girls were shut up in holes, exposed to the torturing attacks in order that they might confess and be

The Anglican Church Combated Our Revolution.

The churches, fortunately, help us somewhat in our exposure of their misdeeds. They are not united, but separate, and are ever pointing to the delinquencies of one another. The Roman Catholic *Freeman's Journal and Catholic Register* has fished up out of O'Callaghan's "Documentary History of New York" a piece of writing evincing the hostility of the Church of England to the cause of our American Revolutionists a century ago. It is a statement, vouched for by the written authority of the rector of Trinity church, New York city, that all the Anglican missionaries of New York, New Jersey, and New England, without exception, did their best to stifle the aspirations of the American people. It is in the form of a letter written by an Anglican bishop:

"NEW YORK, Oct. 31, 1776.

"I have the pleasure to assure you that all the Society's missionaries, without excepting one, in New Jersey, New York, Connecticut, and, so far as I can learn, in the New England colonies, have proved themselves faithful, loyal subjects in these trying times, and have to the utmost of their power opposed the spirit of disaffection and rebellion which has involved this continent in the greatest calamities. I must add that all the other clergy of our church in the above colonies, though not in the Society's service, have observed the same line of conduct, and although their joint endeavors could not wholly prevent the rebellion, yet they checked it considerably for some time and prevented many thousands from plunging into it, who otherwise would certainly have done so.

"The present rebellion is certainly one of the most causeless, unprovoked, and unnatural that ever disgraced any country. A rebellion marked with peculiarly aggravated circumstances of guilt and ingratitude.

"I have not a doubt but, with the blessing of Providence, His Majesty's arms will be successful, and finally crush this unnatural rebellion. CHARLES INGLIS.

"THE REV. DR. HAND, London, Eng."

We are well suited to have clergymen show people how much their profession was against political liberty.

More About the Fair.

When Mr. Putnam had finished writing his description of the World's Fair he made a lecture trip Down East, as will be seen by his News and Notes on another page.

Having concluded his engagement there, he is paying New York a visit and writing his "Four Hundred Years of Freethought." In a week or two he will return to Chicago, spending the time between now and October on his book and writing us more about the Fair. After the International Congress he will make a lecture trip East and then turn his face westward, lecturing for his old friends and as many new ones as he may induce to listen. Mr. Putnam has immense capacity for good work, and he taxes it heavily. He is about the busiest man in the country.

A casual visitor to one evening session of a late Presbyterian assembly thinks that the general appearance of the commissioners was decidedly less intellectual than a meeting of the New York Academy of Medicine or a gathering of lawyers.

Oliver Sumner Teall, a young New Yorker popular with the four hundred notwithstanding a habit of speaking his mind, in giving his political experi-

ence says this: "There were more broils and backbitings and underhand tricks in the People's Municipal League, which was made up very largely of parsons, than in any organization I was ever in."

A literary man of a French-Canadian and Catholic part of Canada says: "Our people are beginning to see that the education imparted by the religious orders, whose members are not asked to pass an examination or produce any other evidence of their fitness to teach, is a poor article." Parochial education is such a poor article that every people under it has been found by advocates of the modern genuine school grossly and blackly ignorant, unable to read and write.

Buchanan sends to the *London Chronicle* a noble outburst. "Literature," he cries, "take care of itself, and contemporary judgments upon it are only the cacklings of geese in the capitol. A writer must be a dead man, either physically or morally, before the geese approve him. They hissed, until he was stiff and cold, the greatest of all living Americans, and when he was laid in his grave only one man, an Atheist by profession, had the courage to speak the funeral oration." By "the greatest of all living Americans," Buchanan means Walt Whitman, and by the "one man" who "had the courage to speak the funeral oration" Colonel Ingersoll.

We shall print next week an article by Otto Wettstein on "The Underlying Reality," in which he knocks the underpinning away from some of the unsubstantial idealists and metaphysicians who are building some pretty flimsy structures upon treacherous mental quicksands. Incidentally we may add that Miss Chapman made us a pleasant call recently and left word that she proposed in the near future to topple Mr. Wettstein over. Incidentally we may still further add that she has a much more difficult task than has Mr. Wettstein. One difficulty Miss Chapman labors under is that she isn't really much of a Christian, anyway. Her Theism is about all the orthodoxy she possesses, and bare Theism won't get people to the orthodox heaven, by any means.

The whereabouts of the editor of our Children's Corner may be inferred from the following from the Lake Sunapee, N. H., *Echo*: "Miss Susan H. Wixon, of Fall River, Mass., in company with her sister, Abethia M. Wixon, and her cousin, James Wixon, of New Bedford, arrived at the Ben Mere a week ago last Tuesday, and the ladies still remain, admiring the beauties of the lake and surroundings. Mr. Wixon, after a successful attack upon the fish in the lake, landing an eight-pound salmon, was obliged to return to his duty at New Bedford, leaving the ladies of the party to their own sweet will." Miss Susan is the authoress of a romance bearing the title, 'All in a Lifetime,' and a number of works deeply interesting to juvenile readers, such as 'Apples of Gold,' and 'The Story Hour.' She has been, for quite a number of years an honored member of the board of Education of Fall River; and is entirely absorbed in enterprises of an intellectual and meliorating character, on behalf of the lowly and the poor. She is slated to deliver an address on 'Woman's Day' at Chicago, early in October, on the theme: 'The Progress of Woman for Four Centuries.'

Four Hundred Years of Freethought.

The plan of putting the grand history of Freethought from 1492 to 1892 into a permanent book form, together with the International Congress of the World's Fair, meets with prompt and generous response. No doubt it will be a success, but we need to know at the earliest possible moment all who will join in the work. I want it understood that this will be no catch-penny affair. The book in every respect will be worth the money paid. I have counted up the number of portraits of Freethinkers for the book, and the number is nearly one hundred. This in itself will be worth the price, for it will be a picture gallery of the greatest reformers of the world, nowhere else to be obtained. Besides this there will be over five hundred pages of printed

matter. The wealth of material is simply exhaustless, and my chief labor is to condense and give the main currents of progress in these four magnificent centuries. Besides, I intend as far as possible to have a list of all the Freethought organizations in the world and the work they are doing. The fact of it is, that no Freethinker can afford to do without this work. By securing a large number of subscribers before the Congress, we can so arrange as to publish the book in splendid fashion, and at the same time have quite a sum of money for the benefit of the Congress. It is a method of co-operation by which the subscriber gets a valuable return, and greatly aids the International Congress. Here are some of the letters I have received from all over the country:

WATERLOO, N. Y., July 11, 1893.

DEAR BROTHER PUTNAM: I hasten to meet you, to greet you, and bid you good-speed and send you \$5 for your new book. I wanted to send this early fearing my age—eighty-seven—might prevent sending at all, and also would like to be the first subscriber to your "Four Hundred Years of Freethought." I am ever yours, HENRY BONNELL.

Dr. E. B. Foote, Sr., writes:

I observe you offer your "Four Hundred Years of Freethought" for \$5. Cheap enough. Every Liberal ought to be satisfied with the price. But little over \$1 for every hundred years. Inclosed is my check for the volume.

Robert G. Ingersoll writes:

Of course I shall subscribe for your new book. Put my name down. Your letters from Chicago were immense.

John E. Remsburg sends word:

Inclosed \$5. Put us down for "Four Hundred Years of Freethought." Every Freethinker must have that book.

James A. Greenhill says:

DEAR BROTHER PUTNAM: Inclosed \$5 for the book. I would have it if it cost twice the money. I wish you success and a rousing time in October.

John D. Powers, of Vermont, writes:

It is just what I would like. I send the money order.

In the interest of Freethought and honest thought I wish the work success. LOUIS LEVINE.

I think such a work is one of prime necessity and I am sure you will do it justice. M. O'B. WARD, M.D.

I like your vigorous style, and am sure your work will be a valuable addition to my library. Book me for a copy. E. LIVEZEY.

Says Franklin Steiner:

It will be a grand book. The theme itself is grand. Put my name down.

N. F. Griswold writes:

Of course I want your "Four Hundred Years of Freethought," for I think it will have more real merit, and more light of truth on the future pathway of progress than all the noted New York's "Four Hundred."

DEAR MR. PUTNAM: My heart's desire is that you will be liberally and heartily indorsed. I am a subscriber for your book. Yours always, JAMES TURNER.

Bennet Anderson joins:

Sure, my brother, I want your book. Excuse me for calling you brother, but you are. CASTANA, IA.

DEAR MR. PUTNAM: Inclosed is \$5 for which please enroll me as a member of the coming Congress and a subscriber to your book. I am old and cannot see the great gathering, but I have enjoyed your beautiful descriptions of the Fair. I have been a Radical for forty years. I feel like leaving my name on the record of your book. There are too many Radicals who go to church and give their mite there instead of supporting Radical papers and interests. Give against superstition all the strength of your mind and strike to kill.

Yours for truth, CARRIE BORDEN DAY.

The following is a full list of names. As fast as received the names will be published. Send them in as quickly as possible. There is no better way to advance Freethought.

Robert G. Ingersoll.
Dr. E. B. Foote, Sr.
Dr. E. B. Foote, Jr.
John E. Remsburg.
N. F. Griswold.
Dr. Rufus K. Noyes.
E. Livezey.
Louis Roser.
Dr. M. O'B. Ward.
Dell Barker.
John D. Powers.
Capt. R. A. Hardee.
A. Vostrovsky.
James Turner.
Dr. Wm. T. Carter.
L. Magenheimer.
Bennet Anderson.
James A. Greenhill.
A. Van Deusen.
Henry Bonnell.

Carrie Borden Day.
Judge John H. Liening.
Franklin Steiner.
A. J. Allen.
Cyrille Lacasse.
Wm. Hunt.
Louis Levine.
M. Boehmer.
B. Monroe.
Wm. Thomas.
Jas. E. Alexander.
W. B. Clark.
John Diamond.
H. Merrick.
Simeon Sharp, two copies.
R. Butterfield, " "
Horace D. Everest.
W. H. Powner.
M. A. Manchester.

After this week I shall be in Chicago and I would like to have friends send all communications to my address there—345 W. Randolph street. If more convenient for subscribers to remit directly to THE TRUTH SEEKER for "Four Hundred Years of Freethought," I ask them to do so. Let there be no delay. SAMUEL P. PUTNAM.

Communications.

Why I Do Not Like the God and Religion of My Parents.—Continued.

Christians destroyed every work of art, every temple and fine building; burnt every library, and drove man back from a high civilization to barbarism, and for a thousand years the time was known as the "Dark Ages."

Infidelity rescued man and woman from the barbarity of Christianity. It is not two centuries since a holy council of the Catholic church was held, six hundred bishops presiding, to determine the important question "If a woman should be permitted to learn the alphabet." Of this six hundred bishops five hundred and ninety-four voted "No." They said, "It would unfit and disqualify her for her duties toward her husband." And they went further and declared "That a woman who would commit the multiplication table to memory was a fit subject for hell." Friend, what say you to this?

After Infidelity has forced them to respect woman, just listen to their holy howl in the pulpit: "Oh! dear sister, it is you who was first at the foot of the cross. It is you who should support this glorious religion. It is you whom the church has elevated from degradation and slavery, and lifted to your present proud position in society." Save me from a fool, liar, and hypocrite. But it is charity to suppose many of them ignorant. They know no better. Many of them have read nothing but Sunday-school tracts, or, perhaps, something from John Wesley or Baxter's "Call." I think if there is a God, a fool must worry him.

The wise man will investigate. Church history is all written in the interest of the church and to deceive the people. The Jewish Bible from Genesis to the book of Ezra was all furnished by Ezra and his expert scribes. All the power and authority given in the Mosaic law to the priesthood was put there by Ezra for his own aggrandizement. If there was such a person as Moses, he lived two thousand years before Ezra's time. And we only have Ezra's word for it that such a person as Moses ever lived. Josephus tells us, and so does Ezra, that when the Jews were taken into captivity every vestige of Jewish writings was destroyed. And Ezra proposed to the king of Babylon to reproduce these same writings burnt three hundred years before he was born, "provided the king would furnish him five expert scribes." Well, he undoubtedly obtained some very expert scribes. And by stealing some Chaldean writings as a base, Ezra soon possessed a history of his people made from whole cloth. I am not convinced that such a person as Moses ever lived. If there did, he was a Chaldean, no Jew. Yet this book is the holy word of God. "Giv us a rest."

The pious Christian reads the book with holy reverence, not knowing it to be but a Gulliver novel. He knows that the man "after God's own heart" wrote the blessed Psalms; and when he reads Ps. cxxxvii and finds it bewailing the Babylonian captivity he is too pious to know that King David had lain in his grave fully six hundred years before the Babylonian captivity.

Ezra, experts say, wrote the Psalms—not King David. The whole thing was got up by rascally priests to humbug and rule the human family, and they have ruled and cursed the world long enough. I am tired of their assumptions and shall try to protect me and mine from their vile machinations.

I am tired and disgusted with the audacity and dirty meanness of priestcraft, and their continued efforts, through their attempted union of church and state, to destroy the liberties of the people. It is the duty of everyone to do all they can to educate man in the defense of his rights. Priests have robbed him of one-seventh of his valuable time and would compel him to come and listen to their stories told over and over again millions of times and read at home millions of times. Yes, they would place a band around one's head and prevent his brain expanding; chain him upon the stool of superstition and keep him ignorant, so they could rule him; permit no literature but such as they recommend, and thus forever retard human progress. I think it every man's duty to do all he can for the liberty of man. I know if the church possessed the power they would burn me at the stake. Hence it is my duty to prevent them obtaining the power. This duty is to myself—not to God; for God claims nothing from me, but has left me, by nature's laws alone inspired, to eat when hungry, rest when tired. Self-preservation is my duty, hence I shall do what I can to destroy superstition, priestcraft, and the slavery of the human intellect to imaginary gods and devils. There is a nature which creates and develops and teaches by evolution.

God did not learn me or you anything; we learned all we know from our surroundings. Circumstances made us all; circumstances were our only teacher. God has no account against us for schooling. The greater variety of circumstances surrounding us, the greater was our teacher.

The Christian teaches to "order Satan behind you and press forward with faith." How can one possess faith in a thing he knows to be a lie and fraud from the beginning? I can't. Before I can possess any faith in the monster the Christians call God, they must make him over and alter many of his attributes. All gods are man-made, and I possess as much right to make a god as anyone, and should I find time to spare from some more useful occupation, I may try my hand and make a god to suit me. I shall ask no other mortal to worship him. I will not be like the Christian, and contend that my god is the only god, and all who do not believe in him. No! Freethought. Human advancement is impossible without Freethought. Christianity will not suffer the mind to know anything but Christ and him crucified.

"Behold the lilies of the valley, they toil not neither do they spin, yet Solomon in all his glory was not arrayed like one of these." "Take no thought," etc. No, you must lie down in filth and support yourself upon the slime and drippings of the filthy monster that has usurped your right to think and worked upon your fears through the preaching of a burning hell, malignant devil, and cruel, angry God, until you are afraid to think. I think it a crime to preach a devil, hell, or angry God. There is no angry God—no devil, no heaven, no hell, outside of your own bosom. If you pass through life with your desires gratified, this is heaven; if you stump your toe and miss a trick, this is hell. No angry God, no heaven or hell, no cunning devil but the priest. Look out for him; he wants your yellow-legged chickens, your wife, sister, or daughter; your property, your liberty, and to have you ever his willing slave.

I ask no one to go my way, or serve my God. If my God wants anything, I will make him large enough, strong enough, and smart enough to get it without anyone's assistance. I shall not make a God whose happiness shall demand the sacrifice of innocent blood. I will not make him to get angry and curse in his wrath whole nations of people and order their destruction—men, women, children, and dumb brutes.

When I go into the God business, I will make no sardine, but a God endowed with every virtue and possessed of no evil. He will not send the spirits of lying prophets to deceive and lead his people astray.

I do not fancy Israel's God. I have read and studied diligently all that the Jewish Bible said of him. I have read various commentaries upon the Bible, all comments upon God and his attributes as portrayed by his superstitious admirers. I spent years reading religious trash, and the more I read the more disgusted I became. Had I believed as my parents did, there could have been no advancement, no improvement, no investigation. But thought and investigation brought desire for change. I wanted a different god. Israel's God was too mean and cruel. I cannot permit ignorant pagans to make a God for me. My soul craved something better. I found it in the elements of nature, as matter, and electricity as force, where there is neither love, hatred, envy, anger, malice, nor revenge, but nature's laws all working in harmony with evolution, ever advancing man to a higher and better plane of existence.

Kingcraft and priestcraft have cursed the world so long that a large majority of the human family have become so superstitious that they are afraid to think. Hence these pretended vicegerents of God have been enabled to rule by sumptuary laws, the tyrant's wand.

Am I right? Or should I lay aside my manhood and reason and get down and pray and howl to some imaginary God, away up somewhere, pictured by some old fool pagan thousands of years ago? My friends, do not be afraid to investigate; God will not damn you for doubts, nor for investigating. This is your duty, and when you investigate as I have you will speedily have lifted from you a heavy load, the great burden of life—superstition. No doubt, my friend, but you have investigated by reading all the church literature you could get your hands upon. But this is not investigation. It is but placing a mask between yourself and truth. Now read everything you can find upon the other side—Paine's works, Volney, Voltaire, Spencer, Darwin, Ingersoll, the Truth Seeker Library, and take THE TRUTH SEEKER, published at 28 Lafayette place, New York, and read it the balance of your life, as an alloy to your religious reading. At the

same time you can read carefully the Bible, hunt up its 144 flat contradictions, and look up its 2,000 errors; read and reflect, and then ask yourself if God had any hand in such stuff. It is all the machinations of man—and rascals at that—engaged in hoodwinking, fooling, humbugging, and enslaving the minds of their fellow-man; murdering, burning, pilfering, robbing—all in the name of God. The whole thing is a lie from Genesis to Revelation, all a fraud and a curse to mankind.

Investigate. No god will damn you for investigating, and when you have thoroughly investigated you will feel greatly relieved. You will feel like a new man, light-hearted and happy. The dread of a burning hell will disappear. The frowning face of an angry God will no longer disturb you; you will feel in truth a free man, with none to make afraid. Come with me, lift yourself from the old ruts of

I am thankful that I was enabled to think there remains not sophistry or cunning sufficient to turn me one inch from and smooth paths of nature. I am a naturalist—that which is natural cannot be a sin.

But Christianity teaches "to crucify nature." Shame—what fools! Their God gave man a nature, then made it the duty of his life to fight that nature.

I take no stock in such a God nor in his religion. He doesn't suit me. I cannot consent to claim any such God as being the true God. I make no sacrifice to superstition, ignorance, credulity, nor cunningly devised fables of heathens or pagans. Man is continually advancing, and will so long as he possesses liberty and Freethought. And those who come after us will know more than we do. Man has advanced from animalculæ of the sea to what he is, and will continue to advance until he will be enabled to grasp the helm of nature and direct her laws to his own purposes.

I have investigated all gods from earliest history, and I find them all man-made, and all requiring a sacrifice of some kind. This sacrifice was for the priest. Yes, he must live, and he always obtained God's portion. And at one haul we are assured that, with other spoils, he obtained thirty thousand virgins. Pretty good allowance for the saintly cuss, you must admit. But then the Lord wanted the virgins, for the priest said so. Oh, in the language of Puck, "What fools these mortals be!" Must swallow the whole thing and stand trembling for fear an angry God will knock us out and damn us to everlasting torment if we even think! We can only with a sad face mentally declare, "Great are the mysteries of God and his holy priesthood."

They first baptized with fire, then blood, and now with water. I admit the water is an improvement if used vigorously with soap, for many of them need it. One man was made a saint in the Christian church because he had not washed his feet in fifty years; another, because he had never washed any part of his body, and a woman was sainted because she had never washed but the tip ends of her fingers. And yet another man was sainted because he had dwelt seven years in an old well, and yet another because he had slept standing for nine years in a thicket of thorns. What a dirty set of saints! I could give you a long list of them, but the subject is too dirty. The early Christian refused to wash the food he ate, dressed in rags, and dwelt in filth indescribable. They refused to live in good houses—they must do nothing that the worldling did. They were required to come out from human nature and become dirty brutes. Infidelity taught them a little decency. Now they possess audacity sufficient to claim every virtue as peculiarly Christian, and they can use and they can say "Christian gentleman" with all the grace and suavity of a Chesterfield. Well, I am glad to see them change and improve; but with all their improvement there yet dwells with them the persecuting principle that would burn at the stake all Infidels if they could but obtain the power to do so. This is the greatest objection to religions of all kinds, the disposition it gives them to persecute everyone who does not agree with them. Even the Mohammedan can say "Infidel dog" with as much vindictiveness as the Christian.

Any religion or principle that causes man to persecute his fellow-man is not from any god. No religion has ever started that did not prove to be a curse; and never will, until they make a god capable of taking care of himself, and one that talks directly to the people, not through dark holes in a mysterious language to priests. But certainly, my friend, so far as you and I are concerned, there is no God. There is a nature, and we are all subject to that nature, and we are subject to nothing else. We cannot violate any law of nature without punishment. This anyone of ordinary intelligence must know. And this punishment is in this world,

not the next. Hence there can be no sin but sin against nature.

You can sin against your fellow-man, but not against God. There is no God who will punish you in the next world for what you do in this. In fact, there is no next world to suffer in. For when you are dead, you are dead. "The dead go down to the grave and have no more a reward forever."

So shake off your superstitious fears and tread the earth with the might of all your manhood. For there is no burning hell to fall into, and when a priest tells you there is, give him the kick he deserves. Man is subject to nature's laws and is governed and controlled by the circumstances that surround him. He always acts as he thinks at the time "for the best." And as the most powerful motive governs and controls his acts, he could not act otherwise than he does, unless circumstances change, or he does violence to his nature, hence the only remedy for crime is to cultivate and improve the perceptive faculties by education, and thus enable man to control as far as possible his surroundings. Poverty is one among the greatest curses and drawbacks to human progress, as it surrounds the individual with unfavorable and uncontrollable circumstances, influencing him often against his will and judgment. And then the church has ever sided with wealth and power, authority and influence, against the poor and helpless, so she could rule them. And the church has ever prayed to God for the rich. "The poor could beg."

Yet poverty is not wholly an evil, as it has furnished "Necessity the mother of invention."

And when we investigate the *pro's* and *con's*, and institute a scientific investigation of life and the various effects upon us, for our weal and woe, of all things in nature, we are often led to think that "whatever is, is right." W. B. RADFORD, M.D.

Le Cassid, Fla.

(TO BE CONCLUDED.)

Caste Legislation.

"Truth seeker" is a good name for a paper or for an individual who is in search of truth, but the question arises, are all who call themselves truth seekers sincere and honest? Are they in search of truth? Truth is eternal and bows at no human shrine. If mankind were in earnest and actually coveted truth, there would not be a financial cyclone desolating the commerce of our fair land to-day. Why this fearful cry of "hard times?" What is the cause? Where does it lie? Who is to blame? From whence this wanton destruction of our peace and happiness? One sentence answers all: Caste legislation.

A combination of states have no right against the product of another state more than a legislature has to exclude one of its citizens from those liberties vouchsafed to her or him by the immortal Declaration of American Independence. That law which gives rights to the few as against the many is not law but knavery, deceit, and damnable hypocrisy. Not one word or sentence can be cited in or from that Declaration that permits the passing of or enacting a law whereby one American can be ostracized or debarred from making an honest living through and by the use of those faculties with which nature has provided her or him. I say that caste legislation is the demon of evil that is to-day riding down the bone, sinew, and brains of this republic, and making slaves of every daughter and son of toil. The Declaration is the stone upon which this republic was and is built, and by it we stand or fall. By virtue of that document and upon it was and is our Constitution erected. Every law must (to be law) conform to and be acceptable to that Constitution, and that Constitution can only exist and be perpetuated by carrying out every principle of that grandest of all documents that has ever existed. It is as far ahead of the law that Moses received from his God as is the great World's Exposition now being held at Chicago ahead of a Spanish Christian bull-fight.

It is not law that curtails one American from enjoying perfect freedom to pursue those avocations which by nature she or he is best qualified to pursue. It does not take a person with seven eyes to see where the tyrant lies couched. We find him in every city and village in the Union, and shame to our boasted patriotism. He is of the masculine gender, every time.

Lynx-eyed, hyena-streaked, ecclesiastical priestcraft; dogmatic practitioners of medicine, and political lawyers—those are the triple brothers that thwart justice, blaspheme our flag, and make it a lie; sustain the lobby, support and uphold aristocracy, kingcraft, and all the barbarisms, superstitions, and fabulous nonsense of the black, bleak, arrant, and licentious demonism of the Middle Ages. Those three evils are the tripod upon which

tyranny sits enthroned and mocks the doings of the fathers of the nation, driving their descendants into a Siberian slavery, and defaming the Goddess of Liberty, freedom, and justice, and loading her with the infamous chains of serfdom and animalism.

Strike from the false statute-books every privileged act that permits brainless scullions to ply their titled and bought franchises, and give every daughter and son of this fair land the right that is theirs, and let freedom rejoice where merit is the criterion of preferment and she or he culls the flowers of reward because of their genius and ability.

Liberty does not mean license for the few or many, but justice to and for all.

The autocrat will soon pass away when once his henchmen are deprived of caste and privileged legislation. Ignorance will be supplanted by knowledge, and dogma and creed, with titled aristocracy, will be closeted in the dungeons and hells of the terrible past. Benjamin Franklin was not a favorite of ecclesiasticism—neither possessed a hoodoo of a diploma or certificate of privileged law to practice medical tyranny, legal chicanery, or ecclesiastical nonsense; and yet he has done more for the toiling millions than all of those tricksters in Christendom combined. The animalism of the world has run to seed, the harvest is immense, and let me tell you, the gathering and threshing will be fearful. Justice demands that an equilibrium be established, and that demand must be complied with. It matters not if the very mountains be loosened from their foundation, liberty must be established and right proclaim the freedom of all. It is in the nature of things an inevitable law. The adoption of policy instead of principle has entailed untold misery upon the masses. The end is not yet; it has only begun. A little while longer and the breach will have widened into a gulf. Then will come the storm and in its wake pestilence, disasters, cyclones, earthquakes, and horrors in ratio to the demands of violated eternal law and order.

Denver, Col.

G. H. MILLER.

International Congress of Freethinkers.

Sabbatarianism and fanaticism have triumphed over liberty and justice. They have at last succeeded in their pernicious attempts to restrain the freedom of this republic. Right and truth have been ruthlessly cast aside, and bigotry has planted its standard upon the fortress of faith. The World's Fair is to be closed on Sunday. Following immediately upon the decision of Chief-justice Fuller, the preachers with their flocks of ignorant followers formed combinations among themselves and sought out other avenues wherein they could concentrate their efforts to get it closed again. Beaten out of equity, the law of the land being denied against them by the highest judicial authority, they now turned their efforts toward the individual exhibitors, and tried by every means in their power to induce these to close up their exhibits on Sunday. Many of these exhibitors, being tainted by orthodoxy themselves, readily complied with their demands, and not only did they veil their exhibits on the first day of the week, but also displayed a card in a conspicuous place bearing the ominous sign, "Closed on Sunday." This card was furnished to them by the church, and was hung up throughout the entire week. The people seeing this, learned that scarce anything worth seeing would be opened to them on Sunday, and consequently refused to go. By this the rich people, or those who had sufficient time at their disposal to go on a week-day, could see the whole Fair for the fifty-cent admission; while the workmen of Chicago, who could only go on Sunday, could see but very little for the same price. The purpose of the clergy was to make Sunday as unpopular as possible. They urged their flocks to keep away on Sunday, and tried by every means in their power to cause a diminished attendance on that day, thus giving to themselves an opportunity to inform the directors that there had never been any great demand for Sunday opening, and upon these grounds urge its immediate closing up. Owing to the opposition of the clergy to Sunday opening, several of the state buildings were closed. One by one the exhibitors who had opened at first fell in the general line, and even the Government Building itself came under their censorship. As a natural result the greater portion of those visiting the Fair preferred to go on a week-day, when more could be seen and the entire grounds should be opened without restriction or limitation. Had the Fair been fully opened on that day, had the machinery been allowed to run so that engineers of all descriptions could have listened to the song of its wheels and the poetry of its motion, had all the buildings been thrown wide open, Sunday would have been the most popular day of the week; the attendance would have

been as large as, if not larger than, that of any other day, except perhaps special days or a national holiday. But bigotry has triumphed for the time. This victory will lead them and encourage them in the search for greater ones. Like the dog in the manger, the orthodox cranks did not wish to visit the Fair themselves on Sunday, and they spared no effort to try and prevent those from going who did. And why? Because they said, "This is the Lord's day, and you have no right to it." But my cry unto them is, Hypocrisy and humbug; if any day is the Lord's day all days are equally his, and consequently must be equally sacred. But in this recent aggressive action of the church, Freethinkers may find a lesson to take to heart and seriously reflect upon. Step by step bigots are encroaching upon the rights and feelings of the American people; they are playing a desperate game for political supremacy, and we must be fully prepared to meet every emergency. The terrible influence of orthodoxy has by no means lost its hold upon the people. Without active and increasing opposition to their steady advance we shall soon find ourselves hurled backward into the midnight of barbarism, tyrannized over by a cruel and relentless fiend, a monster in the form of a creed, and then will fall upon us with redoubled fury the system of the long-drawn Christian ages. The whitened sepulchers of the church will fasten themselves leech-like upon the intellect of the race; they will permeate our national life with their traditional parasitism; our constitutional rights and liberties will be utterly destroyed, and all the holy horrors of church rule will overtake us again. There is more need now than ever for the successful termination of this Congress. Our friends must stand by us, for the hour of need is at hand. Freethinkers everywhere, join hands with the noble army of Freethought and take your places in liberty's vanguard. The struggle for the very liberty we possess to-day has been a long and bitter one. It has lasted for centuries; the trials and tribulations endured by those who engaged in its cause should make that liberty sacred to us everywhere, and we must learn to guard it with jealous care. Though beaten for a time we must never relinquish the fight; but by our earnestness try to convey our enthusiasm to others, to fill them with our hopes, and by joining our aspirations with theirs we may together accomplish that which singly we would fail to win. How much, then, do we need the help of our friends to aid us in this fight; how willingly each one should give of whatever he may possess to place us in a position whereby we may give battle for the right! These are the salient points we must henceforth assume, and more particularly must we emphasize them at the Congress. From that meeting let a new battle-cry ring out, "For the right!" Let us set forth a new declaration of independence, of independence from church rule and priestly tyranny. The beauties of nature and the truths of science must be arrayed against the dogmas of the church and faith. A continuous warfare must be made against the professors of superstition and the paid mystery-mongers of the Christian faith. Let this Congress be the inauguration of the consolidation of our party. Let each one do his or her part, and the labor of others will not need to be so weary or so prolonged. It only requires a determined effort upon our part. We have the right material; the only question is "How shall we dispose of it?" Friends, send in your names and contributions to this Congress. It must be a success, but it remains for you to say, and by your actions to determine, whether it shall be so or not. In eight weeks the Congress will meet. We have not yet sufficient means at our disposal to guarantee its success. Each one should contribute to the fullest extent of his ability. The Congress is fast becoming popular among Freethinkers, as the following letter from our esteemed friend and co-worker will show:

July 11, 1893.

MY DEAR CHARLESWORTH: Your favor has been received. You ask me if I can attend the Congress and deliver an address. Most assuredly I shall attend the Congress . . . and will give a talk. Everywhere the Freethinkers are talking about the Congress, and I believe we can make it a grand success.

Fraternally yours,

J. E. REMSBURG.

Mr. Remsburg was in the lecture field at the time of writing the above. He was among the people of our cause, and was in a position to learn their sentiments upon the subject. We want the Freethinkers to talk about it, and by so doing they will advertise it. Spread the glad tidings all around, far and wide, on every hand, and wherever you find it possible send us in a subscription. Try to raise one among your friends and acquaintances. Remember that every little helps.

JOHN R. CHARLESWORTH,

Sec. Committee of Arrangements.

345 W. Randolph st., Chicago, Ill.

My New England Trip.

It was quite a pleasant change from the rush and roar of Chicago to the bright quiet June days of New England. This is the season of the year when this land is particularly lovely, and indeed cannot be surpassed anywhere on the globe. For a month or more I have been reveling in the beauty of sea and shore, the luscious green fields, the wooded mountains, the tumbling rivers and cataracts, the multitude of ferns and flowers, and the changing skies, that clouds only make more delightful.

I strike Bristol, Conn., first, where C. F. Michaels generously opens his Opera House for the Secular pilgrim, but I do not find a very large attendance. The clergy keep at a safe distance, although as soon as I go away they begin to attack me vivaciously and viciously. However, I had a good report of the lecture in the newspapers, and I guess that will do some missionary work. There are a few Freethinkers at Bristol who have the courage of their conviction, and it was a privilege to meet with these. Mr. Michaels always gives a warm welcome, and does his level best for an unpopular cause. Perhaps some day we shall be in the swim. But whether or no we shall push ahead.

I come to Worcester, the heart of the commonwealth, and find a quite numerous audience here. Mr. W. B. Clark and others are a pretty stalwart company, and they propose to stand by the colors. There is a pretty good Liberal element in Worcester if it can only be rallied. I think it will, and make a big impression before winter appears.

I travel on to Boston, where I look into the *Investigator* office, and find this end of the line is in good order. I meet my Anarchist friends, Shumm and Walker, etc., who are not very terrible fellows after all, and wouldn't make a bad world if they had their own way.

Cape Cod is again in the way of my journeying, and Cape Cod is simply a paradise. No wonder they build elegant dwellings here, and the president spends leisure here, for surely this is as beautiful as the Italian shores themselves. The sea spreads away, and in soft blue light melts into the distant horizon. Cool breezes fan the cheek; the nights are delicious, with starry expanses, cool shadows, murmuring waters, and glittering sands.

I have a somewhat larger audience than before at Harwich, and I feel that some day the tide will turn for Freethought. Sunday afternoon, June 11th, B. F. Robbins drives me over to East Dennis, where I lecture afternoon and evening. The Liberal Society has been established here for over twenty years. Joshua Crowell is president, and ably carries on the work. I am entertained at his hospitable home. The hall in which I lecture is named Worden Hall, after Peter Worden, about the first settler on Cape Cod in 1639, who was "excepted to" on the church records. So it seems that he was theologically unsound, and as far as I can find out the first heretic on the continent. Cape Cod has always been the freest portion of Massachusetts. Somehow the mind was not quite so tied up here as at Boston and Plymouth. There was a good deal of adventurous life in this country, and the shining sea on both sides, and the broad outlooks, had a tendency to open the mind, and loosen the bonds of the old faith, and hence it was natural that even as far back as 1639 there should be some Freethought here. East Dennis maintains the tradition and carries on the work of progress. Although Mr. Crowell is an avowed Liberal, he has been elected several times to the general court of Massachusetts, and has occupied other official positions. So it seems that the church rule is not very rigid in these parts, although the other day the session of the justice's court was delayed about an hour in order to find a clergyman to open it with prayer. It is difficult for these old customs to disappear.

Monday, June 13th, I come over to Osterville, where I meet again the Crosbys and Captain Handy and other Liberals, and give two lectures to fair audiences. I have a fine sail Tuesday over the waters from Osterville to Cotuit. Delightful prospects open as the wind bears you lazily on. The weather is all that one could wish. Even if an occasional shower does come up and vary the scene, it passes and the sun shines out again with renewed brilliancy.

After taking in the varied scenes of Cape Cod and Boston, I journey again to the land of the Aroostook. I anticipated a debate with the Rev. Mr. Wheeler at Faneuil Hall, but for some reason or other he failed to make connection. I was in hopes that he or some other defender of the faith would put in an appearance. At Fort Fairfield President Baker issued a challenge to all the clergymen of Aroostook county, but not one ventured to debate.

However, the Liberal forces are gathering auspiciously at Fort Fairfield. Mr. Baker has a new bell on Liberty Hall, and it makes better music than all the church bells put together. I remained a month, and gave two lectures a Sunday, and the attendance was good. The membership of the League was increased greatly. There are about fifty now on the roll.

In connection with my work at Fort Fairfield I gave lectures in various parts of the county—in Caribou, Blaine, and Easton. Houlton, the county-seat, used to be quite a rallying-place for Liberals, but at present it is pretty difficult to stir them up. There is the rot of indifference. This is the great trouble in New England. The Freethinkers simply do nothing, either through cowardice or lack of interest. The majority of the people in Aroostook are Liberals, but they will not many of them be identified with any public movement. They don't care to make an issue. Next to Fort Fairfield I found that Blaine was the best point for lectures. This is about twenty miles from Fort Fairfield, and there are some live men here, who are willing to stand at the front. At Easton I lectured on Saturday afternoon, and we arranged to have a picnic in connection with the occasion. Only a few were in from the immediate vicinity, but with the forces we brought from Fort Fairfield and round about, we made quite a goodly show. It was asserted that at Easton, over the line, there were two grog-shops, and they didn't want anything worse than these in the shape of a Freethought meeting. It seemed to be a good plan to meet this accusation by a demonstration of what a Freethought meeting was, and by a declaration of our principles, and the movement was a success.

I was assisted in the campaign by Mrs. John Avery, Mrs. C. M. Waldron, Nettie C. Avery (who sang the Freethought melodies), and Miss Lizzie F. Waldron, who gave a recitation. It is fortunate that we have the ladies to aid us in this way, and show that Freethought is for woman as well as man; and for the graces and amenities of human life, even if we do have to engage in pioneer work.

I enjoyed with John McGill a pleasant drive over the line to Perth, where Geo. E. Baxter lives, and who is going to lecture occasionally for the League during the coming season. He is an ardent Freethinker, and of great help to us in the work here. There is quite a sprinkling of Liberals over the line in New Brunswick.

I also enjoyed a visit to Joseph A. Conant's, and climbed the highest hill near Fort Fairfield, which gave me a grand and lovely view of the country for many miles—Presque Isle, Caribou, the far-off Katahdin, and Mars Hill, which looms up majestically over the village of Blaine. Aroostook county in the perfection of its glory now; the farm looking splendidly, the crops are in fine condition, and there is a picture of prosperity in every direction. The hard times have not come here yet.

The Conants are a big family, and make almost a whole regiment for our cause—and a family meeting would make quite an audience of Freethinkers. There are Joseph A. Conant, Sr. and Jr.; Stephen R. Conant, Isaac Conant, Chas. M. Waldron, and their families—all with us. Among the others are Mr. and Mrs. Frank Grant, in whose home I also found entertainment; Frank Hanson, Geo. L. McNally, Wilnot A. Hiscock, the Ackorn brothers, W. T. Ashley, A. G. Rollins, O. A. Johnson, Benj. Whitehouse, Henry H. Gilman, John A. Davis, A. W. Hatfield, J. L. Parks, George Eastman, the Averys, etc. I cannot mention all, but my friend Baker has an array of supporters of which anyone might be proud; and with Liberty Hall for a rallying-place, I am sure there will be continual progress.

I wish there was somebody like R. L. Baker in every town in Aroostook. I feel sure that we might do a rushing business for Freethought. The elements are present, but it needs some one with persistent genius to bring them together and organize. I have great hopes of the Fort Fairfield League. It is far away from the main lines of travel, and it cannot depend upon the cooperation of other societies throughout the land. It may be, however, that some of our lecturers will be able to go there on a kind of vacation tour as I did, and combine pleasure and work. Aroostook is a good place for summer residence. There are fine prospects, excellent fishing and hunting grounds, etc. I met one man at Blaine who had just brought in his ninety-third bear. He intends to kill a hundred before he dies. Those who like bear can have a chance in the forests of Aroostook.

Even the Christians of Aroostook as a general thing are a jolly set. There are a few bigoted ones, but on the whole I found them quite genial. They wouldn't come to my lectures, but in a social way they treated me first-rate.

I couldn't find a better place than the comfort-

able surroundings, brilliant landscapes, and happy society of Fort Fairfield in which to begin my wanderings in the "Four Hundred Years of Freethought." I was enabled in the quietude and leisure of this remote post to make a beginning in this vast field, and there was not a dull moment, combining the glories of the past with the labors of the present. It was one of the pleasantest experiences of my life, and I must thank the Liberals of Fort Fairfield for their generous treatment, and we can all look forward to the future with hope.

I left Fort Fairfield on Monday, July 17th, and coming to Bangor by car took the boat on Tuesday down the Penobscot to Bar Harbor, and from Bar Harbor I take the boat to Rockland, and thence to Boston, and if I had time I should like to describe this really enchanting journey. The most changeable and attractive views of land and sea were constantly opening before one, and you scarcely felt like sleeping, both day and night being so full of glittering panoramas.

On my arrival in Boston I had the pleasure of spending an evening with Washburn, in his beautiful home at Revere, where the beach, crowded with hundreds of people, stretches away, and bands of music are playing and summer's revelry makes beauty on every hand.

I also make a call at the home of the Dentons at Wellesley. This is a lovely place, and there is plenty of stimulation for heart and head, for here are the people who think and work for humanity. Here also is art, the study of nature, especially the fishes of the sea. I wish I could describe all these glowing forms and colors. Mrs. Elizabeth Denton is still interested as ever in progress and reform with bright and indomitable spirit. In the evening Mrs. Shull makes up a party for a drive around Wellesley, Natick, etc., and certainly one could not find more elegance and splendor than is witnessed in these prosperous suburbs of Boston. Mrs. Shull is an exhilarating reformer, and it did me good to meet with one so thoroughly radical, and so earnest for the elevation of humanity.

I stop over Sunday at Meriden, Conn. It is one of the most beautiful days of the whole season, and Meriden shone effulgent in the bright atmosphere. I was at the charming home of Mr. and Mrs. N. F. Griswold, and we read and talked, and in the afternoon drove about the country, and this was indeed a vivifying conclusion for my New England trip.

I have been so busy writing up "Pen Pictures of the World's Fair," and "Four Hundred Years of Freethought," that I have not had time to give more than this fragmentary description of my last month's work. I now return to Chicago, and shall harness for the coming International Fair, and I am sure it is to be a great success. I encourage us. The Christians have only shown their chicanery and meanness. They have not conquered the Fair itself nor the people of Chicago. The churches will remain just as empty as they ever were.

Now let us all join forces for a grand Congress. Let us make a fitting close to the vast and splendid triumphs of four hundred years of Freethought. I expect to shake hands with a thousand Liberals in this auspicious time. SAMUEL P. PUTNAM.

The Christian Scheme of Salvation.

Theologians call this scheme the "atonement." It is an ecclesiastical device to degrade the nature of man and to glorify the mercy and loving kindness of God. Thousands are deceived by it, and the moral culture of the race is retarded by the lying theory which says "there is no health in us." Once impress upon men the idea that they are sick, and unless they have sufficient will-power to successfully combat the error they are sure to feel indisposed and stay home; so in like manner if men hear nothing but statements of their inherent wickedness, that they "are born in sin" and "shaped in iniquity," they are sure to continue in their sins, to excuse their crimes, and to look elsewhere for that moral stamina which should be the natural result of the development of their own faculties.

The ordinary Christian is very ignorant of the origin and character of many of the leading tenets of his church. When it is asked, "Why are Liberals always hammering at the Bible, the church, creeds, and dogmas?" the answer is, "Because the truth about these things is not told by those who preach them and profit by their propagation." Theology is a system of mystification. Priests use language to conceal their thoughts, and the people become slaves of cunning phrases. Few believers have investigated the theory of the "atonement," but every Christian can talk glibly about such preposterous side-issues as "circumcision," "fulfillment of the law," "baptism," "grace," "justification by faith," "imputed righteousness," "second coming

of Christ," "election," "predestination," etc. All these theological figments tend to obscure the brutal and bloodthirsty features of the "atonement" from the minds of men and women.

The "four gospels" certainly do not teach this doctrine in the form presented by recognized church authorities, and those isolated passages which are quoted as evidence are pressed into the theological service by a forced and strained interpretation. The writers of the "epistles" are the "chief of sinners" in respect to the suggestion of this doctrine, and the "church" through its "fathers" and councils is responsible for its present form. It is an egregious error to believe that Christian theology has always been what it is to-day. Every doctrine has its history, and some of the doctrines were centuries in process of formation. This very doctrine now under consideration is an illustration of the fact. The writer of the "epistle" to the Romans says (v, 10-12): "For if when we were enemies we were reconciled to God by the death of his son, much more being reconciled we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Wherefore as by one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned."

This clearly means that in consequence of one man's (Adam) sin, humanity was separated from God, or rather that God was offended, and that the physical torture and death of Christ reconciled these two enemies—God and humanity. The early church fathers dwell with considerable devotion upon those passages which represent the suffering and great sacrifice of Christ, but during the first four centuries there appeared no certainty of opinion as to whether they were a ransom-price paid to God or to the devil. Origen and St. Augustine supposed that the ransom-price was paid to the devil. Athanasius controverted this theory and maintained that the ransom was paid to God. It was not, however, until the middle of the eleventh century that the doctrine was arranged into something like theological consistency. Anselm was the man who accomplished this marvelous dialectical feat. Like every other church dogma it is a confusing mosaic of assumptions. It may be summarized as follows: The infinit guilt which man had contracted by his disobedience of God's laws could be satisfied (or atoned for) by no mere creature; only the God-man J. C. could render the required satisfaction. God only can satisfy himself. The human nature of Christ enabled him to incur the debt (or take up the note) and his divine nature enabled him to pay it. As a human being it was incumbent upon him to order his life according to the law of God; but as a God he was under no obligation to die. But he nevertheless voluntarily surrendered his life and was therefore entitled to a recompense. This recompense consisted in the forgiveness of the sins of those who accepted the terms of the compact.

Slight modifications have been made of this theory by Luther, Calvin, and a host of other Christian apologists, but in its main features it may be taken as the "Christian scheme of salvation."

Now the fundamental principles here stated are gratuitous assumptions.

First. Man's sin of disobedience was of infinite demerit.

Second. Christ had a double nature—human and divine.

Third. Sin is transferable.

Assuming that there was on the part of man an act of disobedience, how can it be regarded as of infinit proportions? A finite being cannot commit an infinit crime. A lie is a lie whether it be told to a prince or a pauper, and the person to whom it is told does not lessen or increase its dimensions. A crime is not greater than the criminal. But this act of disobedience was not committed by the whole human race, but by one man—Adam. (See above quotation from Romans.) This raises the question, Is not sin (or wrong-doing) of a personal character? A man may commit a burglary, or any other form of social violence, but that would not make his children burglars; and to punish his children for the misdeeds of the parent would be an act of injustice and of cruelty.

S. T. Coleridge defines sin "as an evil which has its ground or origin in the agent, and not in the compulsion of circumstances. An act to be sin must be original, and a state or act that has not its origin in the will may be a calamity, deformity, or disease, but sin it cannot be." The sin of Adam then is not the sin of the human race. But did Adam sin? Or was there a sin at all? Sir William Jones in his "Asiatic Researches" says, "Either the first eleven chapters of Genesis are true or the whole fabric of our national religion is false." In other

words, if Adam did not sin precisely in the manner set forth in the book of Genesis, then the crucifixion, resurrection, and ascension of Christ are myths. No "fall," no "resurrection," no apple, no harp, no garden of Eden, no mansions in the sky.

It is impossible to believe that a scheme of such gigantic proportions—involving as it does the nature and character of God, the nature and destiny of the human race—should have been revealed to man by an almighty-wise God in such an incomplete and suspicious manner! No theologian with a reputation to lose would defend the biblical version of man's origin.

Keeping, however, to the ethical phase of the question, Did Adam sin? Did the act of disobedience originate with him or was he the creature of circumstances? God is perfect, say the theologians. He is all-wise, all-powerful, all-good. He is the same yesterday, to-day, and forever. God knows everything. With him there is no yesterday, no to-morrow. Everything is. The immeasurable past and the illimitable future are present facts. He has no need of a memory, and imagination is quite unnecessary. If this be true now, it was true before Adam was born. The sin of Adam was a fact to God millions of years before it was committed; and furthermore, the sacrifice of Christ was a fact (accomplished) to God before Adam sinned. Adam and Christ were but two characters in a drama which had been, and still is, in the mind of God throughout eternity.

God was not surprised at Adam's fall. He made him to fall because it was also arranged that Christ should be the means of restoring him to his original innocence and purity. In fact, Christ died (in God's mind) before Adam sinned.

Can it be said, then, that Adam sinned? Certainly not.

If God be all-powerful he could have made man impervious to sin and temptation; yea, he ought to have surrounded him with every safeguard, knowing as he did that the devil was on the watch to destroy his most perfect handiwork. God did not so make him, so he is responsible for all the suffering, misery, and crime entailed upon the human race as a consequence of the corruption and imperfection of their original progenitor.

If God be all-good and all-wise, as well as all-powerful, he would have destroyed the procreative faculties of Adam and made a new man on an improved plan. And if he found it impossible to perpetuate a pure and perfect race, he ought to have abandoned the idea altogether; for it would be more merciful to abstain from creating a race than to create one which is in danger of an everlasting hell.

The theory of the double nature of Christ is a necessary counterpart of this general theory of salvation. It is an ingenious and subtle contrivance, and at the same time has many comical aspects. When examined in connection with the "atonement," it appears very inconsistent and absurd.

The sin of Adam was of infinit proportions, still the human half of Christ was created so that he might assume the guilt; for God could not participate in sin. The divine half of Christ undertook to offer itself as a sacrifice—in the form of death—for that guilt; still it must be remembered that the divine can neither suffer nor die. How then, in the name of all that's true and good, could the man-Christ assume an infinit load of sin, and how could the God-Christ offer a sacrifice by death when God cannot die? If Christ were God then he could not die, and if he were man only he had not the divine merits necessary to satisfy outraged deity. The subject becomes much more complicated when it is remembered that it is God who is supposed to be making all this fuss. The man-Christ evidently thought he was doing all the suffering, for it is reported that he exclaimed at the close of the great drama, "My God, my God, why hast thou forsaken me?"

The injury done to mankind by the teaching of this doctrine is incalculable. Men have been taught to ask God for forgiveness of sins through the atoning merits of Jesus Christ, and as they have never received an answer whether their sins have been forgiven or not, they have taken the priest's answer instead. The priest is full of ready compliance, he will always promise to forgive. It costs him nothing and the ignorant victim is ready to subject himself to priestly power and authority in return.

Sins cannot be forgiven but by those sinned against. Man injures his fellows; he should make reparation to them. God has nothing to do with it. He stands alone, distinct and absolute. He cannot be related to the affairs of men and the world, and to accept his imaginary forgiveness while the injured one still suffers is an act of cowardice and brutality.

The same may be said of the doctrine of "im-

puted righteousness," or the taking on of the righteousness of Christ. This is a favorite theory of Calvinist and Methodist alike. It is born of that lying dogma which says "All are born in sin and shapened in iniquity." Having no goodness of their own they borrow Christ's and fancy themselves strutting about in the borrowed plumage of the son of God.

Goodness cannot be bought nor borrowed. It is natural to man, and it increases in proportion as he learns his true relationship to his fellow-man, and "seeks to find his own in all men's good."

It is time that men recognized the fact that salvation does not consist of gaining heaven nor shunning hell, but rather in self-improvement.

That man is "saved" whose mind is broad, sympathetic, and clear; whose physical functions are vigorous and healthy as a result of pure and wholesome food, and wise and chaste living; and whose ideal is to help spread the knowledge of right, and to see virtue and happiness prevail.

HENRY ROWLEY.

Random Notes.

Moses was the most meek man who had ever lived during and prior to the time he was on the earth, and the terrible state of society can be definitely arrived at when we consider without prejudice some of the deliberate, cold-blooded murders and crimes which he committed against humanity. He commenced operations quite early in life by killing an Egyptian with a club, and followed it up by assisting at the massacre of all the first-born, the drowning of Pharo's hosts, the killing of his own people by the bite of fiery serpents, and later by the massacre of whole cities of innocent, harmless, and unsuspecting peoples, with the exception of the maidens, whom he reserved for purposes which we would be ashamed to publish and offer for carriage through the United States mails under a Democratic administration.

It seems as though ninety and nine of the Presbyterian synod have gone astray, leaving only one old buck in the fold to freeze to death alone.

Samson was very strong in body, but he was no match for his wife when it came to headwork.

One of the marked improvements in society since Abel's sudden taking off is, that a sheep-herder is not considered any more honorable than an honest farmer on account of his associations.

During the war in heaven the angelic cavalry made their famous charge astride of winged horses (Doré's illustrations in "Paradise Lost"), but nowadays God depends for spiritual protection upon the tumult of those jackasses who can bray the longest and loudest, and longest without giving other people a chance to speak.

The last time God has been seen was when the Apostles were celebrating the last supper with wine made principally of water.

Prayers for rain will not be heard during the coming dry season.

A late scientist, who has been sojourning in the lower regions, has recently discovered the "great fixed gulf" which has so long separated the two future localities to be ice instead of glass. His reasons for the final entire disappearance of the aforesaid gulf and the already perceptible cooling of lower levels will be easily understood.

My mother's religion is not good enough for me if I can make it better.

There are plenty of people in the world narrow enough to love God because they believe he is mean enough to burn up some of their neighbors.

People would still be going around naked if the devil had not laughed at Eve.

The devil is said to have been, and still to be, a champion of new ideas and fashions. If so, let him "go about and roar" while he devours the new crinoline.

If Mary was a virgin when she married Joseph the world is not growing wicked with so great rapidity as the People's party platform would have us believe.

Some people think twice before they speak, but there are twice as many who speak twice before they think at all.

Lectures and Meetings.

J. E. REMSBURG has just closed a midsummer campaign in Iowa, delivering thirty-seven lectures in thirty days.

THE LADIES' Liberal League of Philadelphia holds meetings regularly every Tuesday evening at 8 p.m. Admission free. All welcome.—M. P. McLeod, Sec.

CHARLES WATTS will be in Toronto about September 1st, and will lecture on his way from there to Chicago, which city he will reach about October 1st, to attend the International Congress of Freethinkers. We have received no word from his colleague, Mr. Foote. Mr. Watts's friends can address him care *Secular Thought*, Toronto, Ont.

Letters of Friends.

The Best.

DUNOANNON, PA., July 20, 1893.

MR. EDITOR: Please find inclosed renewal of my subscription, for I cannot do without the paper. It is certainly the best paper of the kind ever published, in my estimation.

JASON PASSMORE.

Could Not Keep the Charlatans Away When He Was Dead.

MILTON, PA., July 24, 1893.

MR. EDITOR: The late Isaac Marsh departed this life Dec. 19, 1892. THE TRUTH SEEKER had been his Bible for many years, and he did very little else but read that paper. He did not want a preacher at his funeral, but as he died of paralysis in less than two hours, could say nothing on the subject, so the friends and G. A. R. buried him as everybody else is buried here.

MARY D. MARSH.

Is Pamphleteering the Authorities.

DAYTON, O., June 15, 1893.

MR. EDITOR: For the inclosed fifty cents please send at once to my address thirty World's Fair leaflets. I want them for distribution. The last order of one hundred and eight I received from you are all distributed to officials and prominent parties in Ohio and Indiana. I sent them mostly by mail so rapidly that I have not enough to supply all of the police of this city, which number fifty-seven.

Fraternally, NOAH COLER.

It Is the Enemy of Imposition and Fraud.

McKEESPORT, PA., July 21, 1893.

MR. EDITOR: Inclosed find \$3 to renew my subscription to THE TRUTH SEEKER. I could not afford to miss one issue. Heston's pictures alone are worth the subscription price. He is an artist, nay, a genius. Taking all in all, I consider your publication the best Liberal paper published on the continent.

Wishing you all possible success, and long life to the grand old TRUTH SEEKER, the avowed enemy of superstition, imposition, and fraud, I am hastily but cordially,

A. J. GILLIS.

He Proselytes Traveling Men.

CAPRON, ILL., July 17, 1893.

MR. EDITOR: I am much pleased with THE TRUTH SEEKER in every respect. The papers are kept in my office, where the public can have access to them. The traveling men especially take great interest in them, and many is the laugh created by Heston's genius or hearty applause given to the thought and words of some of the writers. There is a good Liberal element here. The "holy cloth" would talk to empty pews were it not for the women and children.

With best wishes for your own success and for the cause, I am, very truly,

C. E. HILLYER.

Ingersoll Set Him Thinking.

LAKEPORT, S. D., July 12, 1893.

MR. EDITOR: Inclosed please find \$1.50, for which send the books entitled "The Creation of God" and "Old Testament Stories Comically Illustrated."

About three months ago I happened to read some of Colonel Ingersoll's works, which shook my faith in religion. They set me thinking, and the more I thought the more I became convinced of its utter emptiness, and now I am working hard for the cause of Freethought.

My brother takes THE TRUTH SEEKER. It is a most excellent paper.

Yours for Truth, A. J. NELSON.

Likes Those Eloquent Descriptions.

LONDON, ENG., July 11, 1893.

MR. EDITOR: Sammie Putnam got up to a white heat on "Religion a Curse," etc. His declamation is almost wonderful in its incandescent flow; and his descriptive powers are charmingly displayed in his letters on the great Fair. But I think these powers of his shine more brightly when he revels in the sun-smitten rocky peaks, the green valleys, and the flowing streams that wind their way through the thousands of miles that are waved o'er by the Stars and Stripes.

That brighter and still clearer light

may shine on the pathway of both of you, is the sincere wish of Yours, C. P.

Pleasing Praise.

FORT WORTH, TEX., Apr. 15, 1893.

MR. EDITOR: Inclosed find \$1, for which please send me in Ingersoll's edition "God in the Constitution," "Declaration of Independence," "Blasphemy," "The Truth of History," and Ingersoll's great address on "Thomas Paine," and among Saladin's books "The Confessional." I think THE TRUTH SEEKER gets better in every issue. I think Samuel P. Putnam's article, "Religion a Curse, Religion a Disease, Religion a Lie," is just grand, and strikes deep at the truth.

Wishing your paper prosperity, I remain,

Yours for the Truth,

CHAS. TROTTER.

Wedded to Truth-search.

MAYFIELD, KY., July 22, 1893.

MR. EDITOR: I haste to renew, for fear you will stop my paper. I call it mine because I am married to the grand old TRUTH SEEKER; so is my good wife; also a good friend, Mr. Henry Wimberly, whom I have loaned several copies. How hard it is to get men to read. They tell me they are afraid to read such literature. I quote, "Fear bringeth torment," "Perfect love casteth out fear." Get more love for humanity and less fear for a God whom you do not know. I read, I saw, I left the church two years ago. I shall never return to bondage any more than a man freed from slavery. If God has made a revelation to men, why not make one for all nations of men? If salvation depends upon a knowledge of such, if man has a future life he will know when he enters into it and not before. R. G. DODSON.

Will Spread Literature at the Fair.

SACRAMENTO, CAL., July 20, 1893.

MR. EDITOR: Please send to the inclosed address one copy of "Darwin and After Darwin," by George J. Romanes, \$2; also send me \$1 worth of Putnam's description of the World's Fair, and five copies of Putnam's late book, "Religion a Curse," etc., and catalog of TRUTH SEEKER books and stock in trade.

You can put me down for two copies of Putnam's contemplated new work, "Four Hundred Years of Freethought." If I can spare the money I intend to visit the Fair in September, and attend the Freethought convention in October. I believe that I can sell a good number of the descriptions of the Fair. I will insert a notice of the pamphlet in the dailies of the town, and introduce it with the trade, which will create a demand.

Yours truly, R. BUTTERFIELD.

"God Bless It."

LODI, WIS., July 10, 1893.

MR. EDITOR: Inclosed find \$2 money order for the following order—\$1 credit to the good old TRUTH SEEKER, God bless it; one copy "Bible Morals," one copy "Religion a Curse, Religion a Disease, Religion a Lie," one copy "Candle from Under the Bushel."

The books that I ordered before came to hand all right, and are good. Paine's "Age of Reason" ought to be read by every honest man with profit, and would be if prejudice would not be in the way. "Crimes of Preachers" ought to open the eyes of some of the brethren, and take some of the starch and impudence out of that class of humbugs and impostors. The other books are all right. If you see fit and will send me a few copies of THE TRUTH SEEKER or any circulars I will use them to the best of my judgment in the interests of the best paper that I ever saw, THE TRUTH SEEKER.

Wishing you and your cause very much prosperity, I remain, as ever,

Very respectfully, N. C. SKELTON.

News from the Co-operative Colony.

TOPOLOBAMPO, SINALOA, MEX.,

June 6, 1893.

MR. EDITOR: I desire once more to speak through the columns of your valuable paper to the friends of Freethought. It has been known nearly all over the world that we expected to organize in May, and put everything on a sound and business basis. The big guns arrived here on the 28th of May—O. B. Hoffman, from Enterprise,

Kan., who is president of Kansas Sinaloa Investment Company; Albert K. Owen, from New York, who is president of the Credit Foncier Company; the great economic writer Fleurbaey, from Europe, and Dr. Wheeler, from Colorado. These big guns, instead of going to work and organizing a good strong company under one head, have divided, and each is trying to run things in his own way, and how it will terminate no one can tell. Hoffman thinks Owen is not accountable for his acts, while Owen believes the other party, Hoffman and Fleurbaey, to be two sharpers. This quarrel has knocked ditch scrip away down to twenty cents on the dollar. My advice to friends is not to come down or invest until this fight is over. There are two hundred and ninety people here now, and about fifty want to leave. I will try and drop you a line in a few weeks again. A. BUTTERFIELD.

A Man Who Helps the Cause, and Loves His Friends.

GARNETT, KAN., March 9, 1893.

MR. EDITOR: Inclosed find postal note for ninety cents, for which you will please place fifty cents for any object where you think it will do the most good, and send for the other forty cents "Hard Knocks at Christianity," by R. Wheeler; "Was Christ Crucified?" by Bierbower, and "Pulpit, Pew, and Cradle," by H. H. Gardener.

This is in accord with the promise I made a short time ago, when I gave out word through THE TRUTH SEEKER that I had back files of THE TRUTH SEEKER that I would exchange for postage stamps; and I would say that I have not only been enabled to give THE TRUTH SEEKER a little lift, but have made the acquaintance of three of the most estimable members of THE TRUTH SEEKER family, whom to be acquainted with I consider a high honor to anybody, and may their days be long, prosperous, and happy. If I thought they would not object, I would introduce them by name to THE TRUTH SEEKER family. I guess I will anyway. They are Mr. Angus McKay, Union City, Wash., Mrs. Carrie L. Miller, Oneonta, N. Y., and Mr. Jehu A. Calder, Jackson, Tenn.—all grand and noble specimens of the truth seeker fraternity.

CHARLES GREGG.

A Song Service, Wound Up With a Benediction.

GREELEY, COL., May 7, 1893.

MR. EDITOR: The books ordered (so far as published) reached me all right, and I am more than pleased with them, especially with the "Short History of the Bible." THE TRUTH SEEKER of May 6th arrived today, and after reading several of its excellent articles my exuberance "broke out" in the following acrostic:

Truth is mighty, so they say,
Onward haste the wished-for day
That shall open the eyes now blind,
Heal all errors of the mind.
Ever foremost in the fray,
Truthful seekers on life's way
Realize that each must fight,
Undismayed by falsehood's blight,
Though the "pilots" of the sky
Hurl anathemas and cry,
"Seek ye now the way we teach
Ere damnation doth you reach."
Every person by them scared
Knowledge lacks—hath sense impaired;
Each should THE TRUTH SEEKER scan,
Read, subscribe and be a man.

The attention of all weak-kneed Liberals is especially called to the closing lines.

And now may truth, justice, Freethought, and good sense prevail until the blackness of mental darkness be forever dispelled, is the earnest wish of,

Yours fraternally, A. CHAPMAN.

Where Is Heaven?

OAKDALE, CAL., Feb. 17, 1893.

MR. EDITOR: I do not wish to trespass on your space, but I am very anxious to have this question answered. I am getting old, approaching eighty years. I have been listening to sermons for at least seventy years, all about heaven, but can get no information. The Master said, "The kingdom of heaven is within you," and I partly believe that heaven and hell are both within the human breast.

But to be sure of the thing I would respectfully ask Dr. Talmage or any other preacher the question. Some time ago I

sent a few questions to be answered, but I got no reply. Now, Mr. Talmage, or any other man: Suppose a man should die at mid-day and his wife should die at midnight, both souls would go up, but they would go in opposite directions. Suppose a man should die on the 1st day of July at midnight, and his wife should die on the 1st day of January, at midnight, both souls would go up, but they would be 190,000,000 miles apart and both go out from the earth's orbit. Would they ever get together? Suppose twelve members of one family would die a month apart each, their souls would go up, but they would be 50,000,000 miles apart each, as the orbit of the earth is 600,000,000 miles around. When would they get together?

S. B. McCORMICK.

N.B.—Some preachers think that heaven is in the star Alcyon. If so it would take a soul, traveling at the rate of 1,000 miles an hour, 4,566 years to get to its heaven, as that star is about 40,000,000,000 miles away from the earth. I cannot think the New Jerusalem can be so far away.

S. B. M.

A Hall Capable of Noble Work.

SANGER, CAL., July 9, 1893.

MR. EDITOR: I will have to thank you for the prompt filling of my order, which came to hand in good condition. I have read the following and found them to be fully up to my expectations: "Bible Temperance," "Science Versus Religion," "Sabbath-Breaking," "What Liberalism Offers in Place of Christianity," also "Crimes of Preachers," which I think should be in the hands of all who can read the English language. The "Old Testament Stories" is a hard hit for the ministry. I have not read Helen Gardner's "Men, Women, and Gods," but my wife says we cannot give it too much praise.

The ministry of Sanger have not accepted the challenge made by the Good Templars. Inclosed you will find a copy of the resolutions and challenge made by the Good Templars of Sanger. When this kind of a war is raging is the time for the Freethinkers to do some good work. This is what I thought, and I commenced work at once. I went to some of the most influential parties in the Order of Good Templars, who also claim to be God-fearing, and I made them the following proposition: If the Good Templars and churches of Sanger would cooperate in building and furnishing a hall in Sanger, with the following pastimes and amusements, I would give \$250 toward furthering the undertaking: the hall to be built so as to admit of a free reading-room in front, with a billiard-room back of this, where billiards, pool, cards, and other games may be indulged in without having to patronize a bar, also a room with gymnasium exercises. My proposition was brought before the Independent Order of Good Templars last night. They thought well enough of it to appoint a committee to bring the matter before all the churches of Sanger. This place is to be open Sundays and admit all moral literature without restrictions.

Inclosed you will also find some clippings, showing some more of the hellish work of those who would "lead our little lambs." May our common sense lead us not in the ways of the ministry, but deliver us from their snares. For Freethought is the only guide to moral enlightenment.

L. A. ROSE.

We Giv the Church Laud and She Sells It.

GRAHAM, TEX., July 11, 1893.

MR. EDITOR: I have been traveling in west Texas since the 16th of May with Edison's phonograph, making it preach and sing to the people for the nickels. I found much competition, and did not succeed in making much money. Some other fellows with phonographs beat me to all the towns, and when I took to the country I had to divide my earnings with the churches and Sunday-schools.

I found the country churches renting out their untaxed and unfenced ground, which had been donated to them, at from \$40 to \$50 per day for the use of picnics, and the parties who rented the land would sell privileges to men who wanted to run

phonographs, lemonade stands, etc., so as to make about one hundred per cent profit on the investment. From \$5 to \$10 per day was demanded of me for the privilege of setting up and working my phonograph in the shade of a tree on unfenced and untaxed church property. I refused to buy such privileges and came home. I found the sky-pilots competing with me everywhere in entertaining the people for the nickels.

My absence from home is my excuse for not sooner answering the article of Dr. N. A. Pickens in your issue of June 17th. I have not the time and space to write an elaborate answer to Dr. Pickens's article. Dr. Franklin said that it was not good for a man to be in advance of his fellows, and that "Truth must not bark too close upon the heels of error; it would get kicked over." I find that when I get in advance of other scientific investigators, and set forth facts which they have not reached, they charge me with superficiality and with jumping to conclusions. I admit that Spiritualism, like theology, has a substratum of truth underlying it. But I claim that in both theology and Spiritualism a sod of superstition has overgrown the substratum of truth so as to obscure the facts. This talk about the materialization of spirits is meaningless jargon to me. The words soul and spirit have evolved from words meaning breath, atmosphere. Chemistry has demonstrated the fact that air is composed, like solid and liquid substances, of electricity and matter. The word ghost has evolved from words meaning gas. Chemistry has demonstrated that the gases are of the same constitution as liquid and solid substances. Chemistry has analyzed nature and determined her constitution. When we analyze a man, a dog, a rock, or a piece of wood we obtain electricity and matter, and nothing else. We do not know that anything else exists except electricity and matter. I suspected many years ago that that hypothetical something called "ether" was electricity. Prof. Henry Raymond Rodgers, Dunkirk, N. Y., claims to have demonstrated that it is electricity. The word spirit is usually defined and understood to mean something immaterial. Matter is necessary to give anything form, tangibility, and ponderosity. How a gas, breath, or any immaterial thing can become visible or tangible and shake hands with a living man, I cannot conceive. Our school of scientists say that all is matter. Another school of scientists say that all is ether. Another school say that all is electricity. Some say that all is God. Others call all the universe, and deny the existence of any god. I do not know that anything exists except electricity and matter, and before I can regard them as being only one and the same thing I will have to abandon the atomic theory, and the inertia of matter, and the imponderability of electricity.

P. F. SHUMAKER.

Spiritualism Is Suspicious.

OLIVE HOME, CAL., July 9, 1893.

DEAR LIBERAL FRIENDS: It is with no small degree of pleasure that I read your many articles *pro* and *con* on the various subjects treated. I have read THE TRUTH SEEKER for seven or eight years, and like it pictures and all. I think I am clear out of the woods of superstition. I expect I got my first ideas of Free thought from Dr. Monroe, of the Seymour Times—afterward editor of the Ironclad Age—a quarter-century ago. Although a Materialist, yet I believe the Spiritists have got the best of us in the discussions lately. If the tests were truly made as reported, I think it funny that spirits can manifest themselves to us best at night. And there, too, must be a go-between. That does not seem right. All the old religions have a priest or preacher, and yours has a medium; and they must all be fed from the public crib and robed with the fruit of another's labor. I have learned to regard truth as being as destitute of habiliments as a South sea islander; but no, the truth of Spiritism comes to us dressed in all the sable cloth, mystic garments, swaddling-clothes, mist and fog, of the older faiths and religions. Why is it? Life comes to us in the morning, death in open daylight,

naked and real, and seeks not to hide its reality, and treats all alike and is no respecter of persons. All nature is real—open to all—until we come to a demonstration of another life. Then for a real manifestation darkness is a favorable condition. A third person, maybe a fourth person, is needed. Is it not strange? One of the hardest hits the church ever got from Colonel Ingersoll was when he said, Why did not God tell the people what he wanted, not have thousands of people making a living by telling the rest what he wanted them to do? Now comes Spiritualism with a go-between, too—the medium. Brother, are you sure there is no cloven foot here? In the name of Hope, by all the principles we hold dear in life, let us be honest. I have tried faith, now I want facts, knowledge, or nothing.

Some of you say slates may be sealed at home before going to your meeting and not opened till long after returning, so that there is every precaution against frauds of mesmerism, magnetism, etc.

And the dead can write, can they? Why cannot they make their own pencil as well as their body? And they can materialize, can they, and be photographed and subjected to other chemical tests, proving beyond doubt that the dead do live? If the dead sometimes materialize, is the body real, i. e., flesh? Is it substance, as a Materialist understands the word?

Tell me, brother Spiritualist, just what you know about it. If you are prone to theorize, keep fact and fancy apart, so I can tell which is which. I have been told one can feel a spirit-hand. Is that true? And hear a spirit talk, and play on the guitar and other instruments. Is that true? And that a dress of a spirit has been clipped and the piece kept for a souvenir. Is that true? And where can I see a piece of cloth, warp and woof, made with other than earthly hands? Does it require ten or twelve yards to make a dress? And does the spirit make a new one at every visit? Are they made in modern style? And why do they appear in dress at all? Is there sex in spirit-land? Have men and women of note ever come back—D. M. Bennett, for instance? Would a China spirit wear bloomers, and have one little foot, a cue, etc.? Did ever a Bushman or a Sandwich islander come back? If so, were they dressed?

Do not let me hear of your "insincerity campaign," so many questions. I hope you will be a little to get right at the bottom facts of spirit civilization. I want to know if they are ahead of us or not. Are they more humane? Is Calvin Calvin still? Or has he not been heard from yet? I hope not.

Do they die again when they dematerialize? Is there pain in these processes?

They say you are millions in numbers. Have you all had proof direct and positive? Can I have the same, and not have to toady to some third person?

I know how to make Christians—Protestants, at least. Just hello "Jesus" a few times good and loud, sing "Meet me there," and up will come a dozen, and in three days to six months they can all tell you that they have seen Christ. They know that their redeemer liveth. And they are honest, too, or most of them are. They think that they know just what they are talking about until they run up against a Wettstein, and then, Mr. President, where was I at? Then back streams the light of reason and science, and what they thought was a Holy Ghost and a reality now fades into thin air and the mist and mirage is gone.

Are there no backsliders in Spiritualism? Have you heard of none? How can there be if we can talk with our loved dead?

Since writing the above I have read Pickens to Shumaker in THE TRUTH SEEKER of June 17, 1893. Mr. Pickens, please send me a piece of one of those spirit letters. I am sincere. I wish to examine the paper. I wish to use my five senses in examining it. I believe you honest. You will not fool me with a piece of man-made paper. Tell me, Mr. Pickens, what my mother's name was; and whether there were brothers and sisters, as you ask Brother Shumaker. May I ask them of you, or cannot you tell? If not,

why not? Can the dead talk to each other? What is the nativ spirit-tongue? Have they other languages than those of earth?

Now, my dear sir, there are three lines in your letter of June 17th that make me feel as Sambo did when he said, "Massa, I don't belebe dat fish story, neither." Hear it: They walk, talk, sing, shake hands, caress, kiss, and show their individuality—what individuality?—just as they did while clothed in the body. Ah, brother, I will stake my soul this cannot be proved true. If that were true, Christ may have been celestially begotten, why not? It won't do. I see M.D. with your name. As a physician, do you not know whence springs a kiss—the nectar—none of your two-for-a-cent kind, but a smack right on the lips? Get out. "Pa, can God make a two-year-old colt in two minutes?" "Yes, son."

There is, I fear, a better solution of your manifestations than to attribute them to the dead. But it will ever be my mission to garner facts.

LEONIDAS FOSTER.

There Is No God.

ROANOKE, MO., Apr. 8, 1893.

MR. EDITOR: Having drifted entirely away from the faith of my ancestors and the ancient traditions of the church, my religious creed though unpopular was neither original nor new. I am now forty-four years old. At the age of thirty I believed "in one God and no more." I regarded this one God as being the creator and upholder of all things. However, after a more thorough investigation, a more extended research, I arrived at the conclusion that a supreme being, or God, was in no way connected with, or essential to, the existence of the universe. There may be one God; there may be a million gods; and there may be none at all. I do not pretend to know. There is no evidence on which to predicate a belief in God. If there are any gods they are—though vastly superior to man—only parts or particles of the universe. They are subordinate to her inflexible laws and not superior to them; and they must in time succumb to the inexorable law that governs the ceaseless change of forms constantly going on in the universe.

The popular belief is that nothing can exist without a preëxisting cause. If this is true, how are you going to account for the existence of a God? You reply that God is an exception to the rule; that he is self-existent; that it was not necessary for him to have a beginning—a creator; and that he will continue to live on and on eternally. If God is one exception to the rule, may there not be other exceptions to the rule? I believe that it must be admitted that other things may exist on the same principle and that a God is not essential in any sense whatever to the existence, maintenance, or control of the universe.

The idea of a supreme being is fatal to the existence of an infinit goodness, for the reason that it makes God responsible for all the wickedness, wretchedness, misery, and woe that ever existed in the world. A supreme being would not allow an event to occur contrary to his will and pleasure.

He would not allow conditions to exist that were conducive to misery, moral depravity, and social degradation were it contrary to his sovereign will, his fixed determination, and pleasure. No. I would much prefer to dispense with the idea of a supreme being altogether than to entertain such crude ideas of absolute sovereignty. According to the popular theory the ability to design and execute evil is derived from God; the source of all knowledge and power. Were God to withdraw his power from Satan and thus deprive him of the means of locomotion, this antiquated old gentleman would cease to roam over the fair fields of earth "like a roaring lion," visiting the palatial homes of affluence and wealth as well as the hovels of poverty and destitution, seeking innocent victims on which to wreak his fiendish delight in the destruction of happy homes and the demoralization and ruin of those who were once pure and good.

The fiat of omnipotence cannot make

wrong right. Vice if practiced by the infinit does not become virtue, or injustice justice. The gods must conform to the inflexible law of justice. They must yield to her imperative demands or forfeit their claims to infinit goodness and become devils of the darkest dye.

I believe that matter is absolutely indestructible, hence eternal, and could not have been created. Matter is infinit, existing in some of its multifarious forms throughout the boundless expanse of the universe. I cannot conceive of "a time when there was no time, of a place where there is no place;" neither can I conceive of "the possibility of creating something out of nothing," hence the absurdity of a belief in an alleged supreme being supposed to have created the universe.

"All forms are transient." There is no power that can arrest the operation of the universal and inflexible law controlling the transmutation of matter. Present forms must be removed to make room for those that are to come. This is truly a demonstrable fact.

I believe that the "powers and potencies of nature are adequate to the production of all the phenomena that exist." For this significant reason I have eliminated the supernatural from my creed. If there be any gods, it seems to me that it would be impossible for them to reveal themselves to man and establish their identity beyond the possibility of a doubt. However, should they succeed in this particular it would be necessary for them to reveal themselves, personally, to everyone before the whole world could believe in their existence. It is not quite sufficient for "Father Abraham" to say, "I have seen God face to face and my life is preserved." This, to me, would be hearsay evidence. It would be second-hand proof. I would probably conclude that it was more likely that Abraham had lied than that such an improbable event should have occurred. Would Abraham be able to discover the difference between an actual God and a first-class devil?

This alleged interview after all may have been only a huge joke, got off on Abe by Old Sooty for the purpose of breaking up the monotony of a protracted spell of the blues. It is thought that the old wag is up to such tricks, anyway.

Though I use dogmatic forms of expression in the treatment of speculative theories, I do not wish to be understood as speaking positively with reference to things that we cannot, by any possible means, know anything at all about. It is a truism accepted by almost all scientific men that "whatever has a beginning must of necessity come to an end." There is no evidence that any one special form ever existed prior to its conception and birth, hence Birth and Death are the Alpha and the Omega—the beginning and the end—of all human existence.

Having carefully perused the foregoing, can you say that you find yourself absolutely without a doubt? To entertain a solitary doubt is to abandon that faith and implicit confidence in God's word so essential to the salvation of a soul from hell. To shatter your faith in God is to destroy your belief in the devil—an infinit, omnipresent fiend. If you no longer hope for heaven when you die you no longer believe in an endless hell as being the place of abode for a large and overwhelming majority of mankind, including many of your nearest, dearest, and best friends. As there is not the remotest probability that such is, or ever will be, the fate of a solitary human being, and as it is impossible that you could ever be happy if such ever was the case, or if you believed that such was the case, you will find yourself infinitely happier in a state of unbelief that frees the mind from the horrid nightmare of superstition's benighted reign. Embrace then a system of philosophy that teaches you to look on the state of the dead as a condition of "dreamless sleep," an eternal rest undisturbed by the impotent rage of angry gods' or devils' darkest frowns.

For the inclosed fee please send me your valuable paper, THE TRUTH SEEKER, for one year, as I cannot get along without it, though I have more reading-matter than I have time to read just now.

Fraternally yours, W. E. WALTON.

Children's Corner.

Edited by Miss Susan H. Wixon, Fall River, Mass., to whom all communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Hoeing and Praying.

Said Farmer Jones, in a whining tone,
To his good old neighbor Gray,
"I've worn my knees through to the bone,
But it ain't no use to pray."
"Your corn looks just twice as good as mine,
Though you don't pretend to be
A shinin' light in the church to shine,
An' tell salvation's free."
"I've prayed to the Lord a thousand times
For to make that 'ere corn grow;
An' why yourn beats it so an' climbs,
I'd gin a deal to know."
Said Farmer Gray to his neighbor Jones,
In his easy, quiet way,
"When prayers gets mixed with lazy bones,
They don't make farmin' pay."
"Your weeds, I notice, are good an' tall,
In spite of all your prayers;
You may pray for corn till the heavens fall,
If you don't dig up the tares."
"I mix my prayers with a little toil,
Along in every row;
And I work this mixture into the soil
Quite vigorous with a hoe."
"An' I've discovered, though still in sin,
As sure as you are born,
This kind of compost worked well in
Makes pretty decent corn."
"So while I'm praying I use my hoe,
An' do my level best
To keep down the weeds along each row,
And the Lord, he does the rest."
"It's well to pray, both night an' morn,
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows."
"You must use your hands while praying,
though,
If an answer you would get,
For prayer-worn knees and a rusty hoe
Never raised a big crop yet."
"An' so I believe, my good old friend,
If you mean to win the day,
From plowing, clean to the harvest's end,
You must hoe as well as pray."

—Leader.

From the Editor.

We are sojourning in a most charming and romantic spot among the granite hills of New Hampshire. It is known as Sunapee, and is about twelve hundred feet above sea level. Next week we will try and give you some account of this delightful locality, so that our dear family may enjoy with us somewhat of the beauties of the place.
Direct all letters and communications intended for the Corner to Fall River, Mass., as usual, and they will be forwarded here.
S. H. W.

An Argument for Diminutiv Trousers.

It seems that Max had only just been promoted to the dignity of trousers and was strutting about the room to the despairing envy of his two-year-old brother John. Indeed Max looked so great and grand in his manly two-legged garment that kilt skirts grew instantly unbearable, and John pleaded earnestly, "Mummer, p'ease, m'm, div' me some pants too." "But, my son," replied his mother kindly, "you could not possibly wear trousers. See your legs! They are ever so much too short."
"Oh, nome dey ain't," John whimpered with tearful intensity. "Dey's long enuff. My legs goes all de ways up to my stummick," evidently believing his petticoats gave the popular impression that his nether limbs stopped short at his knees.—*American Woman.*

The Student's Prayer.

There was long ago a divinity hall presided over by a most amiable and dignified professor. On certain days the senior students opened the proceedings of the day with prayer. One morning a raw youth from a remote region performed this duty, and it was a memorable occasion. None who were present can forget how the venerable professor turned and gazed on the untutored lad, who prayed for him as follows: "Lord, hav mercy on our professor, for he is weak and ignorant. Strengthen his feeble hands, confirm his

tottering knees, and grant that he may go out and in before us like the he goat before the flock."—*Twenty-five Years of St. Andrews.*

Correspondence.

TAMPA, FLA., July 17, 1893.

MISS WIXON: This is my first letter to the Corner. My father takes THE TRUTH SEEKER, though not long; but I know he will keep taking it; he lends it out. I am eleven years old. School is out.
In fear of the waste basket I will close.
From yours, ELIZA WHITEHUST.
[Thanks, Eliza dear, for your letter. Please tell us about Tampa and the people who live there.—Ed. C. C.]

ELBERTON, GA., July 14, 1893.

DEAR MISS WIXON: This is my first letter to THE TRUTH SEEKER. I like cats. I have three, one kitten and two grown cats. My kitten is named Jo, and my cats Bee and Bonnie Doon. I am a member of the "Little Defenders' Society." I like to read.
Papa has been taking THE TRUTH SEEKER long before I was born. I am eleven years old. I remain, OLIVE BELL.
[We know Olive will see to it that this letter will not be the last one.—Ed. C. C.]

DAYTON, WASH., July 1, 1893.

DEAR MISS WIXON: This is my first letter to the Corner. My father has taken THE TRUTH SEEKER for a long time. I am nine years old; there are four of us in the family, and we are all strong Freethinkers. We have lots of pets, and they are all fat. Mamma always makes me feed them. We keep a hotel, and papa is always lecturing on Freethought.
LULU BOSE.
P.S.—Please send me "The Story Hour." Find money inclosed, \$1.
Address, Dayton, Columbus county, Wash.

[Freethinkers always keep their pets well fed. Lulu is a bright girl, and we shall want to hear from her again.—Ed. C. C.]

GLENWOOD, WASH., July 9, E.M. 293.

DEAR MISS WIXON: I will now pen you a few lines, as this is Sunday and I have nothing else to do. It rained all day yesterday, but to-day the sun is shining very bright. Everything looks nice and spring-like—the flowers in full bloom, and the grass so rich and green.
I will tell you something about old Mt. Adams. Its summit is now, by the most accurate measurements, thought to be 12,300 feet above sea level. It rises a little east of the central axis, rising directly from the great plateau of the Klickitat. The mountain has four summits. There is no point, however, from which more than three can be seen at once. There is one great central dome, majestic, pure white against the blue-black sky of its unsullied height. The others are broken jagged peaks, leaning as for support against the mighty mass in the center—six or seven distinct glaciers, separated from each other by sharp ridges. To one approaching the mountain from the south, the first of these glaciers to be seen is the white Salmon, so named from the impetuous river which issues from it. On the southeast side of the mountain a narrow ridge of lava rock descends from the summit, inclosing in its embrace to the east a beautiful, curved glacier, which from the canyon in which it descends is known as the "Hell-roaring Glacier." Next beyond the Hell-roaring, and pretty nearly on the eastern side of the mountain, is the greatest and grandest glacier of all; this is the great glacier of the Klickitat. There are many more glaciers, from which issue forth the Cowitz and Lewis rivers. There are many lakes around Mt. Adams—from one point alone can be seen fifty lakes.
I will close now, as this will be getting too long. If any of the Cornerites will write to me I will gladly answer.
Yours for the freedom of thought and speech, JESSIE MAY PARROT.
[Jessie has written a very interesting letter.—Ed. C. C.]

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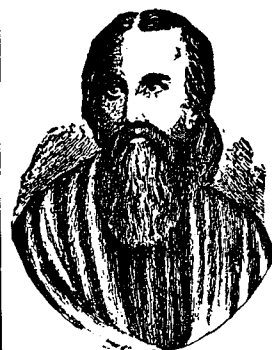
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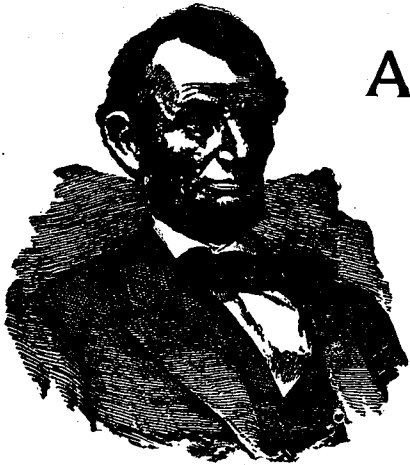
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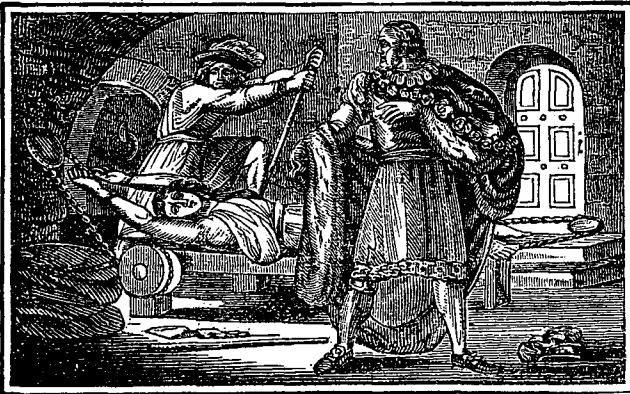
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From the London Freethinker.

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Mr. Alexander urges that the true course of knowledge is not from above downward, but from below upward. He works his own way from the elementary facts of

embryology, comparative development, and the testimony of geology, through physics, electricity, anatomy, and physiology, to an investigation of the brain and mind of man. He may be called a mechanical evolutionist. One of his most original chapters is his analysis of the will, which he resolves into a mode of the motion of brain-cells or their materials, communicated to them by antecedent motion of others. The phenomena of hypnotism and thought transference are explained in an equally mechanical manner. The intensification of one faculty arises from the subordination of others. Mr. Alexander, indeed, suggests that with the advance of intelligence the human animal may have lost something of the power of mind-reading.

The mind, Mr. Alexander holds, is entirely dependent on the brain. He compares it to a series of electric lights, and the brains to the dynamos by which the lights are produced. When the dynamos are still there is no light. So when the brain is still there is no mind. Nor does he shrink from the evident conclusion that his views subvert the theory of the immortality of the soul. When the body and brain are dissolved it looks as if the machinery for the production of mind were destroyed. A disinterested observer could hardly reach any other conclusion. But in this matter we are not disinterested, and faith will find foothold when reason shows none.

Mr. Alexander devotes a chapter to "Theological Considerations," in which he shows the incompatibility of all supernaturalism with science. He says natural phenomena may be divided into two classes—things we know, and things we do not know. The phenomena not understood are those which have always been attributed to supernatural agency. Plagues, famines, storms, earthquakes, eclipses, lightning, and other such unmanageable or inscrutable phenomena have at one time or another belonged to this catalog. But he proceeds to show that the kingdom of science is continually extending. "Within these wide and constantly widening limits no phenomenon has been discovered which can be referred to a supernatural source. Every discovery has shown the connection between phenomena and natural causes; and reasoning from analogy, which is our only resource, we are bound to conclude that there is no warrant for supposing that in the secrets of nature yet unexplored we shall ever find a clue that leads to the supernatural. The causes which remain as yet undiscovered we may reasonably conclude are of a piece with those which have been found out. The civilized and enlightened liberal Christian of the closing decade of the nineteenth century, who has found out that light, heat, and electricity are not caused by a worshipful personality, but who yet bows down before the phenomena of consciousness and mentality, and invokes superhuman agency in the regulation and rectification of the human 'heart' and the illumination of the human 'mind,' is like the idolater ridiculed by the prophet Isaiah (xliv, 15), who burnt part of a tree to warm himself and made the rest into a God and worshipped it."

The only fault we have to find with Mr. Alexander's book is its size, which may deter many from tackling one of the most noteworthy productions that has reached us from America. But "The Dynamic Theory of Life and Mind" is really a compendium of modern science, and traverses almost the whole of its ground in most interesting fashion. It is a digest, with criticisms and illustrations, of the works of Darwin, Huxley, Haeckel, Carpenter, Maudsley, Luys, Brown-Sequard, Binet, Romanes, Bain, Sully, and others of our best psychologists. It is as full of information as an egg is full of meat. It deserves, and we hope will receive, attentive consideration.

"Tax the Railroads, Thereby Indirectly Taxing the People, to Raise Revenue for Support of the Government." This is the title of a 10-cent pamphlet by Henry Frink. Taxes have been proposed to be levied exclusively or especially on pretty much everything in turn. Perhaps some one who is studying the tax subject, and wishes to consider the effects of taxes on absolutely every class of things, will gather some notion of value from this book.

A new work is named "Ethianism; or, The Wise Men Reviewed." The wise man who wrote it, and whom we are going to review, is named F. J. Ripley, and lives at Atlanta, Ga. He begins upon ether, the substance which scientists have supposed to fill all space. This ether he says is in certain limited localities invested with the addition of individualities. These individualities do not crowd out the ether, but occupy the same space with it. The ether is dilated upon to the extent of a whole book. It forms the ground conception of an elaborate system of philosophy which is unfolded chapter by chapter. The book

contains 219 pages, is bound in paper, and sells at \$1.

"Charles Darwin: His Life, and What the World Owes to Him," is by B. O. Flower and T. B. Wakeman. It is a pamphlet of 28 large pages, bound in blue paper, and accompanied by a very good portrait of Darwin. Its price is 15 cents. H. L. Green is the publisher. The world can never pay enough attention to the man who overthrew the Bible doctrine of the supernatural origin of mankind by showing just how that estimable race came about through natural processes. Colonel Ingersoll opens his oration on Lincoln with the declaration that the glory and progress of the latter half of our century centers on two men—Charles Darwin in science, and Abraham Lincoln in statesmanship. The theory developed by the former is set forth in this booklet, and it is also pointed out that his moral nature was so excellent as to afford churchmen a shining example of the high character which can be produced outside the pale of their religion. The power of Darwin's wonderful mind was only second to the charm of his noble personality. He was the most unselfish and sincere of men; a stranger to that personal ambition which ruthlessly treads upon the happiness and the merit of others; devoid of all traces of jealousy; diffident, indeed his diffidence was so marked, it is not improbable that the world would never have received his best thought had not Lamarck and other great thinkers blazed the way before him. Writing of him in after years, Sir James Sullivan, who sailed on the Beagle, observed: "I can confidently express my belief that during five years on the Beagle he was never known to be out of temper, or to say one unkind or harsh word of or to anyone. The marvelous command at this early date which Darwin had over his temper will be better appreciated if we remember that during this voyage the young philosopher was constantly seasick. In after years this wonderful control of his lower self grew more and more complete. He had an iron will, but it was used in subjugating all that was unworthy of the noblest manhood in his nature. Darwin loved his home passionately, and naught but thirst for knowledge could have driven him forth on his long, perilous voyage. In his letters we catch many delightful glimpses of this strong, abiding home love, as, for example, the following: 'It is too delightful to think that I shall see the leaves fall and hear the robins sing next autumn at Shrewsbury. My feelings are those of a schoolboy to the smallest point; I doubt whether ever boy longed for his holidays as much as I do to see you all again. I am at present, although nearly half the world is between me and home, beginning to arrange what I shall do, where I shall go during the first week.'"

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If a man does what is good, let him do it again; let him delight in it; happiness is the outcome of good.

Let no man think lightly of evil, saying in his heart, it will not come over me. Even by the falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gathers it little by little.

Let no man think lightly of good, saying in his heart, it will not benefit me. Even by the falling of water-drops a water-pot is filled; the wise man becomes full of good, even if he gathers it little by little.

Let a man overcome anger with love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth.

THERE are thousands of men and women, fathers and mothers, who repudiate with their whole hearts the creeds of superstition, and still allow their children to be taught these lies. They allow their imaginations to be poisoned with the dogma of eternal pain. They allow arrogant and ignorant parsons, meek and foolish teachers, to sow the seeds of barbarism in the minds of their children—seeds that will fill their lives with fear and pain. Fathers and mothers should do their utmost to make their children free. They should teach them to doubt, to investigate, to inquire, and every father and mother should know that by the cradle of every child, as by the cradle of the infant Hercules, crawls the serpent of superstition.—*Ingersoll*.

Most signally have those failed who regard the supreme or absolute power as so interwoven with the things of nature as to cause everything that happens to take place by his direct influence on them. The immutability of natural laws is such that in no place and at no time has an exception to them occurred, that under no circumstances do they reveal the working of a controlling hand, and that their interaction constantly takes place quite independent of all rules of a superior intelligence, now building up, now destroying, now apparently according to a design and now again quite blindly and in opposition to all laws of morality or reason. Some of the facts that are as obvious and as plain as daylight show that no guiding intelligence can be directly at work either in the organic or inorganic formations that are continually renewing themselves upon the earth. There exists in nature a tendency to form which is the outcome of a definite formula and is so blind and so dependent upon casual external circumstances, that it often gives birth to the most senseless and aimless forms, that it is often incapable of surmounting or conquering the smallest obstacle it meets in its way, and that it frequently obtains the very opposite of the effect it ought to obtain according to the laws of reason or intelligence.—*Büchner*.

EVOLUTION.

The stars are but fragments of light,
Lost out of the heart of the sun;
Your eyes were once stars of the night,
Ere your body and soul were made one.
The moon is a planet long dead,
You have stolen her face, who knows?
And silence is music unsaid,
And June was evolved from a rose.

The nightingale once was a maid;
The whip poor-will but a poor lad;
He crieth of penance afraid,
She of innocence, holy and glad.
The brook was a wave of the sea;
The rain a white cloud in the sky;
The lily, a youth, fair to see;
But what under heaven was I?

The will-o'-the-wisp was a brave,
Gone mad with a lover's despair;
With a lantern he comes from the grave
To seek for the dead maiden fair.
Oh, hate is but love gone astray;
The wind was a Wandering Jew.
From night is born glorious day;
But what in the wide world were you?

A flower, a flame, wind or sun?
Something beautiful, blessed, and free?
Two souls were woven in one,
Whatever a soul may be.
Oh, what were we then, who can say?
During ages we each have forgot;
We only may guess it to-day,
But separate we can be not.

The butterfly once was a soul;
If the one that went by me were you,
In a silken cocoon I would roll,
Till my soul grew a butterfly too.
The vapors go back to the sea;
The sea into vapors shall lift;
One atom of all life are we;
All life in one atom may drift.

—*Evelyn C. Roe*.

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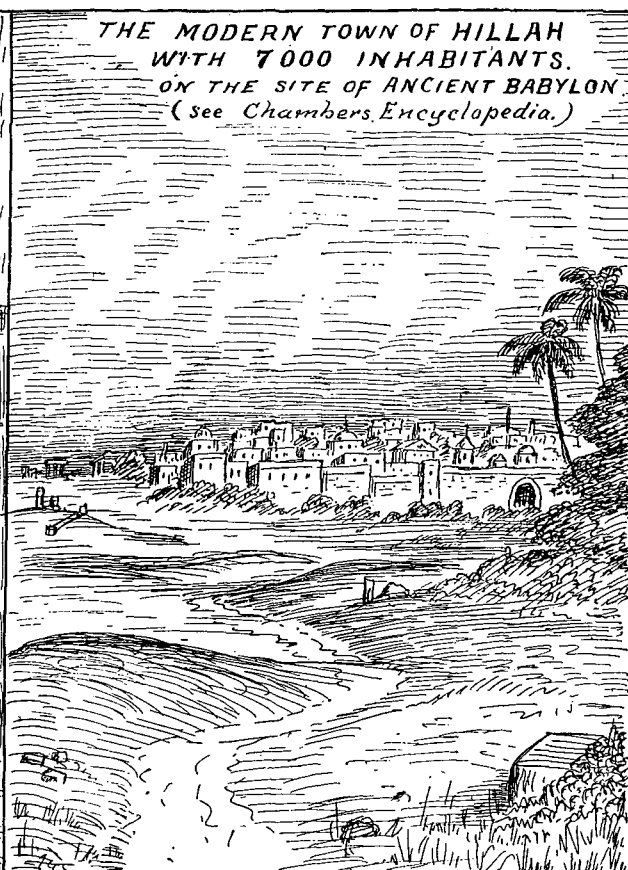
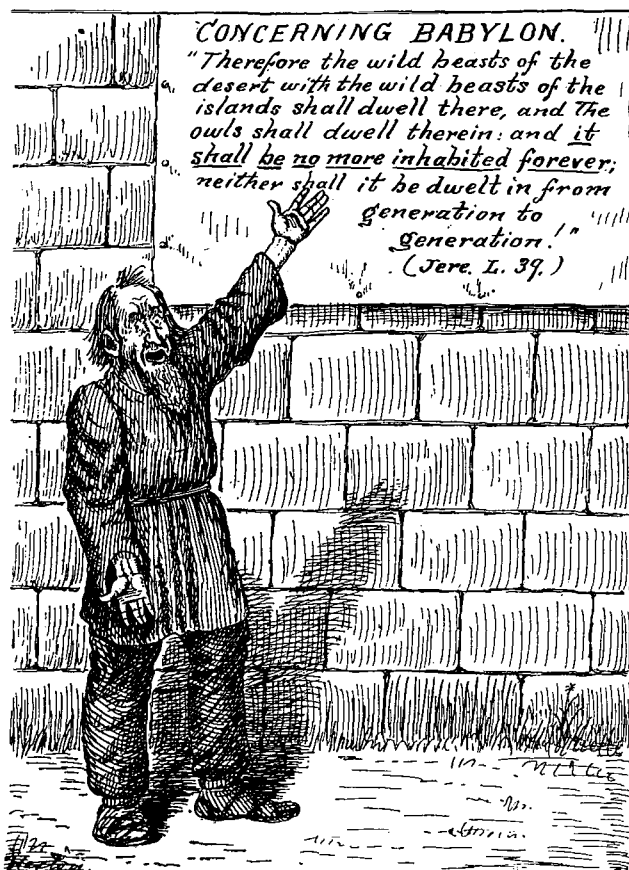
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News of the Week.

A CROWD of Christian roughs mobbed a Hebrew colony in Greenpoint, N. Y. When Mrs. Scheng appeared at the door with a baby in her arms and pleaded with them they stoned her. A young man was shot in the leg, and police reserves were necessary to disperse the mob.

THE managers of the Missionary Society of the Methodist Episcopal church have petitioned Congress to repeal the Geary Chinese exclusion law. They call attention to the danger hanging over the 125 Methodist missionaries in China, and the Society's property there, valued at \$400,000.

EUROPEAN residents of China telegraph that the Chinese government refuses to make reparation for the murder of Wickholm and Johannsen, Swedish missionaries, three weeks ago. They request the European powers to compel the Chinese government to punish the authorities of the section in which the murders took place.

URUGUAY'S section in Agricultural Hall at the World's Fair was opened a few days ago. Chancellor Muldoon, acting for Archbishop Feehan, accompanied by the Rev. Father Barry, emerged from the private office in the pavilion attired in the robes of church. Taking up a position near the center of the display, Father Muldoon explained to the visitors that he was about to follow the custom of the Catholic country of Uruguay by blessing the exhibit. He proceeded through the aisles in the pavilion sprinkling each exhibit with holy water.

ON St. Anne's day the shrine of the sacred relic of St. Anne in the French-Canadian church of Ste Jean Baptiste in East Seventy-sixth street, New York city, was crowded. Every day at all times of the year there is an average of three hundred visitors to this shrine and those of St. Anthony of Padua and St. Philomena, both of which are permanently erected within the church and its crypt. Yesterday the sacred edifice was unusually crowded with believers in the miraculous power of St. Anne. Masses were being said all day, and offerings were heaped before the shrine. Father Tetreau, the pastor, estimated that upward of three thousand worshippers passed the portals during the day. The relic, which consists of two portions of the wrist bone of the departed saint, is placed in the new shrine made expressly for it in Holland, from which country it has only recently been received.

AT Canton, Minn., excitement over the Catholic church "window miracle," or "miracle window," has been growing at a rapid rate during the past ten days, and hundreds of infirm people are again going there with the hope of being cured of their ailments by prayer under the "miracle window." This too in spite of the fact that the real window was removed in the winter. A common pine board was nailed where the "miracle window" had been over the church door, but three or four days ago five prominent citizens made affidavit that the image of Mary and the Christ-child could be seen as plainly on the pine board as in the original window. They also made solemn oath that the image was plainly visible over the church altar, and that they could at all times when in the church easily feel its presence. This settled the case with the credulous, and they again began flocking to the village. Since July 1, 1892, thirty thousand diseased persons have visited the miraculous window, at great expense, in order to be cured, and Father Jones has taken in \$15,000.

GOVERNOR LEWELLING of Kansas has, it is charged, supplanted Republicans and Democrats in the militia with Populists, that he may have force ready when the time comes for armed rebellion against capitalism. Anti-Populists say: "The past actions of the governor show it to be his intention to remove every officer who is a Democrat or a Republican. Where companies have a preponderance of members of these parties, they are being disbanded and other companies are being organized in their places. The next election will be so managed that none but Populists will reach office. Long before that time the militia will be fully reorganized and prepared to enforce the commands of officials who have shown in the past that they are unscrupulous and ready to shed blood to accomplish their purposes. When the legislature assembles it will be to meet in a building under military rule, and only such persons will be admitted as may bear the credentials issued by Governor Lewelling. That body will be organized with every corridor of the state house well guarded." Populists brand some of these allegations as falsehoods, but admit that they are desperately bound to obtain redress against railroads and other unjust capitalistic bodies.

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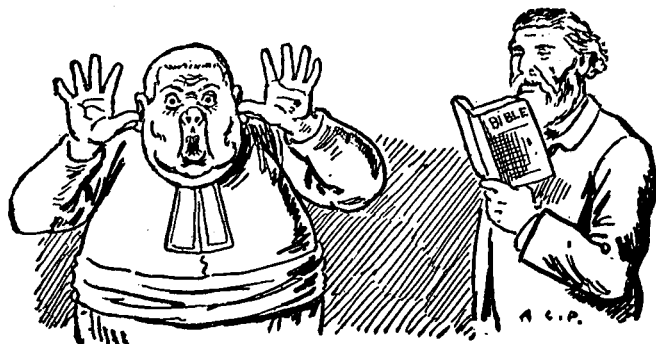
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WOMAN, CHURCH, AND STATE.

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This is Mrs. Gage's latest and crowning work. It is THE book to show how the church has enslaved woman and kept and keeps her in an inferior position. A glance at its contents will show this:

The first chapter—the Matriarchate—shows that under the old civilizations woman had great freedom, but that the tendency of Christianity from the first was to restrict her liberty. In this chapter Mrs. Gage claims that to the Matriarchate—or Mother-rule—the world is indebted for its first conception of inherent rights.

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Chapter III is on The Canon Law, showing how the church controlled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism; the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

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The chapter on "Wives" shows how the disruption of the Roman empire was unfavorable to the personal and proprietary rights of woman—that the sale of daughters was practiced in England seven hundred years after it was Christianized—that the practice of buying wives was regulated by law—that women were not permitted to read the Bible—that they were not admitted as witnesses—that civil marriage is opposed by the church.

In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interference with her "curse," of woman's degradation by the church to labor unfit for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

The work is a burning protest against the tremendous wrong done woman by the church, which controlled the state. It is also extremely valuable as history. No woman, it seems to us, can read it and remain a supporter of the religious institution which has crushed her individuality, her mentality, and degraded her person. To the woman's cause it opens an Age of Reason. It ought to be widely read for the good it will do.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Witchcraft in America.

It is not generally known that the belief in the existence of witchcraft once prevailed in this new land of ours, and led to the execution of innocent persons, as actively and as shamefully as in the Old World. That it did, however, is the melancholy fact.

During the first two centuries of white inhabitation of America, the witchcraft superstition was held in undoubting belief throughout the colonies. And persons suspected of being witches were frequently tried and executed. William Penn presided, in his judicial character, at the trial of two Swedish women for witchcraft; the grand jury, acting under instructions from him, having found bills against them. They were saved, not in consequence of any particular reluctance to proceed against them arising out of the nature of the alleged crime, but only from some technical defect in the indictment. Winthrop in his "Journal" gives an account of the execution for witchcraft of Margaret Jones, of Charlestown, Mass., who had been tried and condemned by the Court of Assistants. She treated her accusers with indignant resentment. "Her behavior at her trial," says Winthrop, "was very intemperate, lying notoriously, and railing upon the jury and witnesses, etc." Through the whole train of witchcraft cases, we commonly find the victims' assertions of innocence and reproaches of their destroyers set down as diabolical hypocrisy and malice. The pious annalist Johnson thus relates other cases in his "Wonder-Working Providence": "More than one or two in Springfield, in 1645, were suspected of witchcraft; much diligence was used, both for the finding them and for the Lord's assisting against their witchery; yet have they, as is supposed, bewitched not a few persons, among whom are two of the reverend elder's children." The Massachusetts colonial records of 1651 bear accounts of the condemnation to death of Mary Parsons, who was believed to be a witch and to have murdered her child. The same records of 1652 register the fact of Hugh Parsons, husband of Mary, having been tried as a witch, and found guilty, and finally retried by another court which decided that "he was not legally guilty of witchcraft, and so not to die by law." The early historian Hutchinson says that a woman at Dorchester, and another at Cambridge, were executed, not far from this time, for witchcraft; and that they as-

serted their innocence with their dying breath. He also says that in 1650 "a poor wretch—Mary Oliver—probably weary of her life from the general reputation of being a witch, after long examination, was brought to a confession of her guilt; but I do not find that she was executed." In 1656 Mrs. Ann Hibbins, of Boston, was hanged for witchcraft. Hutchinson, who wrote a hundred years after the event, and evidently had no other foundation for his opinion than vague conjectural tradition, gives the following explanation of the proceedings against her: "Losses, in the latter part of her husband's life, had reduced his estate, and increased the natural crabbedness of his wife's temper, which made her turbulent and quarrelsome, and brought her under church censures, and at length rendered her so odious to her neighbors as to cause some of them to accuse her of witchcraft." Later historians, however, are disinclined to believe that this woman was condemned solely because of a crabbed temper. Upham in his "History of Salem Witchcraft" says: "The fact is, that the tongue of slander was let loose upon her, and the calumnies circulated by reckless gossip became so magnified and exaggerated, and assumed such proportions as enabled her vilifiers to bring her under the censure of the church; and that emboldened them to cry out against her as a witch. . . . But that alone, without some pretense or show of evidence, could not have brought the general court . . . to condemn to death a person of such a high social position." Traces of this evidence appear to exist in a letter from a neighbor that has been preserved, which runs: "One of your magistrate's wives, as I remember, was hanged for a witch only for having more wit than her neighbors; . . . she having unhappily guessed that two of her persecutors, whom she saw talking in the street, were talking of her, which proving true cost her her life." Nothing was more natural than for her to suppose, knowing these neighbors, witnessing their manner, considering their active co-operation in getting up the excitement against her, which was then the all-engrossing topic, that they were talking about her. But, in the blind infatuation of the time, it was considered proof positive of her being possessed, by the aid of the devil, of supernatural insight. Joshua Scottow, a person of high respectability, who dared to testify in her behalf, met the fate common to those who in any way favored such suspects. He was compelled to write a humble apology to the court, to disavow all friendly interest in Mrs. Hibbins, and to pray "that the sword of justice may be drawn forth against all wickedness." He wrote: "I am cordially sorry that any thing from me, either by word or writing, should give offense to the honored Court, my dear brethren in the church, or any others." Hutchinson mentions a case of witchcraft in Hartford in 1662, where some women were accused, and, after being proceeded against until they were confounded and bewildered, one of them made the most preposterous of confessions, which ought to have satisfied everyone that her reason was overthrown. Three of these women were condemned, and one, certainly—probably all—executed. In 1669, he says, Susanna Martin, of Salisbury, was bound over to the court on the same charge, "but escaped at that time." Another case is mentioned by him as having occurred, in 1671, at Groton, in which the party confessed and thereby escaped execution. There were several other cases, about this time and place, in which persons were severely handled in consequence of being reputed witches. In 1659 John Godfrey, of Salem, was bound in one hundred pounds to appear in court and answer a

charge of witchcraft; but the records of the events succeeding have fallen into oblivion. Goody Burt and Margaret Gifford we likewise find arraigned, without our having knowledge of the sequels. In 1673 Eunice Cole, of Hampton, was jailed on suspicion, and finally indicted by the grand jury for the Massachusetts jurisdiction for "familiarity with the Devil." The Courts of Assistants found that there was "just ground of vehement suspicion of her having had familiarity with the Devil," and ordered her "to depart from and abide out of this jurisdiction." At a county court at Salem, Nov. 24, 1674, a case was dealt with of which the record runs:

"Christopher Browne having reported that he had been treating or discoursing with one whom he apprehended to be the Devil, which came like a gentleman, . . . the court, giving him good counsel and caution, for the present dismiss him."

In 1679, at Newbury, a case occurred which will be best presented by giving a copy of the judicial finding:

"Upon the hearing the complaint brought to this Court against Caleb Powell for suspicion of working by the Devil to the molesting of the family of William Morse of Newbury, though this court cannot find any evident ground of proceeding further against the said Caleb Powell, yet we determine that he hath given such ground of suspicion of so dealing that we cannot so acquit him, but that he justly deserves to bear his own share of the costs of the prosecution of the complaint."

The wife of this William Morse, old and a grandmother, was next suspected. She was tried and convicted. The governor on the 27th of May, in the First Church of Boston, pronounced on her sentence of death. The evidence against her had been frivolous in the last degree. She was reprieved from date to date by the governor, all the while enduring the sufferings of a jail of that period. Her husband, in her name, presented a touching petition "to the honored Governor, Deputy-governor, Magistrates, and Deputies now assembled in Court, May the 18th, 1681," that her case might be concluded, one way or another. After referring to her condemnation, and to her attestation of innocence, she says, "By the mercy of God, and the goodness of the honored Governor, I am reprieved." She begs the Court to "harken to her cry, a poor prisoner." She places herself at the foot of the tribunal of the General Court, and pleads: "I now stand humbly praying your justice in hearing my case, and to determine therein as the Lord shall direct. I do not understand law, nor do I know how to lay my case before you as I ought; for want of which I humbly beg of your honors that my request may not be rejected." But she was kept in prison a long time, and released at length only to go home and drag out an embittered life with the sentence of death still unrepealed and hanging over her. In 1688 an Irish woman of the name of Glover was executed in Boston for witchcraft. From the accounts that have reached us, she appears to have been crazy.

Besides the cases that we have related, there were, we well enough know, many more, the particulars of which have not been transmitted to this age. "They were," remarks Upham, "not looked upon as sufficiently extraordinary to be transferred, from the oblivion sweeping like a perpetual deluge over the vast multitude of human experiences, to the ark of history, which rescues only a select few."

We have reserved to the last the most striking of the class of occurrences that we are relating. This is the witchcraft panic of the village of Salem, Mass., in 1692. This village, besides being aroused by the previous cases in its limits, hereinbefore noted, had become wrought up to the highest pitch of excitement by the reports of the progress of

the satanic war in neighboring vicinities. The details of the cases in Newburg and Charleston were dressed up by Cotton Mather and other clergymen in the strongest colors that credulous superstition and the peculiar views of that age on demonology could invent. They were almost universally received as proof that Satan had commenced an onslaught, such as had never before been known, upon the world and the church. They were looked upon as fearful demonstrations of diabolical power, and preludes to the coming of Satan, with all his infernal confederates, to overwhelm the land. The imaginations of all were excited, and their apprehensions morbidly stimulated. The very air was filled with rumors, fancies, and fears. The ministers sounded the alarm from their pulpits, and called upon the magistrates to make sharp the sword of justice; which demand the latter faithfully obeyed. The ensuing events we will set forth in another number.

Let it suffice the reader for the present to reflect, upon the hideous occurrences already related, that they were the legitimate and unavoidable outcome of the teaching of the clerical class, which earns its living wholly by professions of the existence of hordes of evil spirits against which this class defends us. That these occurrences are the fruits of belief in the scriptures, which plainly teach the existence of such agents of Satan and command their execution. That while the clergy and the scriptures are maintained in reverence precisely the same errors and outrages must be repeated at any time when occasion has produced an unusual strengthening of religious fervor and neglect of science. And, finally, that so far astray as we of this age see the Bible has led former generations in the field of witchcraft, just so far astray will the people of coming ages see it is now leading us of this generation in other fields, such as morals, social relations, government, and indeed all in which that compilation of error and wrong feeling is suffered to touch our lives.

As the Priest Grows Weaker, Man Grows Better.

The clergy continually inform us that the world is declining in religious fervor. This decline, they tell us, is certain to draw on all manner of evil, so we must check it at once. Instead of taking the word of the clergy that it will draw on evil, it is better to look about and see for ourselves whether it will or not. We cannot take the clergy's word for it. They are an interested party. They make their living by the said religious fervor. Then if we find that the religious decline is drawing on us not evil but good we shall want not to check but to promote it.

Every glance about us assures us that the world is growing better. Every investigation fills us with cheerfulness and hope.

Pepys's *Diary* is a book that is being read with renewed curiosity. Pepys was an observing, chatty old gentleman who lived in England under the reign of Charles II. He records that Charles keeps a seraglio and introduces his concubines to his wife. The queen cannot go into her own dressing-room for fear of finding him with one of the concubines there. The language and demeanor of the ladies of the seraglio are such as might be expected from one of the humblest members of their own profession. The duke of York, afterward (as James II.) the great champion of "true religion," also keeps his mistresses, though not on the same scale as his brother. His grace the archbishop of Canterbury, Sheldon, the great persecutor of Non-conformists, if the positiv statement of Pepys's cousin Roger may be believed, keeps a "wench," and is "as very a wench as can be;" and Pepys himself is witness that the same prelate was amused with a burlesque imitation of a Presbyterian service and sermon "shown him as a rarity." Everybody, from the king downward, gets drunk; and Prince Rupert, when something is said about drunkenness in the navy, answers that if you are to exclude the drunkards, you would have no officers at all.

Manners are on about a par with morals. The queen tells people that they lie, and the earl of

Buckingham strikes the earl of Rochester and pulls off his periwig at a conference between the lords and commons. Dueling is common. Traitors are dragged through the streets on their way to be hanged, drawn, and quartered; fine gentlemen go to enjoy the sport and see the heads stuck upon poles. Cock-fighting and brutal prize-fighting of course are in vogue, though, on the subject of prize-fighting, society at the present day can hardly throw stones at the Restoration. The Spanish and French ambassadors having quarreled about precedence, the government leaves them and their trains to decide the question by an appeal to arms, which they do with not a little bloodshed. If two guilds or trades quarrel, they fight it out in the streets, the police not interfering.

Great deference is paid to rank. When persons of quality are present at church, a clergyman commences with "Right worshipful and dearly beloved brethren." Two noblemen amuse themselves by running about the streets naked, and the constable who takes them up is committed by the lord chief justice. A knight, one of the king's physicians, having been arrested for a fuel bill of £30, the bailiffs are severely whipped and the magistrate has a narrow escape. Meantime, Pepys sees with a half-pitying eye people led away to prison for worshiping in conventicles. He sees with stronger emotion (for he has a good heart) poor laborers and housekeepers carried off by the press-gangs to serve on board the fleet and their wives weeping for their loss.

"To the Tower several times, about the business of the pressed men, and late at it till twelve at night, shipping of them. But, Lord! how some poor women did cry; and in my life I never did see such natural expression of passion as I did here in some women's bewailing themselves, and running to every parcel of men that were brought, one after another, to look for their husbands, and wept over every vessel that went off, thinking they might be there, and looking after the ship as far as ever they could by moonlight, that it grieved me to the heart to hear them. Besides, to see poor patient laboring men and housekeepers, leaving poor wives and families, taken up on a sudden by strangers, was very hard, and that without press money, but forced against all law to be gone. It is a great tyranny."

When religious fervor was great, the conduct of society was such as this. Now while that fervor is decreasing, manners and morals, though not perfect, are ten times better. So let us have no religion at all, and see if that won't help us to get things somewhere near perfect.

Few Things in Many Words.

The pope is preparing an encyclical on labor. Copies will be sent to each of the rulers in Christendom in his own language, instead of in the original Latin. It is as empty as its preceding effusions in the same line. Not a single sentence of it is really in point, or throws any light on the problem. It is a collection of vague phrases that sound pleasantly and mean nothing in particular, except that irreligion is the source of all ill and religion of all good. Leo says that Socialism has become a power which it is necessary to take into account. This explains the attention he is turning toward it. He thinks that it, or at least some labor cause, will become extensive and powerful, so he consults his interest by putting on an appearance of favor for the laborer's cause now. He aims, too, to divert the masses from the Socialism that is associated with Freethought to Christian Socialism, and in this communication he solicits them accordingly. Some of his utterances are:

"Constitutions and laws are the work of God through the centuries, as the history of every country shows. But no law which wanders from religion or tends to subvert it can be otherwise than defective and in time must come to naught."

"Society is not a human invention, but a divine inspiration, for the real social contract is not merely a right between man and man, but between man and God. Where the individual fulfills his duty to God, he cannot fail in performing his duty to society."

"The divine law has declared property sacred and inviolable—'cursed be he who removeth his neighbor's landmark.'"

"No so-called right has any sanction if not sanctioned by God."

"Men talk of reason as their guide. But the theory of the sovereignty of reason is the source of all injustice,

for each pretends to have reason for himself, and each arrogates to himself the right of making his own ideas triumphant as the most useful to his country. Each has his plan of action or of reform."

"Rulers stand toward their people as magistrates of heaven."

"Atheism and a departure from the Christian faith are the great aids and stimulants of Anarchy and Socialism. The Christian faith alone is the bulwark of social order. Where Christian institutions and customs are not maintained in a state there must be disorder, bewilderment, and decay."

"Nor can anyone fail to recognize what grave errors have been committed by those governments which are hostile to the church and which would deprive her of her powerful prestige—the great buckler and shield of ruler and people. The potency of religion and charity opposes an insurmountable obstacle to the dangerous movement which human repression can only make more grave."

The above expressions, to be sure, are not vague. They speak clearly enough against reason, self-government, banishment of religion, and everything that is necessary to the solution of the labor or any other question. The parts where the pontiff himself pretends to solve actual labor problems are as vague as cloud and as idealess as infancy's babble. Yet millions will listen to or read the production with reverence profound, feel that they have received, they know not just what, but something of precious value, and render up therefor their hard-earned coin, while of the true modes of investigation they go utterly oblivious.

Our New Member of the United States.

A communication from Canada says that the Catholic priests, who were formerly opposed to annexation, are discarding their misconceptions of the effect of entering the Union. They are becoming familiar with the fact that, under our federal Constitution, Quebec, transformed from a Canadian province into an American state, would have full power to uphold the Catholic religion and its other local institutions. The account adds that the reason of this new advocacy on the part of the priests is that "they, like their parishioners, are suffering from the impoverishment of the province and from the increasing exodus of French-Canadians to the United States." In other words, having eaten up clean everything about the houses and gardens of their victims, these priestly rats desire a flow of good things from a new source to be turned on.

As to the fact that Quebec when made one of our United States could continue under an established religion, that is perfectly true. It seems to be the vague belief of many that there is about the United States something antagonistic to religious despotism—that that form of tyranny cannot be practiced within the jurisdiction of our national government. But this is not the case. The Constitution declares that Congress shall not establish any religion, but the states are left at perfect freedom, except where prevented by their own constitutions, to establish as many religions as they wish, and persecute other faiths as severely as devout heart shall crave. Even in those states whose constitutions forbid the establishment of a religion, any church becoming powerful enough could reverse that provision and set itself up in legal domination.

Of course, in a certain sense church establishment, or any connection of church and state, is un-American, and repugnant to our political spirit and traditions. This government was founded by Free-thinkers, and their intention was that it should keep church and state separate. And one of the factors of its success over the old nations has been its abstinence from the sectarian coercion common in them. To be sure, the separation of church and state here is not complete yet.

Thus, no national law is against state religious establishment, but an unwritten sentiment, a public spirit, is.

Quebec, however, is not to be expected to heed this spirit. When she gets admitted as a state she will, it may be supposed, at once set up laws favoring the Catholic church, and persecuting Protestants, even beyond her present ones, which she is obliged to keep within measure by the Protestant British general government over her.

Interest is naturally turned to the character of our new sister. In one account we find a his-

tory of the Quebec peasant. He attended mass every Sunday if the church was within reach, welcomed the Récollets, or poor friars, who tramped through the settlements; offered the first salmon of the year for sale at the church door for the good of the souls in purgatory; prayed at the *angelus*; sought a blessing when he began any serious work, such as building a barn, and prided himself on his loyalty to his king and religion. There were no schools outside of Quebec, Montreal, and Three Rivers, and no books save the catechism. Everybody was superstitious. Fortune-tellers cast his horoscope for two sous, a meal, or a bed; *feux-follets* and witches sought to lure him to destruction; a *loup-garou* or werewolf, under the corporeal form of a beggar, except that it had four legs, haunted Kamouraska as late as 1767. Happily, the St. Lawrence was consecrated, and these satanic agents could not cross it, but fled howling into the forest when the frightened habitant reached its shores. The peasant's life was without intellectual interest, and intolerably laborious. He was hard ground by lord and priest. Besides the seigneurial dues and restrictions the habitant paid tithes to the clergy. Originally one-thirteenth of his cereals, they were reduced to one twenty-sixth, the present figure. On a petition from a bare majority of the Roman Catholic freeholders in a parish, the priest and bishop may proceed with the erection of a new church or priest's dwelling, and the cost is levied as a *fabrique* tax on all the freeholders. The *fabrique* tax and tithes are a first charge on the soil. Protestants are exempt. It cannot be said, continues this account, that these imposts fleece the people; they would probably pay as much if the church were supported on the voluntary principle. The main grievance which they have against her is that her vast estates, estimated to be worth \$100,000,000, do not pay their fair share of municipal taxation, and that there is an excessive number of "religious" both in the church itself and in the conventual bodies of men and women. The official handbook in 1892 shows nearly eight thousand.

Sad is the life of the man who has fallen under the unbroken sway of the priest, in Canada and everywhere.

In connection with the Mohammedan propaganda begun in this country, the New York *Sun* very truly remarks: "It is true that the Koran in some passages seems to justify the enforcement of religion by the sword, but as a matter of fact Christianity itself has relied in past times on violent means for its propagation. When men once believe that they have the only religion that will save souls, it is easy for them to excuse persecution as a method of overcoming those who refuse to accept it, on the theory that the temporal torture of a few will conduce to the eternal good of an untold multitude."

Concerning Mr. Remsburg's new book on Lincoln, we have received the following from one purchaser:

"MY DEAR MR. MACDONALD: I have just received Remsburg's 'Abraham Lincoln: Was He a Christian?' I congratulate you on the honor of being intrusted with what will prove an important publication in every respect. And a world of thanks are due and will be given Mr. John E. Remsburg. This painstaking and sincere effort to honorably rescue the immortal memory of one of 'nature's noble men' from the selfish, dubious claims of creed, and restore it to the world-wide humanity of deeds, is a work I truly believe Mr. Remsburg will live to be proudest of. Truth, 'tis the best of us, lives immortal; 'tis what makes us free."

"Sincerely, LOUIS LEVINE."

Mr. James B. Alexander, author of "The Dynamic Theory of Life and Mind," has favored us with a paper of exceptional merit—as might be expected from so erudite a writer—on "Dynamicism vs. Agnosticism," which includes a further consideration of the subject treated in the editorial on "Materialism vs. Idealism," in THE TRUTH SEEKER of July 15th. Mr. Alexander adorns whatever subject he touches, and his contributions throw light upon abstruse subjects and make them plain. In the article which we shall print next week he breaks a lance with Professor Huxley, who of recent years

has leaned toward metaphysics and idealism, and because of which leaning many smaller men have given the thinking world much rot and called it scientific reasoning. Mr. Alexander's paper is a fitting supplement to Mr. Wettstein's effort in the present issue.

On the 2d six of the forty-five directors of the World's Fair, and Director-general Davis, were fined by Judge Stein for contempt of court in passing an order closing the Fair on Sunday, in disregard of the injunction granted by Judge Stein, which meant that the Fair should be open on Sundays. Five of the six directors arrested were fined \$1,000 each and one \$100, while the director-general's fine was \$250. Consequently the Fair was open last Sunday, and apparently will be each following one. The attendance last Sunday was very light. The opening was but nominal. The paid admissions numbered only fifteen thousand. The grounds were practically deserted. Most of the exhibits were veiled. Of those requiring paid attendants, ninety-five per cent were closed. The Exposition's sublime work in bettering man's mind and heart—in filling his attention with solicitations to useful pursuits which crowd out folly and vice—this work was halted that the sacerdotal profession might retain its monopoly of one day in seven.

One of the Indian potentates visiting the World's Fair, the maharajah of Kapurthala, says Christianity has been a failure in India. "The Hindoos have a philosophy of their own far superior to the one you send them," he declares. "If they were savages, like the South Africans, you might hope to effect some improvement, but as we can place against every moral maxim you tell us a much purer one drawn from our sacred writings, you can understand why the religion of the West makes no progress in the East. Education is effecting a vast change in the people of India. The British government has established schools from which religious teaching is entirely excluded. The consequence is the people have begun to take advantage of them. The railway, the telegraph, and the other scientific inventions set their brains in motion. Their horizon is enlarged, and they begin to compare, weigh, and judge matters with the same standard that other nations apply. They find that Hindoo philosophy is the source of the Christian system of ethics, and as education progresses so will Christianity decline."

Freethought to the Front.

In spite of the "hard times," it seems that Freethought is forging ahead. There is a wide interest in the coming Congress, and undoubtedly the gathering in October will be a great gain. With the promise of abundant harvests, it is hoped that the present commercial stress will pass away and confidence be restored, and all the people be busy again, and Freethought enjoy the prosperous days to come. Let those who can afford it put their shoulder to the wheel. The help of everyone is needed, be it great or small.

Subscriptions are flowing in, and it looks bright for "Four Hundred Years of Freethought."

D. W. Smith, of the Oregon State Secular Union, writes:

It will be splendid reading, instructive and interesting. Put us down for a copy, quick!

Katie Kehm Smith is doing fine work in Oregon. She recently gave before the State Grange at New Era an address full of radical ideas, and the applause was long and loud. The preachers do not have it all their own way while Freethought is so ably represented on the coast.

E. A. Stevens writes:

This is a supreme undertaking, and what Freethinker could possibly do without a book like this—a graphic review of Freethought?

A veteran Freethinker sends the following:

Inclosed \$5 for "Four Hundred Years of Freethought." I have been a Freethinker for sixty years, and am with you in thought and work.

MRS. RUTH SMITH SAUNDERS.

A. W. Dellquest, secretary of the Young People's Freethought Temperance Society, says:

I am glad that the cause of Freethought is to be ennobled with such a work. It has my heartiest approval.

I am sure the following will appeal to all generous supporters:

DEAR MR. PUTNAM: I wish to enter my name as subscriber to your book, "Four Hundred Years of Free-

thought." I wish to do something to help the cause along, and this scheme strikes me as being worthy of the support of every Freethinker in the land. It will give me great pleasure to see my name enrolled as a Freethinker in a book that will be read by thousands of people who appreciate that name. I shall be proud to place it by the side of other works in my scanty library of Freethought literature.

Yours very truly,

CHAS. A. ECKER.

Geo. E. Light, president of Ohio Liberal Society, writes:

Put me down for the book at once. Lively times in Cincinnati.

Another Liberal friend joins:

Inclosed subscription for your book, and \$1 for your splendid "Pen Pictures of the World's Fair." I shall be at the October Congress. MRS. P. VAN HORTER.

Wm. Cook, of Savannah, puts the flag above the cross:

Place my name on the list, I want my name in the great book of the Freethought International Congress of America. I expect to be with you in October.

Capt. J. F. Rhoads and Capt. C. E. Garner, of Jacksonville, Fla., are also with us, and Ralph Helm, of Syracuse, and Geo. W. Beck, of Baltimore, and Will H. Baker, of California.

Alexander Rogers, of Salt Lake, gives a good word:

Put me down for a copy of your new book. I expect to be in Chicago in October, and attend the Liberal Congress.

And L. C. Gilmore, of Oregon, has another:

Count me as a subscriber for your forthcoming book. I like your courage and enthusiasm, and wish you every success.

Such responses from all over the country indicate that we are on the road to success. The great body of Freethinkers realize the need of this undertaking, which will be of lasting value.

The following are the names, with those of last week:

Robert G. Ingersoll.	W. B. Clark.
Dr. E. B. Foote, Sr.	John Diamond.
Dr. E. B. Foote, Jr.	H. Merrick.
John E. Remsburg.	Simeon Sharp, two copies.
N. F. Griswold.	R. Butterfield.
Dr. Rufus K. Noyes.	Horace D. Everest.
E. Livezey.	W. H. Powner.
Louis Roser.	M. A. Manchester.
Dr. M. O'B. Ward.	D. W. Smith.
Dell Barker.	Geo. E. Light.
John D. Powers.	Geo. W. Beck.
Capt. R. A. Hardee.	Chas. A. Ecker.
A. Vostrovsky.	Wm. Cook.
James Turner.	Mrs. P. Van Hoeter.
Dr. Wm. T. Carter.	Capt. J. F. Rhoads.
L. Magenheimer.	Capt. C. E. Garner.
Bennet Anderson.	Ralph Helm.
James A. Greenhill.	A. W. Dellquest.
A. Van Deusen.	E. A. Stevens.
Henry Bonnell.	Mrs. Ruth Smith Saunders.
Carrie Borden Day.	John Boise.
Judge John H. Liening.	L. C. Gilmore.
Franklin Steiner.	Will H. Baker.
A. J. Allen.	Alexander Rogers.
Cyrille Lacasse.	L. G. Reed.
Wm. Hunt.	John A. Calder.
Louis Levine.	Willet Phillips.
M. Boehmer.	Wm. Fisk.
B. Monroe.	Wm. Broadbelt.
Wm. Thomas.	M. V. Dadisman.
Jas. E. Alexander.	N. B. Parnell.
T. Castello.	

Write me at 345 W. Randolph street, Chicago, Ill., or send orders for book to THE TRUTH SEEKER. SAMUEL P. PUTNAM.

"Pen Pictures of the World's Fair."

S. P. Putnam never touches his hand to a work but he does it thoroughly and well. His "Pen Pictures of the World's Fair" is no less charming than his other previous works, but more so if anything. If one cannot by any manner of means go to the Fair, he can, at home, read this book of 146 pages and see it in all its glory and magnificence. If he goes to the Fair, he will want the book as a guide, for it tells everything—just what to see and what not to see, what to do and what not to do. It contains illustrations of the principal buildings, and is altogether an excellent souvenir of the great Exposition.

SUSAN H. WIXON.

Obituary.

At Larchmont, N. Y., June 29th, Mrs. Herschel Foote, mother of Dr. E. B. Foote, Sr., passed away, aged eighty-eight. Mrs. Foote became the wife of Herschel Foote in Cleveland, O., in the year 1820. They were pioneer settlers on the Western Reserve of Ohio. Cleveland was the birthplace of Dr. Foote, Sr. Dr. E. B. Foote, Jr., was born in what is now called East Cleveland. Mr. and Mrs. Foote joined their children in the East in the year 1858. In 1870 the former died at the age of seventy-nine, and now the latter has passed away at the ripe age of eighty-eight years. That she remained here so many years beyond the average life is largely due to the solicitous care of her son and his sons, who studied to make her life free from worry and full of ease.

Communications.

Why I Do Not Like the God and Religion of My Parents.—Concluded.

But oh, the sad sight to behold! The millions living a dual existence, traveling through life upon hypocrisy and deceit, knowing they are fooling their fellow-man and hoping they are fooling their God. And you ask me to join this saintly throng of deceit and falsehood.

Remove the devil—the prop—and the entire structure would tumble. Should everyone knowing it a fraud, but who travels with the saintly throng through interest, popularity, or fear, come out from among you, your ranks would wonderfully decrease. There are a few ignorant, goody-goody people who are honest and sincere; they believe it all and act it, because they know no better. They are satisfied with investigations made by those who have gone before them, they think it all right, and in fact do not know how to investigate; they just think it all right from age and use; they are happy in the belief that they will receive a harp and crown in the sweet by and by. Well, it is all the same, they will not be disappointed, for when they are dead they will know nothing about it, but will join the silent millions in that long sleep without dreams. "Who shall bring the dead to see what shall be after them?"

My friend, God had nothing more to do with the authorship of the Bible than he had with the authorship of the "Arabian Nights," Tooke's "Panthéon," Butler's "Hudibras," or Webster's spelling-book. It is all from the hands of cunning priests and greasy-sleeved monks. If God ever spoke to man it has been through a natural law. Should he ever speak to man all mankind will know it. He will not speak from dark holes in a language that the priests alone can understand. The language of a God will require none to interpret. But as God can only exist in nature, his only language to man is nature's laws, unalterable, unchangeable, ever the same, and their violation brings speedy and certain punishment. Hence we should study nature's laws and live and abide by them, and we will secure happiness to ourselves and neighbors.

Away with all religious creeds that bring hatred, strife, and trouble to mankind.

Happiness dwells with the simple religion of nature, not in sectarian creeds.

Would this course not be preferable to pinning your faith to an old fetish book, one line of which has caused the cruel death of more than nine millions of people? Please think it over and shudder—more than nine million human beings murdered because that old fetish book says: "Thou shalt not suffer a witch to live." This one line in the Bible is sufficient with me to damn the book, and its authors as ignorant, cruel brutes. Please do not call it "the word of God." You slander all mercy, truth, goodness, and intelligence.

And the chief corner-stone in the foundation of Christianity is the dream of a Jewish carpenter. This dream was never told by the carpenter, but revealed by a priest two hundred years after the carpenter was dead—and not one particle of evidence that the carpenter ever had a dream or told one. If a thousand Jews to-day should have some remarkable dreams, would you be willing to base your religion upon their dreams? No. Yet you willingly base it upon that of one said to have had his dream nearly two thousand years ago, with not one particle of evidence of its truth. Friend, a religion based upon any number of dreams is to my way of thinking, with my pathological knowledge of the many disturbing causes creating dreams, rather a poor, superstitious structure for a religion, anyway.

"Oh, well," you say, "these were prophets." Just exactly such prophets as we have to-day—not one whit better. Some pretended to be "witches," some "mediums," and some claimed to be inspired prophets of the Lord; but they were all dirty liars and frauds. They were often inspired, it is true, but it was with wine and a desire to humbug and fool the people. God never spoke to anyone save as he speaks to you and I. But why longer cling to the Adam and Eve story—the fall and redemption of man—when it has clearly been proved a Munchausen story from the beginning? Christ has already been proved to have been Apollonias or Apollo, and the picture of Christ as furnished by the church has been clearly shown to be the likeness of Apollonias. I can now see one of them upon the wall, of "Christ Blessing Little Children."

Why did the Christians burn every library they could? Certainly to hide the pagan origin of their religion. Why did they permit none but the priests to learn the alphabet? Certainly to hide all knowledge from the people and keep them ignorant, so

they could rule over them by holding over their superstitious minds the fear of a "burning hell."

Proselytizing seems to be the chief end of a Christian's existence. They act as though their God could do nothing without their assistance. "I'm a soldier of the cross, a follower of the lamb." Their God requires soldiers to protect him. He is represented by a sheep, the most foolish and cowardly of all animals. God is pagan from away back. Read history and you will find it true. The entire thing is of pagan origin, and is propagated to-day by a vindictive set of pagans doing all they can to destroy Freethought, enslave the mind, and retard human progress. Freethought does not try to proselytize, save in self-defense. They know that if the church obtained the power she would destroy the brightest intellects of the world, would suffer none to live but the ignorant and superstitious. Hence Freethought is compelled to contend for its very existence, in the defense of human progress. If there is a God, he certainly is capable of attending to his own affairs without the intervention of priests, and when any of the holy sky-pilots calls upon me as sent of God, I shall certainly call for his vouchers. God has given to no one more than he has given to you and me; and I say "hands off," and give everyone a fair chance in life's race. All vicegerents of God are self-constituted and contemptible in the eyes of honest people knowing the fraud. But unfortunately, millions are unable to see and comprehend the dirty fraud that has so long enslaved the human mind and chained it to the block of ignorance, preventing advancement and progress. Sever the chain and be a free man. Investigate for self all things. Christianity received her civilization from the Mohammedan Arabs. History, art, poetry, geography, chemistry, surveying, distilling, pharmacy, painting, sculpture, mechanical arts, were all preserved by the Arabs during the Dark Ages, and returned to Europe by the returning Crusaders. Christianity destroyed everything it could, but never invented nor discovered anything, not even its own innate corruption, falsehood, and fraud. Christianity never so much as invented a fish-hook or hoe-handle. All discoveries in art and science are outside of Christianity. The Christian neither admitted nor suffered any knowledge not recorded in his old fetish book. When a physician discovered and proclaimed the fact that the blood circulates in the veins, he suffered death for his blasphemy. He that discovered the art of printing was denounced as one in league with the devil. The inventor of the common fan-mill was denounced as one perverting the will of God; and it is not many years since a man was hung in England for the heinous crime of burning stove coal. God had hid it in the ground, and it was sacrilege in the man to uncover and steal it and burn it. It was robbing God. And now in this claimed "enlightened day," but a few months ago, a holy synod of Christians declared that "it would be a sin to attempt the destruction of grasshoppers, for the Lord had sent them as a curse, and it would be a sin to attempt to subvert the will of God," and that it should only be lawful to pay the priest to pray to the Lord to stay the plague. So millions of pious Christians in holy Russia try to kill the doctor and all sanitary officers sent among them to try and stay the cholera. "God sent the cholera and all anyone should be permitted to do was to pay the priest to pray God to stay the plague."

We do not have to go back to ancient history, we see it to-day in all Christian countries where church and state are united. And when I see Christians in this country trying to subvert the government—put "God in the Constitution" and unite church and state—my patriotic blood is fired and I am compelled to say that Freethought must organize in self defense or soon all our laws and courts will become ecclesiastic and we will soon drift back to barbarism. Liberty is now almost gone—destroyed by legislation secured by the influence of the churches. I am disgusted with their audacity and impudence. If a town or village contains one thousand inhabitants and there be one hundred Christians among them, these one hundred Christians want to make all laws, rules, and regulations, hold all the offices, and rule the nine hundred infidels; and often the nine-to-one will submit to their audacity. But that day, I hope, is passed. Freethought must and will assert itself. Life and liberty are sweet, and we have surrendered long enough to Christian arrogance and superstition. We must ever hold ourselves ready to stand up and be counted and not ashamed to show our hands. Christians do not like us anyway. They would damn us if they could. Why should we love or fear them? We have never meddled with them, nor with their right to worship a crucified God if they desired. But we do object to being compelled to

directly or indirectly aid in any such stupidity. And it is hoped that the people will return to the walks of private life every member of Congress who voted two and one-half millions of the people's money to bribe the managers of the World's Fair to close their gates upon Sunday against the poor laboring man. It is true their "proviso" is illegal and void, as it is religious legislation and unconstitutional; and the directors of the Fair can take the money and throw wide open their gates and Congress is helpless. It is true they might bring suit before a federal judge in Illinois for a return of the money. But the federal judge would readily decide the act of Congress unconstitutional and void, and this would end the farce. The Fair is for all the world, not for Christians. No one cares if they remain away on Sunday and every other day if they like. A vacant place is preferable to the presence of a bigoted Christian that spends his time trying to rule and enslave other people. Although there is not above one Christian in ten of the population in America, yet this small number try to dictate to and rule the world at the public expense. They claim the moral right, presuming they are better than other people. And while claiming the moral right they ever intrigue for the legal right. Impudence or audacity in this has overreached itself. The church has made more enemies in this matter than it had made in a century. I do not regret their action, for it has aroused the public to a realization of the fact that "eternal vigilance is the price of liberty." And from this day forward I truly hope that not \$1 from Freethought will ever enter the coffers of a church. We must organize and drive the Christians back in line with other people. Compel them to pay their taxes and deny them their assumed superiority before the law and in the minds of the people. We should no longer suffer their assumption and browbeating, domineering acts, ever ready to destroy the character and reputation of Freethought and hamper and destroy its business prosperity.

I am disgusted with all this. If the church preaches, we can do the same; if they are clannish, we can be the same; and I do not fear but that the church would tire first. Christianity, I am sorry to say, is the same to-day in many respects that it has always been. It was conceived in falsehood and fraud and forced upon the people by the sword. It has always held it lawful to gain its ends by any means, fair or foul, and no fraud or lie was objectionable so long as the end was accomplished. Hence I am not in the least astonished or surprised to see the church presenting more petitions for closing the World's Fair upon Sunday than the state possessed inhabitants, for this is true Christianity—all done for God's benefit and no lie or fraud too great when perpetrated in the interest of their supposed crucified God, whom they must lie and cheat to protect and defend. I am tired and disgusted with all this Sunday business. It is a dirty fraud. God may have rested upon the seventh day, but he certainly has never rested since. The sun continues to shine and the million worlds to revolve. The rivers flow, the trees and plants grow, and all animated nature is as active on Sunday as any other day. The billows of the ocean roll and wash the shores of every continent and island in the world every Sunday. The winds blow, the rains and storms are the same. Man is born and dies the same. All nature continues to work, and so do I. When God stops to rest I will then pull off my hat and sit down through respect, for I would not, like old Jacob, try to outdo my maker. But I do not have to go to any priest to tell me anything—

By Nature's laws alone inspired,
I eat when hungry, rest when tired.

Every day is God's day. He can keep them all if he likes. He will not find me kicking.

But "Happiness is man's being's end and aim." So anything that contributes to man's happiness and does not injure his neighbor, is certainly his right and duty to appropriate. I appropriate and use everything in nature that will contribute to my "being's end and aim," happiness. Why should we restrict our liberties and privileges and live left-handed and unhappy? Let us use and enjoy all within our reach. Feed the flesh, instead of crucifying it. Now, do not accuse me of a want of reverence. It is true I possess but little for man, his religion, or works; but I do possess reverence for nature—my god the creator—and in revering that nature I think to enjoy is to obey. Nature certainly intended her children to enjoy life. If she intended anything otherwise they would not have been endowed with capacity for enjoyment. Then why should they throw restrictive restrictions around themselves, and deny themselves the pleasures and enjoyments of life—labor, worry, and struggle to

please an imaginary being of whom they know nothing and never can know anything, and who certainly cares but little for them or he would not send disease, pestilence, poverty, sorrow, and death to affect them? But we will not charge all these evils to God, for it may be that God sends no curses. But great nature is ever busy in her workshop, and if one gets in the way they will get hurt, or if one lives not in harmony with nature's laws of hygiene they must suffer the penalty, for by this means the human family are schooled. It is thus we learn evil to shun, thus learn the future by past experiences. This is our schooling; millions may fall, those left learn how evil to shun.

Nature has no feeling, no mercy. Obey her laws or suffer. And now comes to my mind the words of one said to have possessed great wisdom: "There is nothing better than that a man should eat and drink and enjoy the goods of this life, and live joyfully with the wife whom he loveth, for this is his portion and all he shall enjoy under the sun; for who shall bring him to see what shall be after him?"

But one of the greatest obstacles to human progress comes from the efforts of theologians to mold the brains of all mankind to fit their standard, which is but little removed from idiocy.

No two human creatures are alike. They all differ in every important feature of life. One's food is another's poison. Careful physiological research will soon establish this fact to your entire satisfaction.

But you believe everything in the Bible to be the word of God. Well, see 2 Chron. xxi, and say if you believe the younger child to be two years older than his father. My friend, study the old fetich book, and you will find it, instead of being the word of God, a dirty stinking lie.

All the prayers ever uttered from the earliest day of time unto the present have not altered, changed, reformed, nor abolished anything. It is but a waste of time to attempt to instruct God what to do. I never engage in any such folly. God can get along without my advice, aid, or assistance, and I certainly would not worship any God requiring my advice or assistance.

Every human being is born with the same natural rights. No one should possess power or authority to control the thoughts and acts of another. No one can believe anything until his reasoning faculties are convinced. Yet Christians want to compel everyone to believe their dogmas of faith, and want the state to cruelly punish all who do not believe as they do. Some one unthoughtfully said that there was one of the articles of faith that he could not believe. His honest doubts coming to the ears of the ecclesiastical court, he was summoned before it and compelled to stand while the priest burnt his right hand off to compel him to believe all the articles of Christian faith.

Now this poor, persecuted man possessed as much right to make articles of faith as John Calvin or any other person. A few bad men get together and promulgate articles of faith, then with church and state united they can easily compel obedience to their faith, and they want to kill by the most cruel deaths by torture all who do not believe their dogmas of faith. We hoped this thing had had its day. But when we see good men fined and imprisoned in more than one state of the Union for not keeping the Christian Sabbath, we are troubled and ready to resist by force every such attempt at tyranny and oppression. Should bigoted Christians force a struggle they may well consider the end, for the preservation of human liberty would justify the wiping of every priest and church from the face of the earth. We say to all, "Have and enjoy any religion you want, but do not attempt to force your superstitious, disgusting, nauseating stuff upon anyone else. We, the people, will not stand it."

But you refer me to the "religion and piety of my mother, so honest, so pure, so good, that her religion must be true," and that "surely there was a God directing her for the good and salvation of others." My friend, my mother was pure and good as you say—

In life having never done any wrong,
I hope she has joined the heavenly throng.

But there was no God directing her for the good of others. She was filled with love for humanity and desired the good of all. And when young, with her reasoning faculties undeveloped, her tender mind was stuffed full of superstition by the preaching of others older than herself, and in whom she was taught to place implicit confidence, and she was led to believe that there was a cruel devil and an angry God who would damn all mankind to an eternal hell of torment because old Eve had eaten an apple. She was thus persuaded that it was her duty to ever pray and work for the salvation of

poor lost sinners. But in her religion there was not one word of truth, and she led the miserable life of a degraded slave of priests and superstition. She possessed not one particle of evidence of the truth of her religion, and her mind was so warped and stunted by the impressions of early education that she could not reason nor reflect. She was afraid to think, for fear she would commit a sin. Yet at times involuntary thoughts would force themselves upon her, and oft queries in her mind, "May there not be some mistake in it?"

These queries were prominent and frequent after her dearly beloved bishop had desired, during the absence of her husband, to enjoy her person. And it was during one of those periods of queries and doubts that she ushered into the world a little squalling and kicking doubting Thomas.

She married a minister, and was happy in the thought that "she was united to one of God's elect." Her first son was born a minister—he could have been nothing else. He came into the world the embodiment of church thought, the product of the mind of the mother upon her offspring.

I am the same, the product of the impressions of maternity. Yet how different from my brother. I was born an Infidel and he a minister, both the products of maternity, and neither to praise or blame. We are both just what maternity and our surroundings have made us.

As early as I can remember I required a reason for every cause, and one of my first recollections is that I was glad my father was not God. My infant mind reasoned that if my father was God he might kill me because some other boys were bad; so I was glad my father was not God. And to-day I am an old man, full of years and experience, and I must say that in my candid opinion and best judgment the story of Adam and Eve and the apple, and the fall of man and redemption through a crucified savior, is the most superstitious and huge falsehood ever conceived, uttered, or believed in by man. It has neither reason nor common sense to sustain it; and if there is a God, it destroys his attributes of wisdom, purity, intelligence, and goodness, and is disgusting to all human intelligence.

Now, my friends, you have some of my reasons for not returning to the God and religion of my parents. And as I am responsible to no one but myself, it is but necessary that to me alone they should be good and sufficient. The world must abide my judgment. W. B. RADFORD, M.D.

Le Cassid, Fla.

"The Underlying Reality."

It is a paradox that idealism or transcendentalism as presented to the world by many of its greatest thinkers is nevertheless a relic of barbarism and a species of grossest superstition. It may be accounted for by the strange order of nature which often causes the foibles and follies of our great-ancestors to crop out again in modified form in the fifth or fifteenth generation; or maybe, that a life devoted to continuous and intense study of the perplexing problems of nature may get lost and bewildered in the vast labyrinth of cosmic mysteries, become deranged in a degree, and thus prone to originate and accept theories strictly contrary to reason, logic, and rational probability.

Now, I am aware that in laying aside my brush and tweezers and leaving my shop and store for a Sunday's study to combat the intellectual giants of the world I am laying myself liable to ridicule and the charge of being possessed of an abnormal development of conceit. Yet, did not David slay Goliath? Blind Tom, untutored and witless, reproduce the sublimest creations of our greatest composers vastly superior to the students of a lifetime? and a shy American boy conquer the masters of the world on the checkered board? Therefore, at the risk of being likened to a sporty cur barking at the moon, I will state in my humble way why I think that of all the follies of the wise, the ridiculous attempt to base abstract existence upon mind instead of matter is the most preposterous.

I think. Nothing cannot think. Hence I am something.

Something is the antithesis of nothing, hence is something; and if something, it must be an entity, substance, or matter, and hence matter must be "the underlying reality" of all existence.

And if not matter, pray, what? If something, it must be matter; if reality, it must be substance; if neither matter nor substance, it is nothing, and consequently cannot be "the underlying reality."

The question, profound though it may appear, is as simple as A B C: The "underlying reality" is either something or nothing. Now, let those wiseacres who complacently divest matter of reality tell us what matter is; what becomes of it when by mysterious dispensation of (il)logic they have relegated it into oblivion; and then define what

their "underlying reality" is composed of? Can they do it? No! They have simply mystified the problem, infinitely increased existing mysteries, jumped from the frying-pan into the fire, divested reality of, and invested an unknown *nothing* with, potencies to produce phenomena.

The objective reality underlying all phenomena which we subjectively perceive in its final analysis must be matter or substance or substantiv existence or all phenomena would vanish from the infinit realms of space—boundless expanse would be one limitless absolute vacuum, and the ego itself—purely a product of such material—would, of course, be impossible.

We are because we are. We are because we are a fact, an entity, not a fiction. If we were not actual substantiv reality we would not know that we are; consciousness would not be possible, because in such a case we, or the organism engendering this conscious ego, would and could not exist.

There no more exists a logical necessity for denying that matter is the underlying reality of all existence, simply because the limitations of mind cannot grasp certain psychical problems, or matter in its final analysis or last division, than there exists a necessity for denying infinit expanse of space, because incomprehensible.

I am well aware that the mysteries of sentience are still far from a rational solution, neither am I able to throw any new light upon these perplexing problems; but this has nothing to do with the question at issue, which resolves itself simply into the following: What are cosmic bodies composed of? What are the constituents of flesh, blood, and bone? What are the components of water, metals, rocks, soil, air? Are these things composed of substance or not? Is "the underlying reality" of all these things composed of substance or not? Is this substance matter? Can it be verified by the science of chemistry and physics? Is this matter something or nothing? Can it be ignored as a basis or factor of phenomena? If so, what will you do with it? Can you annihilate and banish it from the universe? And then, *what will you give us in its place?* It must either be something or nothing. If the former it must again be matter, if the latter you wipe out the universe!

Because color, form, light, heat, acidity, and other attributes of matter have no existence *per se*, and are only psychical phenomena, we must not get bewildered and assume that if sentience were blotted out, "the underlying reality"—matter—would vanish also.

Thought implies a thinker—some person, creature, or being who or which thinks. In the absence of such a living creature or material organic form, thought is unthinkable.

"Spirit" (ah, there's the rub!—the source of all bewilderment) is a name without a meaning, or rather with no significance. "Spirits" come properly under the category of gods, ghosts, phantoms, spooks, etc., all of which have no existence, *per se*; never have and never can be defined or proved, simply because composed of nothing. Without physique, without constituents, without substance, they are nevertheless said to be endowed with identical forms, functions, and attributes of physical beings, yet, not composed of matter; all of which proves that they are a phantom of the imagination. If real, there would, in this day of scientific research, be no doubt as to their existence; but "spirits" themselves, as well as spiritists, sadly fail to prove their identity.

"Spirits" not being conceivable to the lucid mind, nor their reality established in the open court of science, all basis for the idealistic conception falls to the ground. It then becomes self-evident that the physical organism which constitutes man or beast alone supplies a basis for consciousness and is capacitated to think—in other words, mind necessitates organism. This, conceded, proves that without such organism sentience is impossible, and this in turn the fallacy of idealism, which insists that man and the universe are but concepts and ideas, but not realities or facts.

Of course, assuming without proof the existence of a non-material entity, soul, or spirit, it is easy enough to manufacture a universe in like manner.

The mysteries of existence are indeed profound and startling, and man in his endeavor to grasp the real aspect of nature has ever been prone to offer most absurd theories for its solution, often greatly augmenting existing mysteries. But of all such attempts, that submitted by our modern philosophers is the most unreasonable.

Idealism struggles to annihilate reality and to base existence on concepts and dreams. It infinitely complicates existing problems. In denouncing materialism it renounces existence, fact, truth, reality, and the basis of all phenomena. It defies the intellect, repudiates knowledge, and ignores

reason. Physics, chemistry, astronomy, physiology, and all other positiv sciences are complacently repudiated. It denies consciousness in the complex and subtle human form, and believes an "airy nothing" is so capacitated!

It is a grotesque attempt and struggle to make the cart pull the horse, mind to create matter and thought phenomena! The grass grows, flowers bloom, the chicken scrambles out of its shell, the bird flies and sings, man is born and lives, the world moves in its orbit, the sun shines, and lightning flashes and tears the clouds asunder, not by virtue of their own existence, but because of our own respective states of consciousness! It divests nature of tangibility, but sadly fails to explain or define the nature of their own ultimate psychical basis for life. After repudiating Materialism what basis has the Idealist for his "subjectiv reality?" What is this subject? Is it an entity, organism, or a living being? Has it outline, form, and organs like a man? If not, what? Can those who formulate this subject give it tangibility and form without conceding the existence of matter? No. Emphatically no!

Idealism implies that mind, instead of being a product and reflex of existing entities, miraculously calls the latter into being from nothing for its own especial benefit or caprice. Because certain qualities of matter, such as color, acidity, light, heat, etc., are dependent for their manifestations upon mind and not manifest otherwise, this is no reason why "the underlying reality" manifesting such qualities does not exist. There is no light in the universe in the absence of the media which transform the ether waves into light. But the sun causes the waves, and the waves move throughout the realms of space, shedding their cogent influence upon the earth and other planets just the same in the absence of eyes to perceive them as with them. There is necessary silence in the regions of the sun, where gigantic masses of blazing, belching, seething matter combust and explode continually, because acoustic organs could not exist there; but these movements occur just the same. The flower throws off its invisible particles on the air unconcerned if evolved into aroma or not. Of course mind is a necessity to recognize such phenomena, but who can doubt that abstract cosmic and physical existence and the regular evolutions and involutions of nature continue forever mind or not?

If we go back a few million of years in our imagination we can demonstrate it. During those ages when our globe was still in an incandescent state, no mind or subjectiv consciousness recognizing objectiv reality was possible. Yet who doubts the earth's existence at that time? If it had not so existed, then subsequently evolved into conditions favoring human life, sentient beings would never have been evolved. These geological facts alone absolutely prove the *a priori* existence of matter and the dependence of mind upon physical phenomena. How absurd then for a would-be philosopher to renounce Materialism! Surely ideas could not exist previous to "the underlying reality" which receives and conceives them.

The physical and chemical forces of nature embodied in matter are the sole cause and underlying reality of all phenomena. They compose all bodies, solid, liquid, and aeriform, and the ether, if such there is. They fill all space and are the sole constituents of all existence. Whatever is, is matter, and not till the Idealist or Spiritist can define what he would give us in its place can he produce even a reasonable argument against the one great absolute invulnerable science of Materialism. But this one argument he cannot produce. Because should he establish his belief on basis of fact and reality, he would have to encroach on Materialism to that extent and then humbly ask permission to enter our fold. Because outside of matter is the shoreless sea of eternal, infinit nothing.

Spiritism, Idealism, Theism, all alike infinitely increase the degree of mysticism of a mysterious universe instead of explaining it. Divested of gods, ghosts, souls, and spooks, and existing mysteries reduced to their minimum, man may at last unfathom nature to a certain extent. The infinitely large and infinitely small will ever evade the limitations of his senses, but the only hope of an eventual solution is that things are what they seem to all rational minds. And why, indeed, is it more logical to assume that things are not what they seem than what they seem?

I have no idea who or what will next pass my window where I write. How then can my subjectiv consciousness be a factor to create the objectiv reality already on the way to pass my window? I will make a rough guess and think of a beautiful woman, and see if my mind can create or materialize the concept—Ha, ha, ha! It's a boy on a horse with a little fellow hanging on behind!

Which was the objectiv reality, the woman conceived or the boys on horseback? So the universe, though void of light, heat, sound, and color, would exist though the last vestige of mind were blotted from existence. Without seeing, feeling, hearing, or thinking, planets would gyrate on their axes and within their orbits just the same. Fire would consume bodies, though no heat, light, or pain. The underlying reality—*matter*—which possesses within itself the potency of all life, would perpetuate all cosmic processes forever.

Fichte says: "The phenomena of the external universe are mere phenomena, reflections so far as we know of our thought; the mountains, woods, stars, are facts of consciousness to which we attach these names. To infer that they exist because we have ideas of them is illegitimate in philosophy." This is a fair sample of German and English transcendentalism, now making fools of some of our best American thinkers. Wisdom gone mad is the only proper definition. What would we know about stars, Mars, sun, Jupiter, and Sirius, if not an objectiv reality? And did they not exist long before an eye existed on earth? And what would we know of them to-day if not aided by a good solid, material telescope? Not till the *material* "underlying reality" impinges upon our senses does it become a subjectiv reality.

There is one important physical fact our puzzled metaphysical friends have overlooked, viz.: Atomic matter is the only objectiv reality in existence and this constitutes the basis of all existing forms. Hence fruit, flowers, trees, man, beasts, worlds, suns, and systems have no existence *per se*, or as such forms, but are only transient forms composed of immutable atoms. But these atoms in their elementary form vary in physical and chemical attributes, and so in infinit variety constitute all phenomena. Thus an orange has no existence as such; neither has it color, sweetness, etc., but it clashes upon our consciousness as an orange, yellow, round, sweet, etc. Should all mind vanish from existence the orange would lose, or rather not develop, its acidity, sweetness, and flavor because no gustatory organs; its color would vanish because no eyes; but every particle constituting the orange in its elementary form would still exist forever—the *underlying reality*!

Let us place an orange on the table before us. We behold it in all its beauty. Now let some one blindfold us, or let us close our eyes. The color and form of the orange have vanished, but if we eat it we still taste its flavor. So color exists only related to the eye, flavor to taste, sound to acoustic organs; but the original elements exist forever and absolute. A chemist can tell us all about the essence or properties of the matter composing the orange separate from its qualities dependent upon our psychical powers. Sweetness and sourness are sensations, but certain chemical elements are absolutely necessary to produce them.

So "the underlying reality" of rock, steel, heat, etc., are the elements of matter which exist entirely independent of man or beast to "sense" them. And the attempt to base the existence of the infinit aggregation of will-less and mindless energy (for such is matter) upon the psychical attributes of man is but a species of fetishism or evidences of mental decay.

On the other hand, to infer objectiv reality by reflex action from our subjectiv consciousness after having obtained such sense impressions from absolute facts must be legitimate or all our knowledge, sciences, and arts were a farce.

Idealism is Spiritualism. Until a "spirit" the shape of man is placed upon the dissecting table of science and analyzed the issue is still Matter *vs.* Nothing.

OTTO WETTSTEIN.

Rochelle, Ill.

Woman's Day at the International Freethought Congress.

It is particularly appropriate that the management of the Freethought Congress to be held in Chicago in October should set apart one day especially for women.

Had woman stood side by side with man all the way along, there would have been no need of this observance of one specific day for the hearing of woman's voice, for her sentiments would alternate with man's as naturally as rippling music follows the flowing river. But we, who know the history of the past—of woman's past—how she has been restrained, bound by fetters forged by canon law, held in check, relegated to an inferior position on account of her sex, can understand in full the significance of "Woman's Day" at the forthcoming Congress.

The tyrannical metes and measures of ecclesiastical authority have trampled upon womanhood as nothing else in this world has done or could have

done. Ecclesiasticism made her a slave, an underling, and fastened the finger of silence upon her lips.

The drudgery appointed as her portion kept her in submission until she came to feel, if not to say:

My very chains and I grew friends—
So much a long communion tends
To make us what we are.

But a wonderful change has taken place in these later times. In the light of the new dawn, man sees that he has been unjust to the mothers of men. He has been in error regarding woman and the limit of her powers. He realizes as he never realized before that he had no business to put a chain upon the neck of woman that he would scorn to wear himself. He sees that the knowledge he possesses, extended to woman, makes her not a worse, but a better helpmate. He observes that with equal opportunities, equal advantages, woman holds her own, and loses not her self-respect; and if she is no longer willing to crouch at his feet, he is more than glad to welcome her to a place beside himself.

Now, all that progressiv womanhood is to-day, and it is much compared to the past, is due to the dissemination of broad and Liberal ideas.

Freethought has been the best friend woman ever had—her best and truest ally. It early sent her forth as a teacher, and it has always encouraged her to press on to nobler heights. It has ever welcomed and lauded her best efforts. It has made the rough places smooth for her unaccustomed feet. It has urged for her the crown of equality before the law. It has striven to remove from her onward path the barriers placed there by ignorance and superstition. It has sought to place her in her own true light as a woman, intellectual and capable, a true guide, counselor, and friend; queen, not only of home and household, but of every domain where her work is needed, and equal sharer in life's pursuits, duties, and emoluments—the undwarfed, unstunted, the real complement of man.

Every woman who knows the value of an independent mind should be present at the Freethought Congress in October. Every woman who has felt the thralldom put upon her sex by theological dogma should make it a point to be at the Congress, that the world may see how many women there are who are superior to superstition and priestly influence.

The Congress has honored woman by the appointment of a day essentially her own. Let women honor the Congress by their presence.

SUSAN H. WIXON.

Items of Foreign News Interesting to Freethinkers.

The Hungarian clergy are up in arms. A law sanctioning civil marriage is about to be enacted.

The French Freethinkers are to hold a grand celebration in honor of Etienne Dolet on August 6th.

French Freethinkers are canvassing the country previous to the fall elections. Their object is to down the church by legislation.

Our friend Dr. Voelkel has entered the German prison to serve out his sentence for so-called blasphemy. Another example of Christian love and charity.

We have heard about God's care and watchfulness when it regards his dear children. June 22d, Mr. Jehovah "watched" his chance and caused a panic in the Romanow Borisoglebsk church in the government of Jaraslow, Russia, and he took particular "care" to see that 126 women and 10 men were killed and 20 persons of both sexes dangerously hurt. Thank the Lord for his mercies!

Swedish Freethinkers held a very successful demonstration meeting at Lill-Jans on July 2d. Mr. Lennstrand spoke for two hours and was enthusiastically applauded. Two hundred petitions, each accommodating one hundred signatures, were signed in a short time. Another meeting was held at the same place July 30 h. Mr. Lennstrand will lecture every day from now until the Upsala celebration.

Centraal Isr. Weekblad, a Jewish paper published in Amsterdam, states that during the year 1892 the Amsterdam Society for the Conversion of the Jews spent \$182,435 for the conversion of twelve renegade Israelites, and of these twelve, five slid back again to the synagog. Jews seem to have gained in value since the time of Caesar. Then thirty silver pieces was considered a bribe,

now it takes \$15,202 91 to make the Jewish people number one less. There being sixty-two thousand Jews in Holland their conversion will be quite a financial item.

The Swedish Freethinkers are circulating petitions which contain a protest against the state church system in particular and Christianity in general. Each list contains room for one hundred signatures, and a stirring appeal, to circulate them is published in *Fritänkaren*. At least fifty thousand signatures are expected. We will, in a later number of THE TRUTH SEEKER, publish a translation of the protest.

A few weeks ago an Atheist at Altona, Germany, was indicted for violating the ministerial edict of Jan. 16, 1892, by not letting his child go to church nor receive religious instruction in school. He was fined five marks by an inferior court, but appealed the case and proved to the satisfaction of the higher court that the moral education imparted to the child in the Sunday-school of the Freethought society of Hamburg was sufficient to warrant an acquittal.

They had a drouth in the country surrounding Saragossa, Spain, and the clergy, always ready to turn a dishonest penny, ordered a procession to invoke the assistance of Mr. Jehovah or some other member of the heavenly firm so as to get some rain. The villages of Murillo and Santa Eulalia clubbed together, whether to save expenses or to fool Jehovah by making him believe they all came from one village and hence ought to receive special attention by virtue of the greatness of the procession—this we don't know for certain. But it seems Jehovah took it in that sense. The procession had to cross a river. A ferryboat took the children over all right, but when the priests and the women were carried over, the boat was tipped over by a sudden gale, and eighteen women lost their lives.

It is a slander on the Catholic church to say that she is not progressiv. At Beauvois, France, the following part of a dialog took place between a married woman and her confessor:

Confessor. Does your husband attend the services of our mission?

Penitent Female. No.

C. Does he attend our confessions?

P. F. He has never attended one yet.

C. Does he ever attend mass?

P. F. Yes, when obliged by circumstances.

C. Madam, your husband is then but a heathen—a terrible miscreant. You have lived too long with him. Get a divorce as soon as you can, for your soul is in danger of eternal damnation.

P. F. But if I get a divorce, who shall support me and my five children?

C. Never mind. God never abandons those who are his servants. Get your divorce right away and trust in me.

The woman responded that she loved her husband, he had made her happy, and she would continue to live with him. The priest got furious, drove her out of the confessional, and refused to absolve her. Great indignation has been aroused in the village against the pretended substitute of God who endeavored to create discord and division in a happy family. The woman in question stated that she nevermore would put her foot in a confessional.

We are the recipient of three pamphlets by Dr. Phil. Adolf Brodbeck, Hanover, Germany. Dr. Brodbeck represents Germany in the Advisory Council of the Parliament of Religions to be held at the World's Fair. In one of the pamphlets, "Idealism, the New Religion," the author, after pointing out that millions of people have given up their belief in Christianity, states that a new religion is necessary, and that the one suited to the times is "Idealism." An Idealist believes in absolute power over which he has no control, but what the essence of this power is, he does not know. Idealism is not connected with nor does it consist of a combination of "isms," it is an "ism" for itself and by itself; it strives for the ideal in everything, for the ideal of mankind, science, art, civilization, virtue, family, community, society, and humanity in all forms. The little pamphlet of fifteen pages makes quite interesting reading, and shows, we think, the direction in which the mind of cultured people will eventually turn.

The two other pamphlets by Dr. A. Brodbeck are of a different kind. The "Life and Teachings of Buddha" gives a short, comprehensive account of the Buddhist savior; while in "Every Six Hundred Years Comes a New Savior" the author goes over forty-two hundred years of world history, and

shows that an epoch in the intellectual development takes its start from some event happening every six hundred years: Year 2400 B.C., Oldest Buddha; 1800 B.C., Rama (?), Oldest Vedda; 1200 B.C., Krishna; 600 B.C., Buddha, Jesus; 600, Mohammed; 1200, the Crusades, Franziscus Assisi; 1800, Religion of Idealism.

GUSTAVE NELSON, M.D.

Who? which? what? do You Think?

You have heard, I presume, of Adam and Eve, Of the garden of Eden? And do you believe That the serpent, most subtle of beasts of the field, Could influence Eve, and cause her to yield To his earnest entreaties? Do you think he could talk? Do you think on the end of his tail he could walk? Do you think that a God deserving the name Would inspire such a book, to give himself fame?

Do you think there's a being way up on high, So cruel and beastly? Or is it a lie? Did the snake never crawl until he was cursed? Is it true, ever since, he has lived upon dust? Is it true that the devil once lived up on high? And tried to dethrone the king of the sky? Or are these all lies that we meet every day? And is it for money the preachers all pray?

Do you think that an angel ever stood in the way? And did Balaam's ass ever talk as they say? Did a fish swallow Jonah? And on the third day, Did the fish spew him up on the dry land, as they say? Did Samson's whole strength lie all in his hair? Or are these the products of the champion liar? Don't you think that a God who'd inspire such stuff Should be treated with scorn? And would that be enough?

Don't you know that all over this land of the free Still the followers of Jesus do never agree If Jesus, as claimed, was the son of a God, Or the son of a ghost, or the son of a prod? What religion we have we got from the Jew, Then why not consider that they probably knew, Would a God set a trap to catch innocent man? Did he murder his son? Was there no other plan?

If this all-wise being had even half sense, Would he have placed temptation inside the fence? Do you think that the devil is God's hired-man? That he gets pay for all the dirt he can plan? If not, then why doesn't God banish the cuss? And commence all anew, and stop all this fuss? Is God omnipresent? If so, he is in hell. Will some one who knows please rise up and tell?

Who was it advised the Hebrews to borrow The Egyptians' jewels and leave on the morrow? Who was it that told old Adam the lie That the day he ate of the fruit he should die? Who was it who drowned everything in the land, Save those in the ark? And is it not grand? Was it the fault of the beasts and also of man That God should utterly fail in his plan?

Who was it that cursed the land for our sake? Who was it who made the devil and snake? Who was it who gave the devil his power? And is not the devil this God's right bower? If a man reads this book and uses his brain Can't he tell why so many saints (?) are insane? Can you show me a place in this filthy old book Where the devil's disgraced by word or by look?

In a certain old adage, I think you will find That "birds of a feather will go with their kind;" Don't the churches take in anyone who'll apply—Thieves, robbers, or cutthroats? Now, is this a lie? Don't you think where these all meet on a level Would be a disgrace to a half-decent devil? Are the church people honest? Do they all pay their dues? Please examine them all as a class, if you choose.

Is mankind any better for believing a lie? Does a three-headed God inhabit the sky? The myths of the Bible why not lay aside? Why not consider all miracles "snide?" Why not be a man; and acknowledge at once Such teaching as that will do for a dunce? Then why should mankind place any reliance In any religion that conflicts with science?

KLAXTA CUMTUX.

The Church and Temperance—One Instance.

One of the most congenial men I ever knew was the late Hon. Charles S. Wolfe. With his nervous, irritable, restless disposition he was an exact counterpart of Horace Greeley. In home and social life Mr. Wolfe was honest, industrious, courteous—an ideal man. His political aspirations ran away with his better judgment. He knew no bounds. He did not stop until the famous Pittsburg thieves were brought up before the Pennsylvania legislature and convicted. But all this has been recorded in history fifteen years ago. It is said that Ex-Secretary of War Cameron and his followers were opposed to Wolfe in his wholesale slaughter, and to show the overwhelming influence of those men the pardon board met the very next day and pardoned the thieves.

That is the political history of Charles S. Wolfe, so far as the Republican party is concerned. He openly confessed that he did not like "the past history of the Democratic party or the present doings of the Republican party."

Mr. Wolfe was a Christian; the people as a body admired him; the church began to boom him for governor of the state on the Prohibition ticket.

He threw his whole soul into the canvass, and he did not have the least idea that God's people would be so cruel as a political party, especially since the church had pledged itself to him irrespective of former political faith.

He honestly believed the church would practice what it preached, and he would be elected.

One morning a few days before the election I met Mr. Wolfe in his native town. We had known each other for years, and this being the case, he did not hesitate to talk with me in glowing terms of the temperance party and the people who would vote for the cause, of their purity, honesty, etc.

"Well, Charley," said I, "I admire you and the temperance cause, but you have a heavy load to carry."

"And what is that load?" inquired the quick and nervous Mr. Wolfe.

"Why, sir, you have the church to burden you."

Patting me on the back, he said:

"Young man, the church will stand by me in the cause of temperance. They dare not desert the cause and have any claim on Christianity."

The election passed off, and while Mr. Wolfe ran somewhat ahead of the ticket, the whole was one of the worst defeats that party ever knew. I never saw Mr. Wolfe after that. Only a short time before his death I read the following interview in the Philadelphia Times, Mr. Wolfe speaking of church-members who had sold themselves to the devil:

"And if this state of affairs continues until after I am dead and buried in yonder cemetery, I want one word carved upon my tombstone, and that word is 'Deserted'—so that when the stranger pauses beside my resting-place and inquires what it means he shall be told that there lies a man who entered the political arena, and when comparatively young gave the best of his time, talent, and work to the great cause of honest reforms in their behalf; and that when he rose to a certain point, and had accomplished more than he or his friends had ever reasonably expected for the purification of his party and the good of the people of the entire commonwealth, he was 'deserted' by the people he had championed; he was 'deserted' by the friends he counted on standing by him in the battle for reform; he was 'deserted' by the Christian church and its members in his martyrdom for the right."

Despised by his old party (Republican), deserted by the church, the Democrats afraid of him, Charles S. Wolfe, among the brightest men this state ever knew, died a political wanderer. And now, when I look in through the open doorways of churches and hear ministers pleading for money to put down the evil of drink, and when I hear the money dropping into the churches' coffers, I am tempted to cry out: "Stop thief! Police! Police!"

Watson, Pa.

J. WARD DIEHL.

Lectures and Meetings.

J. E. REMSBURG has sent the following list of appointments for Illinois and Indiana:

Jacksonville, Ill. Aug. 12	Pleasant Lake, Ind. Aug. 21
Jerseyville, " " 13	Logansport, " " 22
Mt. Vernon, " " 14	Wadena, " " 23
New Harmony, Ind. " 15	Arrowsmith, Ill. " 24
Washington, " " 16	Henry, " " 25
Petersburg, " " 17, 18	Wataga, " " 26, 27
Spiceland, " " 19	Ohio, " " 28
Bluffton, " " 20	

He will lecture in Michigan during September.

JOHN R. CHARLESWORTH has just delivered a successful course of lectures in Delphos, O. During his visit in that town, a branch organization of the Freethought Federation was inaugurated. The society has started out with forty members, among whom are quite a number of ladies. A Freethought library will be established for the use of its members. Friends having books they could donate may send them to the secretary, by whom they will be gladly received. The society has good prospects before it, and they will send a large delegation to the International Congress. The officers elected are as follows: President, Louis Eysenbach; vice-president, Mrs. H. H. Brundage; secretary, B. A. Roloson; treasurer, Jos. Roth.

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.
2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.
3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.
4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.
5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber-shop. Leave it picture-side up.
6. Keep in your pocket some of our cheap tracts and when convenient hand one to a friend.
7. Get a new subscriber by persuading some friend to take it.

Letters of Friends.

An Untirable Missionary.

WEEDSPORT, N. Y., July 26, 1893.

MR. EDITOR: My subscription for your valuable paper has expired. I will not do without it—I cannot do without it. Inclosed find \$3 to pay for the best paper in the world another year. I have tried in vain to get some subscribers. But I will keep on trying. Yours for truth,

WM. SLAUSON.

Hail to an Agnostic Society.

WHITE OAKS, N. M., July 21, 1893.

MR. EDITOR: Please find herein inclosed \$3, for which you will please send me THE TRUTH SEEKER. There are but two Liberal publications taken at this place—*Independent Pulpit* and *Boston Investigator*. Liberals are in the majority here by far, though but few are very pronounced in their views. We are on the eve of organizing an Agnostic society. I think we can organize with a membership of about one hundred to begin with. That will be considerably in excess of actual church membership. Yours truly,

P. S. TATE.

Expects Much of That Book.

GREENSBURG, IND., July 24, 1893.

MR. EDITOR: Inclosed find order for \$6, with which to renew my subscription for THE TRUTH SEEKER and also to pay for your publications for 1893 in THE TRUTH SEEKER LIBRARY. I wish also to subscribe to Mr. Putnam's book, "Four Hundred Years of Freethought." I shall look forward to that book with great interest, expecting it to equal in brilliancy the life of Wendell Phillips, written by Carlos Martyn. If so, its reading will be grand entertainment for my old age. I am nearly seventy-four years old, and am well pleased with THE TRUTH SEEKER.

W. H. POWNER.

The Rival Missionaries.

DE RUYTER, N. Y., July 25, 1893.

MR. EDITOR: Do you know that some valiant Christian is doing missionary work among THE TRUTH SEEKER contributors? Since my brief letter some weeks since I have received tracts from religious seed-sowers. How would they like it, I wonder, should some ungodly Infidel send skeptical leaflets to the innocent little contributors of Sunday-school papers? One can almost hear the howl of indignation that would go up from such turning of their own weapons upon them. I will not even suggest that some wealthy Freethinker thus use some of his time and means, yet it might lead a few of the lambkins to light.

W. W. AMES.

The Freethinker's Badge.

MILL CITY, PA., July 28, 1893.

MR. EDITOR: Please send me "Crimes of Preachers," and oblige. I have the badge I sent for, and I am not ashamed to wear it. Quite a number of persons have stepped up to me and asked me what it meant. I tell them to read it. One said, "I never have seen one like it." He did not know what it meant. I told him that he did not keep himself posted. Another asked me where we held our meetings. I told him all over the world, and that our lodge was increasing faster than all other lodges combined, and that we would scoop up all the rest. He was a pilot. He walked away and said nothing.

So, long may the banner of Freethought wave over the land of the free and the home of the brave.

WM. OWEN.

Robbery and Religion.

ST. JOSEPH, MO., July 20, 1893.

MR. EDITOR: I hope this little outburst will be considered worthy of a place in the best paper in the universe.

JAY GOULD'S "MEMORIAL CHURCH."

Let those who will, and can, rear for this wonderful man

A stone.

Fit emblem it would be of the flinty heart which he

Held alone.

But why a palace church raise, to sound peans of praise

To God?

Then carve upon its altar cross-bones and hangman's halter

For Gould.

And in the center overhead, in memory of the dead,

Grab-hooks
Holding U. P. securities, and, with countless superfluities,

Bank-books.
Then to woo back his spirit, ye who his wealth inherit,

Giv bond,
To erect a massiv golden bell, to be heard in heaven or hell,

'Twill come.
Such music, I must insist, Jay's spirit could ne'er resist,

Not much.
His heaven, my fancy paints, would be to "corner" all the saints,

First touch.
And he'd ne'er relax his hold, till they were ransomed with pure gold,

Or equivalent.
Such a grasping nature here, will be found most surely there

Still prevalent.
Yet, I've pity for poor (?) Jay Gould, he'd been different if he could—

"Had to."
Environment made him thus, as it does the best of us,

Bad too.
I'm not sure but every man does the very best he can,

Hav charity.
We may evolve to deal with others as though they were our brothers,

Now rarity.
In that happy time to come, with no "Rebellion, Rome, or Rum,"

All peace,
Wars of Christian subjugation will have had their consummation

And cease.
Then for fear of retrogression, I hope the long procession

Will stop.
Let Gabriel blow his horn, come the resurrection morn,

All "kerflop."

An Efficient Worker and Pointed Talker.

CRAYON, O., Apr. 27, E.M. 293.

MR. EDITOR: After an interval of two years, I shall again contribute a letter to the columns of a journal whose peer is not to be found on this side of the "mystic beyond"—viz., the grand old TRUTH SEEKER. I am conscientious in this statement, it being justified by an experience of nine years with the paper and its various publications. In all these years I have been a constant worker for the cause of Liberalism by using it as a missionary document among my associates, and presenting its principles to the saint and sinner, as well as the sky-pilot himself, in a way that I feel that good has been accomplished.

I look upon the closing of the World's Fair on Sunday as a calamity, short of ridiculous, to the natural rights and moral impulses of the American people, as well as those of the entire world. It is an act looking to the interests of the churches, saloons, and other immoral places of Chicago, and sanctioned by the devotees of superstition and priestly bigotry throughout the world.

There is quite a number of Freethinkers in this part of the country, among which myself and a few others are the only outspoken ones. The rest, on account of their vocation in life and social surroundings, have submitted to Mrs. Grundy.

During a protracted meeting in one of our villages this winter, the minister took the liberty to misrepresent science and history in regard to his religion, when one of our reputable citizens, who is an ardent Liberal, took exceptions to it, and wrote him a letter. This caused a couple of exchanges between the two on the subject, until our Liberal friend gave him the ultimatum in a mammoth missive which contained such an array of historical facts, science, and logic that the man of God was completely knocked out. He sought to vindicate himself and appease his pious anger by hurling from his pulpit the most unbecoming epithets that his regenerated mind could conceive of, thus receiving the censure of his own flock and the contempt of fair-minded people. This has agitated thought on the question and ultimate good will be the result.

Some of our ministers speak of Freethinkers as "narrow-minded Infidels." Is not this a shame when we think of such intellectual giants as Col. R. G. Ingersoll, S. P. Putnam, and many others? Who but a dishonest, devising priest or sky-pilot could utter such an absurdity as this? For my part, I am not so in pursuit of anything at the hands of Christians, or any popular craze that, by chance, might be thrust upon the people, but that I can

proclaim the principles of THE TRUTH SEEKER wherever I go and still be successful in my legitimate requirements. I have no aspirations for the future with respect to fame or fortune that would cause me to be a mental slave or advocate principles that conflict with my better judgment. Therefore I shall ever be found, bold and fearless, working for the cause of humanity and the destruction of superstition.

I herewith send you a renewal of my own subscription, together with a couple of new ones, and will say in conclusion, may the grand old TRUTH SEEKER and its principles ultimately prevail.

ELMER MILLER.

Off-refuted Slanders.

LA MINE, Mo., July 28, 1893.

MR. EDITOR: I wish to inform you and the readers of the best paper on the globe, THE TRUTH SEEKER, that I have recently made a very important discovery. I have without a doubt found the missing link, the ape-man, that long-sought personage that has so long baffled the skill of our greatest men. In proof of my statement I have copied from the *Western Christian Union* the following article, which I think is unmistakable proof. The article is headed thus: "The Mistakes of Ingersoll on the Inspiration of the Bible." H. L. Hastings, the eminent author-publisher of Boston, has the following to say concerning America's foremost skeptic: "I have heard of a man traveling around the country showing up the mistakes of Moses—it would be interesting to hear a military leader and legislator like Moses, the man of God, who after he was eighty years old commanded for forty years an army of six hundred thousand men, emancipating, organizing, and giving laws to a nation which has maintained its existence for more than thirty stormy centuries, give his candid opinion concerning the mistakes of a colonel of cavalry whose military career is said to have included a single engagement, in which he was chased into a hog-yard and surrendered to a boy of sixteen, after which as soon as exchanged he heroically resigned his commission in the face of the enemy, subsequently turning his attention to managing swindling whisky rings, discussing theology, defending scoundrels, blaspheming God, and criticising dead men who cannot answer him." Thus ends the article. There are plenty of damned fools that will read such nonsense as is contained in said article and tell you that Ingersoll has been answered. They never read a line of Mr. Ingersoll's works, and if they did they haven't got brain enough to understand him.

Now, I want to ask the readers of THE TRUTH SEEKER if they think it necessary to go back to the dug-out to produce the ape-man.

Mr. Editor, please find inclosed a list of names of Liberals I wish you to send sample copies to.

A. J. BRIGGS.

Hell.

NEW YORK, N. Y., July 30, 1893.

MR. EDITOR: One of the blatherskites, Rev. E. Hathaway, held forth in his church the other evening on the situation of hell. Who could tell where the place of hell was? said he. It may not be pleasant to contemplate, but some unpleasant things command our attention and require consideration. The Christian church has for a leading teaching the dogma of an endless hell—torments in the future world—and made belief in it the test of membership. Can this be true, that they cannot tell where it is after preaching about it for these many years? True, enlightened reason is against the doctrine of a hell and the government of a wise and just God. All the finer feelings of the human soul are against it. How different is this word "hell" from what it was a century ago—yes, a half a century. Hell or no hell is the question that will confront the Presbyterians' general assembly on their meeting at Washington.

We believe in our Ingersoll, who takes up the word "hell" as it has been used by ministers and finding it on the pages of the Bible, believes it a lie—that the Bible teaching is a libel on the character of the creator.

The eminent divines cannot locate the place.

Only see what the new version has done with the word—reduced it from the twenty-fourth time of its occurring in the New Testament to twelve, and in the Old from thirty-two to thirteen. I think that any thoughtful reader—and he need not be a Hebrew or a Greek scholar—cannot help seeing a great significance in the change.

So you see Freethought and reason are making rapid progress among the people, with THE TRUTH SEEKER as a pioneer.

A neighbor, a Methodist, after reading the new version said she did not like the new Bible at all—now they had taken hell out of the Bible, the next thing they would do would be to take heaven out, then there would be no Bible left.

The mountebank Talmage, at a meeting at Monona lake last week, said that Voltaire on his death-bed sent for a priest, so that he could be reconciled to the church before he died, and that great terror fell upon him; that he made the place all around him so dismal that the nurse declared that she would not for all the wealth of Europe see another Infidel die. Is that account true, or did Talmage tell a lie? I have to fight this thing, and wish to be posted as to the truth or falsehood of the assertion. I have always thought that Voltaire was an extraordinary character, who exerted his powerful talents to promote the cause of freedom, humanity, and reason; that he was a Freethinker, and that was the reason they called him an Infidel. There are many such—"O Father Abraham," what will not these Christians resort to, to defame a good man's character?

The Jesuit priest wished to bring Voltaire to acknowledge the divine nature of Jesus Christ, and shouted in his ear, "Do you believe the divinity of Jesus Christ?" "In the name of God, sir, speak to me no more of that man, but let me die in peace."

Few men ever existed whose lives have been honored by more conspicuous worth.

S. R. THORNE.

[The death of Voltaire and other prominent Infidels is described in the pamphlet, "Infidel Death-beds," advertised in this paper.—ED. T. S.]

An Attempt at Socialism.

SINALOA, MEX., July 15, 1893.

MR. EDITOR: I will write a few lines today, for there are a great many of your readers anxious to hear from this place. About thirty-one colonists left in disgust on the last boat about ten days ago, and there are some thirty or forty more intending to leave as soon as they can get away. The people leaving are going away because they dislike the way it is managed. The men worked hard here, expecting when a crop would be raised that it would be sold and the money used to buy groceries and clothing, as we have had but little of the former and none of the latter for the past two or three years; but instead Owen came down here and domineered everything. He was dead broke when he got here, and has had to pay some fines, so I have been told; and he has kept a Mexican officer to guard him, not because his life was in danger, however, but for show; and the money has all been used up. Men are ragged and children too, and have not one cent for groceries. The Credit Foncier store has dwindled down to seven boxes of matches, one pocket-handkerchief, three cakes of soap, fifty packages of cigarets, and a few carrots, beats, and tomatoes. They charge cash for everything nearly, except carrots, beats, and tomatoes. The governor is here now, and Mexican judges, and what will be the outcome I cannot tell as yet. Hoffman and Fluerschm organized the kickers and they seem to be getting along all right, but Owen swears he will drive them out.

For the last month Owen and Wilbur have been making constitutions and by-laws. I think they will be through in a month or six weeks, and then I will write again.

At this writing the Credit Foncier company is entirely out of flour, meat, sugar, and cash. Owen was unable to bring a supply down with him, while Hoffman brought the kickers a good supply. As these goods were shipped in

the name of the Credit Foncier company, Owen stopped them at the custom-house in order, he said, to show Hoffman that he, Hoffman, had no power in Mexico. Mr. Hoffman was able in a day or two to deliver the goods to the rightful owners. Nothing has been done on the railroad yet, but I believe Mr. Owen intends building it next month. That is what he says. There has been much lying done through the columns of the paper printed here. From forty acres of potatoes they sold for cash \$644 worth instead of \$50,000 worth. They have never cut a bit of alfalfa hay, and will not for some time. They have no saw-mill. It played out two years ago. There is no school here. We live in brush houses and tents yet. The company has no dairy. They milk fourteen cows and get no more than six or eight quarts of milk. The company owns no hogs. They did own one, but after keeping it six months Mr. Law, farm director, concluded that it did not pay to keep hogs, so he sold it for \$3. These are facts. We have lots of vegetables.

A. BUTTERFIELD.

Our Reply Is, Conversion Is Not Hypnotism.

ALBIA, IA., July 24, 1893.

MR. EDITOR: When the ignorant who claim to have experienced the influence of that mysterious member of the "God-head" called the "Holy Ghost" come to investigate the matter thoroughly they will have to admit that they were under the influence of hypnotism.

My young readers may not know what I mean by the term hypnotism. It is the same as mesmerism. It is the power that one person has over another to induce sleepiness and lack of will power.

When hypnotism becomes better understood there will be more pity for the poor girl who has been brought to disgrace by the influence of some young rascal who gets her in his power.

Many may read this who do not believe anyone can have such influences over another as I am about to relate. I can furnish abundant proof if necessary.

A man came to our town who claimed he could hypnotize people and make them do as he pleased. I did not believe he could; but he took a schoolmate of mine, who was temperate, honest, and a model young man, and after rubbing his head and drawing his attention by counting his pulse he made him imagine he was drunk, and he would stagger like a drunkard. He told him he was freezing, and the boy held his hands up before an imaginary stove and rubbed them and shivered until his teeth rattled. He then told him that he was too warm, that he was burning up, and the boy took off his coat and vest and was commencing to take off his pants when the performer snapped his fingers in his face and told him to awaken, and he did and he felt sold to find himself nearly undressed before a house full of people.

I am a teacher in the country school. This man took one of my pupils whom I know to be an exceptionally strong-minded and self-willed boy, and after putting him under the influence of hypnotism he gave him a large onion and told him it was an apple. The boy ate it before a large crowd of people who will all testify that he acted as if he relished the imagined apple. He put a dirty-faced boy beside him and told him he was in a buggy beside his girl, and the boy put his arm around his imagined sweetheart and held the lines in his other hand and drove the horses in a peculiar way that his father had of taking when driving a team. I asked the boys if they knew what they were doing. They said they did, but could not help doing as the man told them.

Now, I have related a story to which I can furnish fifty sworn testimonies that it is true, and the Christian people who witnessed it thought the man was in league with Satan.

I wish to relate another story and then I wish to ask you a question. There was a Methodist revival near my home which closed a few weeks ago. I attended pretty regularly to discover, if I could, what to attribute this feeling that Christians experience to. They had not much success for a long time until a young girl and an old lady got to rubbing people's heads,

and praying until you could hear them a quarter of a mile away; and they created quite an excitement and drove the devil clear out of town, unless perhaps there was a small devil left in my heart. I had an experience that I did not intend to relate here, but for the sake of showing you how I make the preacher responsible for my soul I will tell you. The preacher came and laid his hand on my shoulder and said: "Friend Lanning, I hear you are an infidel. If you can tell me you are not I want to ask you a question or two, but if you are I do not wish to talk to you." I replied, "Do you think an infidel has no soul to save?" He said, "A man who denies the Bible is damned. Do you believe the truths of divine inspiration?" I replied: "I will answer that by asking you the same question. Do you believe all the Bible?" He answered: "Most certainly I do." "Do you," I asked, "think Christ meant it when he promised you everything you should ask in his name?" He said he did. "Then," I replied, "I ask you to pray for my conversion, and I want you to ask your congregation to do likewise, and if you are believers your prayers must be answered. I want to be prayed for tonight, and if your prayers are answered I will join this church to-morrow night; and I will think if I am not converted and made to believe as you do that you are not of the number to whom Christ gave his promise." He was cornered. He said he would do all he could for me and would ask his congregation to assist him. I remained at home the next evening, and went the next. I never was asked how I felt, and all that preacher ever tried to do for me was to report to his congregation that I am an infidel, hopelessly damned.

But to my story. There was in that congregation a young man who had been converted, but by having some trouble with a young lady who would not allow him to escort her to and from the Epworth League, he had fallen from grace. He was anxious to get out of his "awful and undue" condition, and after allowing his elderly sister to rub his head and pray and "pow-wow" over him he went off into a trance, or, as the Christians said, he was so stubborn that God was obliged to take away his reason in order to allow the Holy Ghost to enter his heart. He is a school-teacher, and a very strong-minded man, and I have never known him to be dishonest. Now for my question: Is conversion the same as hypnotism? or did I in these cases see the workings of good and evil spirits? S. J. LANNING.

P. S.—If you don't want to insult your Christian friends, don't tell them conversion can all be attributed to natural causes. S. J. L.

Mental or Industrial Freedom First?

GRAND MOUND, IA., July 24, 1893.

MR. EDITOR: Your attempt to prove the proposition that "Mental freedom must come before industrial or economic reform will be more than a temporary hope and illusion," is before me. And notwithstanding you say, "The proposition is self-evident," you have failed utterly to prove even one side of it. To the superficial thinker and observer, I have no doubt the truth or falsity of the statement will appear of very little moment or account, yet nevertheless it is of vital importance to the individual, society, and the nation, under existing conditions. Of course the "history of Christianity proves that" some members of the Christian organization, notably its priests and church dignitaries, have figured as the partners, or pals, of the state—Uncle Sam—and have "held back the world in every reform as well as every science." But it is the "taxing machine," and the privileged class, that are the real culprits. Under the name of law (but really in opposition to our fundamental law) our government officials virtually "steal us blind," and divide the "swag" with the bullionists, bankers, and church dignitaries. Hence, Voltaire, Paine, and their compeers clearly saw that while the people were in physical, or industrial slavery, their mental faculties were impaired, their spirit of independence void, in short, they had no just conception of their natural or legal rights; but were just in that abject, servile condition to be victimized

by the religious propagandist. Hence, they, and nearly all of the old guard of Liberalism previous to the Rebellion, demanded physical or industrial liberty—freedom from the law, which imposes a tax to support a privileged class. "Free trade and sailors' rights, equal rights and privileges, and equality before the law," and not "mental liberty," was the issue—the rallying-cry of the fathers of the republic previous to and during the war of the Revolution, and the issue was fought out and fairly won. But the Tory element in America, led on by Hamilton, did not believe in equal rights and privileges. They were the class of citizens who were living an indolent life upon privileges granted by the tyrannical laws of England—the mother country—and scouted the idea that the people were capable of establishing a government by the consent of the governed. They were opposed to a separation from England, fought the idea of organizing a democracy from its inception; hence, as soon as "our bugles sang truce," and peace was declared, they began scheming to inaugurate measures to subvert the principles of the Constitution. Hamilton voiced the sentiments of the Tory element—the privileged classes of his time—when he boldly and often declared "the Constitution a thing of nothing, which must be changed," and "the rich and well born" (whatever that is) "should rule and govern the people." With these sentiments in view said element procured the most important cabinet position in the gift of the president, the chief magistrate of the nation; for their leader, Hamilton. Through intrigue, deceit, and treachery he, aided by his pals, the priests, bankers, and bullionists, succeeded in bulldozing Congress into adopting England's monetary system, as the fiscal policy of the young republic—a system which for thievery and downright robbery by so-called law not only "takes the cake," and beats the chattel slave code two to one, but is in direct violation of the supreme law of our nation, the sacred compact entered into by the fathers, after they had fairly won on the issue of equal rights and privileges. There are positively no two opinions among intelligent, unprejudiced thinkers, who have taken time to investigate this damnable and inhuman system; they all agree.

To sum it up in a few words, strip it of its verbiage—the system consists in first creating by so-called law a fraudulent, perpetual public debt called gold and silver money. Then, in order to compel or force the people to redeem or float this debt, our agent, Congress, enacts a law making it a legal tender for all debts and taxes. But the iniquity of this system does not end here.

The bankers and bullionists, who from the dawn of so-called civilized governments have held a strict corner on or monopoly of the material or substance upon which this debt is coined, stamped, or printed, procured the passage of a law by which they may loan their money (which they obtained as a gratuity) to the government, and thus tax every legitimate industry to pay usury, interest, or tribute to them.

During the struggle to perpetuate chattel slavery, this fraudulent perpetual public debt (gold and silver money) culminated in a fraudulent bonded debt; and the monied oligarchy, the usurers, or privileged classes, in order to rob all of their own class who operated in silver, and also to make the bonded debt perpetual, prevailed with Congress to pass a law allowing the holders of all obligations to repudiate money stamped on silver if presented or tendered in sums above \$5.

Now, this act of Congress, together with the act which allowed the bondholders to repudiate all of the greenbacks except sixty millions of dollars, is downright robbery of the masses to enrich the classes, and was denounced at the time in and out of Congress, by both Republicans and Democrats. In fact, the financial policy was inaugurated by the Tory element during Washington's first administration, and which was persisted in by the proslavery element in the North during the Rebellion, the spirit and intent of whom was well represented and made manifest by the "respectable mob" who treated Garrison to a coat of tar and

feathers and nearly murdered him outright to put down the antislavery movement. But when they learned that the question would not down, that it was an "irrepressible conflict," this element joined the Republican party, not to abolish slavery, but in fact to force the same political issue forced upon the colonies by the tyrannical laws of England—in augurate a worse system than chattel slavery. "The times that try men's souls" are upon us once more.

And now, inasmuch as THE TRUTH SEEKER is familiar with "the ways that are dark and tricks that are vain" employed by the ubiquitous trio, the bankers, Uncle Sam, and the clergy, who constitute the chief factors in the great confidence game called government, it is surprising to "We, Us & company" that it should ignore the strongest, and concentrate its fire upon the weakest member of the syndicate, and thus change the issue from a reformation of our robber laws, which would give us industrial and physical liberty, to a demand for "mental freedom," thus "putting de cart befo' de anemule." In its efforts to extricate itself from the dilemma of assuming an untenable position THE TRUTH SEEKER assumes "that slavery is abolished" and that we have a "civilized world" which is "well out of the grasp of the church." Upon a little reflection, I think the Editor is not serious in his assumptions; he wants to utilize his correspondents as the monkey did the cat's paws. At any rate, neither of his propositions can be maintained for a moment by an appeal to actual facts as they exist to-day. It is true that the slave code is repealed, and chattel slavery abolished; but it was not done until the aforesaid trio discovered there was a cheaper way to secure the results of labor. Under the old regime, the master had to house, feed, clothe, and care for his chattel; but under this perpetual debt system, the laborers are actually compelled to work for nothing, and board, clothe, and furnish shelter for themselves. Civilized world, is it? Where will we go to find even a civilized nation? You can bet your bottom dollar, Eugene, that a civilized nation has never been seen. And if you think the "world is well out of the grasp of the church," you're destined, "my honey," to be left in the lurch. It is high time for all reformers to know that stealing by law is much worse in its results on society than stealing in opposition to law. And as the law-making powers in all nations are constantly robbing Peter by law to pay to Paul, it is quite evident to all who have any idea of equity in their make-up that there is no civilized nation extant. There are a few truly civilized men and women scattered throughout Uncle Sam's broad domain, who do not want something for nothing and are laboring to abolish privileges and distinctions, and establish equal and exact justice to all—make our government what its founders (chief among whom were Paine and Jefferson) intended it should be, a civilized nation of freemen. Now, this noble band enjoy "mental freedom," they are not "held back by religion, Christianity, or the church." But they are held back and hampered in every conceivable way by the money-mongers. It is almost impossible to get the true reformatory issue embodied in the platform, at any county, state, or national convention. The ubiquitous usurer, and his sycophants and ward heelers, are sure to be on hand with some gag, or bone of contention, to prevent its adoption.

In our present transition state, when the human animal is evolving out of old ideas of law, government, morality, and religion, it is not "well-read men" that are needed so much as civilized men—those who love the truth as well as seek it; and can lay aside all prejudice, partisan spirit, and compare what they read with their experience and observation and know if they are reading the truth. Priestcraft and churchmen form simply an adjunct to our present system of robbery by so-called law, and are just as necessary to keep the people in subjection while the state and usurers rob them, as the military and police. Reform our financial system (legal-tender law), issue money that shall represent the expenses of the government instead of a gift to the banker. Such reformation will bring physical and industrial freedom to the producers and wage-workers and "mental freedom" will follow as naturally as the night follows the day. Au revoir, C. DUTTON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Lake Sunapee.

Once more, my muse! from rest of many a year,
Come forth again and sing, as oft of yore:
Now lead my step to where the crags appear
In silent grandeur, by the rugged shore
That skirts the margin of thy waters free,
Lake of my mountain home, loved Sunapee!

Meet invocation to the pregnant scene
Where, long ere yet the white mau's foot did
roam,
Strode wild and free the daring Algoquin;
And where, perchance, the stately Metacom
Inspired his braves with that poetic strain
Which cheered the Wampanoags, but cheered
in vain.

Clear mountain mirror! who can tell but thou
Hast borne the red man, in his light canoe,
As fleetly on thy bosom as e'en now
Thou bear'st the paleface o'er thy waters blue?
And who can tell but nature's children then
Were rich and happy as the mass of men?

Sweet granit "Katrine" of this mountain land!
Oh, jewel set amid a scene so fair!
Kearsarge, Ascutney, rise on either hand,
While Grantham watches with a lover's care,
And our dark "Ben" to Croydon sends in glee
A greeting o'er thy silvery breast, Lake Sunapee!

How grand, upon a moonlit eve, to glide
Upon thy waters, 'twixt the mountains high,
And gaze, within thy azure crystal tide,
On trembling shadows of the earth and sky;
While all is silent save when trusty oar
Awakes an echo from thy slumbering shore.

Oh, lovely lake, I would commune with thee!
For in thy presence naught of ill is found;
That cares which wed the weary world to me
May cease to harass with their carking round.
And I while 'midst Nature's grandeur stand,
On mount of rapture 'twixt the sea and land.

Thy past is curtailed by as deep a veil
As shroud the secrets which we may not reach;
And then, 'twixt wisdom, when our quest doth
fail,

To read the lesson which thou now dost teach;
And in thy face, on which we look to-day,
See hopes to cheer us on our onward way.

Roll on, sweet lake! and if perchance thy form
Laves less of earth than floods of Western
fame;

Yet still we love thee, in the calm or storm,
And call thee ours by many a kindly name.
No patriot heart but loves the scenes that come
O'er memory's sea to breathe a tale of "home."

And when the winter in its frozen thrall
Binds up thy locks in braids of icy wreath,
Forget we not thy cherished name to call,
In fitting shadow of the sleep of death!
When golden rays shall o'er our rest still flee,
As morning beams salute thy brow, sweet
Sunapee!

WILLIAM C. STURGEON.

*"Ben," Gaelic for mountain.

Sunapee, Lake and Village.

You may read and hear descriptions of certain localities, but really you never quite know a place till you see it. Your correspondent was prepared to behold a most romantic and attractive spot up here among the granit hills, but the charms and beauty of this locality more than meet anticipation.

Sunapee is twelve hundred feet above sea level—too near the stars for cholera—and the air is deliciously cool and fragrant with many woody odors, while bird-notes wild trill and echo far and near. The lake, bearing the same name, is a miracle of loveliness, seeming almost a twin to Loch Katrine in Scotland, so closely does it resemble that famous sheet of water. Three handsome steamers ply over the ten-mile reach of rippling, dimpling wavelets, that seem to be laughing and dancing in the glancing sunbeams, while the rugged hills and stretches of intervals loom, lessen, and glisten amid blue mists and many-changing lights. Many cottages and little pleasure resorts are dotted here and there amid the tall trees and beside gray rocks that stand in all sorts of fantastic shapes like so many nature-appointed guardians. There are little nooks with here and there a lonely cave, half concealed by underbrush, openings that show quaint lily ponds amid cool, luxuriant shadows, the magnetic odors of whose snow-white, queenly blossoms invite one to the very edge of their moist and spongy bed. The lake is a living poem, throbbing with a thousand

realities, awaking responsive measures in the heart of every true nature-lover. It abounds with dainty fishes, very tempting to lovers of the piscatorial art, who hover about the green islets and near the inlets and coves of the charming lake. They find here not only the native trout, perch, pickerel, black bass, and other kinds to the water born, but, through the agency of the fish commission, they get also the rainbow trout from California, transplanted here, the blueback from the Rangely lakes, and the lochleven imported from Scotland. Mr. Perley Bartlett is ever ready to escort the amateur fisherman to the charmed spots in the lake, and cousin James A. Wixon, from New Bedford, was a proud and happy man yesterday when he pulled in a lovely salmon weighing nearly eight pounds, besides other smaller creatures of the finny tribe. To-day he has gone in pursuit of the "better half" of that salmon.

If the lake itself is a most bewitching and enchanting pleasure spot, so charming also is its outlet, the dashing, rolling, rollicking Sugar river, a veritable "laughing water," tumbling joyously along, with many a foamy fall and graceful curve, babbling sweet, unceasing serenades, and merrily showing its power to speed the machinery of almost any manufactory that might be planted on its grassy edges.

The mountains seem ever coaxing one to "come up higher," and the climber can not be disappointed when he reaches the summit. The shaded, fern-bordered roads also extend invitations to forest attractions, where the modest wild flowers bloom and flourish in gay and gallant costumes. Near the babbling brook is found the

Flower in the crannied wall.
I pluck you out of the crannies—
Hold you here, root and all, in my hand,
Little flower, but, if I could understand
What you are, root and all, and all in all,
I should know—

well, something more of nature's wonderful mysteries.

There are many different kinds of wild blooms in the bosom of the forest and in the meadows and lowlands, among them the brilliant red lilies and showy cardinal flowers, making the marshes and water edges glow and gleam,

As if some wounded eagle's breast,
Slow throbbing o'er the plain,
Had left its airy path impressed
In drops of scarlet rain.

This wonderful and idyllic region presents strong evidences of the great primeval period when the glacial currents were moving downward to the sea. Here are the immense boulders, such as may be seen around Fall River, delicately poised rocking-stones, and many other curious rock formations to interest the student in geology.

It is said, too, that choice crystals, staurolites, electric stones, garnets, etc., are here for those who choose to seek them.

You have heard, no doubt, of "Blue Mountain park," Austin Corbin's great game preserve, but you did not know it lay in this locality. It does, however, and comprises twenty-six thousand acres, with a mountain, Croydon, three thousand feet above the sea. Here he keeps elk, buffalo, deer, moose, the wild hog, and other strange creatures.

And running wild in the forest are foxes, rabbits, an occasional lynx, and other untamed animals. Last fall a deer was discovered in the wildwood and captured—poor thing—by some wild-eyed hunter. Oh, who would be a deer, to be caught by some pursuing, covetous trapper! Scholars, thinkers, people of wealth and culture, have discovered this fair land of Sunapee, and are appropriating its choice beauty-spots, and no one blames them, for if ever there was an earthly paradise this is certainly one; and the cooling shades, the great, wonderful hills, the restful peace touching all things, would seem to heal all hurts. As Emerson has said:

A woodland walk,
A quest of wilding grapes, a mocking thrush,
A wild rose or rock-loving columbine,
Salve my worst wounds.

The little gem of a town can boast of

nine schoolhouses, and, of course, the people must be well educated and intelligent.

The Ben Mere Inn, where your correspondent finds rest and comfort, stands on an elevation overlooking that part of the lake known as Sunapee Harbor. It is kept by Mr. and Mrs. M. P. Courser, whose great pleasure is to entertain their many guests and make them happy and contented.

It is quite certain to me that you will want to view this favored and enchanting spot. My heart went out to all my friends with a wish to have them here when I saw the sun the other morning coming grandly up over the towering hills like a conquering hero, with retinues of pink-paneled soldiers, bearing as it were bright banners and flaming torches, showering a wealth of gold and silver upon the smiling lake, while the birds, enraptured with the scene, flung floods of melody in generous measure upon the scented atmosphere, royally welcoming the dawning of a new day.

Among the guests at the inn, and my neighbor at the table, is William Dean Howells, the author. Mr. Howells is as genial and companionable as are his well-known books; and although enjoying a vacation, he still writes a little every day. He is accompanied by his wife and lovely daughter.

Next week there will be more about Sunapee. Until then, and always after, remember me as your friend.

Sunapee, N. H.

ED. C. C.

Correspondence.

ANAHEIM, CAL., July 20, 1893.

DEAR LIBERAL FRIEND: This is my first letter to the Corner. I would like a correspondence. I am twelve years old and in the seventh grade. My brothers are running a hay press. The country is full of sugar beets. They are going to have a sugar factory here next year. I worked for six weeks on the beets this year. This is the first year they have raised beets here. They are going to send their beets to Cheno this year. My father gave me a horse, saddle, and bridle, and says when I am twenty-one he will give me twenty acres of land. I do not go to Sunday-school very much, because I live so far from church. I live about three miles south of Anaheim. I had a nice Fourth of July. We had a celebration at Santa Ana. I enjoyed myself finely riding in the swing and treating the girls to ice-cream and candy. I do not take THE TRUTH SEEKER, but I would like to, because I like to read the children's letters. I very often go over to Mr. Martin's and read it. They are our neighbors.

I am going camping on the beach next week. I think I will stay a month. I would like to correspond with some Liberal. As this is my first letter I will close, hoping to see this in print, and try to do better next time.

Your friend, ALLEN WHEATON.

PORT TOWNSEND, WASH., July 27, 1893.

DEAR MISS WIXON: I was very glad to see my first letter in print. This time I will write about Port Townsend. This city is situated in the northwestern part of Washington, on a fine harbor at the point where Puget sound unites with the Strait of Juan de Fuca, and is about ninety miles from the Pacific ocean. The chief business section is built on a beach; the schools and most of the private dwellings are on a bluff, overlooking Port Townsend bay. This city is called the Key City, because it is the port of entry for the customs district of Puget sound. The resources are iron ore and limestone, forests of pine, spruce, and fir, and a large variety of fish. On clear days we can see the Olympic mountains, Mt. Baker and Mt. Rainier, with their tops covered with snow.

The Indians make their living by digging clams, making rugs, and fishing; they also row their canoes from one place to another selling their goods. On the beach in summer the boys and girls go in wading, dig clams, hunt for seashells, and row their boats.

At the present time the government is building a quarantine station on Diamond point, and will soon build a new marine hospital.

We have vacation now for two months, and I expect to go out camping, but instead of a tent we will have a log cabin; and this log cabin will be twenty miles from Port Townsend in the center of the forests, where we can pick all the wild blackberries we want.

I was very glad to see the Connecticut blue laws in THE TRUTH SEEKER. I have been looking for them for over a year, and I could not find them.

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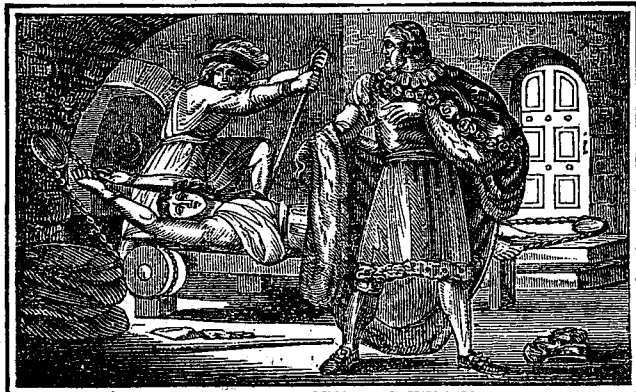
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This is a readable going-over of a thousand such subjects as religion, the brain, veneration, love, Jesus, enthusiasm, formalism, the nature of mind, prevention of imperfect persons from marrying and breeding, natural selection, the religion of humanity, the Religion of the Brain that science gives, gravity, heat, matter, electricity, life, phrenology, mesmerism, clairvoyance, thought-reading, thought-transference, insanity, instinct, cause, first cause, design, a future life, the priest, science's function in the future, metaphysical necessity, and so on and on. All these matters, which enter into the musings of the Freethinker, are touched in this work's small compass.

A CONCISE HISTORY OF RELIGION. By F. J. Gould, author of "Stepping-Stones to Agnosticism," "The Agnostic Island," etc. Vol. I. Comprising Sketches of the Chief Religions of the World, with the exception of Judaism, Christianity, and Mohammedanism. London: issued for the Rationalist Press Committee by Watts & Co. Cloth, pp. 154, price \$1.

This is a work to which special attention must be called above other works. Vol. I. has been issued; and if the author is encouraged by the Rationalist Press Committee of England, under whose auspices he has produced the present volume, he will bring forth a further part or parts. In his first volume Mr. Gould exhibits the origin of religion, the primitive worshipers such as those of stones, fire, sun, moon, earth, etc., the religions of China, India, Egypt, etc., and in short about all the religions of the world except Judaism, Christianity, and Mohammedanism. The volumes that are to follow will, he says, "deal on the same general plan of analysis and history with the composition of the Bible, the evolution of Judaism, the rise of Christianity, the fortunes of the Christian church, and the growth of modern Rationalism." Scattered through the first volume we may note, he says, "not a few indications of the purely human origin of Christianity. These will be expanded and added to." The author says: "I have taken occasion to point out, in passing, a number of parallels between features of Christianity and certain phenomena in other creeds; and in the next volume these correspondences will be insisted upon at greater length."

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ASLEEP AND AWAKE. By Raymond Russell. Chicago: Chas. A. Kerr & Co. Cloth, pp. 200, price \$1.

This is a novel written from a Freethought viewpoint. The heroin utters Antichristian sentiments. The hero, and others, touch on a number of those questions meditated by radicals—the equality of the sexes, the marriage formality, etc.

Regarding the literary quality of the book, we will say that its merit is satis-

factory. The novel would be classified, in the phrases of the technical critic, as belonging to the metaphysical and introspective school, and to the ideal school. To the metaphysical and introspective, because it devotes much space to analysis of character, to minute scrutiny of the inmost workings of the human soul. And it belongs to the ideal school, because its personages and tone are above the ordinary plane of crude humanity, of an elevation that is styled the ideal. In saying this, we have to imply that the work lacks in the merits of the opposit schools—the naturalistic, realistic, etc. Its picture of life is not of that photographic naturalness which characterizes the latter class. It could not possess the merits of both schools at once. It is, on the whole, interesting and ennobling.

The words of the title, "Asleep and Awake," have a piercing significance. The soul of the heroin is found asleep. We cannot sleep always. This soul has to be awakened. It is momentous whether its awakening be to a life fulfilling happy dreams or revealing a world which can never correspond to their brightness. The awakening is effected by the girl's lover, who finding her a country lass of knowledgeable head but noble heart, reflects that as she must some time confront the problem of life it is best that she do so under favorable and protecting circumstances that he can provide. He has her educated, and carried through deep readings of the most opposit thinkers. Here she learns many lamentable things of the selfishness and cruelty of at least a part of the race. Her further awakening is brought about chiefly by her own action. She plunges into life itself. Here she meets horrible aspects of human nature which surpass what she had beheld in books. After escaping a theatrical manager to whom she has applied for employment, and who besides desiring her to mingle with male audiences and sell liquors insults her with his own libidinousness, she grows giddy and helpless in the street. She is pitied by a passing prostitute, taken to a brothel, nursed through a fever, and on convalescence told that she may depart unharmed. The harlot tells her that she must discard, as misleading and injurious, her trust in human goodness. She replies that there is at least one true and lofty soul, and exposes the photograph of her lover. In an exciting scene the harlot proclaims that very person her ruin. In an ensuing conversation the fallen woman delivers this harangue:

"Do you know, child, there is nothing so helpless, so hopeless in all the world as a girl with nothing but noble aspirations and a fair face? If a woman has great gifts, not simply accomplishments, but genius, she may compel the world to her feet. If she has money, she may then sway society. If she has friends, they may do much to smooth her way, but without genius, without money and without friends, what is there for her in life? I have told you that marriage is a mockery, an idle farce, and that love is a lie. In my turn I say to you, come. In this life there is at least ease and comfort, and you can teach yourself to forget all that you have ever hoped and dreamed. I tell you it is possible to forget, and in this life of ease there are some pleasures for the senses. I like good wine, good theaters and the society of clever men. The society of men of wit and learning is very delightful sometimes. Remember that women like me keep company with the brightest minds, men of letters, men of science, ministers, doctors, lawyers, judges and high official dignitaries—men whose society we could not hope to enjoy were we what society calls virtuous women. This is Custom House place. You have never heard of it, but it has a wide reputation among the male citizens of Chicago. Why don't the authorities suppress it? Ha, ha! It is the creature of the authorities. It is nourished under the wing of authority. The authorities are among its best clients. Your city fathers will not let women sit in counsel with them, even upon educational matters, because they say that home is the place for women. I tell you that word home is used as a cloak for all that is most damnably selfish, brutish and base in human nature, as well as a shrine for all that is called most sacred. When you hear a man saying that home is the place for woman, rest assured that underlying all his fine speeches about the sanctity of the home, there is nothing more nor less than a desire to keep her where she can best minister to him—to his physical comfort, and to his various appetites and passions. Oh! yes, your city fathers who clamor about the sanctity of the home being violated by women sitting on the board of education, are among our patrons. . . . And these creatures put on judge's ermin and priest's robes over their hog bristles, and preach virtue and call upon women to remain at home and guard its sacred portals. No wonder they don't want their wives investigating far beyond their own thresholds. No, no, it would overturn the established order of things to have the

women meddling with the creatures of authority."

The further vicissitudes of the characters of this story we find we have no room left to describe. The tale abounds with situations whose strikingness will always be remembered, and with reflections of a weight that will make them chief building-stones of the reader's edifice of philosophy.

The Fowler & Wells Co. have published "Jernshy in Brooklyn," a dialect narrative of a visit of a country aunt to the city. Price, 25 cents.

A novel by Mrs. M. A. Freeman, entitled "Daughters of Cain," has been published by Donohue, Henneberry & Co., of Chicago, at 50 cents.

If the representatives at the Parliament of Religions to be held at Chicago during the Fair would each speak out directly and clearly, their utterances taken together would suggest a number of truths as to religion. Daniel K. Tenney supposes them doing this. In a pamphlet entitled "The World's Parliament of Religions," he has them all saying things that are pointed, and shed quite a light on many phases of religion. He has thus engaged Mr. Idolator, Mr. Israel, Mr. Elect, Mr. Keehoty, Mr. Sawlog, Mr. Statechurch, Mr. Origin, Mr. Muchwife the Mohammedan, Mr. Urim Thummim the Mormon, Mr. Wungod the Unitarian, Mr. Lung the joss-worshiper, etc. The price of the book is 10 cents.

"All in a Nutshell" is the title of an 80-page pamphlet by Asa Auger, Middleboro, Mass. In it he gives a condensation of the fundamental arguments against Christianity. He touches successively on Christ, The Fall of Man, the Christian Dogma of Salvation, The Origin of Christianity, Christianity Borrowed from Paganism; declares that Christians are Polytheists, that God Is Not Omnipotent, God Is Not Immutable, God Is Not Omniscient, God Is Not Omnipresent, God Is the Author of All Evils, God Is Identical With the Devil, God Tempts Man, God Is Cruel to Children, Intemperance Is Taught in the Bible, The Bible Is a Book of Contradictions, Polygamy Is Upheld by the Bible, The Bible is an Obscene and Immoral Book. Then the author handles the Witches, Wizards, Ghosts, Goblins, Devils, etc., of the Bible, and apparently unharmed by the evil arts of these characters lays down roundly that The Laws of Nature Are Broken in the Bible. Next he lays Nonsensical and Laughable Passages of the Bible before an unfeeling world. That Woman Is Degraded by the Bible is his next declaration, and that God Commanded Human Sacrifices the next. Then we have such chapter titles as Fiendish Laws, God's Partiality, Jealousy, Hatred, Revengefulness Toward Man, Slavery Upheld, Lying and Dishonesty Upheld, Robbery Commanded, Did Mr. J. Christ Love His Enemies? Jesus a Bruiser, Christ Taught Moroseness, Hatred to Kindred Enjoined by Jesus, Christ Taught Thoughtlessness and Vagrancy, Jesus's Sacred Promises, What Christianity Brought, Hell, Prayers, What Christianity Has Done for Humanity, What Christianity Is Doing for Humanity, What Christianity Will Not Do for Humanity, God Shattered to Pieces, Godly People, and Has Man a Soul? From the above it will be seen that the book would make a very good little missionary work. We ought to add, we suppose, that it contains some little things that some would call coarsenesses of taste, and also some offenses against correctness of speech. Its price is 25 cents, \$1 for five copies.

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He who is thoughtful, blameless, dwells alone, does his duties, is free from desires, has attained the highest end—him I call indeed a *Brahmana*.—*Ibid.*

He who is tolerant with the intolerant, mild with the faultfinders, free from passions among the passionate—him I call indeed a *Brahmana*.—*Ibid.*

If organic or living bodies manifest properties differing from those of the inorganic, it is not from the working of a special force present within them, but only from the peculiarity of their chemical composition, which makes the effect appear as a transitory manifestation of universal matter. Vital force is therefore no principle, but, as remarked heretofore, a result. When an organic compound appropriates and assimilates inorganic matter that exists in its proximity, it does not do so by virtue of a special power, but only by a process of contagion, whereby it transmits to the other molecular arrangements of its own particles of matter, just in the same way as in the inorganic world energies are transmitted from particle to particle. In this way the genesis of the whole organic world from one or more beginnings, however small, may easily be explained, without resorting to the notion of vital force.—*Büchner.*

We like to read that which favors our side of a question. The Republican subscribes for a Republican newspaper, and the Democrat reads the organ of his party. In the last political campaign it was no doubt true that advocates of free trade or of tariff reform, and advocates of protection, read for the most part literature favorable to their respective views. The churches plead for greater consensus of opinion, yet the Methodist subscribes for a Methodist paper, the Baptist for a Baptist paper, the Roman Catholic for a Catholic paper. In general we read the organ of our own sect or party. There are, of course, some valid economic reasons for so doing. I shall speak of these reasons below. But, if truth alone were sought, the plan we pursue would be the worst plan possible. Sometimes even we indignantly refuse mental food that might serve as a correctiv of our possible one-sidedness, instinctively avoiding that which we feel cannot be assimilated without a dangerous readjustment of our mental possessions. The skeptic in religion opens a book on Christian evidences, only to close it in haste when he perceives its trend; while the pious believer, who picks up the work of Strauss or Renan, drops it like a burning coal. We avoid books, men, sermons, society, that are not, as we say, congenial. Hence the trouble we have in getting our books read by the very people for whom they were written, or in getting our articles printed in the journals that circulate among the readers we desire to reach. The preacher prepares a vigorous sermon for "sinners," but he preaches it to his own devout people; the "sinners" are not there. Our psychological law of prejudice thus developed teaches us that, since we seek not for what may correct our possible errors, but for what will confirm our already acquired opinions, our mental life always tends toward intensification or *involution*. Evidently this tendency of the mind toward involution will grow with age, and our every-day experience confirms this deduction. Teaching new tricks to old dogs is easier than giving us new apperceptive organs when middle life is past. The old man changes his politics rarely, his religion never. He lives from within. The mind becomes more and more a microcosm. The cerebral tracts show well-beaten paths of association. The brain becomes hardened and fixed. "An old man," says Dr. Holmes, "who shrinks into himself, falls into ways which become as positive and as much beyond the reach of outside influences as if they were governed by clock-work." The older we get the larger becomes the subjective factor of knowledge and the smaller the objective. We are, as said the obscure sage of Ephesus, like those asleep, withdrawn each into a private world of his own. We can now understand that state of mind described by the word "confirmed." We hear of a confirmed pessimist, a confirmed protectionist, or free-trader. Sometimes we apply the word without shame to ourselves, saying that experience has confirmed us in this or that opinion.—*Professor Patrick on The Psychology of Prejudice.*

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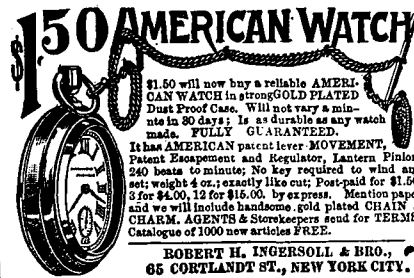
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News of the Week.

OWING to a quarrel between two rival priests and their factions at the Holy Rosary church, Baltimore, fights have prevailed at late meetings which have required large forces of police for their suppression.

AN important invention just made by the medical profession is that of illuminating the body from within by electricity. By holding an electric lamp in the mouth, or swallowing it, a light is thrown through the frame which enables the physician to locate the morbid spot.

THE pilgrimage of Mohammedans to Mecca has been extraordinarily large this year, the total number of pilgrims already being about double that of last year. Over forty thousand have passed through Suez alone, and it is estimated an equal number have arrived at Mecca by overland caravans. The usual resultant conditions of the pilgrim season favorable to epidemics have been consequently aggravated, and cholera has been exceptionally destructive.

THE parents of six-year-old Johnny Conney, of Fitchburg, Mass., consulted Rev. Father O'Connor, of the Catholic church at Roxbury, as to Johnny's hip disease. Under the priest's advice they obtained some water from the miraculous grotto at Lourdes, and made a nine days' prayer to Our Lady of Perpetual Help, whose picture is venerated at a shrine in the Roxbury church. The boy, at once became well and laid by his crutches, and his parents testify to a miraculous cure.

RECENTLY the United Presbyterian church endeavored to secure data upon the relative proportion of the sexes in church membership, and its returns show that of a total of 100,548 members, 39,383 are males and 61,165 females. This indicates a percentage of 39.2 for the males and 60.8 for the females, a preponderance of the latter of somewhat less than two to one. The proportion of females is nearly the same in the Congregational denomination. The figures are 175,934 males and 349,163 females, for 1891. The proportion here is also nearly two to one with a little advantage in favor of the males.

AMONG the many cures reported as worked by the wrist-bone of St. Anne de Beaupre at her church in New York city are many fully vouched for by the subjects. John J. Reilly, of 337 East 109th street, had been laid up with rheumatism for months, so that he could not walk without the aid of a crutch and stick. He declared that he had visited the relic three times, and felt perfectly recovered. He presented his crutch and stick to the church, where they were placed among other articles of a similar description. Among the visitors was a man paralyzed in both legs. He loudly called upon the worshippers to witness that he was beginning to walk already. A lady who was crippled in the knee told Father Tetreau that she was perfectly cured.

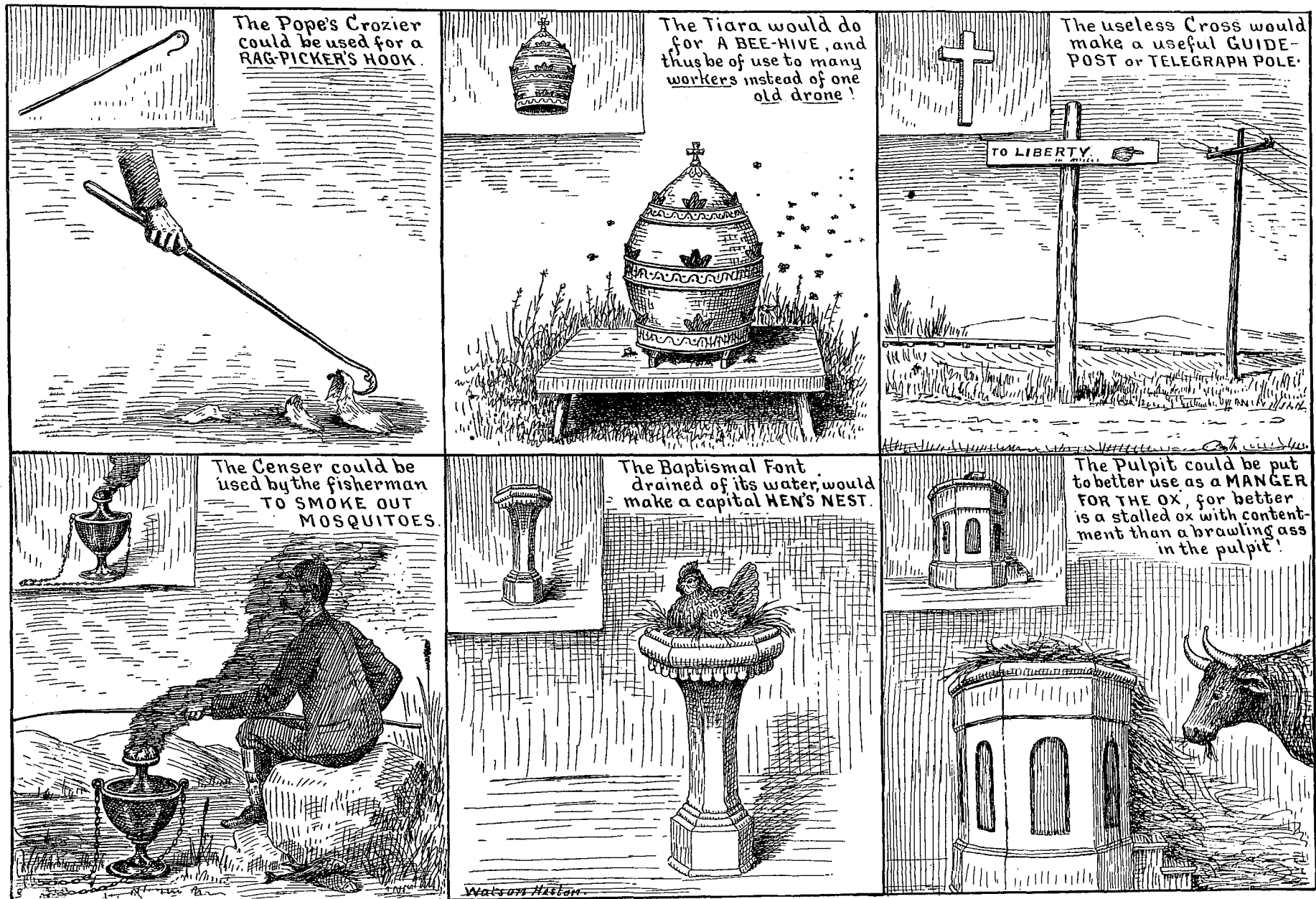
EVER since last winter, declare those who fear a Populist rebellion in Kansas, the governor and his assistants have been maturing plans to make of the militia an auxiliary force that would blindly obey the commands of the executive, right or wrong. "This," they say, "has been deemed expedient since the commander of the militia last winter refused to obey an order given by Governor Lewelling to remove from Representative Hall the legislature then assembled in accordance with law." These accusers, too, point out as significant the declaration of Attorney-general Little that "men must live, and if the nation adopts a policy by which they are unable to supply themselves and their families with food, these people will have it, and starving men will resort to anything."

THE secret negotiation of the Russian extradition treaty by our Senate still provokes reproaches against the private affirmation of an instrument affecting so vitally the traditional policy of this country and the rights of man. The people of the United States, these protesters say, are sovereign rulers. They are entitled to know the terms of so important a contract with a foreign power before it is finally concluded. It was due to them that they should have been made acquainted with the extraordinary terms of this unparalleled convention before it was concluded. Indeed, the despotic character of the Russian government should have rendered our representatives specially cautious and deterred them from a commitment of such moment, certainly until they could have ascertained the will of their constituents. It should at least have rendered publicity and open discussion in the Senate imperative. The people have a right, say these expostulators, and they have now a new reason to demand that the secret sessions of the Senate for the consideration of treaties be abolished.

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Chapter II deals with the theological dogmas of original sin and celibacy. Woman, by the church, was not regarded as a human being; marriage was looked upon as vile; wives were sold as slaves; women driven to suicide; the influence of the church was unfavorable to virtue. The celibacy of the clergy produced a degradation of sensuality, and woman was the victim of these brutes.

Chapter III is on The Canon Law, showing how the church controlled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism; the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women; husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

Chapter IV—Maquette—is on Feudalism and its degradation of women, the rights of "lords spiritual," the immorality of the heads of the church, baptism of nude women in the early Christian church. It also deals with some of the later-day abuses of females, like our Northwestern pineries, the English debaucheries, governmental crime-makers, etc.

Chapter V—Witchcraft. In the days of this phase of religious insanity Mrs. Gage shows how the possession of evil, a little learning was sufficient cause to suspect a woman of witchcraft, that to keep a pet was dangerous, so rapid were the clergy not to suffer a witch to live. This persecution for witchcraft was a continuance of the church's policy for obtaining universal dominion over mankind. Women physicians of the Middle Ages were persecuted, and the "Pilgrim Fathers" continued it in America. The first synod convened in America was to try a woman for heresy, and others were stripped and whipped for not agreeing with the clergy.

The chapter on "Wives" shows how the disruption of the Roman empire was unfavorable to the personal and proprietary rights of woman—that the sale of daughters was practiced in England seven hundred years after it was Christianized—that the practice of buying wives was regulated by law—that women were not permitted to read the Bible—that they were not admitted as witnesses—that civil marriage is opposed by the church.

In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interference with her "curse," of woman's degradation by the church to laborer unit for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Witchcraft in America.

In our last issue we related that the witchcraft superstition had prevailed in our country the same as in the Old World. Its most striking manifestation here, namely that at Salem, Mass., we reserved for treatment in this number.

During the winter of 1691–2 a circle of young girls had been formed who were in the habit of meeting at the house of Mr. Parris in Salem for the purpose of practicing palmistry, and other arts of fortune-telling, and of becoming experts in the wonders of necromancy, magic, and spiritualism. The leaders thereof were Elizabeth Parris, aged nine; Abigail Williams, aged eleven; Ann Putnam, aged twelve; Mary Walcott, seventeen; Mercy Lewis, seventeen; Elizabeth Hubbard, seventeen; Elizabeth Booth, eighteen; Susannah Sheldon, eighteen; Mary Warren, twenty, and Sarah Churchill, twenty. Besides the above-mentioned persons, there were three married women, rather under middle life, who acted with the young folks in the scenes which are to follow—Mrs. Ann Putnam, Mrs. Pope, and Mrs. or Miss Bibber. These people, in the course of the winter, became quite expert in the arts they were learning, and gradually began to display their attainments to the admiration and amazement of beholders. At first, they made no charges against any person, but confined themselves to strange actions, exclamations, and contortions. They would creep into holes, and under benches and chairs, put themselves into odd and unnatural postures, make wild and antic gestures, and utter incoherent and unintelligible sounds. They would be seized with spasms, drop insensible to the floor, or writhe in agony, suffering dreadful tortures, and uttering loud and piercing outcries. The attention of the families in which they held their meetings was called to their extraordinary condition and proceedings, and the whole neighborhood and surrounding country were soon filled with the story of the strange and unaccountable sufferings of “the afflicted girls.” No explanation could be given, and their condition grew worse and worse. Presently the village sages, called in for solemn counsel on the case, gave the decision, very common in those days, that the children were bewitched. The community became excited and alarmed to the highest degree. All other topics were forgotten. The only thing spoken or thought of was the terrible condition of the afflicted chil-

dren in Mr. Parris's house, or wherever, from time to time, the girls assembled. They were the objects of universal compassion and wonder. The people flocked from all quarters to witness their sufferings, and gaze with awe upon their convulsions. Becoming objects of such notice, they were stimulated to vary and expand the manifestations of the extraordinary influence that was upon them. They extended their operations to public places, and their fits, exclamations, and outcries disturbed the services of prayer-meeting and church. On one occasion, in the midst of a sermon, Abigail Williams noticed that an aged person was present against whom a charge of witchcraft had been sworn out the day before. Accordingly she called out, addressing by name the person about to be prosecuted, “Look where she sits upon the beam, sucking her yellow-bird betwixt her fingers.” Instead of being punished for these silly and fantastic doings, the girls were supposed to be under an irresistible supernatural impulse and were looked on with mingled pity, terror, and awe, and made objects of the greatest attention. Only a few persons disapproved of this policy—the family of Francis Nurse, Peter Cloyse and wife, and Joseph Putnam—and these became marked persons, to their future prejudice. Meanwhile the families of the affected children had applied themselves to fasting and prayer, on which occasions the neighbors, under the guidance of the minister, would assemble, and unite in invocations to God to interpose and deliver them from the dominion and snares of Satan. Finally all the ministers of the neighborhood assembled at the house of Mr. Parris and united in a whole day's solemn religious services and earnest supplications for rescue from the grasp of the great enemy of souls. The children suffered their spasms and frenzies before the eyes of these clergy, who made a formal declaration that the evil one was the cause, and had here commenced his operations with a bolder front and on a broader scale than ever before in this or any other country. This judgment of that class supposed in those days to be supereminent and well-nigh infallible in knowledge, spread a dreadful alarm. Men and women left their fields and houses, their business and labor, to witness the awful unveiling of the demoniac power and behold the workings of Satan himself on the victims of his malevolence.

It must be borne in mind that it was then an established doctrine, in theology and in law, that the devil could not operate on mortals or mortal affairs except through the intermediate agency of human beings who had voluntarily entered into confederacy with him, that is, witches and wizards. So the question now arose on all tongues, “Who are the agents of the devil in afflicting these girls? There must be some among us performing that part—who are they?” Before long the continued pressure on the affected children—the earnest and importunate inquiry, on all sides, “Who is it that is bewitching you?” opened their lips in response, and they began to select and bring forward their victims. One after another they cried out, “Good,” “Osborn,” “Tituba.” Against these persons, on Feb. 29, 1692, warrants were issued. On the 1st of March the two leading magistrates of the neighborhood, men of great note and influence, whose fathers had been among the chief founders of the settlement, and who were assistants—that is, members of the highest legislative and judicial body in the colony, combining with the functions of a senate those of a court of last resort with most comprehensive jurisdiction—John Hathorn and Jonathan Corwin, entered the village in imposing array, escorted by the marshal, constables, and their aids,

with all the trappings of their offices; reined up at Nathaniel Ingersoll's corner, and dismounted at his door. The whole population of the neighborhood was gathered on the lawn, or came flocking along the roads. The assemblage proceeded to the meeting-house, amid cries of indignation and abhorrence against the prisoners. In that building, Sarah Good was subjected to an examination from the records of which we here reproduce a few lines:

“Sarah Good, what evil spirit have you familiarity with?—None.

“Have you made no contracts with the devil?—No.

“Why did you hurt these children?—I did not hurt them. I scorn it.

“Who do you employ then to do it?—I employ nobody.

“What creature do you employ then?—No creature: but I am falsely accused.

“Why did you go away muttering from Mr. Parris's house?—I did not mutter, but I thanked him for what he gave my child.

“Have you made no contract with the devil?—No. . . .

“Who do you serve?—God.

“What God do you serve?—The God that made heaven and earth.

“Her answers were in a very wicked, spiteful manner, reflecting against the authority with base and abusive words. It was here said that her husband had said that he was afraid that she either was a witch or would be one very quickly. The worshipful Mr. Hawthorne asked him his reason why he said so of her, whether he had ever seen anything by her. He answered, ‘No, not in this nature; but it was her bad carriage to him: and indeed,’ said he, ‘I may say with tears, that she is an enemy to all good.’

“The above-named children, being all present, positively accused her of hurting of them sundry times within the two months, and also that morning. Sarah Good denied that she had been at their houses in said time or near them, or had done them any hurt. All the above children then present accused her face to face; upon which they were all dreadfully tortured and tormented for a short space of time; and, the affliction and tortures being over, they charged said Sarah Good again that she had then so tortured them, and did it, although she was personally then kept at a considerable distance from them.”

On the fairness and sense which this sanctified and Bible-guided assembly displayed in conducting this trial, we will quote Upham's “History of Salem Witchcraft:”

“It will be noticed that the examination was conducted in the form of questions put by the magistrate, Hathorne, based upon a foregone conclusion of the prisoner's guilt, and expressive of a conviction, all along on his part, that the evidence of ‘the afflicted’ against her amounted to, and was, absolute demonstration. It will also be noticed, that, severe as was the opinion of her husband in reference to her general conduct, he could not be made to say that he had ever noticed anything in her of the nature of witchcraft. . . . In this, and in all cases, it must be remembered that the account comes to us from those who were under the wildest excitement against the prisoners; that no counsel was allowed them; that, if anything was suffered to be said in their defense by others, it has failed to reach us; that the accused persons were wholly unaccustomed to such scenes and exposures, unsuspicious of the perils of a cross-examination, or of an inquisition conducted with a design to entrap and ensnare; and that what they did say was liable to be misunderstood, as well as misrepresented. We cannot hear their story. All we know is from parties prejudiced, to the highest degree, against them. . . . It is undeniable, that there was not, beyond the afflicted girls, a particle of evidence to sustain the charge on which she [Sarah Good] was arraigned; and that, in the worst aspect of her case, she was an object for compassion rather than punishment. Altogether, the proceedings against her, which terminated with her execution, were cruel and shameful to the highest degree.”

Here we find it necessary to defer the remainder of this account to our next issue. We hope that its lesson will not be lost on such supporters of the church as may read it. The witchcraft delusion is a natural accompaniment of religious belief in a dominant stage. Whenever the belief in a devil and his myrmidons fills the mind to a certain extent, attendant notions, such as that this devil and

his legions are working mischief to mankind through the agency of members of that race—witches—naturally and inevitably take rise. The clergy have always striven with might and main to keep this belief in the devil and his fiendish train at its highest pitch, and hence we may declare that they would if allowed perpetuate these witchcraft panics and persecutions without end, or until society dissolved under them. The lessened state of the influence of the clergy at present is the only cause that we do not suffer these horrors to-day. A reascend of that influence to its former height would be accompanied by a corresponding revival of these madnesses and miseries in their olden frightfulness.

Why the Rule Applies in One Case and Not in the Other.

In a recent review of a book, we adverted to a difficulty that some reasoners meet in their search as to whether there was a first cause or creator of the universe. These reasoners find presented to them the axiom agreed on by scientists, that every thing or event has a cause. They are told to take this rule up, and go by it, and when a Theist advances his notion of a God who was a first cause tell him that there could have been no *first* cause, for they have a rule which shows that each thing must have a cause, and so God being a thing must have had a cause, and thus could not have been a *first* cause.

This suits very well so far, but trouble arises if the Theist argues: If you apply your rule to one thing you must apply it to another. If you apply it to God, you must apply it to the universe. You Materialists claim that the universe is self-existent, without a first cause; but if you will only apply your rule to it, that every thing has a cause, then you must admit that the universe, being a thing, must have a cause; and this cause is what we Theists call God. You must not apply your rule in one case and not in another. You must not apply it to God and then refuse to apply it to the universe.

This seems a poser to some Materialists, or Atheists. There is, however, an answer to it, which clears away the difficulty. This answer is stated by Mr. Wm. Maple with a clearness surpassing, we think, that of any other presenter of it, and his rendering of it we will accordingly give. It is admitted, says Mr. Maple, as it must be, that particular things and events have causes; but in the opinion of that writer the great mistake in the reasoning that gives to the great whole of things a "beginning," lies simply in viewing this totality, this aggregation of all things, as a thing or event.

The reasoning of the world that has resulted in the almost universal belief in a first cause may all be condensed into the following brief syllogism:

Major premis,

Every thing or event has a cause;

Minor premis,

The universe—the totality of things—is a thing or event;

Conclusion,

Therefore, the totality of things had a cause.

But is there fallacy in this argument?

Is the conclusion of the syllogism correct and necessary?

If both of the premises are really true there is, of course, no escaping the full force of the conclusion. It is in such case a true statement beyond question.

And the first premis being admitted, it follows that if there is fault in the argument it lies in the second or minor premis, which declares the totality of things to be a "thing or event."

Now, in order to make a valid argument the words "thing" and "event" must be used in the same sense in both premises—they must represent the same mental conception.

But Mr. Maple asserts that the "totality of things" is not and cannot be a "thing" or "event" in the same sense and meaning that these words necessarily have in the first premis; and that the argument is, therefore, defective and the conclusion worthless.

Mr. Maple proceeds to prove this statement in the following manner:

By the word thing, event, phenomenon, or sim-

ilar word that might be used in the major premis, is meant a particular thing, as compared with other things; one thing out of more or many; a part, an individual.

The idea of relation and condition, and, hence, of something outside the thing considered, is a part of the very conception on which is based the judgment, "every event or thing has a cause."

This is so evident that the proposition, "every event or thing has a cause," may, without any violence to its meaning, be stated as follows:

Every event or thing is the result of, and exists only because there *are*, other things or events.

And, therefore, the words "thing" and "event," used in the major premis, mean a part only of the totality of things.

But these words cannot have this meaning in the minor premis.

It requires no argument to prove that the totality of things is not a *part* of anything.

The whole of things can never be at the same time a part of those things.

Therefore, it is most evident that this argument is fallacious, in that it assumes that the great whole of things is a *thing* in the same sense in which this word is used in the first premis.

And it is equally evident that the totality of things does not demand a cause, because particular things must have and do have causes.

While as to a God, such a being would not be the totality of events or things, but one single thing, a thing apart from the rest, and the axiom that all particular things have causes would apply to him.

To repeat the whole matter in a few words: We say that God had a cause because all single or particular things have causes, and God is a single or particular thing; but we do not say that the universe had a cause, because the universe is not a single or particular thing.

Or in other words:

We say that God had a cause, because each part is caused by some other part, and God is a part; but we do not say that the universe had a cause, because the universe is not a part.

Another Sunday-closing Fight.

The contest at Chicago about opening the World's Fair in that city is to be reproduced in a small edition in San Francisco. While the managers are seeking subscriptions of money to pay for the necessary buildings for the Midwinter Exposition, the ministers are urging that the gates yet to be built shall not be opened on Sundays. The Presbyterians are the first to give tongue to their opinions. At a meeting of the Presbyterian clergy the subject was broached by Rev. H. H. Rice, of Oakland. He said the time is ripe for action, and in his opinion the first move to prevent the opening of the Fair on Sundays should come from the ministers. The suggestion was approved, and upon Mr. Rice's motion the chairman, Rev. Joseph E. Scott, was authorized to appoint a committee to take such action in the matter as in their judgment would bring about the desired end with the least opposition.

When asked by a reporter, "Do you think there will be much opposition to your project?" Rev. Mr. Scott said: "I think there will be. I think that at least four-fifths of the people of the city, outside of the regular church-goers, will want the Fair open on Sunday. I think, too, that there are many among the directors who want to open it, too. We expect Mr. De Young to be against us, more, however, on account of his stand in the matter of the Chicago Fair than from any personal knowledge of how he stands upon the local question. Another thing we will have to contend with out here which they do not have in Chicago is the peculiar situation of the Midwinter Fair. Jackson Park by itself has but few attractions for the citizens of Chicago. Our park, however, is another matter. Every Sunday, winter and summer, the driveways are crowded with thousands of people. They would go there anyway, Fair or no Fair, and when the Fair is out there I am afraid they will all want to take a look at it during their Sunday outing. The Sunday crowds in the Park I think are counted on by the promoters of the Fair materially to add to its

financial success, and so we expect to have a hard time to meet the opposition of so many. The Fair buildings will have to be fenced in, however, and we may be able to have the gates closed."

To the end that this minister and his allies may succeed not only in closing an exhibition, as at Chicago, but in shutting the people from grounds of healthful recreation which they would have used anyway, thousands of prayers will ascend, thousands of grim brows be knit all the grimmer, and thousands of evil hearts spring into fierce action at the thought of others enjoying themselves when it is the desire of those hearts that they shall not.

Religion Is Natural, Not Supernatural.

Sometimes the argument is met with, that man's possession of a soul is demonstrated by his having religious conceptions, which other animals do not have. If religion, it is stated, were a thing springing out of the natural faculties of mind, the animals other than man would possess it also. Man's possession of it, the argument goes on, is plainly the result of a divine bestowal of it upon him, specially marking him, and sealing him to his high destiny.

However, this assertion that religion is a property of man alone is not true. A writer in a late European magazine pays the matter attention. Those who deny the religious sentiment to animals, says this magazinist, deceive themselves. Without doubt this religion is of a very inferior order, but, to be exact, can that of millions of human beings be placed in a very elevated category? Analyze the religious idea, deprived of all its pretenses and accessories, and what do you find? Fear and love, from which come submission and many other sentiments, which, according to the quantity, are mixed with the two principal ingredients. Quatre-fages writes that "the domestic animals are religious, for they obey those who appeal to them with the rod or with sugar." In another place he says: "There is no difference between the negro who adores a dangerous animal and the dog who cringes at his master's feet to obtain pardon for a fault. Animals run to man for protection as the believer to his God."

The sentiment of the mysterious and supernatural is manifested by a number of animals and has been observed with some attention. Herbert Spencer reports some observations on a large mastiff which belonged to one of his friends. The dog, playing with a cane which had been turned over to him, inadvertently struck the ground very hard with one end of it, and naturally the other end struck with force against his mouth. The animal at that unexpected manifestation showed consternation and, suspecting some sorcery, concealed himself. It was with great difficulty that he could be induced to return to his plaything. "His conduct showed very clearly that the cane, so long as it only exhibited traits with which he was familiar, was not considered by him as an active agent; but as soon as he received an injury from it he was led, for the moment, to class it with animate objects, and to consider it as capable of injuring him anew."

Of course, between the religion of a dog and that of Pascal there are differences, but all the forms of transition agree; savage man, as well as the man who believes himself civilized, furnishes innumerable examples of this, and shows that here, as in other matters, the differences are in degree, not in kind. Animals know the sense of the mysterious; they are fetishists; they ascribe life to the lifeless; and what more than this comprises the religion of our contemporaries? Between paganism or the grossest, most primitive polytheism, and the purest Christian religion, says the magazinist whom we are noticing, the distinctions are few and gradual; not at all specific and fundamental. On the other hand, between the rudiments of religion, past and present, and certain sentiments of the higher animals, the differences bear the same character; the source is the same.

The sentiment of religion is a natural error, not a supernatural perception. It is a mistake growing out of the imperfect faculties of the animal, whether the animal be higher or lower, not an insight or intuition superadded from a foreign source.

Religion and Pestilence.

While cholera is attracting the public attention, we believe we can do nothing better than call people's consideration again and again to the fact that religion is responsible for the disease. Dr. Walter Kempner, who went abroad for the state and treasury departments to make an investigation into choleraic cause and contagion, returns pointing out to us that the epidemic is fostered by religious pilgrimages, and that its suppression is hindered by governments whose ear is held by the priest instead of the physician. In Jerusalem the doctor and the other commissioners saw hundreds of Russian pilgrims just arrived from the provinces of Russia where famine and cholera were then prevalent. The pilgrims came through without quarantine examination and were camped or grouped in one building in the suburbs of Jerusalem, living in dirt and adding to the unspeakable filth of the city. At Jerusalem the pilgrims come in contact with travelers from all nations; hence this city becomes a focal point of contagion from any epidemic disease. At Constantinople it was found that quarantine was a name only, vessels being permitted to pass through the Bosphorus from Odessa and other ports on the Black sea without restriction. The medical officer charged with the duty of establishing quarantine restrictions told the commissioners that it was impossible to carry out proper quarantine regulations for two reasons—first, because there was no money to enable him to establish them; and, second, because whenever any sanitary measure is suggested by him the Koran, the sacred book of the Mohammedan religion, must first be consulted, and if the expounders of the Koran find nothing in the book which by their interpretation authorizes the proposed sanitary measure, then it cannot be done. The Koran, he said, comes first, and science afterward. The investigation at this point shows that it was through the routes taken by pilgrims to and from Mecca and other holy cities and the channels through which commerce passes that the cholera traveled from India to Mecca, passing thence northward through Persia to points on the Caspian sea, being especially severe at Teheran, where during the autumn of 1892 the daily deaths from cholera were upward of 1,800. Dr. Kempner says:

"The home of the cholera, as everybody knows, is in India. Every seventh year, when the Mohammedans indulge in their pilgrimage to Mecca, a wave of cholera is started abroad, which reaches over an important part of the world. No doubt their religious pilgrimages are praiseworthy from their moral point of view, but it is rather hard that the rest of the world, even as far off as America, should be made to suffer the effects of them."

"Great Britain holds the key to the situation. If she would restrain the pilgrims from coming across the Suez canal to Mecca, there would be comparatively little danger of a cholera invasion of Europe. But her interests oppose such a solution of the problem. Her supremacy in India is assured only so long as she humors the religious customs of the natives."

Now, we wish not merely to have the reader note the dependence of the present cholera epidemic on religion, but to have him also understand that the cholera epidemics of the past, and the other pestilences, all of which worked dreadful desolation during century after century preceding the rise of modern science, were likewise due to religion. In the fourteenth century the black death swept off twenty-five millions in Europe; half the population of England perished. In the seventeenth century the great plague exterminated a large part of the inhabitants of Christendom. In the eighteenth century an unusually severe pestilence made away with multitudes in southern Europe. Investigators into physical science—into the natural causes of disease—attempted to discover the origin and prevention of these plagues just as scientists actually have discovered them to-day; but the church which then ruled all was jealous that their success would draw popular patronage away from its own trade of dealing in sacred science, and investigating supernatural causes, and it accordingly suppressed by force these would-be benefactors of mankind. These things are told at length in the histories of former times. The ravages of the pestilences are depicted in all their destructiveness and the persecutions of the church in all their cruelty. If people would

read these narrations they would, thrilled with horror and indignation, not wonder longer at the vehemence with which we Freethinkers who have read them pursue the church. They would understand our opposition to the institution which bred these miseries, and which if it can ever again rise into equal power will infallibly breed them over again.

The Church and Female Beauty.

A Presbyterian minister of Brooklyn has adopted the device of employing young women as ushers in his church, to draw the young men. In commenting on this, the *Sun* is led to describe the enmity to woman and woman's charms that characterized the Christian church in the early centuries. We are pleased to have this trait of the early church described to the people at large, for many of them know nothing of it. The church now tries to hide it, as it does all its past delinquencies. The *Sun* speaks out to tell that in the earlier centuries of Christianity, the fourth and fifth for instance, the church repressed the display of feminine beauty as a sinful provocation. Women were kept apart from men in the houses of worship; they were debarred from holding offices in the church, unless as Sisters of Mercy; they were admonished to conceal their physical charms from the sight of men, and they were compelled to hold their peace in the assemblies of the faithful. So, too, in recent times some preachers have warned them of the danger to their own souls and to the souls of their brethren involved in their instinctive use of their attractions. This action of the church the *Sun* calls an "insult to womanhood," and a "contemptuous treatment of the greatest blessing heaven has conferred on man." It suits us to find our contemporary characterizing the action in such direct terms of reproach. The denunciation is deserved. This policy of the church toward women was indeed shameful. The beauty of woman is a noble thing, and esteem and admiration of it is commendable. Depreciation of it is wrong-headed and despicable. Beauty is excellent, for one reason, because it is useful. It serves as an indication of merit of body and mind; and by choosing the females who possess it, and shunning those who lack it, men beget children who tend to inherit that merit of body and mind. Freshness of complexion and roundness of form are indexes of physical health and vigor. And those facial features termed beautiful are mainly signs of brightness and amiableness of disposition.

The return of this particular Brooklyn church to the recognition and use of the natural, in the matter of feminine beauty, shows that devotion to the supernatural is, in that district at least, in a process of decline.

We shall print next week a reply to Mr. Wettstein's "Underlying Reality," written by his old friend and opponent J. R. Perry, who is, he says, much amused at Mr. Wettstein's persistent attempt to demolish his own consciousness. Mr. Perry is one of the sturdiest of Spiritualists, as Mr. Wettstein is of Materialists. THE TRUTH SEEKER's broad columns are open equally to both sides of the question, so long as disputants keep their tempers. As for ourselves, we are bent on demolishing priestcraft.

The *True American* says that it did not, as was recently stated by us, publish as authentic a spurious encyclical of the pope. If this is the case, we express to that journal our sorrow at having wronged it; and with a lessened confidence in the reputedly very accurate New York *Sun*, on whose authority we made the statement, and a wish that the American Protective Association would be as ardent in removing Bible-reading from the schools as in excluding Catholic ceremonies, will bid the A. P. A. journal farewell. Beyond this denial of publishing a self-evident forgery, the remainder of the *True American's* editorial is blather.

The Columbian Exposition was open last Sunday, but the attendance was light. Visitors were allowed in all the buildings except the Government, but most of the exhibits were closed. The management of the Fair offered no attraction of any kind, nor were there any services in Festival Hall to in-

duce visitors to come out to the park, and as a result nearly all of the sightseers spent the day in the Plaisance, where the only life in the grounds was apparent. The hope is strong among Exposition officials and employees that this will be the last "open" Sunday, and that soon the Clingman injunction forbidding the closing of the gates on the first day of the week will have been dissolved. The reason of the directors for wanting the Fair closed is that every Sunday they lose about \$10,000. They have offered Mr. Clingman, whose injunction stands in the way of closing, a goodly sum of money to withdraw that judicial order. But at Mr. Clingman's other ear stand the proprietors of the private exhibitions on the Midway Plaisance, offering much more money to keep his injunction in force and continue Sunday opening. For the most of the Sunday visitors, repelled from the real exhibits of the Fair by most of them being veiled, resort to the Plaisance, where all is open, and the concessionaires there reap good harvests Sundays. Thus stands this complicated case, and flagrant exhibition of Sabbatarian oppression and injury of the masses.

To Grover Cleveland, President of the United States.

HONORED SIR: I have thought that an open letter to you through the columns of THE TRUTH SEEKER would not be unacceptable, assuming that you read that most estimable paper; and if not, you ought to. I have a few suggestions to make, which, had they been grouped in your message and brought to the minds of that honorable body, would be of great advantage if wisely considered. As we are about to become a Christian nation, having adopted the old Hebrew tribal God (Jehovah) and our trust in him is recognized and stamped on our coin without the sanction or even the knowledge of the people, our first suggestion is that you in cabinet council instruct our superintendent of the mint or coinage to remove that false dogma, "In God We Trust," from our coin and place it where it properly belongs—if it belongs anywhere in any connection with the nation—and that is, place the same on the flag of the nation instead of on the coin, and have that "trust in God" wave from the mast-head of every vessel in our navy, thus giving the lie to that assertion of Napoleon Bonaparte, "That he had always noticed that the Lord was on the side of the heaviest artillery." My next suggestion is, that on the coin dollar you recommend to be inscribed, "No Trust," and on the half dollar, "Terms Cash," and then to enable these measures to be carried out you recommend that the secretary of the treasury be authorized to issue a sufficient amount of treasury-notes to do it with, for a people despoiled of their circulating medium to so large an extent are forced into debt, which is to be forced into crime. I would further suggest that you deal somewhat with the national banknote (so-called), about midway on the top of which is inscribed these words, "national currency," which is a square lie and is placed there to allure, deceive, and betray a confiding people. The same currency is not national in any sense, but is only a piece of corporation paper, and is only claimed to be "national" by virtue of an unconstitutional law; and if that term "national currency" belongs anywhere, it is on the United States treasury-note, for that is national—made and issued by the nation—and it seems plain that this whole business was only a scheme of cupidity to give a false appearance—that a banknote indorsed by government on the back is good, while a treasury-note made and issued by government on the face is not good, but a "rag baby," which means that the corporation note has a credit superior to the treasury-note. And there is one other consideration I would respectfully suggest—that as the Union army has now been pretty well pensioned, the Salvation Army be gone through with and pensioned also, and especially those that early "girded on the armor" and battled faithfully for "union," which, carried to extreme, is centralization of power—which is monarchy. And my last suggestion is, that as banks deal only in money, the same constituting their stock in trade, you cause to be inscribed prominently on the top of every banknote this motto, "In National Bonds We Trust." And so with these simple measures adopted the nation may survive. Otherwise we shall continue to look for "kingdom come," bonds, interest, power, and gold till the republic shall end.

Newark, N. J.

H. J. AVERY.

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Communications.

Dynamicism vs. Agnosticism.

TO THE EDITOR OF THE TRUTH SEEKER, Sir: In your valuable article on "Materialism vs. Idealism," in THE TRUTH SEEKER of July 15th, are given some of the points of Professor Huxley's creed that are worth attending to—as is everything that pertains to Huxley, even when we are obliged to differ from him.

It seems impossible to dissent from the proposition that all the knowledge we possess at first-hand and absolutely is the knowledge of our sensations or feelings. These we undeniably feel and therefore know, but the cause that lies behind them we do not feel; we only judge what it is exclusively by means of our feelings. All knowledge of things outside of ourselves or even inside of ourselves, if outside of our sensations and feelings, is got by inference—that is, processes of reasoning. And we know nothing whatever of things outside of ourselves except upon circumstantial evidence. But we are accustomed to regard this evidence as mighty good in a great many cases and have all settled down in the belief that our sensations are caused by things outside of themselves. We have, for example, a disagreeable feeling we call hunger. We know this much absolutely, that we have the feeling and that it is disagreeable; but we do not know what caused it or what will cure it. We believe, however, that we have been hungry before and that we were cured in a certain way. We believe (but do not know absolutely) that we have hands and a mouth and a stomach, and that outside of us there are substances called food—whether spiritual, ideal, or material we do not know; but at any rate we believe we inserted some of it in our mouth and that in a short time the disagreeable feeling of hunger vanished and was succeeded by one of satisfaction. We have another belief—a mighty far-fetched one, a long way from absolute knowledge—that we can repeat this operation and satisfy hunger again. So we proceed to believe that we reach out and get food and swallow it and after a short delay we get through the uncertainties of mere belief, or believe we do, and reach the solid ground of an absolute knowledge in the shape of a sensation of satisfaction. Thus beginning with a positive knowledge in the shape of a sensation of hunger we pass through a series of beliefs, and reach another tract of positive knowledge. So far, we agree with Huxley, Berkeley, Descartes, Fichte, etc., and do not see what reason any materialist can have for dissent. But we must even go further and assert that the sensations we have of our beliefs are not conclusive; in other words, that when we have a feeling that our belief is so and so, it may in reality be quite different. In fact, except by inference we do not know we have beliefs, thoughts, opinions, etc., at all, any more than we know we have fingers or clothes. This is proved by the fact that thoughts are separable from sensations (as I have shown in "Dynamic Theory," page 965) and that beliefs are not of themselves sensations, but as we commonly say and believe, they often, but not always, give rise to them. That is, we have a sensation of having such and such an idea or opinion, but the sensation is all we know absolutely and whether the idea is really behind it and is the cause of it, is inferential for precisely the same reason and in the same way as is the possession of teeth or hair. Now right here is where I am obliged to take issue with Professor Huxley. He says (as you quote), the arguments appear to "show that our certain knowledge does not extend beyond our states of consciousness." . . . "But, if this is true our one certainty is the existence of the mental world," etc. Not at all; if this is true, we have no certainty whatever of the existence of the mental world any more than we have of the physical. The only certainty in the case would be the feeling or sensation, it might be of heat or cold or red or sound or pain or pressure; but how do these establish the certainty of a mental world as distinguished from a physical one? They do not do it at all, except upon the assumption that they themselves (the sensations) are mental, and this assumption is always made by the metaphysicians. But it is as plain as day that in this they beg the entire question. They slip right off from their own fundamental proposition, that sensations are all we know, and proceed to assume to know that sensations are not physical.

When we follow the common use and call them mental it is with the reservation and understanding that the mental is only a subdivision of the physical. And so we affirm that sensations are physical, even though by way of distinction they be called mental.

Now, neither an assumption on one hand nor an

affirmation on the other amounts to anything without proof. And according to the proposition agreed to at the start, the only sort of proofs possible are circumstantial and inferential, the direct original sensations themselves not by any possibility settling the question or even indicating any question to be settled. And now an important preliminary to be determined is what we mean by physical. The term is applied first to substances or things, collectively called matter, and second to the motions of these things. We observe that bodies are sometimes at rest (or comparatively so), and sometimes in motion, and that when the motion of any one begins or is accelerated it is the result or sequel of an impact from another body in motion that simultaneously loses as much motion as the first one gains. That is, body No. 1 at rest happening in the way of body No. 2 in motion, No. 1 "resists" the motion of No. 2 and reduces it, while No. 2 disturbs the rest of No. 1 and sets No. 1 in motion. In view of the foregoing, I define a physical body to be one that is competent to resist, reduce, and acquire to itself the motion of another body, or to lose such motion to a third body by an impact against it. Now, what proofs have we that such bodies exist? In the Morse system of telegraphy the letters of the alphabet are formed by dots and dashes separated by spaces, and it is obvious that the spaces are just as essential as the dots and dashes. In fact, but for the spaces the dots and dashes could not exist as such but would form a continuous line.

When an operator receives a message in the usual way by the ear, each dot or dash is represented to his ear as a sensation of sound, and each space represents a pause in time, during which he has no sensation, but of which he has just as full a certainty as he has of the positive sensations that denote the dots and dashes. But again, the sensation of the dash is different from that of the dot quite positively, and yet only as regards its duration. So here we have either as original sensations or as the very earliest of perceptions, a knowledge of space as a blank destitute of sensation, or space filled in to constitute an extension and giving a sensation of continuity and contiguity, and a knowledge of time either as a blank pause without sensation or as a continuous, extended, unbroken sensation.

(The measurement of spaces and intervals of time are probably accomplished by the active sensations of other things occupying such spaces, and we get no idea of times during which sensory impressions cease to be received, as in sleep, hypnotism, paralysis of sensation, etc.)

Without the sense of times and spaces, duration and extension, it is obvious that no adequate conceptions could be formed of anything, and all our sensations would be so many detached impressions, disconnected, and therefore meaningless. But all our positive sensations are separated and connected by these negative ones, until all together they affect our sensorium as if a complete picture of something were printed on it. We do not at first know that this picture is due to something outside of ourselves. But this conviction comes to everyone by the mutual limitations, corrections, and reinforcements the sensations put upon one another. Thus the sense of sight alone does not convey an idea that the object seen is at a distance—it may be in the brain itself, for all we know, and in dreams in a certain sense it is. But other senses, as that of touch, interfere to modify that of sight, and convey to us a sense of the object seen being at a distance, the identity of the two becoming a matter of sensation also, by the perception of the same qualities in the object by different senses or different methods of the same sense.

It seems hardly necessary to go any further in this direction, or to seriously controvert philosophers who write books for people and deliver addresses to audiences of the existence of which outside of their consciousness they say they have no certain evidence, and who, if they do exist, are likewise instructed that the books, the people, and the philosopher who is supposed to address them, are possibly but the figments of their own baseless fancy.

If we begin at consciousness and trace backward the causes that lie behind it, we come to the external world. This is the method of the idealist or spiritual school, and, having assumed consciousness to be spiritual, it is not strange that as each cause, one behind the other, came into view they would all appear spiritual to them. The materialist, on the other hand, beginning in the physical world and passing from one physical cause to another, finally reaches consciousness. So his conclusion is that everything, including consciousness, is physical. The point of agreement between these two is significant. They practically agree that there is but

one nature and one system of causes covering both consciousness and the world external to it. One says the external world must be spiritual to have produced spirit, the other says consciousness must be physical, to be connected with and influenced by physical causes. Now one or the other of these parties must be right. The third assumption, that there may be both spiritual and physical existence and causation acting together and influencing each other, is out of the question, for the simple reason that nothing can act upon a physical body, or be acted on by one, unless it possesses resistance, and, as defined above, such a body is physical. All the bodies we get any sensation from or idea of come under the head of physical bodies because they possess resistance, and whenever they move their motion can be shown to be the sequel of the motion of some other body.

The chemists inform us that there are seventy-three elements or distinct bodies which they are unable to reduce to simpler forms and from which all other bodies are compounded. There is another body, however, discovered by the physicists and admitted by all natural philosophers to exist, although never seen by any of them, and that substance is called ether. It occupies all space and fills the pores and spaces between the molecules of solid and fluid bodies. Every motion of every body communicates motion to the ether in and around it, and by reason of the elasticity of ether this motion is transferred across and through it in all directions. The agitation of this ether by the activity of the materials in the sun, in a star, in a lamp, or even in a burning match is communicated from particle to particle by an undulatory or waving motion till it finally reaches our eye, is thence propagated to the brain and there sets up one or more of the sensations of color, as red, yellow, green, blue, etc., or all of them at once, giving the compound sensation of white. Now it is essential to distinguish between the ether and its motions. While the ether is still, as in a dark room, we get no sensation; but light a match and instantly the ether is set in motion, and this motion reaching the brain cells is communicated to the material that feels and its motion is feeling. It is a sensation, say, of redness. It is only a particular sort of feeling substance in which the motion called redness can be set up. It appears not to exist in the brains of some color-blind people. What the nature of the substance is we do not know, but that it is competent to be started in motion by ether undulations of a certain length is about as certain as any knowledge we possess; and its motion is feeling. Professor Huxley says in one of his essays that it "gives rise" to a feeling. If motion gives rise to a feeling, the feeling itself is motion; for while motion is transferred from one body to another it is never destroyed—it is always the motion of something. Therefore, no matter how many removes we may place the feeling, redness, away from the motion of sunlight, we are still under the necessity of considering it the motion of something. Furthermore, this feeling substance is a physical body because it complies with the definition in being set in motion by the motion of a physical antecedent; and feeling is a physical motion because it is a term in a series of physical motions. We have the feeling of redness on condition that certain physical motions have preceded it, otherwise we do not have it. It is nothing to the point to say, as Professor Huxley does, that redness is totally unlike any of the phenomena we commonly regard as physical. If our notions of what belong to the physical are too narrow they must be widened to suit the indicated facts. Again, Professor Huxley says that if we should be able to follow the physical chain of the materials up to the last molecule concerned in the sensation we should still be unable to include "the feel of redness within the bounds of physical science." If a man is to be Agnostic, it ought to be on a point like this, that surely nobody knows. But it is precisely of this unsupported assumption that Professor Huxley feels most certain and calls it a plain truth. It is equivalent to saying that even if we could get directly at the feeling substance in the brain, we could not by any possible scientific test get a continuation of the motion constituting the feeling in any form competent to set up feeling in ourselves. For all the tests we have or can have of motion are by its transfer and continuation in some form that can finally become feeling in us.

Thus, if a red object is too distant to be seen with the naked eye we can use a telescope, which concentrates more force upon the eye and so supplies enough energy to vibrate the feeling substance of red sensation. It is hardly safe to say what we could not do with this feeling substance if we could get at it directly, but we can prove that in its normal place in the brain its surroundings are such that its motions are continued on by transfer to

other bodies, and it is physical in giving motion as well as in receiving it.

For example, an engineer running a train at a rapid speed suddenly sees a red flag or red lantern in the middle of the track. Instantly a lot of ponderous machinery—muscles, levers, the throttle-valve, the reversing apparatus, the brakes—are put in motion to stop the train. What is the cause of it all? The feeling of redness. If the flag had been white, or if the man were color-blind, so that the red flag could not cause in him a feeling of redness, then with a feeling of whiteness, he would have rushed along in safety, or with no color feeling at all, have plunged into disaster. Thus redness alone, a motion of the feeling substance, is sufficient to disturb a long train of other sensations that finally culminate in a will and muscular activity. It is nothing to the point to say that feeling does not appear at all like other physical motions. Is the motion of a waterfall anything like heat? Is the motion of a dynamo anything like light? These motions all differ only because the things that move differ; and when we understand the physical structure of the moving bodies we generally see why they move in the way they do. If "our posterity" ever get acquainted with the feeling substance of the brain they may possibly be able to see why its motion has that recurrent or self-reflected quality that makes it apperception. At any rate, if we can be sure of anything, we must be sure that sensation is motion like heat and light, and not a thing like gas or ether, and that it is interchangeable with the motions of bodies recognized to be physical.

Minneapolis, Minn.

JAS. B. ALEXANDER.

A Few Pictures Perfectly Painted.

WHEN AN EXCUSE IS EASY.

If we have a thief in our own family we can very often, through pity and sympathy, overlook his crimes, and even go so far as to misjudge the court in his favor. If we have a liar in our own family, we can very often learn to believe many an honest man a liar in order to vindicate that particular one in our own family. Sins in our own families and among our close friends look small; in those of whom we know little they are magnified. The sin of a Christian looks very small to a Christian, while the sin of a Freethinker looks very large in the eyes of a Christian.

An editor who was a Freethinker married in a Christian family. An elder sister of his wife had some years before married a farmer. Farming was apparently too slow, so this gentleman taught school, was a book-agent, moved to the same town where his brother-in-law was editing his newspaper, and there engaged in the sale of organs, pianos, and sewing-machines, still retaining his farm, which was only two miles away. One Sunday the editor and his family were invited to take dinner at the home of the other sister. The wife of the editor proceeded to her sister's home, but the editor did not accompany her. When asked why she was alone, she honestly confessed that her husband, besides editing his own paper, was under contract to write for several other papers and that he was compelled to do some work on Sunday. The parents of the women were also present, and putting their heads together the editor was condemned, hell pictured off, and in fact there was every prospect of family trouble.

Things cooled off some when the gentleman who lived on the other brother-in-law's farm drove up to a post and tied his horse. The ex-farmer brother-in-law greeted him cordially and, after courtesies were exchanged with the ladies, the two men proceeded to the barn. What for? Would this great Christian brother-in-law do anything similar on Sunday to that which he so bitterly opposed in the editor? The folks in the house knew just what was going on in the barn. The matter had previously been discussed. The horse owned by the organ, piano, and sewing-machine brother-in-law was better suited for farming, and the farmer owned a horse which was better adapted to sewing-machine business than to farming. What, then, was going on at the barn? Must I tell you? Why, a horse-trade! And on Sunday! It did not raise a commotion at the house. But when the editor arrived from his office things looked very blue for him, because he had written a two-column article that Sunday morning.

All this proves what I said in the first paragraph of this article. The editor was a Freethinker, and his Sunday work was a crime. The other brother-in-law was a hardshell Lutheran, and he could trade horses on Sunday without the least family jar. Not God alone, but the people, have a right to judge here.

THE DIFFERENCE IN TWO SCIENTIFIC JOURNALS.

THE TRUTH SEEKER is authority in a certain branch of science. The *Scientific American* is an authority

in another branch of science. Both publications are credits to the sciences they represent. About one year ago (June 25, 1892) there appeared in the *Scientific American* an article, "From Chaos to Man," by Garrett P. Serviss. The illustrations were fine, and all that art and genius could produce. They were taken from the originals in the Urania Scientific Theater at Carnegie Hall. In speaking of the different periods of the earth, after its passage through chaos, the writer says: "The next scene carries us forward millions of years to a time when the crust of the earth had become comparatively stable, and broad continents had appeared above the sea. This is the carboniferous age, when the low, moist lands of the globe were clothed with a wonderful vegetation, forming strange forests, in which plants allied to some of the reeds and the club mosses of to-day attained the size of great trees, such as the *Lepidodendra*, the *Sigillaria*, and the *Calamites*."

Mr. Serviss tells us that it was millions of years after earth appeared from chaos and water to the time of the carboniferous age. The age of glaciers the author approximately fixes at "two hundred and forty thousand years ago, and to have ended forty thousand years ago."

As theological students, with the assistance of the Bible, fix the existence of Adam at about six thousand years, there seems to be by Mr. Serviss's article a big period existing between the formation of the earth and the existence of man; but using the Bible's own language there was only six days—or rather God made the earth on the first day and on the sixth day he made Adam.

Mr. Serviss's article is very able, but it can lead a man to believe nothing more than that the earth was formed, as well as all it contains, by the only true god—nature. No other God is recognized in the article. Although worthy of publication in so great a publication as the *Scientific American*, I don't see how that journal can escape the slander of Christianity. Surely, as portrayed here by pen and pencil, the world existed millions of years before the Bible's God. Would the verdict of the God-fearing people have been the same had those illustrations and the article appeared in THE TRUTH SEEKER? But the aim of the *Scientific American* was not to antagonize Christianity. It was simply to prove scientific exploits, not even recognizing a God or the Bible.

IN THE COMPANY OF SUPERSTITIOUS PEOPLE.

Two years ago I traveled a distance of four or five miles in a stage-coach, in the anthracite coal regions. Ignorant people are superstitious, and especially certain classes of the foreign element. The coal region of Pennsylvania is the place to find superstition and churches. In this coach were about eight women and two men besides myself. We had just left the town and all the passengers seemed bound for the railroad depot where I was going. One woman began a conversation by stating that the little eight-year-old daughter of the evangelical minister of the town we had just left was to be buried that day. Everybody in the coach expressed regret at her death, and then the woman began to tell a cold and startling story. "Last night," began the woman, "there was not a soul in that minister's parlor, which adjoined the room containing the corpse, and all at once the organ in the parlor began to play 'Nearer My God to Thee.' This was the favorite 'piece' of the dead child." The women and men, and even the driver of that coach, looked at each other in holy horror. They believed that the organ had really begun to play that little girl's favorite "piece" without any human fingers upon the keyboard. I was sitting in one corner of the coach, when the woman who told the story looked at me so sharply for some expression of belief or disbelief, that I sneered in her face. I was then looked upon as some great monster, and as I was walking backward and forward on the platform of the depot waiting for the train I could see little groups of the party talking to each other very confidentially, and by catching a word once in a while I learned that they were wondering who and what I was, just because I was not superstitious enough to believe the organ lie.

RELIGIOUS BIGOTRY IN THE WEST.

A very popular Pennsylvania humorist is at present living in Colorado. In a private letter to me of recent date he says among other things: "I have always heard people boast of the broad and liberal views of Western people—the Western people boast of it themselves. Well, they are not. You will find more religious bigotry here than anywhere else. The biggest 'skirts' are the biggest men in the church. Of course one meets with some good fellows, but they are scarce. Here, in —, there are over a dozen men who have killed from one to ten men. While none of them are church-members, they all believe in the story about Jesus,

and expect to repent, when they get too old to hustle for a living, and go straight up to heaven. I have talked to one man who has killed several men, and he believes that we all have a spirit that will live forever, and yet he does not seem to feel alarmed about his future happiness."

A SALVATION ARMY LIAR.

The question has often been asked: "Are the members of the Salvation Army sincere?" As you cannot judge a body by the doings of an individual, it would be vain for me or any other man to attempt to answer the question. One night last winter I stopped for a few moments near the corner of Vine and Eighth streets, in the city of Philadelphia, to listen to a lot of these religious fanatics. A woman in the ring was speaking. I drew nearer, and I suppose besides myself and others in the crowd God heard her say: "Now, in Chicago, where I live," etc., "the Salvation Army has accomplished" so and so. Now, there is not much in that, yet I have seen that very woman "pulled in" by the Williamsport, Pa., police more than once for her violation and defiance of city laws governing the Salvation Army. This woman never lived in Chicago, but was and always has been a resident of Williamsport, where her name can be obtained either at the county jail or police headquarters at any time. She did not want to tell that Philadelphia crowd that she was from a small city of thirty thousand people. Chicago would give her more prestige. She did not expect anyone in that crowd knew her, and that God had other business and would not see or hear her.

SYMPATHY WITH A VENGEANCE.

A little five-year-old boy had been buried, and the friends and relatives of the family had come back to the house. The minister was there also to console and administer spiritual advice to the parents. This is the way he consoled the father: "You may be glad your little boy is in heaven, for had he grown to manhood he might have entertained his father's erratic views about our savior and redeemer Jesus Christ and been lost. You can sing praises to God that your darling is in heaven with him who doeth all things well." If that is Christian consolation, pray give me not of it.

Watsonstown, Pa.

J. WARD DIEHL.

The Doctrine of Peace and Charity.

One of the most difficult things for a radical believer in anything is to imagine himself standing in the shoes of a person who is just as radical in an opposite belief. The result of an argument between two persons who so honestly differ in opinion is generally a violent antagonism that stultifies judgment and paralyzes reason. The conversion of any person to a different form of belief cannot be accomplished by abuse of the believer or by a violent denunciation of the things he believes in. Change in belief to be effectual must be accomplished by dispassionate logic and the presentation of facts in such a manner as to avoid the slightest shadow of anger. The more gentlemanly the method employed to present a fact, the more effectual its work when dispassionately received. The man who has calmly reasoned for himself, and thus been made to change his ideas, can afterward bear to hear his discarded belief ridiculed; but never until then. There is as likely to be intolerance in the ranks of those who call themselves Freethinkers and Liberals as among the churches. As church intolerance and bigotry fans disbelief in religion into an active flame of anger and resistance, so may the Agnostic and Freethinker of whatever shade embitter the Christian follower against Liberalism by too violent denunciation of the church. I confess to have felt like calling many a devout Christian a fool for not seeing things as I did, and the greatest struggle I have before me to-day is to overcome this natural tendency to intolerance. I believe that there are only the seeds of future weakness sown by the violent and aggressive Freethinker. To live and expand, the doctrine of peace must thoroughly impregnate the councils of those who unite in organizations for the spread of Liberal ideas. As every aggressive movement of the Christian church has in reality weakened its influence and lost true followers, Liberals should be warned by the example of their opponents. We may talk about peace and justice, liberty of thought, reason, and charity existent as principles among us, but there are too many who fail to practice them in their intercourse with church-members, and thereby create an antagonism that rises as an impassable barrier against every fact and truth in history and every effort to throw light into the dark byways of superstition.

J. B. SWETT.

SEND for catalog of our publications. Sent free on application.

International Congress of Freethinkers.

The weeks and days are rolling by, and the time of this great Congress is rapidly drawing near. The committee desires to vividly imprint upon the minds of all true friends of our cause the importance of this great event. Some do not seem to fully realize it as yet. They appear to regard it as a merely every-day event, an event of local character and meaning. Some of our friends are of the opinion that its influence can only extend to the locality wherein it may be held, and beyond this they fail to realize the meaning, the weight, and vast importance that will be centered in and around this gathering. Remember this is not a local congress of any one society, it is not a congress of one state or territory, it is not a congress of any one country or one nation. It is a Congress of all nations, of all races, and of all tongues; it is a Congress affecting our cause the world over; it is a Congress whose principles are universal in character; it is a Congress the influence of which must be far-reaching, overstepping the bounds of national ties and purely local feelings of country. At this Congress the principles and the interests of our cause in every part of the globe are to be discussed and declared. It is not only that the eyes of orthodoxy in America will be upon us, but the religious world at large will watch with exceeding great interest the outcome of its deliberations. They will exult in our failure, and frown upon our success. Success to us at this Congress means their speedy and ultimate defeat, but failure at such a time means that the chains of mental bondage shall be tightened just a little more, and the triumph of the aristocracy of the church as against the democracy of the people prolonged in consequence. Again would I impress upon the minds of all this one fact—that we, the Freethinkers of America, have invited the world at large to participate in this Congress with us. We must show them our true generosity and our national hospitality toward them. Great things are naturally expected from us, and it is a consummation devoutly to be wished that the Freethinkers of America will not be found lacking in sympathy or indifferent as to the general results of this Congress. In your name is this Congress being held, under your auspices was it inaugurated. We must now work together for its success. Everything of a nature most vital to the future prospects of the cause of Freethought depends upon it. We want this Congress of the World's Freethinkers—the first of its kind ever held upon our shores—to be a Congress worthy of the United States and the cause of Freethought in general. Many Freethinkers hesitate about subscribing to anything of this kind outside their own locality. They feel that they are not called upon to assist in any undertaking that may be inaugurated or transacted outside their own district. These forget that upon an occasion of this kind the entire forces of our party are affected; every town, every village, and every locality will feel the beneficial influences of our success at this time, and the converse is equally true, for each will feel the disastrous results of failure.

Our cause has a universal prerogative, our concerns are with all mankind without distinction of country or color; and though we claim no absolute right to command or enforce obedience to our demands, still we can assert the right of each to perform their respective duties in this direction, and in asking for your help, your assistance, and your encouragement toward securing the greater and better success of this Congress, I urge again that it is not a privilege we are affording you, but a duty we assign to you and ask you to perform. Thomas Paine said, "Tyranny, like hell, is not easily conquered, yet we have this consolation with us, the harder the conflict, the more glorious the triumph." Born of an earnest desire for the right, imbued with a glorious hope for the triumph of our cause, your committee will feel amply rewarded for their labors, their time, their energy, and their enthusiasm if you will only help us to secure the success of this Congress and assist in our triumph over ecclesiastical tyranny. Tyranny of such a character is indeed a hell of itself, which to conquer may not be an easy task, but we can fortify ourselves with truth, and with the light of human reason, buoyed up with human hopes, we may break through the dark and hovering clouds of ignorance, illuminating the pathway of life, showing to men and women, in characters of living light, a higher and a nobler state of human progression. This is the object that the leaders of our cause have had before them in all ages of the world. Our leaders of to-day are actuated by the same motive, the same principles—the same ultimatum being the goal upon which their eyes are fixed, ever luring them on, and whereon all their efforts are directed. The

forthcoming Congress should be made the fulcrum, or the turning-point, in the history of our cause. A new era of religious and political freedom should be declared, and the inherent rights of man, woman, and child asserted and set forth. Where in the broad expanse of universal thought could nobler sentiments be found, purer thoughts portrayed upon the canvases of our minds, embodying a nobler cause than ours? Is not this sufficient to secure for us the help and the good wishes of all? Yet, alas, how many remain so indifferent upon such important matters, which affect the whole of mankind to the uttermost recesses of our earth.

Realize then that the Congress is at hand. Roll up your contributions, that they may be too fast for us to record or count them. At this time everything depends upon unity of action by all concerned. If each would give as he or she can afford, a sufficient fund would be immediately placed in the hands of your committee so that success would be certain, a grand and glorious victory could be achieved, and our cause receive such an impetus, that the combined efforts of orthodoxy would utterly fail to check it, even for an instant, in its onward course.

We have already secured the services of several of our best lecturers of both sexes. To add to the glory and success of Woman's Day, there will be present to address the Congress Susan H. Wixon, Voltairine de Cleyre, Mattie P. Kregel, Lillie D. White, Mrs. M. A. Freeman, Dr. Juliet Severance; and we are expecting also Mrs. Katie Kehm Smith, secretary of the Oregon State Secular Union. Our lady lecturers will not necessarily be confined to Woman's Day alone, but will also be heard upon other days during the Congress. Do not forget that G. W. Foote and Charles Watts will represent our English friends, both of whom will address the Congress. The other speakers who have already been secured are, Samuel P. Putnam, C. B. Waite, Captain Adams, John R. Charlesworth, T. B. Wakeman, John E. Remsburg, Franklin Steiner, Dr. J. L. York, and others.

'Tis true the prospects are decidedly increasing for the successful termination of the Congress, but the hands of the committee are somewhat cramped for the want of funds. I trust, then, that our friends will realize the necessity of prompt and immediate action, and that each will give what they can as their share toward the general expenses.

Bear in mind that the Congress meets on the 1st day of October. We want all to attend who can conveniently do so; help to swell the crowds that shall congregate in the name of our cause upon this auspicious occasion. By our association we can greatly influence and affect each other. By these means we may tend to increase both the happiness of ourselves and those around us. Here, then, is our duty; here is the allegiance we owe to each other; here lies the ground of our operations, and the object of our future work.

JOHN R. CHARLESWORTH,
Sec. Committee of Arrangements.

345 W. Randolph st., Chicago, Ill.

THE FREETHOUGHT FEDERATION OF AMERICA.

Since my last report, I have received the following donations toward the Congress:

Mrs. E. A. Pantor, Wedron, Ill.	\$ 1 00
B. Doschler, Charleston, S. C.	5 00
John Mitchell, Dorchester, Mass.	1 00
O. Child, Moline, Ill.	25 00
A. B. Lennox, Bay City, Mich.	5 00
Geo. L. Pratt, Ridgway, N. Y.	5 00
Jonathan Wells, Applegate, Ore.	5 00
A. W. Lake, Garrettsville, O.	1 00
A. C. Lake, Garrettsville, O.	1 00
C. E. Garner, Jacksonville, Fla.	15 00
John S. Peckham, Alledo, Tex.	50
J. O. Stephens, St. Joseph, Mo.	1 00
Alex. Cochran, Franklin, Pa.	10 00
T. R. Burrows, Chatham, N. Y.	2 00
Wm. Cramm, Olney, Ill.	2 00
Simeon Sharp, Salem, O.	6 00
Dugald McDonald, Villa Grove, Cal.	2 00
Total	\$87 50

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.
345 W. Randolph st., Chicago, Ill.

Why Helen Gardener Wrote Her New Book.*

There are at least two sides to every question. Usually there are several times two sides; or at least there are several phases in which the question has a different aspect.

I am led to state these seemingly unnecessary truisms because I have been confronted by hearers or readers who assumed, since I had presented a certain phase or manifestation of heredity in a given article or lecture, that I was intending to argue that

* Preface to "Facts and Fictions of Life," a new book, by Helen H. Gardener. Price, cloth \$1, paper 50 cents.

a fixed rule of transmission would necessarily follow the line I had then and there drawn.

Nothing could be farther from my idea of the workings of the law of heredity.

Nothing could be more absurdly inadequate to the solution and comprehension of a great basic principle.

Again, an auditor or critic remarks that, "We must not forget that we also get our heredity from God," which is much as if one were to say, in teaching the multiplication table, "Remember that three times three is nine, except only the times when God makes it fifteen." So absolute a misconception of the very meaning of the word heredity could hardly be illustrated in any other way as in the idea of "getting it from God."

Scientific terms and facts of this nature cannot be confounded with metaphysical and religious speculation without hopeless confusion as to ideas, and absolute worthlessness as to the results of the investigation.

The very foundation principle of evolution itself depends upon the persistence of the laws of hereditary traits, habits, and conditions, modified and diversified by environment and by the introduction of other hereditary strains from other lines of ancestry.

Of course, there are people who do not believe that evolution evolves with any greater degree of regularity and persistence than is consistent with the idea of a deity who is liable to change his plans to meet the prayers or complaints of aspiration or repentance of those who chance to beg or demand of him certain immunities from the workings of the laws of nature. But with this type of mentality—with this grade of intellectual grasp—it were fruitless to pause to argue. They must be left to an education and an evolution of a less emotional and imaginativ cast before they will be able to take part intelligently in a scientific discussion even where the merest alphabet of the science is touched, as is the case in these essays. They must learn a method of thought which keeps inside of what is, or can be, known and demonstrated, and cease to vitiate the very basic premises by injecting into them what is merely hoped or prayed for. The two phases of thought are quite distinct and totally dissimilar in method.

The essays here collected which do not deal directly with heredity and its possibilities have been included in the book because of the repeated calls for them upon the different magazines in which they appeared and because they are rightly classed among the facts and fictions of life with which we wish here to deal.

That most of them touch chiefly the dark side of the topics discussed is due to the fact that they were one and all written for a purpose in which that method of handling seemed most effective. That there is a brighter side goes without saying; but when a physician is writing a lecture upon cholera or consumption he does not devote his time and space to pointing out the indubitable fact that many of us have not, and are not likely to contract, either one.

In pointing out and commenting upon certain social and hereditary conditions and evils which it is desirable to correct or to guard against, and which it is all-important we shall first recognize as existing and as in need of improvement, I have, it is true, dwelt chiefly upon the evil possibilities contained in these conditions. I am not, therefore, a pessimist. I do not fail to recognize the fact that both men and conditions are undoubtedly evolving into better and higher states than of old. If one may so express it, these essays are the expressions of a pessimistic optimist—one who is pessimistic upon certain phases of the present for the present, and optimistic as to and for the future. Let me illustrate: The housewife who does not have the house cleaned because it stirs up a dust to do it is in the position of those critics who insist that it is all wrong to call attention to abuses because abuses are not pleasant things to have held up to public gaze. Or like a physician who would say: "For heaven's sake don't remove that bandage from the broken skull to dress the wound or you will see something even uglier than this soiled and ill-arranged cloth. Trust to luck. Some people have recovered from even worse conditions than this without intelligent care and treatment. Let him do it."

I have often been asked how and why I ever chanced to think or write upon these topics. "How can a woman in your station and of your type know about them?" It is always difficult to say just how or why one mind does and another does not grasp any given thing.

When I was a very young girl I heard a famous judge read and discuss a series of papers which were then appearing in the *Popular Science Monthly*, and which were called "The Relations of Women To

Crime." I was the only person admitted to the club, where the consideration of the papers took place, who was not mature in years and connected with one of the learned professions. I was admitted because I begged the privilege as the guest of the family of the judge at whose house the club met. More than any other one thing, perhaps, the thoughts and suggestions that came to me—a silent and unnoticed child—while listening to the discussions of those papers which, hinted at the various possibilities of inherited criminal tendencies—hearing the lawyers comment upon it from the point of view furnished by their court-room experiences, and the medical men from their side of the topic, as practitioners upon those who had inherited mental or physical diseases, and the educators from their outlook and experience with children and youths who had not yet begun an open criminal course, but who showed in their tendencies the need of intelligent training to modify or correct their faulty inheritance—more than any other one thing, perhaps, this experience of my childhood led me into the study of anthropology and heredity. That other people have been interested in what I have written from time to time upon this subject, and that I was, for this reason, asked to present certain phases of it at the recent World's Congress of Representative Women, accounts for the publication of this book at this time. I presume it will be said that it is not "pleasant reading for the summer season." It is not intended for that purpose. It has been asked for by many teachers, college professors, students, and medical practitioners, the latter of whom have shown extraordinary interest in its early issue and wide circulation, and for whose kind encouragement and aid I am glad to offer here renewed thanks.

I had intended to elaborate and enlarge and republish in book form "Sex in Brain," but since there have been hundreds of calls made for it, and since I have not yet found the time to combine, verify, and arrange the large amount of additional material which I have been steadily collecting through correspondence with leading anthropologists and brain anatomists in England, Scotland, Germany, France, and the United States, and other countries, ever since they received, with such cordial and kindly recognition, the within-printed essay, which they have had translated into several languages, I have concluded to include it with these, leaving it as it was abridged and delivered before the International Council in Washington in 1888.

Later on I hope to find time to arrange and verify and issue the new material on the subject. It has grown in confirmatory evidence as it has grown in bulk, with steady and assuring regularity.

HELEN HAMILTON GARDENER.

What the Mohammedans Think of the Christians.

From the Moslem World.

Down in Tennessee last month a negro named Walker, who was accused of a criminal assault on a young woman near Bond Station, was taken from jail and lynched. The horrible incident is thus described in the Associated Press telegrams:

The attack on the jail began at 11 o'clock. The mob battered down the doors, found the negro's cell, and got him out. He fought fiercely, and bit several men severely. He was stabbed and slashed until the blood streamed from him in torrents. He was hustled off to a telegraph pole two blocks away, and a rope was fastened around his neck. He was lifted up, and his then naked body swung clear of the ground. Then a big railroad switchman pulled his legs until his neck cracked. The same man then mutilated the corpse. The negro was dead, or nearly so, before he was hanged. Walker tried to commit suicide before he was lynched by cutting his throat with a glass bottle found in his cell. After the body was cut down the mob raided a lumber-yard and, building a bonfire, burnt the dead negro. The fire was built in the middle of Front street, near the jail.

The attention of those who are so fond of quoting the "tree and fruit" adage is specially called to this incident. Is this one of the fruits of the church-Christian system? Tennessee is, nominally, a Christian state. Whenever anything occurs in a Mohammedan community that shocks us, it is reported to the church-Christian and secular papers as a Mohammedan atrocity, the natural outgrowth of the Islamic religion and social laws. Every man living in a Mohammedan community is, for the purposes of the newspaper article, considered as a Mohammedan (unless he has been converted to church-Christianity), and as a model exponent of the tendencies of his religion. If we were to follow the practices of the church-Christian missionaries and writers we would call this Tennessee affair "A Christian atrocity."

Negroes are not allowed to live in Sandoval, Ill. Two of the race went there to work as carpenters, and were told that if they did not leave the town they would be lynched. Sandoval is in a (so-called) Christian state, and a (so-called) Christian

nation. We will now sing the 93d hymn, "Let us love one another," etc.

That little unpleasantness between Archbishop Corrigan and Mgr. Satolli was a very striking illustration of the real character of the Roman church organization.

The World's Fair officials succumbed to bigotry and ignorance on the 23d ult., and the gates of the great "international (?) show were closed. It is hard to believe that this is the "enlightened nineteenth century" we brag so much about.

Recently a Brooklyn man beat his wife to death, and then the neighbors disclosed the fact that it had been a practice with him to knock the poor woman down and jump on her with his heavy-soled boots until her body was a mass of bruises. How foolish it would be to call this one of the natural results of the church-Christian social system!

One of the peculiarities of the church-Christian system of marriage is that it is a religious ceremony until the knot is tied, after which it becomes a civil contract. In other words, the church ties the knot, but cannot untie it; the civil courts must do that. Under the Islamic law it is always a civil contract, and has no connection whatever with religion. This is at least consistent.

Edward H. Thompson, who lives near West Hurley, N. Y., recently sold his wife to Charles Lewis for forty-five cents. This is, nominally, a Christian country, and these people are, nominally, Christians. Now, if that had happened in a nominally Mohammedan community the church-Christian missionaries would have reported it to the American and European religious press as a Mohammedan custom, prescribed by Islamic law.

The Kingston (N. Y.) *Freeman* says: "A religion is not good for much unless it proves of positive advantage in the lives of those who profess it." This is a variation of the "tree and fruit" idiom, and if the editor had known that in every Mussulman community on earth the degree of morality is far greater, and the criminal record at least fifty per cent lower, than in any community of a corresponding size in England or America, he wouldn't have written this very unwise assertion. Quite a number of rural editors have learned that the "tree and fruit" adage is a boomerang that comes back to them with greater force than it manifested in going out, and they have stopped using it; but the Kingston *Freeman* man has yet to learn it.

Business is very dull at the Brooklyn churches, and it is said the pastor of the Duryea Presbyterian establishment is going to try pretty female ushers, as an inducement to the young men to attend. We had thought of suggesting chromos, but that scheme is being overdone by some of the newspapers. How would it do to try to revive the old gift-package plan? Give a sealed envelope to everyone who enters the church, and have one prize to every one hundred blanks. A plated tea-set or a watch and chain drawn occasionally might cause a great deal of interest. This suggestion is given gratis.

Two young girls were cruelly murdered at Bardwell, Ky., early last month, and the excited inhabitants subsequently lynched a negro who was suspected of having committed the crime. Quite a large number of the lynchers were in favor of torturing and burning the accused at the stake, and it was only after a heated argument that the more humane people present succeeded in their efforts to hang the man. It has since transpired that the negro was innocent, and that the mob, blinded by brutal rage, killed an innocent man. What a rare sensation this would have been for the church-Christian press if it had happened in a Mussulman community! As it is, very little has been printed about it.

A branch of Schweinfurth's Rockford, Ill., "Heaven" has been established at Lexington, Ky., and some of the church-Christians there are so indignant that they declare they will tar and feather Schweinfurth if he visits that city. This is the regulation church-Christian spirit; but what about our boasted civilization, which grants to every American citizen freedom of thought and the right to follow any religious belief he may select? It is about time that we Americans stopped bragging about "perfect freedom," or made an effort to show to the world that we are actually a tolerant people, and know what true freedom is.

On the 16th ult. Rev. John Beaver, a well-known church-Christian clergyman and "evangelist," at Richmond, Ind., drew his revolver and shot four times at Thomas G. Gray, one ball taking effect in the latter's thigh. The clergyman was jealous of his wife. Now, would it be fair to say that the tendency of church-Christianity was to cause its followers to go gunning for other people upon such a slight provocation as jealousy? If the shooter in this case had been a Mussulman, the American church-Christian press would have cited this incident as an illustration of the demoralizing effects of Islam. That is just about what they and many of the secular newspapers have been doing for these many years.

Mr. Emory F. Boyd, of New Britain, Conn., who is quite well known in the Eastern states as a journalist and author of considerable force and ability, writes: "As between Christianity and Islam, I give the preference to the latter—polygamy and all, slavery and all—because these, if evils at all, are nothing when compared with the gigantic evils that are everywhere the concomitants of Christianity—drunkenness, crime, bestiality, prostitution, vile personal habits, shocking profanity, etc., to say nothing of the millions of feticides, suicides, idiots, insane, and diseased. Surely nothing can be worse than 'Christian civilization,' and thousands of people are becoming conscious of this fact every day, though few dare to speak their minds. It is Christian hypocrisy, more than anything else, that affects to turn up its nose at polygamy. It is a Christian fashion, that is all."

A Beautiful System.

One of the Mint Reports says in effect: "The peculiar fitness of gold for the money basis is on account of its very great scarcity, its exceeding costliness, and its liability to wear and waste, and other qualities. Indeed, its scarcity is the great feature that renders it the proper basis. It can hardly be too scarce, and therefore it is necessary to employ representatives or substitutes." See Report for 1869. Now, this is in accord with the very spirit of the specie basis institution. The things that most unfit gold for use as money make it the money in fact. Custom, nature (for there is nature in our arts), declare that human confidence (commercial trust or credit) is the basis of all money circulation. Without that trust nothing can be fit for money, and money is that trust put into circulation and evidenced or represented by any sign custom or law favors. But we declare one of the signs or representatives is the money itself, and the other signs are representatives of it. This is reversing things with a vengeance. If we did the same way with regard to our titles to property, or any of our vehicles, ideal or real, the absurdity would be apparent, because we are not yet familiarized with such abuse outside of our money system. If gold is money, then there could be no money without gold. But we know better. If credit in circulation is money, then there can be no money without such credit. Let the law proclaim something is money no one trusts in—let it be declared legal tender—no one will take it but once. Trade will stop. And so we see that in spite of our law that says gold is the sole money, sole legal tender, yet ninety-five per cent of paper signs of credit in circulation rise up in remonstrance and prove your law is a lie. Surely to men capable of reason this is enough. Then consider the frightful consequences of such mislegislation. A thing unfit for money is declared the sole legal tender, "for the very reason it is so scarce and unfit for circulation." (See Report of Mint referred to.) Immediately a vast amount, some ninety-five per cent, of all business is done by non-legal tenders. No one is obliged to take them. As certain as death a truce must come when confidence fails in one hour all over the world. Every non-legal tender effort is hurried for redemption, leaving ninety per cent unredeemed, unless some of the five per cent legal tender gets back into bank to do the work over. But it is just here that failure of credit stays the circulation of legal tender also. It is assuredly the maddest scheme ever adopted. The British government being partner with the Bank of England was able to put a stop to demands on it—sustaining its false principles by false conduct. But a free, equal government has no such power. It must bear its evils. Thus we had to wade through blood to free our slaves, while Russia rids herself by a simple command. We cannot adopt in part the ways of kingly governments. All or none.

CLARKE IRVINE.

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Letters of Friends.

Why Doesn't He Save?

JEANNETTE, PA., July 31, 1893.

MR. EDITOR: I write to let you know that I read the good old paper, THE TRUTH SEEKER. Long may it wave. I am down on religion. May it be banished. I read in the paper the other day about a Presbyterian preacher who went out bathing and was drowned. That makes me think if God is so good as he preached him to be, and if he is infinit, would he not have saved a good lamb?

A. H. A.

The Ingersoll University.

NEW ERA, ORE., July 23, 1893.

MR. EDITOR: The proposition of Marcia Goff, of Kearney, Neb., is a very good one, and if they go to build an Ingersoll University anywhere in the United States I am willing to subscribe \$5 to it at present, and when it will be near completion I shall donate some more. Let every Liberal do likewise and we shall soon have a nice monument for Mr. R. G. Ingersoll, whom I admire and with right call the greatest man of the nineteenth century and the smartest man in America. May he live long and be able to do more yet for enlightenment, progress, and advancement.

Wishing you and all the gentlemen writing for your paper long life, happiness, and prosperity, I remain,

Your Liberal friend,

DAVID WITTENBERG.

To Help Our Congress.

ST. LOUIS, MO., July 30, 1893.

MR. EDITOR: Knowing that there are Freethinkers in St. Louis by the thousand, I would like to ask you, dear readers, is it not possible for a few of us to do something in order to assist those brave workers at the head of the Freethinkers' party who are now inviting co-workers from every country of the world to come and hold an International Congress at Chicago October 1st? Anyone who has had the experience of getting money on a subscription list knows that it is an ungrateful way. I will therefore suggest that ten or more go together and get up a picnic, and probably a boat excursion. Should the reader think this a good way to help fight superstition, please send your name and address to me and I will call a meeting immediately.

Respectfully, NILS GRANT.

This Club Is a Model of Activity.

CHICAGO, ILL., Aug. 2, 1893.

MR. EDITOR: After discussing the question, "Should Church Property Be Taxed?" the Chicago Question Club last Sunday adopted the following resolutions:

WHEREAS, For services rendered we as justly owe taxes to government as wages to individuals;

WHEREAS, Churches have received government benefits without returning tax money equivalent therefor;

WHEREAS, Some can escape just taxation only by over-taxing others;

WHEREAS, To preach morality yet practice immorality by evading just taxes is inconsistent and hypocritical; and,

WHEREAS, Complete separation of church and state necessitates that each should stand on its own bottom, keep separate accounts, and compensate the other for services rendered; therefore be it

Resolved, That church property should be equally taxed with all other property.

Resolved, That until churches refuse to become a party thereto, by receiving unjust and fraudulent tax-exemption, their moral influence will remain weak as that of Satan preaching piety.

Through the persistent efforts of your correspondent Mayor Harrison has granted our club permission to hold open-air single-tax meetings every Sunday afternoon on Market street near Madison.

After showing them the single tax, we offer to make our auditors associate members of the club on condition that they sign a promise to read the literature we give them and attend single-tax meetings when convenient. They pay a five-cent initiation fee and receive copies of the No. 2 Government edition of Henry George's "Protection or Free Trade?" and such other literature as we have on hand. The initiation fee thus covers the cost of literature and we thus evade the necessity of a

license for selling it, and the recipient, having paid something to get it, is more likely to read it to get his money's worth out of it. Thus we disposed of forty-odd copies of "Protection or Free Trade?" last Sunday. We also distributed cards of our meeting-place.

Could not Freethought organizations work on similar lines in disseminating Freethought literature?

D. WEBSTER GROH.

Christians Are Brave When No Enemy Is About.

CANTRIL, IA., July 30, 1893.

MR. EDITOR: We had Mr. J. E. Remsburg with us here on the 17th of this month. He gave us an elegant speech on "The False Claims of the Church." This was the first Liberal speech ever delivered in Cantril. My orthodox friends stayed away. I tried to get them to come out and hear Mr. J. E. Remsburg, but no, they had headache, stomach trouble, or rheumatism. But since Mr. J. E. Remsburg is gone they come up and unlimber their guns and are ready with shot and shell to sweep the field and give no quarter. My Christian friends to-day put me in mind of some soldiers in the time of the Rebellion. They were always blowing their horn how they could kill rebels, and wishing all the time that God would bring the rebels to a stand so they could kill them. But alas, when the enemy made a stand for fight those God-fighting people were two miles back at the provision train or commissary and filling up on Jeremiah's ale, hardtack, and sow-belly. I think we will have Mr. J. E. Remsburg back here again this fall. When he comes again I am going to get some of those ministers out, and if they want to fight they can have a chance. I believe in a man standing up for the flag that he fights under and never giving it up until he sees he is wrong, and then surrender like a man. Yours always, ALEX. FIX.

Government Is As Bad As Religion.

CINCINNATI, O., Apr. 23, 1893.

MR. EDITOR: I have read a great deal of the argument appearing in THE TRUTH SEEKER on the subject of closing the World's Fair on Sundays. Up to this time the Christians—so-called—have been able to maintain the upper hand in this matter, and probably will continue to do so to the end of the game. Now, I have come to this conclusion, that if these fanatics are going to make a semi-religious affair out of the Fair, then every real Freethinker should stay away from it and let them run it. Now, the census gives the number of Freethinkers in the whole country as ten or twelve millions, and I take it to mean that many adults. Now, if this be so, would not the failure of all these Freethinkers to attend the Fair come very near, if not quite, making a failure of it? At all events, it would cripple it very much, more especially as there is very likely to be a boycott on it by some of the trade union organizations of the country. The fact is, if the trade union men were to live up to their principles strictly, they would every man of them boycott it. What is the whole thing anyhow but a gigantic advertising scheme in which the wealth-producers are to pay the main part of the expenses of the display, and from which they will reap no adequate return? In all probability ninety-nine per cent of the exhibitors are hypocritical Christians, church-members at least, and oppressors of labor. caring for nothing but the acquisition of the almighty dollar.

But this is unpatriotic! Yes, it is unpatriotic, and right on that very point is where the Christian pharisees will catch the Freethinkers and fool workingmen and cause them to play right into their hands by giving their presence and their dollars to the semi-religious World's Fair this summer. When the superstition of government has faded out of the minds of the average Freethinker and workingman to the same extent that the Christian religion has, then and not till then will the Christian pharisees be unable to abridge the liberties of the people by closing on Sundays places of amusement, recreation and education—understand me, patriotism is to government what fanaticism is to re-

ligion, and when a man has lost his belief in a revealed religion the priest can no longer appeal to his fanaticism, and knowing this he appeals to his patriotism, which is easily aroused on account of the belief in the twin superstition. W. G. SCOTT.

How Religions Literature Looks When Dissected.

ELSINORE, CAL., Aug. 5, 1893.

MR. EDITOR: The *Christian Herald* says:

Are they to be pitied whom the Lord allows to be placed in difficult, almost impossible positions? There are circumstances in the lives of some of God's children which cannot be explained to any but God, and which can be understood by no other; circumstances which bring a child of God to such an intimate walk with him that every step must be taken with the Lord, or it may be a false one. There are positions where a life is indeed hid with Christ in God. The name of Esther means "secret; hidden;" and her life is a sample of many lives in which all the surroundings are adverse to a life of holiness, and where witness for God seems to be an impossibility.

It seems like a waste of paper to comment on such silly drivel as the above, and yet there are millions in the world who read or listen to just such statements, and on account of the fear and superstition instilled into their minds in youth fail to blame their God for allowing his "children" to get into such "difficult and impossible positions."

If the Lord is really to blame for the positions in which some of his ministers are surprised ("Crimes of Preachers"), we should perhaps be more lenient with them and try to devise some plan whereby the real offender could be brought before the bar of justice. The first half of the second sentence seems to be absolutely true and as deplorable as it is absolute. If the intimation of the first sentence is true, i. e., that "the Lord" is to blame, perhaps it explains that only God can explain the circumstances described in the second sentence. The meaning of the writer is so completely hidden in the third sentence that we might almost believe God wrote it, or that John dreamed it. The idea of a position being "hid with Christ in God" rarely presents itself to people nowadays. Some of these religious editors get the names of God, Christ, the Holy Ghost, Mary, and Joseph so jumbled and mixed up, that it reminds me of a cat-fight—you can hardly tell which is getting the best of it.

I decline to discuss the last sentence, or to discuss Esther or her "secret"—"hidden" or unhidden. If any of THE TRUTH SEEKER readers are determined to read such obscenity as appears in the book of Esther they can send to some Bible concern and have it transmitted through the United States mail for the regular rates on obscene literature. F. H. HEALD.

A Reminiscence.

YOUNGSTOWN, O., Apr. 21, 1893.

MR. EDITOR: In 1889-1890, I published a list of preachers' crimes in the paper I was then publishing in Cincinnati.

As secretary of the Ohio State Brewers' Association, I appeared before a legislative caucus that session—1889-1890—to advocate the passage of an anti-sumptuary measure. The preachers were there lobbying against me, resorting to some very secular tactics, and eventually bulldozed the members, against their pledges and convictions, into beating my measure by four votes on joint ballot. So much as a premise for this. After the preachers had buttonholed, protested, and threatened, I made my little say—while so doing, among other points: "Gentlemen, the only opposition, except partisan, which we expect appears from our 'reverend' friends. They represent a church property value of not less than \$75,000,000 in this district of our state. But that \$75,000,000, in way of taxes, revenue for local, state, or national measures, or public income *pro bono publico*, represents 0. These preachers themselves perform neither jury nor military duty, are of no practical benefit whatever to the commonwealth; they and their property representation receive all the benefits without bearing any of the burdens of citizenship. My constituency, with \$50,000,000 invested, pays general and special taxes on every dollar

invested. Thousands and hundreds of thousands of dollars flow annually from their tills into the public coffers. They pay their own and the churches' taxes. They perform the duties and bear the burdens the preachers evade. And, in conclusion, gentlemen, I here present for your inspection a printed and absolutely authentic eight-column itemized list, with each charge specified, with name and date of criminal and crime, of more than five hundred Protestant preachers arrested in the United States within the past fourteen months for crimes involving moral turpitude. And mark you, during that period of time not one brewer, of the more than fifty thousand in the United States, has been charged with or arrested for any crime whatever!

"In view of these undeniable facts, which I am prepared to substantiate if anyone doubts, the wishes of which class are the better entitled to consideration by our legislators—the non-burden-bearing, non-producing, non-laboring, evangelical fungus sapping the commercial tree it never nurtures, and whose crimes clog our courts and swell the tax-levy, or the thrifty, industrious, labor employing, tax-paying, public-spirited business-men who sustain the courts, but do not attend them in the capacity of prisoners at the bar?"

No one could deny the correctness of the allegations, but the preachers whipped the allegation—of course.

With best wishes, Fraternally,

THOMP. BURTON.

Takes Exception to a News Item Which We Intended to Be Entirely Uncolored.

PARKER, KAN., Aug. 8, 1893.

MR. EDITOR: I have been a constant subscriber for twelve or fifteen years, and have done all I could to induce others to subscribe, but if you intend to follow the course you have taken, particularly in the last two issues of your paper, please to do me the favor to drop my name from your list. Every person with whom I am acquainted that takes your paper is a "Populist," and the untruthful things said of Governor Lewelling will not be tolerated.

Nothing is being left undone or unsaid by the Republican masters or the Democrats who vote the Republican ticket that would tend to embarrass his administration, and to think our TRUTH SEEKER would stoop to assist in circulating these lies seems to me very strange. Do you think the people who gave to the Republican ticket four years ago a majority of eighty-two thousand have brought about this political change without cause? No, sir. The People's party is made up of the Liberal, liberty-loving, and progressive portion of our citizens. Without going into a statement of our needs and demands, you will allow me to add that this is an honest effort of the masses to better their condition, not by force, but through the ballot. It is a fight for home, for our children. Through oppression the seed of discontent is sown, and it will increase until relief comes. Every Methodist priest, every Catholic priest, in our state is either a Republican or Democrat. Do you wish to add your name to that crowd of dictators? If so, we will part company now. I earnestly hope you will cease to publish such cursed stuff. A paper that has always stood for truth and liberty should now avoid aiding the enemies of free speech, free press, and free homes.

Fraternally yours,

WILBUR F. DALLAS.

[We think it would have been in better spirit for Mr. Dallas to have shown the statements to be untrue than to write as he does. If they are untrue, we regret their appearance in THE TRUTH SEEKER—though in nowise to blame, as we must depend upon the daily papers for news. If, however, the statements are true, orders to part company would not deter us from stating them. We went through that ordeal once, in the case of the Chicago Anarchists. We lost many friends for telling the truth about that matter, but to-day our words are justified by the governor of Illinois, who points out the monstrous injustice committed upon the Anarchists, and pardons those who were not hung. We are not telling the truth for \$3 a year, but because it is the truth,

If we are unwittingly led into error, our columns are always open to corrections, with thanks to those who set us right.—
ED. T. S.]

The Modern an Improvement Over the Old Methods of Persecution.

"Men from habit become conservativ. We learn to love what we are accustomed to, and misguided affection makes us cling with death-like tenacity to social and political institutions long after they have ceased to be useful or serviceable to the human race—yes, long after they have become the instruments of injustice and oppression. Luther's Reformation corrected many abuses in the Romish church, but the Protestantism which he left to the world carries in its bosom the tyranny of opinion which, while greatly mitigating the severity of former church discipline, is quite effective in deterring men from too liberal indulgence of independent thought in construction of doctrinal standards. The church does not compel a recantation on bended knee of obnoxious scientific opinions, but it puts a quietus on advanced thought by a resolution of its general assembly, lest the vulgar world, the laity, may be set to thinking outside of established theological lines. The method of silencing Briggs is no doubt to be preferred to that applied to the tongue of Galileo, but both methods answered to the purpose, and both illustrate the tendency of institutions to perpetuate themselves by means of the veneration in which they are held and the dread they inspire. Institutions represent opinion, and public opinion is as potent as thumbscrews to repress independence and enslave thought. As long as the system remains we permit non-essential modifications, changes in methods, but revolt at radical innovations that would sweep away the system itself even for something better. Romanism reappears in Protestantism in a less severe form, with apparently a larger tolerance and a more benignant spirit, but is still carrying in its bosom all the possibilities of old Romanism as it existed in Luther's day.

"There is this difference, as a writer suggests, modern civilization has too many material interests at stake to permit an extreme indulgence of propensity to prosecute. It puts its staying hand, therefore, on the tendency to ecclesiastical domination, and thus unconsciously enables the liberal and humane sentiment to more fully assert itself in all the churches. But this staying hand does not press against the system itself. This would be a shock and outrage to inherited prejudice and affectation which civilization finds it convenient and useful to foster."

These Liberal words were spoken to an audience of five thousand people at a Chautauquan assembly by a man who, at the last general election, received more than a hundred thousand votes for governor of his state. This speech was made, not for a discussion of the ideas of religion, but for a political effect. The truths he states are applicable to the inherited prejudice of the people. Probably thousands who heard or read this speech will not question the conclusions, though many will not think their religious ideas are included therein. As he states it, there are many people who honestly believe that they are as liberal as any, and do not know where or how their ideas have become so firmly fixed as to deny to others the rights they claim for themselves. His political friends, who are also Christians, doubtless thought this was a hard hit at their political opponents, and yet never realized that it was their own religious ideas that were as much at fault as the political ideas of their opponents. The Hon. T. L. Nugent, who spoke these words at San Marcos, Tex., is doubtless a thinker who is not bound to the "public opinion" which is as potent as thumbscrews to repress independence and enslave thought. He has spoken these thoughts fearlessly and in deliberation before thousands of critics. He has thus placed himself upon a broad, liberal platform for the rights of investigation of political, religious, and scientific subjects.

Respectfully, JAMES H. PARKS.

A Dead Freethinker Wronged.

DOUGLAS, IA., July 2, 1893.

MR. EDITOR: My husband, Daniel McDuffee, after a painful and lingering illness, passed calmly and peacefully away, June 25th, at 6:30 P.M. He was born in Cabot, Caledonia county, Vt., May 26, 1817, and was aged seventy-six years and twenty-nine days. He came to Auburn township, Fayette county, Ia., in 1849, where he has

since resided. He is the father of seven children, of whom six are yet living; one having preceded him to the unknown beyond. Brought up under Congregational rule, he shook off the yoke of superstition on arriving at manhood and became a bold, fearless, and unfaltering Freethinker, and died as he had lived, with no fear of an angry God or endless hell. He often requested me to let no orthodox preacher disgrace his funeral with his presence. Accordingly when our acquaintances came to prepare the body for interment and inquired if I had decided upon a minister, I requested that they bring a Liberal to read a funeral service and hymn from the Freethinker's Book of Hymns, Recitations, and Funeral Services, etc., which they promised to do, but did nothing and baffled me in everything. I was alone, both his children and mine being so far away, and he could not be kept, his disease being heart failure and dropsy, consequently he was taken from the house and to the grave and buried without a word spoken over his remains. I also requested that his grave be made in some pleasant, retired nook, as we had been but a short time in Douglass and had neglected making any choice of a lot. Our dear Christian brother who has care of the cemetery willed it otherwise, and had the sexton make the grave in an old lot where two corpses had been exhumed only two months previous. One of them had lain there fourteen years. They started in to open one of the old graves, but it caved in upon them and they were obliged to dig his a little to one side. I knew nothing of this until two days after the interment. It nearly drove me wild. It was nearly as great a shock to me as his death. And now he lies only a few yards from the entrance gate where he will be trampled over by Christian feet. This is Christianity's inhumanity to man. My husband and myself were the only Freethinkers in this little hamlet of two hundred inhabitants, and just now and the last two weeks they have been holding a great howling revival. Since my husband's death I am the only one that is not called where few are chosen. Not being satisfied with giving injury as well as insult, the correspondent had an obituary in one of the county papers:

Daniel McDuffee, one of the early county settlers, died at his home Sunday evening, aged seventy-eight. He was the father of a large family, none of whom are now living near here. He was a man of many domestic difficulties, which at last so embittered his life that he lost all fear of God or love for man and even forbade his remains to be respected with a Christian burial. Such a case was never before known.

But giving his age as seventy-eight is a mistake. That thrust about domestic difficulties was given merely because he was not a Christian. Certainly we never had any difficulty about our religion, as Christians do, for THE TRUTH SEEKER was our gospel and Thomas Paine our god, R. G. Ingersoll our new-born savior, and Messrs. S. P. Putnam, J. E. Remsburg, C. B. Reynolds, Watson Heston, and J. R. Charlesworth our angels. What embittered his life more than anything else was being swindled out of his possessions by Christian bigots and hypocrites. So we will count that mistake number two. And as to such a case being never before known is mistake number three in something less than a dozen lines, for two men have died right in the town where the county paper is printed that made the same request and were buried according to their belief. I remain,

Yours for Freethought, justice, and truth,
MRS. D. McDUFFEE.

Reads and Tolerates All.

ANTRIM, N. H., July 23, 1893.

MR. EDITOR: As I take all sorts of papers to read, I must of course take some that do not advocate the same doctrine that I do, but as I am a firm believer in personal rights, I allow everyone to think and speak for themselves; so you see that I am living up to St. Paul's doctrine—if there ever was such a person, doubtful in my mind. But whether there was or was not, he was much like his Lord and master, always contradicting himself in his statements. That is, he wanted all men to be

well convinced on any subject in their own mind, and any reasonable person would suppose that he was willing and anxious to have them act according to their own judgment. But no, you must do just as he said or go to "L." And as I read all of my books and papers through, and try to understand what the writer means in his remarks, and having common sense, I am deriving some knowledge from other people's mind, providing I have got sense enough to know when a person is talking common sense. And now let me say right here, that is the reason that I take THE TRUTH SEEKER and *Ironclad Age*, and should take many more of the same kind if I was able. For all such papers tell the truth, the whole truth, and nothing but truth, without the help of any God or any other great being, and it sounds to me a great deal better to have any person tell a story without being prompted by some one. But as I am wandering somewhat from the main point of what I intended, I will stop and commence. What I intended to say was this: I see on the fifth page of my weekly *Witness* an article headed "Rumors of Danger." Now, by the reading of the article the people are getting their eyes a little opened in regard to Catholicism—just what our papers have been telling them and Heston has been picturing to them right along for the last two or three years—and now at the last hour they begin to see the devil. Oh, yes, but just see how their own devil is trying to quiet them by quoting from the book of Daniel. I do not say but that he is quoting from the right book or saying, but I do say that he is quoting from no particular part of the reading, and I think that he should take the eighth chapter and commence to read, and when he gets to the fifth verse then look sharp and read slow. For I am a-going to suppose that I am Daniel. Now, the he-goat is Ingersoll. Now read on until you get to the twelfth verse. There you will read what the colonel's doctrine is a-going to do. Then read on to the eighteenth verse, and you will see the people are all the same way. But Robert will wake them up and will tell them what to do. Now read the twenty-fourth verse, and you will see that the colonel is not alone, but there are all of our big speakers with him, such as Jamieson, Remsburg, Bell, and a thousand and one others on the male side. Then there are Helen H. Gardener, Susan Wixon, and as many more on the ladies' side that are a-going to help. And by the time that I am as old as I see some of my noble brothers and sisters are, I shall see this vision come to pass, and I think that whenever this comes to pass that every priest and minister in the world will be so sick that they will know just how to pity poor old Daniel.

But now, my dear friends, do not faint. The time is just as sure to come as the sun is to rise to-morrow, for if you will only stop and think one moment you will see that there is not born nowadays one fool where there used to be twenty, and our schoolhouses are ten times as numerous and give three times as much schooling as the people used to have when I was a boy. Now, will any person with common sense stand up and say that the vision will not come so that those who can live forty years from now will have the enjoyment to see something of a heaven on this earth?—not saying that there will be the breaking out of two or three hells before that time, for we all know that whenever the people have tried to bind old Satan, those that kept him in their stock in trade would kick like a mule, and they will always. But I say for now and always, keep your whip a-going and we shall kill the devil at last.

H. B. RALEIGH.

When Women Become Free We Shall All Be Free.

KEARNEY, NEB., July 31, 1893.

MR. EDITOR: In THE TRUTH SEEKER of June 10th is an article entitled "An Appeal to Women." I agree with the writer that Liberal women should do all they can to help remove the mental bondage that prevails among women. Thousands of them are blindly clinging to worn-out dogmas, creeds, and superstitions, and persistently refusing to help roll away the stone that bars their progress. It has been truly said, "There is no slave so degraded as

the one who hugs his chain and does not want freedom." So women are giving their influence and support to that which has always enslaved them in the past, and is holding, not only woman, but the race, back to-day.

Freethinkers, both men and women, should be at all times ready to express their conviction, especially when they can benefit others by so doing. All questions, both civil and religious, should be open to argument; nothing clears up a subject like debate. Let us have discussion, agitation, conflict, for out of these whatever is true and vital will come at last. The readiness with which women signed petitions for closing the World's Fair on Sunday evidences the need of missionary work among them. Women should be the last ones to help preachers or anyone else to violate our national Constitution, or tear down any of the safeguards its noble and far-seeing founders placed therein to protect us from religious persecution, war, and bloodshed. Fortunately for us and our beloved country, they wisely placed religious questions beyond the control of Congress.

Many thoughtful, liberty-loving women feel humiliated and aggrieved at this action of their countrywomen who signed these petitions. If women would read and investigate Bibles for themselves, they would soon find out what they really are—a collection of books, good, bad, and indifferent, written at different times by different authors, when and by whom there is no exact knowledge; full of mistakes and much that is reprehensible; adorned here and there with passages of spiritual and poetic beauty; every good thought and deed that is recorded inspired just as they always have been and are to-day, by the aspirations of the human heart for that which is noble and beautiful and true. We presume that in none of the many Bibles extant is woman considered the equal of man. In contradistinction to this we are gratified to find that a woman's day is to be one of the prominent features of the Congress of Freethinkers. This shows that they are believers in equality and justice, and that no whole-souled Freethinker would deny his mother or wife any of the privileges he claims for himself. All around us we see women unable to rise above the cruel, ignorant ideas, prejudices, and customs of past ages. They have envied her so long that they have become ingrained in her nature and it will be no easy task to change or eradicate them. Woman's lot has always been a hard one. Priests, preachers, lawmakers, and other interested persons have always assumed the right to mark out her sphere and control her destiny. All laws, teachings, and influences have tended to make her subservient to the will of others until dignity and self-respect are crushed and individuality lost. "Women, keep silent," "women, be obedient," has been rung in their ears for ages. Men have discussed the question as to whether woman possessed a soul—and might be doing so to-day if it were not inexpedient. Women are so necessary to help pay salaries and fill church pews. Is it any wonder that men have so long tamely submitted to religious, political, and financial tyranny when such enslaved, cowardly women have been their mothers? Let women, so far as space in THE TRUTH SEEKER permits, express their convictions and give their reasons for the faith that is in them. Let us hear from the woman who believes the "rib story," as well as those who do not. Let some one tell us why Adam, just got up after an infallible pattern, failed to have honesty enough to tell his bride about those dreadful apples, and after eating part of them himself, allowed all the blame to fall upon Mrs. Adam; and why Jesus never mentioned Adam and Eve although sent to atone for their sins. Let us have discussion that will lead woman out of superstition and ignorance into knowledge and light, and fit her mind to receive the newer, broader views of life and its uses, which nature and science are unfolding.

A great man has said, "When women reason, and babes sit in the lap of philosophy, the victory of reason over the shadowy host of darkness will be complete." V. M. G.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

That's the Way.

Just a little every day,
That's the way
Seeds in darkness swell and grow.
Tiny blades push through the snow,
Never any flower of May
Leaps to blossom in a burst.
Slowly—slowly—at the first.
That's the way!
Just a little every day.
Just a little every day.
That's the way
Children learn to read and write.
Bit by bit, and mite by mite,
Never anyone, I say,
Leaps to knowledge and its power.
Slowly—slowly—hour by hour,
That's the way!
Just a little every day.

From Sunapee-Land.

WOODLAND WALKS AND PLEASANT RAMBLES
—SUNAPEE INDUSTRIES—PERSONAL MENTION.

Whichever way one turns in this delightful region, new beauties unfold before the enraptured gaze of the beholder. A walk in the woods or on the hills is always a feast. The feet press the softest, greenest mosses, and many flowers and fragrant herbs bend and smile on either side. Wintergreen, the partridge berry, the snow-flower, wild clematis, rare yellow clover, life-everlasting, bayberry, many varieties of fern, and various other wilding plants and nestling blossoms peep from the spongy earth, while the birds twitter and sing amid the pines, hemlocks, and leaning birches, seemingly in love with their surroundings.

Among the industries at Sunapee is the shop for the manufacture of hames, something belonging to the harness of horses. A visit to the pulp mill is not uninteresting. Great logs of spruce are placed between two immense granite blocks, and in fifteen minutes are reduced or crushed into a loose mass of pulpy matter, which by the aid of machinery and water is made into a soft, cheesy consistency. This is spread upon rollers, and by another process is fashioned into sheets of thick material, which in another establishment is readily converted into paper, upon which is printed the news of the day. So we may see that even the forests contribute to our happiness and comfort in a literary as well as physical way, reminding us of our dependence upon the simple things around us. The pulp mill is under the care of Superintendent Abbott, who is always pleased to show courteous attention to strangers.

A little farther on from the pulp-mill, and the ramble comes to the workshop of the talented artist, Mr. Alfred Dingle, whose work speaks for itself. From the superior quality of native Sunapee granite, Mr. Dingle evolves many beautiful figures, the chiseled features of which seem almost ready to speak to the beholder. What a genius it is to be able to bring forms of loveliness from the dull and senseless stone, to portray the emotions so visibly as to affect one to tears or smiles. How patient is the work of the sculptor, and how happy must he be as he sees the gradual unfoldment of his dream! Mr. Dingle, as an artist, has before him a bright career. His faithful helpers, too, as slowly, with mallet and chisel, they unlock the mysteries of the marble, are deserving of much praise and encouragement.

There are but two churches in this pleasant town, only one of which is in working order. Perhaps there is but little need of churches in such a charming spot where Nature dispensed her gifts in so lavish a manner; where every forest path is a revelation; where the rhythm of the river makes unceasing melody, rivaling the choir of the finest cathedral, and the hills seem uttering a never-ending benediction.

Among many pleasant people that it has been my good fortune to meet since sojourning here, is Hon. W. C. Sturoc, whose fine poem on Lake Sunapee was

sent you last week. Mr. Sturoc is a subscriber to THE TRUTH SEEKER, and is one of the rare gentlemen whom it is a pleasure to meet. Of fine attainments, scholarly and apt, he possesses that wonderful charm of manner and conversation that is attractive to everyone. His intellectual attainments and his blameless life have attached to him many friends who greatly admire his rare qualities of mind and heart.

Mrs. Etta Marden, another of our TRUTH SEEKER friends, lives at Pennacook, in this state. She very kindly sends an invitation to the editor of the Corner to visit her in her home; and it is with feelings of regret that this invitation, with some others, will have to be declined, though it would give us the greatest pleasure to grasp our dear friend by the hand. Another time it may be so that our mutual desires will be gratified. S. H. W.

Correspondence.

DELMONT, S. D., July 25, 1893.

DEAR MISS WIXON: This is my second attempt to write to the Corner.

I like to read the Corner very much. Pa has taken THE TRUTH SEEKER for fifteen years and thinks he could not do without it. I do not see many letters from Dakota.

We like it very well here, although we are going to southwest Missouri this fall on account of the alkali water. We just moved here a year ago last March. We have no fruit here, and Pa thinks he cannot do without that. We were always accustomed to lots of fruit in Iowa.

Our school was out about two weeks ago. The weather got too warm to go to school.

I think your pieces of poetry very nice. I have them all cut out and am saving them to paste in a book.

Well, I will close for this time.

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News of the Week.

CHOLERA is prevailing extensively in Russia. At Naples, Italy, the deaths from it are thirty a day.

It is now learned that the naval disagreement between France and England on the 28th and 29th ult. nearly occasioned a war. Lord Roseberry said a few days ago: "We were nearer to a war with France a week ago to-day than at any time since Waterloo."

PROF. ST. GEORGE MIVART's work, "Happiness in Hell," which originally appeared in the *Nineteenth Century*, and which provoked a lengthy controversy and a deluge of comment, has been placed by the Vatican in the Index Expurgatorius.

JOHN FINN, of St. Louis, on the 8th attempted to murder his four young children and himself, using a flatiron, a razor, and a scissors. All were badly injured and some will die. At the hospital Finn said: "I thought if I could only kill myself we could go right straight to heaven."

MONSIGNOR SATOLLI, the papal delegate to the United States, has just made a tour of the country. He was everywhere received with sumptuous demonstrations of reverence. A great railroad president residing at St. Paul placed at his disposal his own private car, and provided for the free transportation of him and his party over the West.

SEVERAL daily newspapers in New York are demanding that enough railroad trains be run Sundays to deliver their Sunday editions, despite the prohibitions of Sabbatarians. They will have these trains, they say, notwithstanding they foresee that their "request for proper mail facilities on Sunday will be resented by the Sabbatarians, who want the whole world to observe the first day of the week in their particular way."

EX-CONGRESSMAN HERR, of Michigan, spoke at the national services in the Auditorium at Asbury Park, N. J., on Sunday, the 6th. He attacked Darwin, declaring that that scientist hit wide of the mark in his theory on the evolution of man. Mr. Herr declared it his belief that at a not far distant time it would be demonstrated that the mind acts independently of the body, and when that time comes Darwin's theories would be worthless. He further said that when God saw the necessity for the ape he created it, though not as the ancestor of the human race. A letter was read from ex-President Harrison expressing sympathy for the work being accomplished at the national services. The ex-president's name was received with demonstrations of approval.

INGALLS says: "This day is balmy and sunshiny in comparison with the clouds and storms just ahead of us. The ultimate result will be redistribution of the assets of the country. The millionaire of to-day will occupy the pauper hut, and the pauper in the near future will ride in the chariot of the millionaire. The devastation of the yellow fever in the South was not near so disastrous as the situation in Colorado produced by the closing of the mines. Thousands of people are walking the streets of Denver. Like the lowly Nazarene, foxes have holes and birds of the air have nests, but the Colorado tramp hath not where to lay his head. On every street corner in Denver goes up the piteous cry for bread. In Wall street the piteous cry goes up for gold. When these two panicky conditions come together in the great Mississippi valley, chaos and anarchy will follow."

At the Christian Alliance camp-meeting at Old Orchard, Me., nearly two hundred persons personally testified to having been cured by faith, and twice as many more stood up at the close of the meeting when their leader, Dr. Simpson, asked all in the audience who had been healed by divine power to arise. Mrs. J. O. Thompson, of Portland, has been cured of a tumor, and Miss Jennie M. Benwick, of the same city, had seven teeth extracted without suffering pain. Mrs. F. C. Clark, of Tyngsboro, Mass., who suffered paralysis of the optic nerve, which nearly robbed her of her eyesight, was led to the campground, became anointed, and her sight was restored. Mrs. M. J. Clark, of New York, gave testimony that a few years ago she fell in a church door and broke her wrist. Neither medicine nor bandage was applied, but the Lord united the broken bones. Another New York lady said she was thrown from a carriage not long ago and her right ankle was dislocated. The Lord set the dislocated bone. The Rev. A. S. Orne, of Haverhill, Mass., said that for seven years he had employed no physician in his family. In that time one child had been cured of the croup and another of pneumonia without the use of medicine. An infant had died, but Mr. Orne declared that its death was due to a broken heart.

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A Journal of Freethought and Reform.

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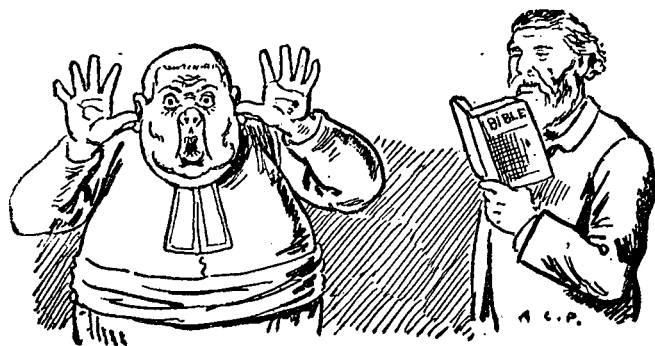
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Witchcraft in America.

Some persons are not greatly horrified by Christianity's persecutions of so-called witches, because they look on them as distant. These persons may be brought to a proper realization of those atrocities by learning that they were also committed here on our own soil, at a time scarcely anterior to that of our grandparents. They will be helped to a realization of them, too, by reading an account of them in detail. Accordingly we have been describing the witchcraft persecutions in America. The trial in Salem, Mass., was the theme in which we paused in our last issue.

In this trial, Sarah Osborn was the next who was given an examination, which ran in part thus:

"What evil spirit have you familiarity with?—None.

"Have you made no contract with the Devil?—No: I never saw the devil in my life.

"Sarah Good saith that it was you that hurt the children?—I do not know that the devil goeth about in my likeness to do any hurt.

"She . . . either saw, or dreamed that she saw, a thing like an Indian all black, which did pinch her in her neck, and pulled her by the back part of her head to the door of her house."

Other passages of the examination of this person, too long to be given here, illustrate, says the historian Upham, "the unfairness practiced by the examining magistrate. He took for granted, as we shall find to have been the case in all instances, the guilt of the prisoner, and endeavored to entangle her by leading questions, thus involving her in contradiction."

The third person examined was Tituba, a negress who in her former home, the West Indies, had become saturated with the wild superstitions which there fill the air. She confessed complicity with the devil. She also implicated the two women examined just previously, and on the word of this degraded and silly creature the white women were believed guilty and conveyed to jail. On the way thither Sarah Good "leaped off her horse three times" and "railed against the magistrates and endeavored to kill herself."

Next Martha Corey, a pious matron who had expressed dissent from the prevailing witchcraft notion, on account of that view fell under suspicion. The Christians of Salem were as forward to impute evil to whomsoever doubted their dogmas as we all find them around us nowadays. And also, in the

words of the historian: "As she was a woman of notable piety, a professor of religion, and a member of the church, it was evident that her case, if she were proceeded against, would still more heighten the panic, and convulse the public mind. It would give ground for an idea which the managers of the affair desired to circulate, that the devil had succeeded in making inroads into the very heart of the church, and was bringing into confederacy with him aged and eminent church-members, who, under color of their profession, threatened to extend his influence to the overthrow of all religion." On the name of Martha Corey being buzzed about by the tongue of suspicion till it reached the ears of the affected children, these persons declared her one of their tormentors. Citizens repairing to her house to examine her were received with the pleasant smiles of an enlightened and courteous lady, and the words, "I know what you are come for; you are come to talk with me about being a witch, but I am none; I cannot help people's talking about me." The lady in the discourse that followed declared that "she did not think there were any witches." But upon her being fetched to the house of the children their tortures at once became exacerbated, and she was subjected to a more formal examination at the meeting-house. Part of this inquiry runs:

"Who is your God?—The God that made me.

"What is his name?—Jehovah.

"Do you know any other name?—God Almighty.

"Doth he tell you, that you pray to, that he is God Almighty?—Who do I worship but the God that made me?

"How many Gods are there?—One.

"How many persons?—Three."

In the midst of the questions, pressed with unfairness and uncharitable suspicion, the poor lady exclaimed, "Ye are all against me, and I cannot help it." Upham remarks: "It is almost amusing to see how the pride of the magistrates was touched, and their wrath kindled, by what she was reported to have said, 'that the magistrates' and ministers' eyes were blinded, and that she would open them.'" Her husband, Giles Corey, a firm believer in witchcraft, called to testify against her could not say anything very positive, but related two physical affections which had seized his ox and cat. On this Upham remarks: "It illustrates the state of the imagination prevailing among those who were carried away by the delusion. If an ox had a sprained muscle, or a cat a fit of indigestion, it was thought to be the work of an evil hand."

Rebecca Nurse, a matron of the highest character, was next accused. At her examination Mrs. Putnam went into a fit of what may be called insanity, which lasted many days. It was found that her fiercest convulsions could be allayed by the reading of a chapter of Revelation by Rev. Mr. Lawson. The next Sunday this preacher delivered a sermon suited to the dread crisis in which the neighborhood found itself. The text was Zech. iii, 2: "And the Lord said unto Satan, 'The Lord rebuke thee, O Satan.'" By statements from the Bible he confirmed the already amply believed doctrine of witchcraft, and distressfully exhorted to work against Satan, after this style:

"Satan exerts his malice mediately by employing some of mankind and other creatures. Thus he used the serpent in the first temptation (Gen. iii, 1). . . . He would deceive the very elect (Matt. xxiv, 24). . . . The Lord doth terrible things amongst us, by lengthening the chain of the roaring lion in an extraordinary manner, so that the Devil is come down in great wrath (Rev. xii, 12). . . . Be sober, be vigilant; because your adversary the Devil goes about as a roaring lion, seeking whom amongst you he may distress, delude, and devour (1 Pet. v, 8). . . . Be ye very desolate, saith the Lord (Jer. ii, 12). . . . ARM, ARM, ARM! . . .

Approve yourselves a terror of and punishment to evil-doers (1 Pet. ii, 14). . . . The Lord Jesus suffered not the devils to speak, because they knew him (Mark i, 34)."

This sermon answered its end. It reinforced the powers that had begun their work. It spread out the whole doctrine of witchcraft in a methodical, elaborate, and most impressive form. It justified and commended everything that had been done, and everything that remained to be done. Under the supervision of a council of the most eminent divines of that and the neighboring towns, it was printed and scattered broadcast. Fantastic affections and illusions became numerous beyond our means of presentation in these pages. Accusations followed in so great number that our readers must be content to forego their details, and conceive of them by means of the sample cases already given. In April, 1692, by a council of the colonial government the affair was changed from a Salem one to one involving the whole colony of Massachusetts. The same inconsiderate haste to believe, and the same resentment toward whomsoever suggested doubt, that marked the cases already related, and that we find exhibited toward us by Christians daily, continued. The trial of Rebecca Nurse, for instance, was of such a character as to draw this remark from Upham: "There is no more disgraceful record in the judicial annals of the country than that which relates the trial of this excellent woman."

Executions now appear. Of their horrors one may judge from Upham's description of one, that of Rebecca Nurse: "In her old age, experiencing a full share of all the delicate infirmities which the instincts of humanity require to be treated with careful and reverent tenderness, she was ruthlessly snatched from the bosom of a loving family, . . . from the side of the devoted companion of her long life, from a home that was endeared by every grateful association and comfort; immured in the most wretched and crowded jails; kept loaded with irons and bound with cords for months; insulted and maligned at the preliminary examinations; outraged in her person by rough and unfeeling handling and scrutiny; and in her rights, by the most flagrant and detestable judicial oppression; carried to the meeting-house to receive the sentence of excommunication in a manner devised to harrow her most sacred sentiments; and finally carted through the streets by a route every foot of which must have been distressing to her infirm and enfeebled frame; made to ascend a rough and rocky path to the place of execution, and there consigned to the hangman."

The number of persons executed was twenty-seven. Those imprisoned numbered vastly more, and those who fled the country abandoning their possessions more yet. Giles Corey was pressed to death. Because of his refusal to plead guilty or not guilty, he was sentenced to be laid on his back on the dungeon floor, naked for the most part, with a board laid on him and weights piled on it sufficient to crush him gradually to death; no sustenance to be given him but on the first day three morsels of very poor bread, and on the second day three draughts of standing water, the nearest to be found by his prison door, this ministration to be repeated till he died. As his end approached, and his body yielded to the pressure, his tongue protruded from his mouth, and an official forced it back with his cane. This official is said by tradition to have been the pious Parris. Giles Corey was eighty years old.

The historian Upham, in the concluding and reviewing sentences of his work, while proclaiming

belief in Christianity, deprecates the doctrine of witchcraft. He says:

"In the terrible consequences that resulted from the mischievous, and perhaps at the outset merely sporty, proceedings of the children in Mr. Parris's family, we have a striking illustration of the principle that no one can foretell, with respect either to himself or others, the extent of the suffering and injury that may be occasioned by the least departure from truth, or from the practice of deception."

Let, then, the full evil be seen of that volume, the Bible, which is one monstrous departure from truth, and that profession, the clerical, which consists solely of the practice of deception.

Another remark of Upham is:

"It may be that the air is full of spiritual beings, hovering about us; but all experience shows that no benefit can be derived from seeking their intervention to share with us the duties or the burdens of our present probation. The mischiefs that have flowed from the belief that they can operate upon human affairs, and from attempting to have dealings with them, have been illustrated in our narrative. Enlightened reflection, common sense, natural prudence, would seem to be sufficient to keep men from meddling at all with practices or countenancing notions, from which all history proclaims that no good has ever come, but incalculable evil flowed."

"For the conduct of life, while here in these bodies, we must confine our curiosity to fields of knowledge open to our natural and ordinary faculties, and embrace within the limits of the established condition of things. Our fathers filled their fancies with the visionary images of ghosts, demons, apparitions, and all other supposed forms and shadows of the invisible world; lent their ears to marvelous stories of communication with spirits; gave to supernatural tales of witchcraft and demonology a wondering credence, and allowed them to occupy their conversation, speculation, and reveries. They carried a belief of such things, and a proneness to indulge it, into their daily life, their literature, and the proceedings of tribunals, ecclesiastical and civil. The fearful results shrouded their annals in darkness and shame. Let those results forever stand conspicuous, beacon-monuments warning us, and coming generations, against superstition in every form."

To this let us add, that besides casting from us the notions of a multitude of subordinate spirits as Mr. Upham counsels, we must also, and it is of much more importance that we do, throw off the conceptions of those two paramount spirits, God and Satan; and indeed until we do the latter we cannot do the former.

We can do no better than conclude with another valuable thought from this historian of the Salem witchcraft. "One of the practical lessons," he reflects, "inculcated by the history that has now been related is, that no duty is more certain, none more important, than a free and fearless expression of opinion, by all persons, on all occasions. No wise or philosophic person would think of complaining of the diversities of sentiment it is likely to develop. Such diversities are the vital principle of free communities, and the only elements of popular intelligence. If the right to utter them is asserted by all and for all, tolerance is secured, and no inconvenience results. It is probable that there were many persons here in 1692 who doubted the propriety of the proceedings at their commencement, but who were afterward prevailed upon to fall into the current and swell the tide. If they had all discharged their duty to their country and their consciences by freely and boldly uttering their disapprobation and declaring their dissent, who can tell but that the whole tragedy might have been prevented? and, if it might, the blood of the innocent may be said, in one sense, to be upon their heads."

We have now, in occasional numbers of THE TRUTH SEEKER during the last twelve months, given a history of the superstition of witchcraft that will be found, by such of our readers as have preserved their papers, more complete than any with which they have before been provided. We have recounted the pagan beginnings of scientific investigation of the phenomena of the air and of disease; the overthrow of these investigations by the rise of the Christian church proclaiming that these two departments of weather and disease are controlled by the devil and his agents; the elaboration of this doctrine, founded on scriptural texts, by each succeeding age of churchmen from the early fathers to the Catholic popes and Protestant Reformers; the decline of the superstition under the influence of science; and the persecutions severally in the Continent, in England, in Scotland, and in America.

The President Thinks That Public Officers Should Enforce Church Mandates.

We have been waiting since last May to see what remarks our readers would offer on a certain utterance of President Cleveland, which we gave in our News column. On the 19th of that month a body of commissioners and visitors of the Presbyterian general assembly at Washington, D. C., was received by President and Mrs. Cleveland at the White House. The speaker of the delegation said, among other things: "Let me congratulate you upon the fact that sturdy Presbyterians hedge you round about, and that the sturdiest Presbyterian of us all [Mrs. Cleveland] is at your side, a holy benediction to keep you straight to the faith of your ancestors." He concluded with an invitation to visit the assembly. The reply of the president was:

"I assure you it affords me much personal gratification to meet on this occasion the representatives of that great religious denomination which has done so much to make our people better and happier, and which is associated with so many tender and pleasing incidents of my individual experience."

Here Mr. Cleveland says that it affords him much personal gratification to meet a bevy of parsons. It does not afford gratification to a man of thorough knowledge, and right feelings, to do so. Such a man knows from history that preachers are a class injurious to the happiness of mankind, and consequently their presence does not excite in him agreeable sentiments. Mr. Cleveland's feelings may be right enough, but, we must regretfully say, we do not see how to avoid inferring that he is a person whose knowledge is not thorough.

Mr. Cleveland says, too, that the Presbyterian denomination "has done so much to make our people better and happier."

When the Presbyterian denomination had its greatest power the people were not better and happier but worse and unhappier. They have bettered only as the dominion of Presbyterianism has grown less pervasive and compelling. The chief magistrate of this nation ought not to be uninformed of this fact.

The Presbyterian denomination, the president goes on to declare, "is associated with many tender and pleasing incidents in" his "individual experience." This seems strange. In the case of a sound-headed man who has grown to be such out of a natural and healthy boyhood, religion is associated in the man's memory with incidents not at all tender and pleasing. It is associated with memories of hateful stillness and inaction enforced on the boy every seventh day; and of a highly unpleasant discovery gradually made by the man, that one of the most venerated institutions of the race is a fraud.

The president next said:

"The thought is also in my mind that, in the light of my public duties and responsibilities, there is a propriety in extending to you a welcome to this home of the nation's chief executive."

We differ flatly. We do not see what especial propriety there is in welcoming Presbyterian ministers to the home of the nation's chief executive. If there were such a propriety, it could spring from no other cause than that of the existence of some connection between church and state, some especial relation of ministers to the government of the people. But the purest American principles are hostile to such a connection or relation.

President Cleveland goes on to make clear his notions of the exceeding propriety of clergymen influencing government:

"We still profess to be a Christian people. This means that no public officer of high or low degree should be unmindful of the restraints of religious sentiment."

We shall not lay ourselves open to a charge of exaggerating if we reckon among "the restraints of religious sentiment" in this land the restraint of labor on that day whereon God forbade work; the restraint of worship of other than the Christian God, in accordance with the command, "Thou shalt have no other gods beside me;" the restraint upon scoffers at religion who would imperil the eternal happiness of our and our children's souls, etc. These restraints have ever characterized the course of religion; they have risen in regard as it

has risen in regard, and fallen into comparative neglect as it has fallen into comparative neglect; and we believe that all will hold us justified in ranking them among the things meant as "the restraints of religious sentiment." Now, of these things, Mr. Cleveland says, "no public officer of high or low degree should be unmindful." If the officers are not to be unmindful of them they are to be mindful of them, and if they are to be mindful of them they are to enforce them; and so we have President Cleveland declaring that all public officers should enforce the Mosaic Sabbath law, and suppress worship other than that of the Christian God, and punish speech against that God, and so on.

This officer proceeds:

"It means that the religious teaching of our people should lead them to exact from those who make and execute their laws a recognition of these restraints. It means that the rules which a popular religious sense approves should underlie the performance of every public duty; and it means that those who assume to be religious teachers in this land where the people rule are related in responsibility to those in public station. You therefore will, I hope, permit me to say that though you do well to insist on the conscientious discharge of official obligations, and though you ought never to shrink from the exposure of official shortcomings, the contribution you owe toward accomplishing good government will not be fully made unless you teach the people by precept and example that they will find their safety and welfare in enforcing upon their public servants the observance of the mandates of Christianity and morality."

Each sentence of the above utterance might be commented on as those preceding were. But we will leave this task to our readers. The expressions are plain, and no difficulty stands in the way of understanding just what they mean. The deliverance, indeed, is remarkably bold, even for a president of this canting land. Let the reader take, for instance, the last sentence. It affirms that the people should enforce on their public servants the observance of the mandates of Christianity. Now, let the reader pause and gather from the commands of the founder of Christianity as recorded in the New Testament, and from the decisions of church councils and the declarations of church creeds, just what those mandates of Christianity are; and then let him imagine the officers of the United States government being compelled by a preacher-led populace into observing these mandates, and he will find himself in possession of a conception nothing less than astounding.

We do not criticize the utterance of Mr. Cleveland from any political bias. We are free from any such. We call Republican presidents as bad as Democratic. During the late Republican administration we directed upon the similar actions of the president and his postmaster-general remarks of equal disapprobation. We wish merely to have the people know accurately how each public officer stands, so that if by any rare chance they should ever be offered a choice between such a one and a candidate of sentiments more nearly secular and just, they may know which to choose.

When, where will the chair of the chief magistrate of this nation be adorned and glorified by the occupancy of a Thomas Paine or a Robert Ingersoll?

Why Make the Clergy an Exception?

A writer in a prominent English newspaper makes a good point. A woman was brought up in a London police court on a charge of having pretended to tell the future of certain persons from reading the lines of their hands. On this the correspondent of the *Bradford Observer* says: "It was a great humbug on her part, no doubt. I do not believe at all in fortune-tellers, whether they pretend to find knowledge in the stars, or in the bumps of one's head, or in the lines of one's hand, or in any other way. I will go a great deal further than that. When a minister of religion pretends to tell me what will happen in the next world to myself or my friends, I feel quite sure that he can not be quite sure. But I don't summon him in the police court for trying to impose on me. This is a very serious and solemn thing, and assuredly I do not want to make fun of it. But I should like to ask why the people who read the bumps of your head, or the palms of your hands, or the appear-

ance of your face, should be brought up at the police court for fraud; whilst the man who speaks from a pulpit, and frightens money out of you in that way, by foretelling your future, goes free."

This is a way of looking at the matter which we commend to our friends. All the persons who make a living by telling one's fortune, or reading distant events, by mysterious means and often with the aid of spiritual beings or communications, may properly be thrown in one class. It is not logical to make an exception of any one division of the persons possessing the above general characteristics. Now, looking at the matter in this way, how monstrous seems it that one species of these persons, the Christian clergy, should be exempted from the penalties enforced against the rest of the varieties. These clergymen cannot give a shadow of proof that what they offer for sale as deliverances from a mystic world are more genuine than the similar wares of the astrologers, clairvoyants, and fortune-tellers of divers species whose arrest as swindlers is common, and under the law of this state may be procured by whomsoever wishes.

The secret of this strange spectacle is, one of these frauds once in the past became so powerful as to compel the government to lend it its support and make common cause with it, just as a big financial or public-works fraud does now.

Agents Wanted.

We believe that not only can good be done but money made by any Liberal who will canvass for our book "Old Testament Stories Comically Illustrated." In fact we know one man who worked at it but a few hours weekly and sold nearly fifty copies in a month. The price is low; everybody knows the Old Testament stories, and nearly everybody would like a book applying nineteenth-century wit and knowledge to them. People like to laugh. Reverence for the Old Testament tales has largely disappeared and jokes at the expense of Jonah and Joseph and Esau and Samson and David, and the other worthies of unsavory reputation, are keenly appreciated. It seems to us that the book will sell at sight. It does here in the store. Liberals out of employment will find this a good way to make an honest dollar.

Terms to agents sent upon application.

We have received a letter postmarked Hartford, Conn., containing renewal of subscription, but no name signed to the letter. If the sender will send his name it will give us pleasure to make the proper credit.

In good condition, and with a fragrance all their own, a basket of Cape Jessamine buds were received here this week all the way from Houston, Texas, which goes several hundred miles at least to prove that Mr. M. V. Wright is correct in his claim that he can send them in that shape to any state in the Union. Several young ladies who read THE TRUTH SEEKER said the buds were awfully nice.

A scientific person once remarked that to get decent people into the world, reformers should begin with their grandmothers. There is a young man up at Dobbs Ferry—last name Brown, first unknown—who ought to be a pretty good fellow, for his grandmother is Mrs. R. G. Ingersoll. He is about a month old, and his father already regards him as quite an orator. We hope some privileged kodak fiend will invade the house soon and give us a picture of the colonel with both arms full of babes.

"At the many big religious camp-meetings held hereabouts and elsewhere this summer, some of which have been described in the Sun, there have been all the flushing fervor and overflowing rapture that there used to be at the camp-meetings held long ago in the times when Agnosticism was far less obstreperous than it is now. The Agnostics have not influenced the community nearly as much as some of them boast that they have."

The Sun will find, if it investigates, that the flushing fervor and overflowing rapture proceed from people who do not read and never heard of Agnosticism. There are a few of such left in the country. Revivals have no influence upon intelligent persons. The Agnostics have influenced the community to that extent, at least.

The judges who heard argument in the Clingman injunction suit as to closing the World's Fair Sundays, had not rendered their decision by last Sunday. Accordingly the directors, as on the Sunday before, opened the gates, under protest. No music or services of any kind were provided. A large part of the exhibits were veiled. The attendance was between fifteen and twenty thousand, and these persons were seen little elsewhere than in the Plaisance. The average attendance for the preceding week-days had been 128,695. Of all the exhibits contemplated by the American people this year, the most striking one is the exhibit of hateful tyranny and perniciousness made by the Christian church in keeping the masses from delighting and bettering themselves on the first day of each week.

A prominent Western lawyer writes as follows concerning Remsburg's "Lincoln": "It is a remarkable book. Judged from a lawyer's standpoint, as a defense of the charge that Abraham Lincoln was a Christian, it must rank with the most skillfully conducted cases of the century. Aside from the admirable disposition of the voluminous mass of testimony presented, for judicial fairness, subtle analysis, powerful reasoning, convincing argument, faultless logic, and conciseness of statement it is a masterpiece. The author possesses not only the elements of a great lawyer, but a great jurist. Every young lawyer should read and study this book. It will show him how a strong lawyer, starting out with an apparently hopeless case, fights his way inch by inch to a triumphant verdict."

The following is a copy of a placard that was displayed around Gallup, New Mexico. We have not heard how the sale panned out, but the stock in trade of a priest is pretty plainly indicated by the assets of the deceased man of God:

"ADMINISTRATOR'S SALE.—Public notice is hereby given that at 10 o'clock A.M. on Friday, the 14th day of July, 1893, at the parochial residence of Rev. Father Coudert at Bernadillo, N. M., we will sell at public auction to the highest bidder for cash all the wines, brandies, vinegars, settlings, tuns, tierces, vats, empty barrels, etc., now remaining unsold and belonging to the estate of the late Rev. Stephen Parisis. It consists partly of two or three ten-gallon kegs of native brandy, eighteen forty-gallon barrels of first-class white native wine, fifty-six barrels of red wine, vinegars, settlings, etc., of different grades and qualities; a large lot of empty barrels, kegs, etc.; a lot of bottled wine, etc. This is a first-class chance for persons needing any of these goods to secure a bargain. An effort will be made to sell all without reserve.—James H. Defouri, Anthony Fourchegu, administrators."

Mr. and Mrs. Dunbar, of Cincinnati, were recently bereaved of a babe. The Commercial Gazette of that place prints this letter received by them from Colonel Ingersoll:

"NEW YORK, July 19, 1893.

"MY DEAR MR. AND MRS. DUNBAR: Your sad telegram reached me yesterday. The sweet babe just touched life's shore and was then carried out to the great sea by the ebbing tide. I know how dark the world must be to you, standing in the shadows of so great a grief. How helpless we are. All we can do is to bear our burden and to hope. How pathetic our poor life is! The loving mother goes to the gates of death when her child is born, and when she hears the first feeble cry her heart aches with love—and then in a few hours this miracle, this divine babe goes back to sleep and death.

"And yet nothing can be done and nothing need be said—words are worthless. Time is the only comforter. You will become accustomed to your loss—while other pains and joys will fill your days. All I can say is that my sympathies are with you and that my heart is yours. There is, however, one consolation: The dead do not suffer.

"Hoping that you will bear your loss, and that you may live for many, many years, enriched with material love, I remain, Yours always, R. G. INGERSOLL."

There was witnessed in Camden, N. J., the other day, what the Camdenites, most of whom have not read "Crimes of Preachers," deemed a novel spectacle. It was a mingling of criminal and preacher, a translation from cell to pulpit. Rev. Geo. Le Count had been arrested several days ago for stealing washtubs, washboards, and other articles, and the evidence being clear, Justice Paul had sent the reverend gentleman to jail for thirty days. The Rev. George Washington appeared in

court with a plea for Le Count's release. He represented that the prisoner was in great demand as a preacher at the East Camden camp-meeting of colored people. "Why should I release him?" queried the police justice. "Kase de good ob de public 'mand it, yo honah," replied Washington. "De Rebring Le Count am looked fo' ter preach at de camp-meetin', an' it may cause a heap o' damage ef he ain't dar." "You want me to let this bad man out to preach, do you?" demanded the judge. "Yessir; make it a fine, 'stead of jail, sah." "He has no money with which to pay a fine." "But yo honah, I'll g'arantee de fine; I'll see dat a c'lection is taking up, and dat de fine am paid outer de fust money, sah." The kindly but astonished justice, anxious to place no stumbling-block in the way of religious observance, allowed the preacher to go, exacting the promise that a \$10.75 fine should be paid. The track being cleared, Religion proceeded on her way as oblivious of her supposed sister Morality as, except in the assertions of some churchmen, she has ever been since the world began.

At the Christian Alliance convention at the camp-ground at East Orchard, Maine, the other evening, a New York lady who had been in constant attendance at the meetings, but had of late taken no part in the services, approached the platform and told one of Dr. Simpson's elders that she was possessed of a devil which she wanted him to drive out. The elder called to his assistance several of the brethren and sisters for a season of special prayer. The applicant for the removal of the evil spirit knelt on the ground while the supplications were being offered in her behalf. Suddenly she began writhing and tossing and uttering incoherent exclamations. "Lord, cause the devil to come out of her," prayed the elder, echoed by those around him. "I won't come out," came in a piping voice from the woman's own lips, repeated again and again. The prayer was continued about a quarter of an hour, and then the elder and his assistants laid their hands upon the woman and repeated their plea for the devil to come out. As suddenly as she went into the tormented state the woman recovered from it, arose, rubbed her eyes, looked around, and declared the devil had been conquered. We have to remark on this incident that it was equally amusing and instructive. That it was amusing, the shaking sides of any man of sense who chanced to be a spectator could have left him no ground to deny. That it was instructive lay in the fact that it was a faithful rendering of one of the oldtime cases of demoniac possession and witchcraft, such as produced the fearful panics and persecutions. Silly old women called their nervous disturbances attacks by a devil, and silly old women of the other sex asseverated from the pulpit that this was so. Then, in the cases of olden time, the crazing of communities and the butchery of innocents would follow.

We desire to call the attention of readers of THE TRUTH SEEKER to the benefits of subscribing to the Truth Seeker Monthly Library. The yearly subscription is only \$3, and subscribers to the Library receive a paper-bound copy of each book issued in it; or, if they desire the books in cloth binding, subscribers can remit the difference in price between paper and cloth binding, and get the books in the latter shape. So far this year subscribers to the Library have received "Paine Vindicated," by Colonel Ingersoll, price 15 cents; the "Creation of God," by Dr. Hartmann, price 50 cents; the "Resurrection of Jesus," by Don Allen, price 40 cents; "Crimes of Preachers," price 25 cents; the "Handbook of Freethought," by W. S. Bell, price 50 cents; "Religion a Curse," by S. P. Putnam, price 25 cents; "Design Argument Fallacies," price 15 cents; "Pen Pictures of the World's Fair," price 25 cents, and "Abraham Lincoln: Was He a Christian," price 50 cents. Other books besides are in preparation. One of these, we may mention, is "Pleasure and Progress," by A. M. Lorentz, LL.B., of which further notice will shortly be made. Send \$3 and receive at once the books already published, and, as they appear, those which will be published between now and January, '94.

Communications.

No One Knows What Matter Can Do.

For these many years have I been amused at the persistent efforts of Mr. Otto Wettstein to demolish his own consciousness, and wipe out spirit existence. It is amusing, because if he had made half the effort to obtain and observe some of the facts and evidences of the reality of spirit which he has made to oppose it, he might long ago have laid aside his weapons of destruction and been satisfied that he has been fighting a bigger phantom in his own mind than the anti-materialist idealism he is so constantly belaboring. He says:

"Idealism is Spiritualism. Until a spirit the shape of man is placed upon the dissecting-table of science and analyzed, the issue is still matter *vs.* nothing."

Now, while I readily agree that pure Idealism is a thing not to be defended as against the facts of material nature, and is a chimera of the overstrained minds of certain transcendentalists, I object that Idealism is Spiritualism, and hope to show our friend that the two are widely different subjects. Idealism depends on a system of mental ethics purely the results of speculation, a mental process of thought, founded on imagination and probably a false notion of physics, upon which all its deductions are made, but Spiritualism is founded upon the evidence of our senses in the observation of physical phenomena.

Otto Wettstein contends that the "underlying reality" is matter, because it appeals to our senses of feeling, hearing, tasting, smelling, and seeing, and because, too, though we, as individuals, were not here to exercise these senses, which are the result of the organization of material substances, yet external nature would go on just the same; and so has it gone on before we had an organized existence, to all of which I fully agree, and admit that natural phenomena have existed before men lived to witness them. And for the sake of the argument I will not dispute about the idea whether a spirit, or mind, existed independently of matter or not. Since he contends that the mind of man is the result of matter, and says that matter contains all the potentialities of life, and is adequate to all phenomena and all existence, we will argue the case and take him at his word. I believe that matter is real substance, and all there is of life, or spirit, or existence; but, my friend, this I believe also, that you have not yet defined every kind of matter. You have only defined such matter as becomes tangible to our ordinary senses. Then there are forces and potentialities related thereto, and connected with its phenomena, which your analysis has not reached, and of these I wish to speak, applying the evidence of my senses to them and their phenomena just as you have argued we must do to upset the idealism of the transcendentalist, and if I do this, you cannot accuse me of violating your own rules of reasoning from the effects of natural causes. Before I begin, however, I wish to say one word about the forces of nature. The sun, which you gave as an illustration, is throwing out its immense volumes of light and heat, acting upon our atmosphere, while the system of planetary motions go on and maintain the various bodies in their relative places by means of magnetic forces, attractive and repellant. These globes of real matter are millions and billions of miles apart, yet the forces, which are not matter, *per se*, no more than the tastes or colors are, are what is propelling matter and causing it to perform these wonderful revolutions through space. The globes are visible and tangible, but the forces are not. It is the invisible parts of material nature which exert the most potentiality. This should convince us that matter and the life of it are coexistent and coeternal, and that the tangible matter and the intangible and invisible force are all part and parcel of the same "underlying reality." And now for my argument based on phenomena which go to prove that a spirit man or woman can have an existence, and that an intelligent force can demonstrate such existence, addressing itself to our best judgment and reason.

Some time ago a meeting was held in Scranton, Pa., at which a young lady placed her finger-ends upon a small table, whereupon the table began to move about the room, and it was proposed that, if this movement was caused by a spirit, the said spirit should cause the table to go to any part of the room by the mental request of any person who might desire it. Accordingly, a gentleman was requested to test this proposition, and made a great number of mental requests for it to move and touch various members of the circle—which request was known only to the gentleman—and after many tests were made, each one proving correct, and the

spirit never missing a single case, the gentleman then told what he had requested the table to do. It did not only go to the person he had mentally requested, but it did such things as standing on its two legs, rapping a certain number of times, and so on, as desired. The same was then tested by others in the party, to the entire satisfaction of everyone present. It was then proposed to have Mrs. Perry sit upon this frail table. She weighs about two hundred pounds, yet by the mere placing of the medium's fingers upon this stand it moved all around the room, and gently raised one side and slid her upon the floor. Then another and another got on, and was by this peculiar force propelled all over the place. This was an intelligent force, and akin to a human intelligence, and purported to be controlled by the spirits of my son and my brother. In this experiment we are judging by the evidence of our senses of hearing, seeing, feeling, and by the intelligence manifested to requests made. There was no idealism in the case, and it is a reasonable thing to believe that it was what it purported to be—viz., spirits.

A year ago I went to Onset, Mass., and called upon a person who was a slate-writing medium, and requested a sitting. The person had never seen me—in fact, it was our first meeting—and yet I got writing upon five slates, which I have now in my possession, as tangible evidences of spirit facts. On one of them my son and daughter wrote, the slate being completely covered with writing, and a large rose, which was painted in all the natural colors; and remember, that not a particle of any pencil or paint was placed between those slates. The spirits furnished their own materials—real stuff—with which they made them. These I have now as evidences of the facts of a force, intelligence, the mental characteristics of my departed son and daughter, signed Talbot and Mary. The rose was made as a special test to me, having been such a one as Talbot used to paint upon the panels of organs and pianos while he worked at his trade here, and he could have given me no better test of identity. Then I had writings from Blavatsky and others, and a slate full from Pythagoras, who related matters in reference to the precipitation of Blavatsky's picture, which I had witnessed in Philadelphia, Pa., a year before, furnishing incontestable proof of the facts of spirit power over matter.

Having witnessed such things for the last forty years as the movement of physical objects, even without human contact, and the manifestation of intelligence which could have come from no earthly source, and in many cases even seen the veritable spirits materialize and dematerialize in my presence while holding them by the hand, away from the medium or cabinet, and often without a cabinet, it seems to me to be somewhat laughable for Mr. Wettstein to tell me that Spiritualism is nothing else than Idealism, and as I have been depending entirely upon the evidence of my senses for the evidence of spirits thus received. But what reply does he make to such facts? Why, he simply offers no argument but the stale one of legerdemain, hallucination, deception, trickery, and fraud, and he will instead of patiently investigating for himself go on from year to year fighting the spooks, ghosts, hobgoblins, etc., on the ground that matter is a something and a spirit is a nothing, therefore it can't have an existence. He admits that matter can and does organize a man, and through it make a mind. That is, matter makes mind and is the underlying reality. Now, if it can organize out of the coarsest matter—such as bones, blood, muscle, fiber, tissue, nerves, etc.—a mind, why can it not organize out of the finer elements of the body and its forces a finer organism, such as a spirit, capable of withstanding the shock of dissolution, and adapted to exist in a state of infinitely finer and better relations? I ask this because I don't think anyone knows what matter can do. Matter cannot be destroyed; it may be changed and refined, but never lost. It always existed, never came from nothing, and can never be turned into nothing. Something never came from nothing, and something can never be forced into nothing. The mind and spirit body is composed from the most refined material elements of the natural body, and is destined to live in a sphere far above this material condition. Just as we had a preparatory existence in a little world before we came into this, in which the body, composed of hands, feet, ears, eyes, etc., was formed, together with all its senses, in a place where they could not have been used or exercised, so are we preparing a spiritual temple in this state to be used when we are advanced into the spiritual world into which we are going. And all the fine-spun theories will not prevent our passage to the world beyond, the evidences of which are plentiful to those who wish to be informed and are reason-

able enough to understand themselves, and who are willing to receive the truth, the whole truth, and nothing but the truth.

The Spiritualist depends on facts and the evidences of his own senses. He tests the truth of his knowledge by his understanding of phenomena as witnessed, and not upon anything so flimsy as an ideal hypothesis. He cares not what any man or set of men say, but he learns for himself and is convinced of its truths by facts adapted especially to his own case, and when convinced on such evidences, no ordinary argument on the elements of matter, or a denial of what can or cannot be done with matter, will have a feather's weight; and this is why a thorough Spiritualist cannot be changed by metaphysical or material argument. It is impossible for the Materialist to show what matter cannot do so it may organize into a spirit, and the facts prove it.

J. R. PERRY.

Wilkesbarre, Pa., Aug. 14, 1893.

A Southerner on Lincoln and Mr. Remsburg's Book.

From the Charleston, S. C., News and Courier.

John E. Remsburg, of Atchison, Kan., has published a book of 336 pages to prove that Abraham Lincoln was not a Christian. It is issued as No. 32 Extra of the Truth Seeker Library, and while it is ostensibly meant to establish beyond further controversy a historical fact, it is really intended to aid the cause of Infidelity in the United States. In the preface the author says: "In proving Lincoln a disbeliever he does not presume to have proved Christianity false, or Free thought true; but he has shown that some Christians are not honest, and that an honest man may be a Freethinker."

Mr. Remsburg holds that in regard to a supreme being Mr. Lincoln entertained at times Agnostic and even Atheistic opinions, and that while he professed a sort of deistic belief during the later years of his life, he did not accept the Christian conception of deity. He did not believe in the Christian doctrine of the inspiration of the scriptures, nor in the divinity of Christ, nor in the doctrine of a special creation, nor in miracles or special providences, nor in the forgiveness of sin, nor in future rewards and punishments, nor in the freedom of the will, nor in the efficacy of prayer. He indorsed for the most part the criticisms of Thomas Paine on the Bible and Christianity, and accepted, to a great extent, the theological and humanitarian views of Theodore Parker. He wrote a book, which was suppressed, against the Bible and Christianity; "and he died, as he had lived, an unbeliever."

In the prosecution of his argument the author presents the testimony of 120 witnesses, twenty of whom say of their own personal knowledge of the man that Mr. Lincoln was a Christian, and one hundred of whom say of their equally intimate knowledge of the man that he was not a Christian. We are not impressed, however, by the force of Mr. Remsburg's reasoning. We do not think that he is fair in the presentation of the evidence or that he proves his case. For example, he quotes the account of an interview that the Hon. Newton Bateman had with Mr. Lincoln in 1860, in which Lincoln said: "I know there is a God, . . . I know I am right, for Christ teaches it, and Christ is God." Mr. Remsburg accepts Bateman's account of everything that was said at his interview with Mr. Lincoln except the clear and explicit statement of his religious faith. He adopts the eclectic form of treating this "testimony" by choosing what he wants to prove his point and rejecting the rest. Again, he quotes what Mrs. Lincoln, the president's wife, was reported by Colonel Lamont to have said in 1865, that "he never joined any church; he was a religious man always, I think, but was not a technical Christian;" and says that Mrs. Lincoln's denial of this testimony in 1874 was made when she was insane. He gets over the Bateman confession by saying that Bateman was a liar, and answers Mrs. Lincoln's statement by saying that she was crazy.

One of the principal witnesses on whom Mr. Remsburg relies is William H. Herndon, who was Mr. Lincoln's law partner for many years, and who has published a "Life of Lincoln," in which, it seems to us, he has collected everything that was particularly offensive in the career of his old friend. We really do not think that it makes much difference whether the Freethinkers think that Mr. Lincoln was a Christian or not—it is generally admitted that he was a great man; but if they would have his fellow-countrymen to follow him in what they call his unbelief why should they object to the imitation of his example in some other respects? We are told by Mr. Remsburg that "Abraham Lincoln stands to-day the greatest, purest, noblest character in human history," that "in the social relations of life he was the most exemplary man,"

and that "his rugged honesty" was a marked feature of his exalted character. We think that it can be demonstrated by the evidence of the witnesses who have been called by Mr. Remsburg to prove that Mr. Lincoln was not a Christian, that he was not pure or noble, that he was not an exemplary man in his social relations, and that he was not honest.

Colonel Lamon, one of Remsburg's witnesses, says that at an early age Mr. Lincoln began to attend the preachings round about him, principally at the Pigeon creek church, and that he was so much struck by a particular sermon he heard at Pigeon creek one Sunday that "he frequently reproduced it with nasal tones, rolling eyes, and all manner of droll aggravations, to the great delight of Nat Grigsby and the wild fellows whom Nat was able to assemble." It appears from this that Abe's associates were "the wild fellows whom Nat was able to assemble." There was nothing very pure or noble in this. Dennis Hanks, Mr. Lincoln's cousin, says: "Religious songs did not appear to suit him at all; but of profane and amorous ditties he knew the words of a vast number." Another was:

Hail Columbia, happy land!
If you ain't drunk, I'll be damned.

There does not seem to be anything gentle or pure or noble in that. A young man who found his most congenial company among "wild fellows" and who took especial delight in "profane and amorous ditties" could hardly be a very pure character or "a most exemplary man" in his social relations.

John Hall, a son of Mr. Lincoln's step-sister, Matilda, is introduced by Mr. Remsburg to prove that Mr. Lincoln made a specialty of preaching mock sermons and that "he prayed God to put stockings on the chickens' feet in winter." Mr. Herndon says in his "Life of Lincoln" that it was his custom to take off his shoes and pare his toenails in the parlor. Dr. Gardner, of Atlanta, Ill., another of Remsburg's witnesses, says: "When he [Lincoln] requested the prayers of his neighbors on leaving Springfield for Washington he said that a storm was coming and that he must have the support of the church." There was not much "honesty" in that.

We might continue indefinitely the quotations of what Mr. Remsburg's witnesses have said about the characteristics of Mr. Lincoln, but what good would it do? The point that we would make is that in trying to pull down Mr. Lincoln's character as a Christian Mr. Remsburg runs the risk of utterly destroying by the testimony of his own witnesses the character of Mr. Lincoln as an honest man, as a patriot, and as a gentleman. If Herndon is worthy of belief, Mr. Lincoln was the coarsest kind of a man; if the testimony of the twenty honest and upright men who have testified that he was a Christian be accepted, he was a great and good man, who served his country faithfully and lived without offense to God or man. We have very little at stake in this controversy, but we protest against the attempt of Mr. Remsburg to prove that Mr. Lincoln was a rank old sinner and a hypocrite as well, merely to establish the fact that he was not a saint.

Short Notes About Books.

"Abraham Lincoln: Was He a Christian?" by John E. Remsburg, is published in paper at 50 cents by the Truth Seeker Company of New York. It is an exhaustive review of the claims that Lincoln was a Christian, with the evidence in refutation of them. The Christian's claim is given in evident fairness and remarkable completeness, and the rebuttal is strong and convincing. Whatever conclusion one may reach, it is well to have in this convenient form a compendium of the evidence on both sides of this interesting controversy.—*Chicago Times*.

The 146-page pamphlet issued by the Truth Seeker Company, under the title "Pen Pictures of the World's Fair," from the pen of Mr. Putnam, should be in the hands of every person visiting the World's Fair. It is written in a very entertaining manner, and describes the buildings, etc., which were visited upon a previously well-laid-out plan; and if the same plan be followed by readers and visitors they will no doubt see more and be vastly better pleased than if they go helter-skelter without a guide. The price of the pamphlet is 25 cents.—*Secular Thought*.

Dr. Hartmann, in his "Creation of God," goes to the very beginning of the earth and man, and settles all the vexed questions that have for thousands of years troubled this planet's inhabitants. In justice to the author, he makes out a more reasonable cause for man's existence than many theological authorities. Science and nature are the author's guides. Religion in all its phases, Jews, Christians, and Mohammedans are all alike to the doctor's views, and each is painted with a blackness that only an extremist such as the doctor could make use of. Dr. Hartmann holds the platform in a long talk with a good book that only theological giants can find flaws in.—*The Newsman*.

Whatever Mr. Putnam writes on, he writes on well. His Pen Pictures are original views of the great exhibit of the world's genius and labor set in poetic word frames

that make them doubly attractive. One can almost "go to the Fair" by reading his little book, and we imagine that most that do go will not see as much as this volume contains, or see it in so rare a light. If you are going to the Fair this book will help you to appreciate its grandeur and beauty; if you are not going, it will bring the Fair to you. It is a magnificent artistic, literary, poetic, practical dish for a small sum. If you are hungry for facts, for fancy, for solid food or a dessert, it can be found in this volume.—*Boston Investigator*.

"A Handbook of Freethought" is a compilation by W. S. Bell, of San Francisco, containing in condensed and systematic form "a vast amount of evidence against the superstitious doctrines of Christianity." Mr. Bell does not claim to have written any of this work himself; indeed, he claims only the labor of putting into compact and orderly form what he considers a large amount of irrefragable evidence against church superstitions. The matter herewith presented, he tells us, has been culled from some of the ablest writers living and dead. The author also states that he has often felt the need of such a book for his own use, and there are, no doubt, other people just like him. New York: The Truth Seeker Company.—*Portland Oregonian*.

The *Gazetteer* has received a copy of a book of about 150 pages entitled "Pen Pictures of the World's Fair," by Samuel P. Putnam. Mr. Putnam has a national reputation as a poet and prose writer, as well as lecturer. His powers of description are equaled by few, and in this little book he tells the story of his tour through the wonderful White City in a way which holds the attention from start to finish. Mr. Putnam had plenty of time and two good eyes, and he saw the show in detail, not omitting the many unique exhibits in Midway Plaisance. Those who contemplate visiting the Fair should first read this little book, as it tells you what to see and where you will find it; also the prices of admission to the various side attractions, cost of living in Chicago, and other important information. If you have already been to the Fair this book will greatly interest you, as it carries you over the ground again and tells you of many things which you missed. It is in fact a complete guide-book, the best description of the Fair yet given, and the more valuable because reliable. To read it is the next best thing to visiting the Fair in person. The book is illustrated by many full-page pictures, including a map of Jackson park, bird's-eye view of the Fair grounds, and pictures of all the principal buildings. The book is sold at the low price of 25 cents, or five copies for \$1. Address E. M. Macdonald, 28 Lafayette place, New York.—*Denison, Tex., Gazetteer*.

The religious convictions of Abraham Lincoln appear to trouble a good many people who have written tracts and pamphlets and brochures to prove that the martyr president was or was not a Spiritualist, and was or was not a Christian. All authorities from Lamon to Arnold and from Dr. Holland to Remsburg agree that Lincoln was a great and good man, but seem to gage his attainments and standard of goodness by the measure of his orthodoxy. If Dr. Holland was firmly of the opinion that Mr. Lincoln "had found God and rested on the eternal truth of God," Mr. Remsburg is equally firm in his conviction that he "proclaimed himself an infidel and died a disbeliever." And so the conflict rages. "Was Abraham Lincoln a Christian?" is the title of Mr. John E. Remsburg's contribution to the controversy. He takes the negative of the proposition, and seeks to overthrow the clerical side. Inasmuch as the author has been toiling over this question for fifteen years, and accumulating a vast amount of testimony, it is evident that he considers it of paramount importance. He uses the language of Mrs. Lincoln, to the effect that Mr. Lincoln "had no hope, no faith, in the usual acceptance of those words," and he brings to his side other testimony from the president's family, law partners, members of the cabinet and personal friends, some of which is important, all of which is interesting. Clearly Mr. Remsburg has done his duty as he understands it, and has had the fairness to present at the outset the opposite view of the question. The book is published by The Truth Seeker Company.—*New York World*.

International Congress of Freethinkers.

TO BE HELD AT 517 WEST MADISON STREET, CHICAGO, COMMENCING SUNDAY, OCTOBER 1ST.

OFFICIAL PROGRAM.

Sunday, October 1st.—Morning Session, 10 A.M.

- Presiding officer, Judge Waite.
1. Address of welcome by the Chairman.
2. " " " Samuel P. Putnam.
3. " " " Robert C. Adams.
4. Appointment of committees.

Afternoon Session, 3 P.M.

- Presiding officer, Capt. Robert C. Adams.
1. Address by T. B. Wakeman, "Christianity and After."
2. Address by Franklin Steiner, "The Church and Freethought."

Evening Session, 7 P.M.

- Presiding officer, Samuel P. Putnam.
1. Address by John E. Remsburg.
2. Address by John R. Charlesworth, "Freethought—What It Implies, Its Power and Results."
3. Address by L. K. Washburn.

Monday, October 2d.—Morning Session, 10 A.M.

- Presiding officer, Judge Waite.
1. Reports of committees—standing or special.
2. Reception of foreign delegates.
3. Address by J. D. Shaw.

Afternoon Session, 3 P.M.

- Presiding officer, Judge Waite.
1. Secretary's report of progress.
2. Address by Dr. J. L. York, "The New Faith."
3. Discussion of ways and means to promote the best interests of the cause. Introductory paper by T. B. Wakeman.

No Evening Session.

Tuesday, October 3d.—Morning Session, 10 A.M.

- Presiding officer, Samuel P. Putnam.
1. Reports of officers of the Freethought Federation of America.
2. Nomination and election of officers.
3. Address by President-elect.

Afternoon Session.

- Presiding officer, Samuel P. Putnam.
1. Address by E. A. Stevens.
2. Address by C. Beatty.

Evening Session, 7:30 P.M.

- Presiding officer, Capt. Robert C. Adams.
1. Address (in Bohemian) by Frank B. Ydrubek.
2. Address by Charles Watts.
3. Address by Dr. Carus.
4. Address by G. W. Foote.

Wednesday, October 4th.—Morning Session, 10 A.M.

WOMAN'S DAY.

1. Address by Presiding Officer.
2. Address by Lillie D. White.
3. Address by Mattie P. Krekel, "Individuality as a Factor in the Progress of Humanity."

Afternoon Session, 3 P.M.

1. Discussion on "Woman's Relation to Advanced Thought." Introductory paper by Dr. Juliet Severance.

Evening Session, 7:30 P.M.

1. Address by Voltairine de Cleyre, "Mary Wolstonecraft, the Apostle of Woman's Freedom."
2. Address by Mrs. M. A. Freeman, "Woman's Day."
3. Address by Susan H. Wixon, "Progress of Woman for Four Centuries."
4. Address by Mrs. Monroe Power.

Thursday, October 5th.—Morning Session, 10 A.M.

- Presiding officer, Judge Waite.
1. Reports of officers of American Secular Union.
2. Nomination and election of officers.
3. Address by the president-elect.

Afternoon Session, 3 P.M.

- Presiding officer, Judge Waite.
1. Address by Capt. Robert C. Adams.
2. Address by Harry Hoover.
3. Address by Dr. Mak.

Evening Session, 7:30 P.M.

- Presiding officer, Capt. Robert C. Adams.
1. Address by Judge C. B. Waite.
2. Address by Clarence S. Darrow.

Friday, October 6th.

Delegates will assemble at the hall at 10 A.M., and proceed from there to the World's Fair in a body.

Saturday, October 7th.

Delegates will meet by appointment, and will be shown the various places of interest in and around the city of Chicago. Grand banquet and ball, commencing at 7:30 P.M.

Sunday, October 8th.

Addresses will be delivered throughout the day upon various Freethought topics by G. W. Foote, Charles Watts, L. K. Washburn, Samuel P. Putnam, John R. Charlesworth, T. B. Wakeman, J. D. Shaw, John E. Remsburg, Dr. J. L. York, Judge Waite, Mattie P. Krekel, Voltairine de Cleyre, Susan H. Wixon, Mrs. M. A. Freeman, Dr. Juliet H. Severance, and others.

This program is subject to revision by the committee as the circumstances at the moment may demand, although they will endeavor to adhere as closely as possible to the outline given above. The hall will be handsomely decorated and no pains will be spared by all concerned in its management to make it successful in every way. This Congress is essentially a Congress of Freethinkers. The leaders of the Freethought movement both on this continent and in Europe will take part in the proceedings and great results are naturally expected. Delegates have written me from almost every state in the Union and from Europe also declaring their intention to be present at the Congress. We are consequently looking forward to large and enthusiastic meetings with crowded houses upon each and every session. We are securing the best talent the cause of Freethought affords.

The contributions still fall far short of the amount necessary to meet the expenses, so those intending to help the Congress financially I urge to do so at once.

The banquet on Saturday evening will be a grand and fitting climax to the educational exercises of the week, when with song, speech, and dance we can rejoice each with the other over the glorious victories we shall achieve. Bear in mind, friends, this is an eight-day Congress—the greatest of its kind ever inaugurated on the continent of America. It is truly worthy the support and consideration of all. I would say to every Freethinker who has not yet contributed to the Congress that now is the time to declare yourself. Delays are dangerous, especially at the present time. Therefore, let none delay. Strengthen the hands of your committee and put sufficient means at their disposal to insure a lasting success and benefit to our cause. Never put off until to-morrow what you can do to-day. By so doing your help, your sympathy, and donation may fall short of their purpose.

JOHN R. CHARLESWORTH,

Sec. Committee of Arrangements.

345 W. Randolph st., Chicago, Ill.

News and Notes.

I arrived at Chicago Friday evening, August 11th, in time for the great Bohemian celebration on the following day. This was indeed a brilliant affair, and most people were surprised to find so many Bohemians in the country to make such a grand demonstration, equal to that of any nationality. There are about sixty-five thousand Bohemians in Chicago—the largest number of any European nationality with the exception of the German. They are among the most intelligent and patriotic of our people. They are thoroughly American, while they cherish the sublime and heroic memories of their native land.

It is estimated that there were twenty-five thousand in the procession. It took three hours for it to pass a given point. It was an animating spectacle. The Bohemian colors—white and red—mingled with our starry banner and noble strains of music filled the air and enthusiastic greetings waved along the glittering ranks.

After the procession many thousands thronged to the White City. Festival Hall was crowded to its utmost capacity, and one of the most brilliant concerts of the season was given in honor of the day. A magnificent address was delivered by Hon. Charles Jonas, lieutenant-governor of Wisconsin. He is an eloquent speaker and the vast audience was stirred by his vivid and picturesque exaltation of the genius of Bohemia and the liberty and glory of America.

The music was conducted by Dr. Antonin Dvorak, director of the National Conservatory of Music of America, and Prof. V. Hlavac, professor of music at the Imperial University in St. Petersburg. It was all Bohemian music. The Exposition orchestra of one hundred and fourteen men was present. After the overture came the songs, "Bohemian Chorale" and "Star-Spangled Banner," by the united Bohemian singers of Chicago. This was followed by one of Dvorak's own noble symphonies, and certainly the music of this symphony is not to be surpassed. The grandeur, the delicacy, the softness, the sweetness, the rippling melodies, the trumpet tones, the thunder strains, were like nature's own rhythmic splendors. The mountains and seas, the vast rivers, the fountains, the streams, the flowery expanses filled the mind's eye as the beautiful and majestic harmonies swept along. The "Slavonic Dances," known the world over, are enough to make the most sluggish trip the "light fantastic toe" and realize the "poetry of motion." It was like

The Dorian mood
Of flutes and soft recorders.

Not less beautiful it seemed to me was the music of Professor Hlavac, "The Chase" and "Mazurka." Both these eminent composers were greeted with salvos of applause. Flowers were showered upon them; an ovation was given of which an emperor might be proud. These great geniuses have a warm place in the hearts of their countrymen, and Bohemia may well exult in its preëminent position in the world of music to-day. Professor Hlavac is graceful, keen, superb. With every wave of his arm he brings forth exquisite music.

Dvorak walks onto the stage like a Hercules. Big and splendid he is, and what enthusiasm he kindles in that great orchestra, every string of which seems to vibrate with the intensity of the leader's spirit.

Dvorak is the most original composer of to-day. He is a student of nature. He is a realist in his beautiful art. He is like Thoreau in his naturalness. What Comenius is in philosophy, so is Dvorak in music. There is no artifice about him. He doesn't soar to heaven to find his melodies. He puts his ear to the earth, and in the earth he finds the loftiest rhythm. He himself says that "in the negro melodies we find a sure foundation for a national school of American music." Who that has listened to these beautiful melodies, sprung from our very soil, freighted with the tragedies and the hopes of a new world, has not felt that in these is the true music of our national career? Why should we imitate the old countries, when our very land itself throbs with strains that thrill in the rude and rhythmic songs of the plantation? In the folk-music of Bohemia Dvorak himself has found a wealth of material which will yet enchant the world.

After the festival of music over fifteen thousand spectators gathered in the arena of Stock Pavilion to witness the calisthenics and drill of the Bohemian American Gymnastic Union. The Bohemians are famous athletes. Men and women partake in the exercises and display a wonderful skill. Every move was the occasion for applause.

Bohemia is a quite remarkable nationality. It has amazing vitality. Crushed almost out of existence by the terrific Thirty Years' war; stripped of

its independence; tens of thousands killed or sent into exile—it has yet recovered, not only its national spirit but its language even, and to-day in the Bohemian tongue there is a wealth of literature which gives promise of a surpassing future. The genius of Ireland, so brilliant, must to-day seek for expression in a language other than its own; Bohemia having passed through the same direful destruction, still maintains its native speech, and this speech is immortal in song and romance. The language of Bohemia is imperishable like the spirit of its people. Bohemia, like Ireland, is to-day struggling for home-rule, and every Bohemian in this country is in favor of that, and this great Bohemian day and magnificent demonstration means something in the politics of the world. The Bohemian exhibit is the most important in the Austrian section. As Governor Jonas says, "Bohemian garnets, Bohemian chinaware, Bohemian musical instruments, and, I may add, Bohemian beer, are not likely to be overlooked by any visitor to the White City."

In the Woman's Building are three hundred volumes of books written by Bohemian women.

The Bohemians were the first in central Europe to build a university—the University of Prague, which in the time of John Huss was attended by twenty thousand students. To-day ninety-five per cent of the Bohemian people can read and write.

There is a flavor of Oriental romance about Bohemia. There is something more antique in its art, music, folk-lore, than in any other nation. Somehow its people have preserved more of the original impulse of their Slavonic origin than the kindred races. Perhaps the oldest people in Europe, the Bohemians are destined yet to a long and brilliant future. Like unhappy Ireland, their genius is inextinguishable. In painting it gives to-day the masterpieces of Brozik; in music, Dvorak and Hlavac; in steam navigation, the great invention of Joseph Ressel.

So to me there has been a great deal of meaning in this notable gathering.

There is a Bohemian Freethought society in Chicago, and this will join with us in the International Congress, and T. B. Zedrubek, president of the society, will give an address. We hope also that Mr. J. J. Kral, who is one of the rising literary lights of American Bohemians, will speak upon our international platform.

I have had the pleasure of meeting with Thomas Capek, editor of the *Bohemian Voice*, a monthly journal published in English at Omaha, and which is doing excellent service to make known to Americans the Bohemia, not only of his time, but of to-day. Also I have met Mr. J. Vostrovsky, of San José, Cal., and his daughters, Miss Anna Vostrovsky and Miss Clara Vostrovsky, who are visiting the Fair. Also Mr. V. L. Vodica, of Omaha, a thorough radical, who has charge of a Bohemian colony to be established upon the fertile lands of northern Texas.

I have also visited the office of August Geringer, publisher of the *Daily Sbornost and Weekly American*, a Freethinker. This paper has a wide circulation, and a fine business establishment at 150 West 12th street. Mr. T. B. Zedrubek is on the editorial staff of this paper.

I also made the acquaintance of the brilliant young artist, E. V. Nadherny, on the staff of *Le Monde Illustré*, of Paris, and other foreign journals. He certainly has the knack of seeing things as they are, and there is a dash of vividness and accuracy in his pictures which I like. Of course there is no superstition about him.

There are five hundred thousand Bohemians in America. One-half of these are Catholic; the rest are Moravians, Protestants, and Liberals with all sorts of opinions. Ingersoll is a great favorite with the latter class, and his lectures are constantly translated into the Bohemian language. I also had the pleasure of meeting L. W. Kadlec, who was grand marshal of the Bohemian day.

The Bohemian Catholics have established a Catholic paper, published in the Bohemian language, whose particular purpose is to fight the Freethinkers. The very fact of this opposition shows the strength of Liberal ideas among these people.

We shall find strenuous allies among the Bohemians in the struggle for Liberty on this continent.

SAMUEL P. PUTNAM.

The International Congress.

TO THE EDITOR OF THE TRUTH SEEKER, Sir: Give me space for these friendly words to each and every reader (subscriber or not) of your paper. They refer to the International Congress. They embrace three points.

The cause is in your hands, friends. What are you going to do for it? You are earnest, the call the worthiest. It is urgent. Decide quickly. You value your convictions, back them. Realize

that what you now give has treble value. Whatever you can—none of us are too poor for this once—50 cents, \$1, \$2, \$3, \$5, \$10—do it right off and 'tis done. Do it willingly.

At the other end, Mr. John R. Charlesworth, secretary committee, No. 345 W. Randolph street, Chicago, Ill., will receive and gladly acknowledge the attention.

Liberals everywhere, the occasion is here. Another mile-post in the vigorous life of Liberal thought has been reached. A success, an inspiration, it should undoubtedly be.

No more opportune time could present itself, mark it, for such a gathering as a means to greater, more far-reaching efforts.

Be present if you possibly can. It will help you. It will cheer others, thoughtful men and women—all workers.

If you cannot be there, show your interest in the work to be done and that you would like done. Write an encouraging word. It will take but five minutes. It is almost a duty you owe yourself. Think well of it. Do it, and do it now. It is far from a small matter, this.

It is well to bear it ever in mind, Liberals, it is the duty of each and all of us, so

To act that each to-morrow
Finds us farther than to-day.

That a Liberal poet said. That is the Liberals' oriflamme. That is progress.

The earnest Liberal cannot else be than in the van. He is used to stand the brunt of futile prejudice and coward customs. Never yet has Liberal thought led in vain. It compels humanity's betterment. This is worth working for.

The International Congress has its good work to do. Striving for universal enlightenment and liberty—the best use of this world—it calls for the best thought imbued with the unconquerable spirit of truth.

Friend, do your part. Do all you know how. All are expected to do no less.

"But man can do his duty"—simple, yet truly eloquent—said that grand Liberal, Charles Darwin. To the point, I bespeak your warm response.

Your fellow Liberal, LOUIS LEVINE.

P. S.—When sending a donation if you will mention this letter, Mr. Charlesworth will note amount. For every \$100 subscribed in this way, I will contribute an additional \$1. Do not let me off cheaply.

Keep this in view. The Congress will open its session at 10 A.M., Sunday, October 1st, at No. 517 West Madison street, continuing eight days. L. August 18, 1893.

"Four Hundred Years of Freethought."

The subscriptions for this book are indeed encouraging and generous.

L. K. Washburn writes:

I believe your work will be as valuable to us Freethinkers as anything we have in our libraries to-day.

Parker Pillsbury writes:

When your book is completed, so sure as I am on, not in, the planet, and am worth \$5, that book shall be mine.

This good word comes from Susan H. Wixon:

Your proposed book, "Four Hundred Years of Freethought," will be the golden crown of your life-work. I am sure it will take its place with the standard literature of the world.

I can't help publishing Otto Wettstein's enthusiastic letter:

DEAR PUTNAM: You deserve success. Your last serial—now in pamphlet—is one of the grandest productions I have ever read, and should sell by the thousands; and I am sure your book, "Four Hundred Years of Freethought," will be the most appropriate and attractive souvenir of the Columbian year that could possibly be offered to the Liberal public. I trust our friends throughout the world will respond liberally in behalf of our Congress and yourself. Of course, I am a subscriber. May fortune bless you.

Henry Bird, president of Newark Liberal League, writes:

I invested a dollar a few days since in copies of your new book, "Religion a Curse," etc. I know I shall require many more copies, for it is a capital thing to drop into the hands of any thinking person who is not entirely lost to reason.

I find the harvest is getting riper and riper, and Freethought is gathering them in. I send check for your "square of Freethought," which will no doubt cover every side of the question.

My Pacific coast friend, A. Schell, says:

Of course, I would not neglect the opportunity of acquiring a work of so much importance.

Joseph Haigh, who wrote the song "Why Don't God Kill the Devil?" and now writes "The Devil Never Lies," gives us his heterodox blessing:

I will take your new book, "Four Hundred Years of Freethought." I am sure it will be interesting reading—more so than all the years of the Dark Ages. Those who have read your letters in the Liberal papers know that you can write a good book.

T. Theo. Colwick, of Texas, writes:

I must have your book, and trust you will do ample justice to the subject.

And Charles T. Hayden, of Arizona, does the right thing:

Mrs. Sallie D. Hayden, my wife, desires to be a subscriber for your book. She is a better worker for Free-thought than I am, but depend on me for the reserve force. I send \$5.

This is Woman's Day of course. The "Four Hundred Years" will be a record of woman's triumph.

My old friend, Wm. J. Jones, of Utah, is quite enthusiastic. He says:

If "Four Hundred Years of Free-thought" were written on sheets of gold, the writing would be worth more than the sheets. The three words on the badge you sent me, "Free-thought, Science, and Reason," are more to me than all the universe.

C. J. Curtis, of Pennsylvania, writes:

It will be something that can be understood—no myth and no miracle.

H. P. Marsh, author of the poem, "The Devil is Dead," etc., says:

I give my whole time, so far as my health permits, to preaching the gospel of humanity. I shall start toward Chicago in time for the Congress. I, as a Free-thinker and a soldier, want the book, "Four Hundred Years of Free-thought." A glorious record indeed.

Dr. Z. Coman, of Colorado, lifts the banner:

Put me down for the book. We will have a few dollars and a banner with a new design of Free-thought on it to send to the Convention. The design is my own and I want you to take a good look at it.

R. Butterfield reminds me of California times as he sends in his good word:

I may go to Chicago and be with you at the Congress. If I go, Mr. O. T. Davies will go also. Dr. Light, N. D. Goodell, Henry Fickler, and R. Butterfield were out to visit O. T. Davies on Sunday, July 16th. We had a glorious time, I assure you. Five old Antichristian associates were there. We only lacked our friend S. P. Putnam to fill the bill and return thanks for the royal feast set before us.

I wish I had been there, for I know what Mr. and Mrs. O. T. Davies can do in the way of California hospitality.

These are some of the letters I have received from all over the country. I have now over one hundred and sixty names on the list. I want to double it before Congress. I hope that every friend who thinks of taking the book will write to me at once about it. I want to begin the publication immediately, but I must have the guarantee of two hundred names before I can do so. This is no slight undertaking. It involves four months' hard work on my part at least, besides the expense of the publication itself. There is not a greater field for the portrayal of human effort than the last four centuries. The task is an inspiring one, and when I know that I am supported by two hundred Liberal comrades from Maine to California, I can labor with infinitely greater zest. There is nothing like companionship in what we do. I want to bring out all the wealth of Free-thought there is in these four hundred years, and to do so I must devote myself to the work without any anxiety as to the financial outcome.

With the splendid support I have already received I feel ample encouragement for the future; but now is the time that I need a solid assurance of success, and I want every friend who is going to help me, to send the cheering message at once. With two hundred strong it won't take a great while to make a regiment of co-workers, and a magnificent impulse will be given to Free-thought.

Address all communications after this to 17 South Curtis street, Chicago, Ill., or, if more convenient, send subscriptions to THE TRUTH SEEKER SAMUEL P. PUTNAM.

The following additional names have been received since the list was last published:

Geo. L. Pratt.	Chas. Trotter.
A. B. Lemmox.	E. A. Haslett.
Capt. C. Garner, two copies.	L. K. Washburn, two copies.
H. H. Wessel.	Ann L. Farrington.
H. Wettstein.	M. S. Palmer.
Lars Hansen.	Wm. Jensen.
Mrs. Sallie D. Hayden.	Geo. H. Fowler.
F. D. Rexford.	Susan H. Wixon.
Capt. J. H. Handy.	A. Schell.
S. S. Sacket.	B. F. Robbins.
S. F. Benson.	J. C. McMurrin.
Otto Wettstein.	A. M. Stevens.
Geo. Schubert.	Dr. W. Botsford.
Carry Fowler.	A. W. Brayton.
Dr. F. Coman.	Elias Steenerson.
H. P. Marsh.	Geo. L. Robertson.
Parker Pillsbury.	E. C. Reichwald.
O. R. Harmon.	Robert R. Jones.
J. F. Miles.	Mrs. S. B. Miller.
O. Child.	Joseph Heigh.
Capt. C. D. De Rudia.	W. S. Rodgers.
M. G. Hewitt.	John Hubbell.
J. S. Martin.	A. R. Woodhams.

Lawrence Hoffma.
Mrs. L. Langley.
O. Littlefield.
C. J. Curtis.
John Iffland.
John Kane.
P. Schmantz.
Mrs. C. Scofield.
F. Theo. Colwick.
Geo. N. Adams.
A. Chapman.
T. S. Frisbie.
Dr. R. Greer.
Henry Bird.
Capt. G. Cox.
John Hudson.
Charlotte Palm.
T. H. Belcher.
J. C. Sprong.
B. A. Roloson.
John Dayton.
M. S. Hayhurst.
O. P. Platter.

Josephine Tilton.
James Furgus.
Charles Casary.
Dr. C. W. Mak, twelve copies.
Chas. Haas.
John Winn.
John J. Duffy.
Dr. S. Morse.
Squire Ralfe.
Wm. J. Jones.
Mrs. R. L. Andrews.
John Q. Carter.
W. F. Freeman.
Mr. and Mrs. A. K. Olds.
Thomas Salmon.
N. B. Parnell.
T. Castello.
J. W. Castner.
John Kane.
Mrs. F. L. Latour.
Joel B. Parker.
P. V. Wise.

Dr. Holland's Failings.

In reading Mr. Remsburg's admirable book, "Abraham Lincoln: Was He a Christian?" my attention was attracted to the expression which Dr. J. G. Holland made to an Illinois friend of Mr. Lincoln's, who informed him that the subject of his contemplated biography was not a Christian, and the less said about that matter the better: "Oh, never mind; I'll fix that." The readers of *Scribner's Magazine* will some of them remember an article written by Dr. Holland, the editor, in reference to an occurrence which took place in the city of New York, in which some of the readers of THE TRUTH SEEKER were interested.

Mr. Bennett had completed his term of imprisonment in Albany, and some of his friends had arranged to give him on his return to the city of his home a reception, which should testify to their faith in him as a good man and true. Many speakers were engaged, among them two women. One of them was myself; the late Hon. Elizur Wright was the chairman; the reception held in Chickering Hall, and an attendance so large that many were unable to gain admittance. Dr. Holland characterized the assemblage as an "apotheosis of dirt," said the women who allowed themselves to take part in that service would live to regret it as a blot upon their reputation. When the *Magazine* appeared Mr. Wright wrote to the editor, asking him to repudiate the article or sustain it with truthful reasons. Mr. Wright showed me the letter which he received in answer. It did not say "I'll fix it," but the doctor said, "Why, Mr. Wright, I have the highest respect for you, but we might differ somewhat in regard to giving a reception in such a case; but you know we editors never like to take back, or acknowledge ourselves mistaken in what we publish." I had been something of an admirer of Dr. Holland's publications, and had supposed him at least truthful; but this letter always comes to my memory when I see his name.

In the early days of the woman's rights discussions Dr. Holland was one of the editors of the *Springfield Republican*, and though he with other editors found a good deal to criticize in the agitation, he at that time gave a pleasant notice of a speech of mine in Springfield, a third of a column in that paper. Then it was the fashion to report anything that woman might say on the public platform in the most ridiculous manner. We were called "crowing hens," and our meetings "hen conventions."

Perhaps these little anecdotes will not much interest the readers of THE TRUTH SEEKER, but some of us have grown so old that we live in reminiscences rather than in the events of the present.

Hoping that the coming Free-thought Convention may be a grand success, I am as ever yours,
Syracuse, N. Y., Aug., 293. LUCY N. COLMAN.

R. M. Casey.

One more friend of Freedom has passed away. R. M. Casey died Aug. 12, 293. He has been sick for years, from running a splinter in his wrist. But his love of freedom never wavered and he labored to the last to help educate people out of old fables, myths, and creeds, and into facts, realities, and living truths.

His name as a contributor has been in our Liberal papers for many years.

He was postmaster at Five Forks, S. C., and succeeded in getting the name of his office changed to Bruno, thus scoring a grand point for Liberalism. One more of the old standard-bearers has gone from us. May his memory remain green in our hearts. Affectionately, AUNT ELMINA.

THERE are many hundred kinds of Christian religion. Each one is the only one that is right, and individuals of each would gladly murder and burn all the others for God's sake.

Lectures and Meetings.

PRELIMINARY to the International Congress, a series of meetings will be held at 517 W. Madison street (Henschel's Academy) during the month of September on Sunday evenings, under the auspices of the Chicago Secular Union, the Free-thought Federation, and the American Secular Union. On the first Sunday evening, September 3d, John R. Charlesworth will lecture; on September 10th, Samuel P. Putnam; on September 17th, Mrs. M. A. Freeman and Dr. Juliet Severance, and on September 24th President Beatty, of the Secular Union, and Judge Waite. The object of these meetings is to create an interest in the coming Congress. It is hoped that all visiting Liberals who cannot attend the Congress will make a special effort to attend these meetings. THE TRUTH SEEKER and the *Investigator* will be for sale at these meetings, and Liberal books and pamphlets. It will be a splendid opportunity to cultivate acquaintance.

J. E. REMSBURG will lecture in Michigan during the month of September. His appointments as far as arranged are as follows:

Dorr,	Aug.	31	Gagetown,	Sept.	16, 17
Muskegon,	Sept.	1	Port Huron,		18
Ravenna,		2, 3	Rochester,		19
Hubbardston,		4	Northville,		20
Howard City,		5	Tipton,		21
Elk Rapids,		6, 7, 8	Mongo (Ind.),		22
Traverse City,		9, 10	La Grange ("),		23
Harriette,		11, 12, 13	Lawton,		24, 25
Mt. Pleasant,		14, 15	Benton Harbor,		26

MISS VOLTAIRINE DE CLEYRE will lecture for Friendship Liberal League, Philadelphia Hall, Broad and Wood streets, Sunday evening, 7:30 p.m., August 27th. Subject, "The Pope's New Encyclical to the World." Liberals throughout the vicinity are cordially invited to come and hear this very interesting lecture.—Geo. Longford, Secretary.

CHARLES WATTS will be in Montreal on the 26th. He expects to lecture there September 3d, at Toronto September 10th and 17th, and at Grand Rapids, Mich., September 24th. His address while in Toronto will be care Allan Woodhouse, 5 Wilton Crescent. We notice by the *London Free-thinker* that Mr. Foote will not visit us this year. He says: "I have now to state something with respect to the Chicago delegation. It will be obvious that the subscriptions received are far from sufficient to pay the expenses of two delegates to the International Free-thought Congress. Mr. Watts offers to stay in England, and do all he can for me in my absence, if I go to America myself; but, in the existing state of our party's affairs, my presence in England is the more necessary during the next few months. Circumstances are such at present, indeed, that I hardly think I could go to America even if I had a few hundred spare guineas jingling in my pocket. Some will perhaps say, 'Well, why have any delegation at all?' I answer that our American brethren have set their hearts on having a representation from England. Mr. Watts will go, therefore, and I may be able to meet the American Free-thinkers next year, or the year after."

WHEREVER Capt. R. C. Adams goes there will the banner of Free-thought be raised. This summer he is at Nelson, B. C., looking after mining and other property in which he is interested. The following, from the *Kaslo-Slocan Examiner*, tells the rest of the story: "A large and attentive audience gathered in the Hotel Slocan dining-room last Saturday evening to listen to Capt. Robert Adams's lecture on the subject of 'Modern Thought.' It was an impromptu meeting, the outgrowth of an argument which occurred in the lobby of the Hotel Slocan, when Mr. Adams volunteered to express his opinions on Free-thought publicly, and it became generally known throughout town that there would be a lecture in the hotel dining-room. The lecture was a clear, forceful presentation of the opinions of a learned, thoughtful scholar. The speaker argued from the most advanced theory of evolution, depicting the wonderful changes that had taken place since this world first assumed its globular form, contending that the old biblical theory of the world being made in six days could not possibly be correct, stating that the era of man in this world only occupied about 1-200 part of the world's existence. He quoted Darwin's theory of the evolution of man, and compared the embryo of man with the embryo of the world previous to man's inception; he referred to the Bible as 'an excellent collection of ancient literature,' and declared that 'ignorance is the source of all evil.' He asserted that owing to the teachings of the Bible men have become the slaves of two tyrants, the altar and the throne, and that the present agitations of capital and labor were due to that source. He said that the poverty of the many and the immense wealth of the few were attributes of the preaching of contentment and of superstition. Before taking his seat the speaker invited anyone that so desired to speak, as the question was open for discussion. A number of poignant questions were asked by the Rev. Martin, the Rev. Nettle, and others, all of which were answered more or less satisfactorily. The utmost good nature prevailed throughout, and when the meeting finally broke up everyone felt that they had benefited by being present."

SEND for catalog of our publications. Sent free on application.

Letters of Friends.

Cannot Get Along Without His Helper in Seeking Truth.

COLFAX, WASH., Apr. 14, 1893.

MR. EDITOR: Please find inclosed \$5 for my subscription for two years, as I could not get along without THE TRUTH SEEKER. It is splendid. Three cheers for Heston.

Wishing you success, I remain yours truly, a solid Freethinker,

HIRAM HULL.

A Distributor of Literature.

ELKHART, Mo., May 30, 1893.

MR. EDITOR: Send me "Mistakes of Moses," and "What Must We Do To Be Saved?" by the same author. Please send me with them a few of the lists of Ingersoll's works to distribute. I think many would get them if they knew where to send.

I am a Populist and a Freethinker, and I think a person cannot be the first long without being the second. E. E. LEBOW.

Anything to Uproot Orthodoxy.

TEXAS, MOH., July 3, 1893.

MR. EDITOR: I have taken your paper for over fifteen years, although I am an avowed Spiritualist. I find much truth and good sense, that feed my desire for historical facts. You are right as far as you go, but the phenomena of Spiritualism do occur. It cannot be denied. I think you know more about it than you tell the readers of THE TRUTH SEEKER.

Let everyone work in his or her proper channel. Anything to uproot orthodoxy of the present day—or as they should be called, a set of religious hogs.

L. S. BURDICK.

Obituary.

NORTH COOS RIVER, ORE., Aug. 5, 1893.

MR. EDITOR: On Tuesday night, June 20, 1893, Mr. William Vincamp died at his home in Alleghany, on North Coos river. He was a kind friend to both Christians and Liberals, and being one of the oldest Liberals in this community his death is sincerely regretted by all. He had been for many years, and was at the time of his death, a subscriber to THE TRUTH SEEKER. His obsequies were conducted by W. W. R. Glenn, a constant reader of your paper and a staunch friend of the cause.

He leaves a widow and two sons, who have the heartfelt sympathy of friends in this their sad bereavement.

MISS MILLIE DISE.

The Truth Seeker in the Army.

FORT SILL, O. T., March 31, 1893.

MR. EDITOR: My TRUTH SEEKER of March 4th was lost, or rather misplaced, and got into Company C 13th Infantry mail. Some bigot got it, and not being satisfied to let others read it, threw it away. Some of the boys found it and were attracted by the picture on the first page. Several of them read "What I Know About God" and at once hunted up Joe Gunther—a staunch Infidel and subscriber to THE TRUTH SEEKER—for more "light on the subject." He and I gave them several books to read and have "opened the eyes" of two of them. So you see my lost number did more good than if I had got it myself.

Wishing you and THE TRUTH SEEKER success, I am,

Yours, etc.,

WILL C. GRAVES.

That Was Hard on Christianity.

CLARK, PA., July 11, 1893.

MR. EDITOR: I sent you a postal order about the middle of June of \$1.50, at the time thinking I might get a new subscriber to go in with me; but I have failed so far, so please to apply that \$1.50 on THE TRUTH SEEKER and forward it to me for the next six months.

It makes me feel proud to hear that the stars and stripes, the flag of our country, are hung out to the breeze over the World's Fair on Sunday. I am one of the boys that helped to make that flag free. I served three years at the front in the late war in Company B, Seventy-sixth Pennsylvania Volunteers, and can say I feel proud over helping to set our flag free, and also over four million slaves we made free. That was rather hard on the Bible and Christianity. But down with the traitors

and up with the stars and stripes is my motto until all is made free.

Yours most respectfully in Liberalism,
G. W. URMSON.

A Fine Society Doing Finely.

ELSINORE, CAL., July 5, 1893.

MR. EDITOR: Since writing you of the formation of our Society of Science, Literature, and Art, we have made good progress. We have purchased a hall in Elsinore for \$700 which cost not less than \$3,000 in 1887. We had a great "boom" in Elsinore at that time and although Elsinore is located on the shores of the only lake in southern California and has 183 hot and cold mineral springs in the center of town, yet the reaction after the boom was so great that fine houses and lots can be bought for almost any price. The other day I saw a miner trade a buckskin broncho worth \$20 to \$30 for a house and lot, which was probably worth \$1,500 or more during the boom days; a few days later he traded it for a span of desert mules and was happy. We get our hall on the building and loan plan. In other words, we pay a very small rent and at the end of seven years our hall is paid for.

W. F. Jamieson and wife are expected here in August to make their home with us on account of Mrs. Jamieson's health as well as their desire to live where there is a society of believers in science.

F. H. HEALD.

Wishes to Sell Freethought Works.

LEWISPORT, KY., July 4, 1893.

MR. EDITOR: I see in your paper of June 17th an advertisement of "Design Argument Fallacies," price fifteen cents. Inclosed is \$1; please send me the worth of my \$1, as you say it is the necessary thing.

On the 18th of June the *Courier Journal* had a discourse by Rabbi A. Moses on "Religion and Science." I hope you have seen it. A goodly number of my religious friends—some of them not over-religious—thought this rabbi had hit the mark exactly. I have never seen argument more fallacious. He did grind his ax well for Christian patronage, which he will get. The clergy are much in his interest, as well as he in theirs. It is a shame that one so well learned should prostitute himself for gain. He says, "the priests of Atheism." Where did he get this word Atheism? What is a rabbi good for? Nothing, like the priest—to keep the masses in a muddle. GEORGE SMITH.

P.S.—I am going to try my luck at selling this book for fifteen cents. If I succeed I will send again and again. It is the thing. Colonel Ingersoll's works and others can be sold, I think, in great numbers. G. S.

Believes in Hell, Heaven, and Devils.

SONORA, MEX., June 25, 1893.

MR. EDITOR: I have paid attention to the letter of Mr. Dugald McDonald, and if you will let me give you my opinion I will tell you with Thomas Paine: "Jesus Christ was a good and virtuous man," and now he does not make any evil, consequently I do not believe that he is the head devil according as the above-mentioned gentleman says. And yet I believe that there are a hell, a heaven, and a great many devils; but I believe that the hell is the superstition, ignorance, and fanaticism of men; the heaven is the liberty, freedom, and science; and the pope is the grand devil or the head devil; and all the priests and preachers are the little devils, for they have made and still are making a great mischief in the world. I do not think that they are trying to conquer this world of ours, to make it a world of devils in place of angels; but they have conquered it many centuries ago; this conquest took place when the Inquisition *dominó* and *esclavizó* a la humanidad; but fortunately for us that time is past, because in this century many a country has broken the chain of slavery with which religion has tied them, and there are many Freethinkers. I think that the best champions we have are the Truth Seeker Company and that of *El Combate* (journal of Freethought in Mexico). I think also that they are doing all they can to save the world from all these devils, and some day there shall be no religion in this world, and instead of

church-houses we shall have only schools and colleges to worship science, liberty, and truth. Then everyone may say with Christ: "The kingdom of heaven has come." IGNACIO HERNANDEZ.

We Are So Meek That We Think It a Privilege to Get a Hearing.

NEW CAMBRIA, KAN., June 18, 1893.

MR. EDITOR: We wish to thank Rev. Mr. Wood for very kindly giving his permission to allow us to reply to his brother minister, Rev. Mr. Mucklow, through the *Salina Union*, of which J. C. Cobb is editor, because notwithstanding that Mr. Cobb is known as a gentleman of Liberal tendencies he would not have allowed a reply without the consent of the denomination to which Mr. Mucklow belonged, and that too when Mr. Mucklow had made an attack on the class of people to which we belong. In this case was not Mr. Cobb willing to submit to a censorship of the press with a vengeance?

And in order to test Mr. Cobb, inasmuch as Mr. Mucklow had made an attack through his columns on our class, we turned his right as it were and made a counter march or attack, which Mr. Cobb did not publish. Perhaps he failed to get Mr. Wood's permission again. What is called the secular press is supposed to be impartial to all classes, except what they announce as their platform of principles, and we will never get our rights until we insist on them or withdraw our support from such periodicals. What we want to do is to so conduct ourselves that the market will be overstocked with such weak-kneed sheets, then we will command respect. Liberals are as much to blame for this state of affairs as anybody. They, many of them, lack the backbone to insist on their right, and many of them pay \$10 to the church where they pay \$1 to the Liberal cause. How long at this ratio will it take for Liberals to accomplish equal and exact justice? Creep and crawl and the world will walk over you, stand stern and erect and it will sooner or later give you your share of the road.

JOHN W. ABBOTT.

He Knows That the Universe Is the Revelation of God, but Does Not Know That the Bible Is.

NEW YORK, N. Y., July 7, 1893.

MR. EDITOR: I expected before now to send one or two subscribers for THE TRUTH SEEKER, but they have some excuse to offer, although they are able to pay. They are afraid to let it be known that they are Freethinkers. They say it is popular to be a Christian, a Roman Catholic, and a skeptic is despised—"although I believe," said one, "the almighty to be as nature represents him, and I do not and cannot believe in any creed or book which pretends to reveal his character as otherwise than merciful and good. The Christian churches declare that the Bible teaches, and they believe, or at least admit, that God in the future state will endlessly torment myriads of the creatures whom the suggestions of his own infinite wisdom and benevolence called into being. The character of the deity is wholly incompatible with the teachings of the book of nature. The books contradict each other, and therefore only one can be true. Now, I know the world to be the handiwork of the almighty, consequently I believe its teaching in preference to the inconsistent dogmas of a work whose claims to divine origin and authority are, to say the least, in my mind extremely questionable. This," said he, "is the principal reason for believing as I do."

And this, I fear, is the state of many minds. They are afraid of being known as Liberal Freethinkers. So you see it is difficult for one to obtain subscribers. The Liberal press has of late done a great deal of good in causing people to think and examine for themselves, and when the fashion of being a Christian leaves them they then will come out for Freethought and Liberal principles.

Hammer away, Mr. Editor, with THE TRUTH SEEKER. Our congregation are few, but they have reason and common sense in their brains, which will ultimately triumph.

Reason is the noblest attribute of man. It is this which raises him above the brute

creation. Therefore we should never hesitate to employ it in our searches after truth. S. R. THORNE.

Sunday Persecution.

FORT WORTH, TEX., July 22, 1893.

MR. EDITOR: I herein inclose a clipping from to-day's *Gazette*, which explains itself:

CAN A MAN SAVE HIS CORN ON SUNDAY?

A case was tried before Judge Johnson in the county court last week, which, from its nature, was of more than passing interest. It was that of the state of Texas vs. J. L. Crane, indicted for working on Sunday.

Mr. Crane is an attorney of this city, and has a farm some four or five miles out in the country. Work in the courts kept him busy during the spring, and when one Saturday afternoon, he took a run out to the farm, he found the cackles taking the corn and the ground hardening so fast it would soon be too late to work it. He shouldered a hoe and made the boys do the same and attacked the burrs on Sunday morning, working until about 4 o'clock in the afternoon, and saved the corn. The last grand jury indicted him for violating the Sabbath in so unholy a manner. On trial last week these facts were brought out, but the jury brought in a verdict of guilty, assessing a fine of \$10. Judge Johnson set the verdict aside and dismissed the case, holding that the finding of the jury was contrary to the evidence and the law.

We live in a city where we can see a steeple in any direction rise from the earth as a monument on sacred grounds where hypocrisy congregates to thank the omnipotent absurdity that his dreaded disasters have been sent to heathen lands, and that his followers are still blessed with the privilege to persecute honest men. In case he is so kind as to remember his loved ones in this Christian land and send a deadly cyclone, his servants do not forget to drop on their knees and thank God that he has neglected them. They can subscribe \$2.50 or \$5, and see their names in the daily periodicals for two weeks. But for all that Judge Johnson (who I understand is a church-member) overruled the verdict and let the transgressor of God's holy laws go, and stood up like a man and decided in behalf of justice, reason, and humanity.

You will hear from me soon again in regard to some of the reverend gentlemen. I have a great many newspaper clippings of their misconduct in this vicinity, which I intend to mail you as soon as I write the explanations of them. T. L. FISHER.

Electricity Is God.

MT. TABOR, ORE., Aug. 13, 1893.

MR. EDITOR: I have often heard the question, What is God or the ruling power? but have never heard it answered and supported by what I deem logical or reasonable argument. While I do not believe in any of the old Christian dogmas I do believe some of the writers of the Bible had some vague idea of what I believe to be the ruling power or God. I have a theory that I have never seen advanced, and would like to put it before the minds of thinking people. I know a great deal better how to do a hard day's work than I do to write an article for publication. Nevertheless I cannot but be zealous in the cause of Freedom and Progress. Hence this letter.

I believe Electricity to be the ruling power, and will endeavor to support my theory and show wherein it is hinted at in the Bible. In the beginning man made God in his own image; as he, man, was the highest type of life, men could not put God any higher for the simple reason they could not shape him. Here is their trinity, electricity the Father, time the Son, and space the Holy Ghost. All are without beginning or end. Hence, their three-headed, singular, plural, omnipotent, omnipresent God.

They felt the power of this electric God. They heard his voice in the thunder and saw his wrath in the lightning. He was there, a power, a something, and had to have shape. Electricity is in all and through all. Without it there could be no life. It holds all the planets in their respective places. In it we have heat, cold, light, and motive power. Through it we convey voice, matter, and expression of thought; light our streets; murder our criminals. We see the halo of light about the head and hands of magnetic healers

and Spiritualist mediums. The land, sea, and air is one grand network of electric currents. Electricity connects everything in life. Every sound goes out and floats like the germs of life on this grand electric sea, and under certain circumstances can be reproduced. Electricity is almighty. It is God, the creator of all, yea, life itself. I can in my own vague way connect it with everything in the past and present. And I will trust to evolution and men of brains to look out for the future.

My wife and I both belong to the Secular Church of Portland, and we are doing what we can to do away with the Christian God and kill their devil. When that is done Progress will commence.

Yours for Truth and Progress,
J. B. Hoss.

Pleasant Dying Thoughts.

CHARLEVOIX, MICH., July 2, 1893.

MR. EDITOR: I notice that my subscription expires on the 7th inst. You will find inclosed a post-office order for renewal, which if the United States mail is prompt will reach you in due time. I would like to be as punctual in paying as your very valuable paper has always been in its arrival. Your paper I cannot think of doing without, for it has for these many years been my consolation in sickness and my inspiration in health. In sickness, when I thought that the end was drawing near, I have been consoled by some of your correspondents' pictures of the peaceful and dreamless sleep that awaited me, or again by some others who from another point of view would portray the wonders and beauties of the spirit world, where the seasons will be one eternal June, and we on sunbeams will ride through space and return to earth at the call of some medium, where we will have a high old time, occasionally playing peekaboo from some mysterious cabinet in a darkened room. When I have felt the inconvenience of poverty I have been inspired by some one pointing to the good time coming, when the single-tax would do away with all poverty. Another one will knock out poverty by having the government issue direct to the people a certain amount of money *per capita*. Another, by knocking out government altogether and having a general divide-up. No more working for self-interest; all will be working for the general good and the welfare of others. I am too old to ever expect to see any of these glorious times, and I fear that unless those who preach these different fads begin to practice what they preach many generations will grow old and the good times be still in the distance. Nevertheless, the fact that we can denounce the government without fear of a dungeon, and ridicule religion without fear of the priest and his hereafter, are hopeful signs, and the glorious old TRUTH SEEKER affords such a fair field for a free intellectual fight, and so many able combatants avail themselves of the privilege, we can but say the world is advancing. We who stand back and take no part in the combat can say with the old farmer when his dog and the bear were fighting, "Good dog! good bear!"

ROBERT MILLER.

The American Protective Association.

SANDUSKY, O., July 29, 1893.

MR. EDITOR: I see in your issue of today an article under the head of "Only Freethinkers Can Properly Oppose Sects." In this article there appear some mistakes, which you will allow me as one of this Association to correct.

You assert it is of Protestant composition. It is not, nor does it exclude Protestants. It admits every man, no matter what his creed may be, except Catholics. I am an outspoken Infidel, and live working member of Toledo Council No. 15. Any man who loves his (this) country, who gives his allegiance to it without any *mental reservation*, is welcome within its folds. No matter if he be Infidel, Agnostic, Materialist, or what not; if he loves our land, with its free schools and magnificent institutions of learning; if he is opposed to the church of Rome upon liberty of speech, press, and free education—he is virtually one of us, whether in our councils or not.

I cannot make this communication more complete than by appending the written

principles of the A. P. A., and simply adding they now number about two million, and are having thousands of additions to their membership daily. The A. P. A. is a patriotic institution, solely and purely. Fraternally, DR. GEO. H. BOYD.

THE A. P. A. PRINCIPLES.

1. Nationality is not a bar to membership in the order. No man is asked where he was born.
2. We interfere with no man's partisan politics.
3. We attack no man's religion, so long as he does not attempt to make his religion an element of political power.
4. We unite to protect our country and its free institutions against the secret, intolerant, and aggressive efforts that are persistently being set forth by a certain religio-political organization to control the government of the United States and destroy our blood-bought civil and religious liberty.
5. We are in favor of preserving constitutional liberty and maintaining the government of the United States.
6. We regard all religio-political organizations as the enemies of civil and religious liberty.
7. It is in our opinion unwise and unsafe to appoint or elect to civil, political, or military office in this country men who owe supreme allegiance to any foreign king, potentate, or ecclesiastical power, and who are sworn to obey such power.
8. We are in favor of maintaining the principle of one general unsectarian free school organization, and will oppose all attempts to supplant it by any sectarian institution.
9. We are opposed to all attempts, local or national, to use public funds for any sectarian purpose.
10. We are in favor of laws taxing all church property.
11. We are in favor of changing our immigration laws in such manner that they will protect our citizen laborers from the evil influences of cheap pauper and criminal labor, which through the instrumentality of European propagandist societies, and in this country by the aid of strikes and the subtle influence of priests, are rapidly supplanting our free and educated American citizens in every line of industry.
12. We believe there should be an educational qualification to the elective franchise that will require every "American citizen" to be Americanized.
13. We are in favor of putting into office honest and true patriots, who are best qualified to fill the position, regardless of political parties.
14. We are willing to be governed by these principles in our future political action.
15. Our mission is to awaken the people of free America from their lethargy, indifference, and over-confidence. "Eternal vigilance is the price of liberty," yet the Protestants of this republic have ceased to be vigilant, and in conscious strength are either intently chasing the almighty dollar or quietly dozing, while we swiftly drift toward a more tremendous and terrible crisis than this country has yet known.

Proposes a Home for Aged Freethinkers.

ROCHESTER, N. Y., Aug. 3, 1893.

MR. EDITOR: From letters which have been in THE TRUTH SEEKER at intervals lately it seems that many of the friends are thinking it desirable to build a monument in honor of Colonel Ingersoll while he still lives. We have all of us been born, brought or dragged up, as the case may have been, under the dark shadow of Christian institutions, and each of us has been marked in a greater or lesser degree by its influence, hence the idea as to what the monument should be will be apt to take very different and opposite forms. I cannot see myself how the building of a stone or bronze monument, or even a Freethought university, could add to his fame, for he is already famous and has won for himself a glory of which no man or set of men can rob him. They cannot withdraw from circulation the books he has written or the lectures he has delivered. It might have been done in times past, but it is too late in the day now. With reference to universities, there are many things of much greater importance to us as Freethinkers than colleges of any kind. We should take these Christian institutions as examples when we can. In THE TRUTH SEEKER of July 29th Miss Wixon says it is hard to be aged, feeble, and suffering. Pathetic cases of trial and pain are on every hand. Such being the case, and many of them in our own ranks, some of which we may know and others of which we know not, it seems as though we should be able to do something to alleviate such

conditions, professing as we do to be not Christians but Humanitarians—and there is a wide distinction between the two. The Christians have what is called a home for the friendless, where an old lady who is able to pay \$200 can be secure of a home the remainder of her life, under certain rules and restrictions. I think we might be able to do something in this line by building a home for old people in the West, as our friend Marcia Goff suggested. It might be for either single men or women, or for old married people who have no home, no one to soothe, comfort, or appreciate them for what they have done in the past. Many in the beginning of their loneliness might possess several hundred dollars, and in some cases more, which they doubtless would have been glad to invest in such a home, instead of being compelled to mope in a corner in the house of some person who did not want them, or closed up in some Christian institution subject to its restrictions and its requirements. I can see where such a home would be of great advantage to the cause of Freethought. It might be built large, convenient, and with all the modern improvements, without any nonsensical show about it. Many of the class of persons to whom I refer would be both able and willing to do much of the work which would be required themselves. I have been acquainted during the past sixty years with many Freethinkers. They all of them have been persons depending on the wage system or in some small way of business for a living, where the dread of failure is ever hanging over them like the sword of Damocles in this mad race of competition. Imagine the comfort the thoughts of such a home would be to such a class of persons who, when they could no longer keep up with the business procession, would rejoice to think a retreat had been provided for them, where the few hundreds or thousands they might have been able to acquire would secure for them a quiet home for the remainder of their lives among persons holding similar thoughts and feelings as themselves. To such an establishment might also be added a home for the orphan children of Freethinkers, where they would receive a good education free from superstition, and thus be prevented from becoming inmates of Catholic or Protestant protectories. Many parents have to suffer hours of unhappiness when those common occurrences of sickness or lack of employment overtake them, thinking what would become of their children should they have to die and leave them. I think there are very few fathers or mothers who would not be willing to make sacrifices if such were needed to assist in building up such an institution. The greatest good for the greatest number, and those who need it the most, is what we should ever bear in mind.

With much respect, I remain, as ever,
The friend of Justice and Freethought,
RUTH BRETTELL.

Thinks This Stock a Profitable Investment.

BOSTON, MASS., July 27, 1893.

MR. EDITOR: I have taken THE TRUTH SEEKER from its start, having previously, and some time after, taken the Boston Investigator.

I have written at various times, and you have published my articles—say in THE TRUTH SEEKER of July 26, 1879, about "Sun Worship." And that same year I sent D. M. Bennett \$13 to help him in his trial against what I thought to be unjust charges. You also published my articles Oct. 19, 1889, and Nov. 19, 1889, about "The Discovery of America," etc. You know me well enough. I would not give two cents for a clear title to the Christian heaven, signed by Jehovah, Jesus, and the Holy Ghost three in one. Lastly, I wrote about two months ago about the "Lone Star Cotton Picker," the office of which is at 31 Milk street, Boston, and the factory at Waco, Tex. Now, there are four and perhaps more so-called cotton-picking machines, and whichever one is the best as now made, or as improved in the near future, will make, in my opinion, enormous sums of money for the stockholders and the public. My principal reason for thinking that the Boston machine is the best, is on account of the

remarkably efficient mechanism, which I have seen and examined, and I am sure it will do the work well, and not injure the cotton plant, which must be picked three times, as the plant grows from September to December. It was nothing against this company, but in my view rather favorable, when I was told that the president of the company, Col. E. J. Gurley, of Waco, Tex., was a planter, with six thousand acres of cotton land, and is a Freethinker, like Colonel Ingersoll or you and me. And when I saw the picture of the Wallis-Lispenard cotton-picker advertised in a whole page in the New York Sunday World about three or four weeks ago, and I had a detailed description of it from my correspondent in New York, I made up my mind that, although it would pick some in the field, it would injure the plant so much that in my opinion planters ordinarily would not allow it to be used in their fields except at the third picking in December, and that it never would be an economical machine. When I found by inspection of their circular, that the larger part of their principal officers and board of directors had Jewish names, it did not make it any more attractive to me.

A third machine which I have seen a picture of, with explanations, I did not judge to be any better than the Wallis-Lispenard machine. In fact, I would not buy stock in either of their companies on account of the faulty mechanism of their machines.

I wrote my first article, not to make any profit, but to let your subscribers have an inkling, so that each could make inquiry and investigation for himself as I did, and if they should buy at all, they could purchase with their eyes open and not at a mere venture. The cotton market is now so large and some machine in so great a demand that the owners of stock in what shall prove to be the best one will receive enormous dividends. I therefore would like to have the Truth Seeker Company own at least one share of the Lone Star Cotton Picker Company's stock. I will therefore contribute \$2 toward the \$10—the price of one share at par value. The New York machine preferred stock, par value \$100, is offered at \$85 per share. I would not give anything toward giving a share of that to the paper.

I am in fair condition financially, having say \$2,000 laid up, with no debts, and I never failed in business. E. George & Co., 28 South street, New York, have known me for years.

If any subscribers to THE TRUTH SEEKER choose to send me \$1 or \$2 each to make up the sum, I will buy the share for the Truth Seeker Company and send it with the understanding that the company shall keep it at least three years, when I confidently expect it will pay much larger dividends than the ten per cent (stock) dividend it paid in January. If more than enough is contributed to give this share as above, then we will give Watson Heston a share, and after him one to Miss Wixon, of THE TRUTH SEEKER children's column. An object like this is much better than giving to a church.

As I expect the Lone Star Company will advance its price of shares in a month or so, in case they do so and the shares are not bought, I will repay the money (if any) sent to the contributors, or send it to the Truth Seeker Company, to be credited on their account.

The Lone Star Cotton Picker Company will have in the Texas exhibit in the World's Fair in Chicago, on the 1st of May next, a space of from thirty to fifty yards long to show how the cotton picker works. Every pleasant day during the Fair, at a specified time, the machine will pick precisely as in the fields the cotton from a long row of cotton plants placed in planks prepared for the purpose. Tens of thousands of these plants, with the cotton bolls on them, have been taken up and boxed, enough to last for a trial each day until the new crop comes in. Of course they will not sell the stock at the same price they do now.

Whether THE TRUTH SEEKER or Mr. Heston or Miss Wixon gets anything out of it, depends on whether you have any other subscribers who will contribute a fair share toward it or not.

HENRY N. STONE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

That Terrible Cyclone.

It was a hot, still summer day,
When everything was at rest;
Out in the field of fresh-mown hay
Are Robert and his guest.

They do not see the lowering cloud
That dips adown the west;
But are only talking of the crowd
Which meets on the sidehill crest.

Said Robert: "I take Gertrude Mundrane,
And lots of fun we'll have;
We will ride down the grassy lane
And will keep up quite a gab."

Said his guest, "I'll take Miss Fannie Hall—
She will meet me at the gate;
I never saw such a pretty gal—
But I must hurry or be late."

There is a crash of thunder,
The clouds roll, oh, so fast,
Boards and trees are torn asunder;
The boys think 'tis their last.

High in the air houses are seen—
Everything is in a whirl—
And there is a little dog so lean,
And Robert sees his girl.

In a moment 'tis over—
This terrible cyclone—
And the boys are safe in the city of Dover,
Where they had been blown.

Robert and Gertrude are happy,
For they are married to-day;
But the guest, he feels pretty flabby,
For his girl was blown away.

ELVA M. WILSON.

The True Story of Dog Duke.

A woodchuck by the wall lay dead,
"Beat for a beet," the gardener said.
The children come with curious eyes.
The growling dog would claim the prize;
Small ears, a dusky coat, large paws—
They stole a beet against the laws.
"He's ritty if he was alive,"
Says Madeline, whose years are five.
"I knew before," says little Nat,
"A woodchuck is some like a cat."
The gardener spoke—"Good-bye, old foe;
Your carcass in the ditch I'll throw."
"Oh, don't!" with sudden thought cried Jim,
"Like a true knight we'll bury him."

Jim rattled out his new green cart,
Dog Duke was ready for his part;
In captain's sash of gold and red
He proudly marched behind the dead.
Nat tooted on a shining horn,
And Jimmy was a whistler born;
The hymn was "John Brown's Body," and
Maddie strewed daisies with each hand.
Yonder a lovely grave was made,
Thanks to the gardener and his spade.
So they, with honors nothing slight,
Buried the body out of sight;
Then stayed a monument to rear,
Duke acting well the overseer.

Next morning, out the garden gate—
Just where Sir Rodent met his fate—
Dog Duke barked, clawed, ran to and fro,
Capered in glee and would not go;
And when at last the children come
To find what means their playmate dumb,
Behold a neighbor's cat laid low,
Made ready for a funeral show!
"Bad dog," they cried, "what have you done?
Killed Pussy Gray to have more fun!
We do not like you. Go away.
There'll be no funeral here to-day."
The wondering brute, with look profound,
Walks disappointed from the ground.

LAVINIA S. GOODWIN.

Legend.—Continued.

"Do you pray?" inquired a miserly Christian of Seth.

Said Seth: "Those who put this question are generally cruel and selfish Christians, without compassion or sympathy, living in luxury, flinging hard speeches into the faces of the poor every time they meet them; blaming them fiercely for being poor and helpless; drawing them into some wretched corner to die, without a polite or lovely word to cheer them when the gates of joy should be opened to them. Every day the heart should be cheered by messages of Christian love and kind contributions, to prevent their sinking deep into an abyss of wretchedness and ruin."

"Behold he prayeth." Does he expect an imaginary god to alter the nature of things because imagination raises the heart above its natural level? Does he ask for radical changes, which are only brought about by disintegration and destruction? Is prayer a dynamic force in nature?

When men want changes they appeal to natural means, not supernatural power, with incantations, which are now relegated to the garret with the dream-book and horseshoe.

"You pray," said Seth, "to the God of Bible inspiration. Samuel the prophet was inspired and an Anarchist when he beat Agag, an Amalekite prince, to smithereens because he dressed sacrifices with cod liver oil, or made some other foolish mistake. These prophets were suppressed, or we should be surrounded with wonders at the present day. Human beings would be partially crazed, and at last disappear from the face of the earth." The lions were so mild that they never winked when Daniel raised his green umbrella. The spirit of prayer is supposed to be magnetic, and should bring blessings from the fertile God, who is supposed to resemble the goddess Diana. "Our God is full of fertility—" But this latter idea is left out from modern bibles. Baptism, with prayer, inspires people, and Rice, the great debater, remarks that conquerors had an enormous machine or squirt, which sprinkled thousands of prisoners. I know of wretched women now sick or torn to pieces by sewing-machines. But piety and prayer are not at their bedside; "they are found," croaked the raven, with harsh and threatening intonation, "at the springs, picnic, or seashore—perhaps at Chautauqua."

ALHAZA.

Lexington, Ky., July 1, 1893.

Correspondence.

NEWTON, MONT., July 29, 1893.

DEAR MISS WIXON: This is my first letter to the Corner. My father takes THE TRUTH SEEKER, and I like to read the Children's Corner. I am twelve years old, and I live on a farm. I have one sister and two brothers. There is no school here this summer. I like to go to school very much.

Well, I will close my letter for this time.
From your Liberal friend,
LORENA LOVERING.

JEANNETTE, PA., July 24, 1893.

DEAR MISS WIXON: My first letter to the Children's Corner. I'm a Freethinker. I have three more brothers Freethinkers. My mother and father are Presbyterians, but they don't believe in preaching, but believe in the book called the Bible. There are too many nonsensicalities for me. I read the good paper called THE TRUTH SEEKER, and find it interesting; but not in the Bible. I like to read, but not nonsense. I would like one of our young Freethinkers to correspond with me.

Wishing THE TRUTH SEEKER the greatest success,
Your friend,
ALEX ADAMSON.

DELMONT, S. DAK., July 31, 1893.

DEAR MISS WIXON: It is my first attempt to write to the Corner. I enjoy reading the Children's Corner very much, and am sorry when I see but few letters. I have one sister—her name is Nellie. She is fifteen years old. My brothers' names are Clarence and Ray.

I am twelve years old.
Pa has taken THE TRUTH SEEKER for about seventeen years, and thinks he could hardly do without it.

There are not many Freethinkers here. I was to church Sunday, but got tired, the preacher preached so long.

As my letter is getting lengthy, I must close. If this escapes the wastebasket, I will write again.

From your Liberal friend,

ELVA MAY WILSON.

P.S.—I have written a short piece of poetry, which I will send to you. It is my first attempt, and I hope you will print it.
E. M. W.

What the Little Ones Are Saying.

A merchant put a sign of "Boy Wanted" in his window. The first applicant was an overgrown youth who inquired if he would do.

"No, you are too large. I want a cheap boy to run errands."

"I see," answered the youth, "you want a little one for a sent."

The merchant was so pleased with his wit that he gave him the place.—*Detroit Free Press.*

On last Sunday a little four-year-old had difficulty in spending the day properly. Not being allowed playthings she was restless and fretful, until finally she found her little toy iron and proceeded to amuse herself ironing her handkerchief.

"Don't you know that it is wrong to

iron on Sunday?" reprovingly asked the mother when she discovered the child.

"Well," promptly rejoined the little girl, "don't you s'pose God knows this iron's cold?"—*Columbus Dispatch.*

"Say, mamma, is heaven beautifuller than Aunt May's parlor?"

"Oh! ever so much, Johnnie."

"Well, then, I don't want to go there."

"What! Why not?"

"Cause everything'll be too good to sit on."—*Detroit Tribune.*

"Papa, didn't you tell mamma we must economize?"

"I did, my son."

"Well, I was thinking that mebbly if you'd get me a pony I wouldn't wear out so many shoes."—*Good News.*

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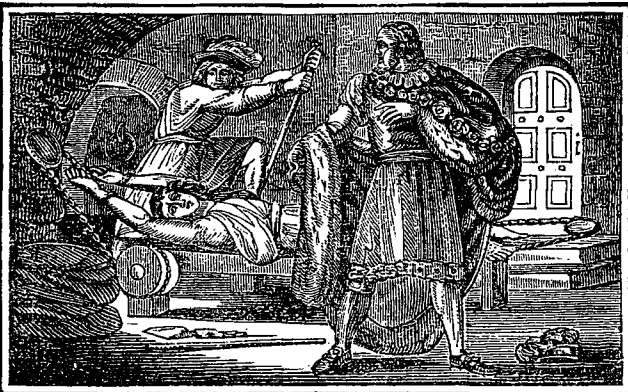
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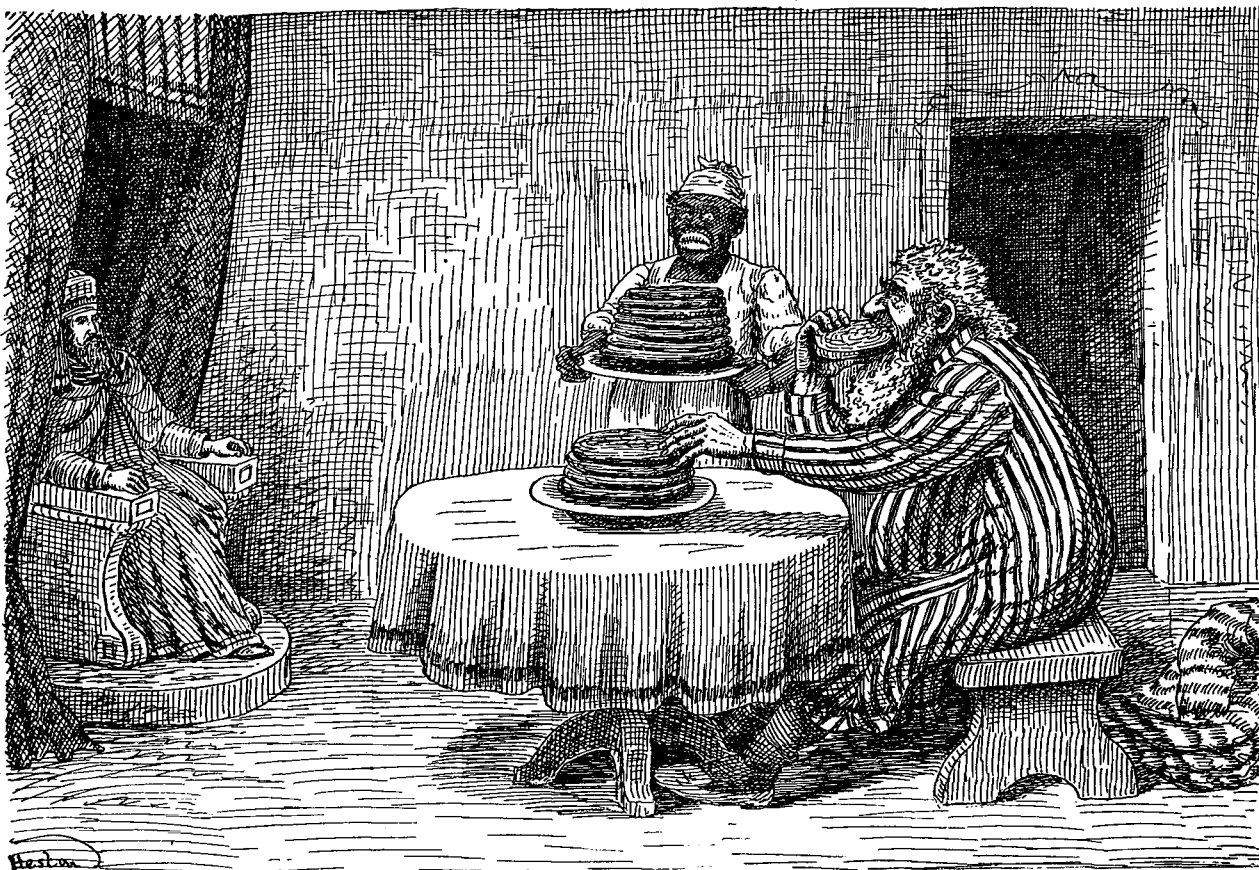
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ON the 7th of December, 1484, Pope Innocent VIII. sent forth his bull "Summis Desiderantes." Of all documents ever issued from Rome, imperial or papal, this has doubtless, first and last, cost the greatest shedding of innocent blood. Yet no document was ever more clearly dictated by conscience. Inspired by the scriptural command, "Thou shalt not suffer a witch to live," Pope Innocent exhorted the clergy of Germany to leave no means untried to detect sorcerers, and especially those who by evil weather destroy vineyards, gardens, meadows, and growing crops. These precepts were based upon various texts of scripture, especially upon the famous statement in the book of Job; and, to carry them out, witch-finding inquisitors were authorized by the pope to scour Europe.—*Ex-President White of Cornell University.*

VOLTAIRE was a man of humor, of good nature, of cheerfulness. He despised with all his heart the philosophy of Calvin, the creed of the somber, of the severe, of the unnatural. He pitied those who needed the aid of religion to be honest, to be cheerful. He had the courage to enjoy the present and the philosophy to bear what the future might bring. And yet for more than a hundred and fifty years the Christian world has fought this man and maligned his memory. Priests and ministers, bishops and exhorters, presiding elders and popes have filled the world with slanders, with calumnies about Voltaire. I am amazed that ministers will not or cannot tell the truth about an enemy of the church. As a matter of fact, for more than one thousand years, almost every pulpit has been a mint in which slanders were coined.—*Ingersoll.*

WHAT is likely to be the result of this general breaking up of old unities, systems, habits? An increase of insanity? By no means. Insanity proceeds from the opposite movement, from the involution of the mind upon itself, till fixed ideas can no longer be rectified by objective facts. The results will be good and bad: good, in encouraging inquiry and in substituting the love of truth for the love of consistency; bad, in discouraging a certain moral earnestness and enthusiasm which are the outgrowth of strong conviction, for the narrower is one's system of thought, the stronger often are one's convictions of its truth and importance. The extreme form of this union of prejudice and intensity we call fanaticism. If not in fanaticism, at least in enthusiasm, there is an element of good which we must not overlook. Men possessed with one idea are men of action. Enthusiasts carry forward great movements. The development of the intellect is the weakening of the will. Children and animals act out every thought. Education is a training in the inhibition of movements by the higher intellectual processes. The man of many-sided mind finds every volition "checked" by some antagonistic idea. The correction of mental bias, therefore, will result in a certain loss of spontaneity. But progress will not suffer. If we move more slowly, it will be more surely. What we lack in enthusiasm we shall make up in balance.—*Professor Patrick on the Psychology of Prejudice.*

IMPERFECT education fosters delusion; indeed, delusions are most rife with the ambitious condition which often comes from "a little learning," when the whole is liable to be assumed from the part; when a false appearance of truth may be mistaken for explanation; when the result of an erroneous observation, unchecked by scientific training, may be hastily considered to amount to demonstration. Education can have no more important aim than to equip pupils with the best known method for the recognition of truth. Every day of their lives they will have to decide as to the truth or falsity of some statement; and what is to prevent their going astray, if they have not been practiced in searching out all modifying circumstances of a problem, if they have not been accustomed to finding the balance of evidence, and taught the great lesson that judgment is not to be given rashly, but must be suspended when sufficient data to warrant a decision are not obtainable? The old studies of our schools do nothing toward training the young in examining evidence and forming judgments. The study of science, however, when rightly conducted, mainly consists of the process of investigation, the very instrument which pupils must be able to use handily in after life to save themselves from becoming the victims of impostors and swindlers. Aside from the material advantages involved, the habit of making truth the goal of his exertions inspires in the young learner a respect and fondness for truth for its own sake which cannot fail to have an elevating influence on his character.—*Professor Youmans.*



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And changed his prison garments: and he did continually eat bread before him all the days of his life. —Jere. lii, 33.

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News of the Week.

THE pope will shortly publish what is termed an important document with reference to the Washington University.

ON account of the prevalence of cholera in Italy, which is considerable, immigration to this country has been stopped.

A HUGE meteor having appeared and exploded at Norwalk, Conn., the superstitions there are conjecturing what great event it was sent to omen.

THE Ministerial Alliance of Denver, Col., has petitioned President Cleveland to appoint a national day of fasting and prayer that the people may be guided through the financial distress.

THE call for the Congress of Universal Religion at the World's Fair is being sent "to all those who believe in a divine order in the government of the world and who work and wait for the kingdom of God on earth."

THE pope in a reception given to Rev. W. E. Bartlett, of Baltimore, on the 17th, spoke affectionately of President Cleveland, and declared himself touched by the president's letter of congratulation forwarded through Cardinal Gibbons.

ERZY PIKBT, a twenty-two-year-old Polish girl, was found acting as if insane in New York streets. She told the policeman that she was a Christian, and a Jew wanted to marry her if she would change her faith. She said she liked the man and her religion about the same, and thinking over the matter hurts her head.

THE committee of arbitration to consider the difficulty between England and the United States over seals, which once bade fair to lead to war, has given its decision. This decision appears to satisfy all parties fairly well. The United States has substantially gained her important point, that the seals be protected.

CHOLERA reports from the Russian provinces for last week are: Podolia, 484 cases, 175 deaths; Orel, 327 cases, 110 deaths; Don region, 254 cases, 147 deaths; Kieff, 290 cases, 91 deaths; Grodno, 110 cases, 27 deaths; Nijni Novgorod, 258 cases, 102 deaths; Kherson, 50 cases, 10 deaths; Yaroslav, 39 cases, 15 deaths; Samara, 31 cases, 8 deaths; Vladimir, 23 cases, 5 deaths; Kazan, 30 cases, 13 deaths; Moscow, 57 cases, 24 deaths.

IN South Carolina "blind tigers," or illicit liquor saloons, exist abundantly. Despite Governor Tillman's threats to enforce the law only one raid has been made, and the offender there has been freed on bail and will not be tried for some time. The state has been able to introduce few of its dispensaries, and secures little revenue. The decisions of the courts on the constitutionality of the law have already become hopelessly tangled, and presage endless litigation.

CURRENCY is very scarce. In New York city it commands a premium of three per cent. In consequence, there is a tendency to dishonor a good deal of commercial paper. Some firms are failing. Banks are in difficulties; but while many have demanded time in which to meet demands, few have failed. There is a prediction, which however is not generally believed, of a disastrous general panic and failure, followed by the throwing of workingmen out of employment.

SEVERAL passages of the latest speech of M. Clemenceau in the Paris election have become famous. Among them is one where, after referring to the Monarchist party as nearly dead, he says: "What is living, though, and very powerful, is the Catholic church, the greatest organized political force in existence. The pope sees from afar. The pope is in no hurry. Serving only one interest—that of the church, disposing of a conservative force without limit, he knows well how to bend to his yoke Conservatives of every hue. How far will he go? It would be rash to say. Perhaps far, always asking for toleration, always working for domination."

THE pope has received from Cardinal Gibbons a letter written to that prelate by President Cleveland. The president requests the transmission to the pope of his congratulations on the latter's golden jubilee. Speaking of the friendly sentiments of the pope for the United States, he says: "I am glad to believe that these sentiments are the natural outgrowth of the Holy Father's solicitude for the welfare and happiness of the masses of humanity, and his especial sympathy for every effort made to dignify simple manhood and to promote the moral and social elevation of those who toil. The kindness with which His Holiness lately accepted a copy of the Constitution of the United States leads me to suggest that, if it does not seem presumptuous, it would please me exceedingly to place in his hands a book containing the official papers and documents written by me during my previous term of office."

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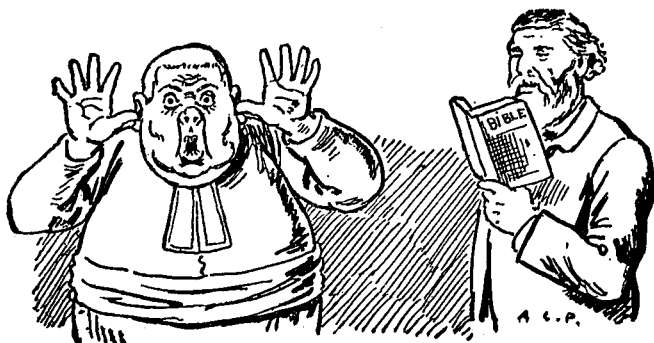
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We Must Observe Genuin, Not Diluted Religion.

Some persons say that religion does not deserve to be so vehemently blamed and fought, for, say they, when we look about us we do not find it doing very bad things—do not find it doing the dreadful things that Infidels are always charging against it. But to these persons it should be pointed out, that what they see about them as religion, in this country and this age, is not religion. That is, it is not religion pure and genuin. It is not religion ungoverned by other forces, and allowed to hav its own way and act out its inmost nature. What they see about them is not religion, but a compound of religion and science. Or we may say, a compound of religion and common sense. In this land and age science and common sense hav won a considerable prevalence, and penetrating the minds even of those who suppose themselves the most orthodox religionists, cause them to forego the most conspicuously absurd or injurious acts to which their faith would impel them.

The persons who would apologize for religion should first get a good idea of what that system is. They can never do this by inspecting this land, or the most of Europe, in the present age. They must turn their glance to other lands or ages. They must turn it either to other ages of Europe and America, or to other countries in the present age. In the histories of Europe and America a few generations ago they may contemplate religion as it behaves when it gets full possession, or in Russia, Asia, Africa, etc., of the present day they may contemplate it as it behaves when it gets full possession.

In order that real religion may thus be observed, we frequently depict some case of its prevalence either of old, or now in foreign lands. We will in this article ask the reader's attention to an instance of it and its workings in India. The city of Bombay has a population of over seven hundred thousand, more than half of whom are Hindoos. The Mohammedans are the next most important nativ element numbering over one hundred and fifty thousand, the rest of the nativ inhabitants being Parsees, Buddhists, and Jains. Although not the most numerous the Mohammedans are the most fanatical, portion of the inhabitants of Bombay, and are always finding pretexts of one kind or another for

quarreling with the other religious sects. A little more than a year ago they found an excuse for making a disturbance in the fact that a Parsee theatrical company intended to produce a play in which the person and character of Khaleefa, one of the successors of the Prophet, were to be represented. On the eve of the proposed performance a general excitement prevailed throughout the Mohammedan quarters of the city, and a riot would hav ensued had not the police induced the proprietor of the theater to abandon his project. Immediately afterward the Mohammedans addressed a petition to the government of the presidency setting forth that the proposed performance would hurt their religious feelings, and they cited the fact not long previously, both in London and Paris, on objections raised by the Turkish ambassador, the performance of a play in which Mohammed was brought on the stage was prevented. It has frequently happened that the Mohammedans hav publicly killed a cow, which is a sacred beast according to the Hindoo religion, in order to exasperate the Hindoos. The common retaliation has been to kill a pig and throw it into a mosque. This the Mohammedans regard as the grossest defilement.

Leaving this past history, we will come to an outbreak of religious hostility which began, on the 11th of Augnst and has been repeated at intervals ever since. This trouble had been brewing since the latter part of June, when some Mohammedans slaughtered a few cows, exciting the wrath of the Hindoos, who hold cows sacred. They retaliated by killing pigs and throwing the carcasses into the mosques, a defiling of those places of worship which no Mohammedan can endure. On July 3d the Hindoos held a great meeting in the cloth market to consider the situation. They were inflamed by the speeches of the jogis made there, and the result has been offense and counter-offense ever since, with growing fury. The mullatis and the jogis hav been urging on their respectiv followers to a holy war of extermination. On the 11th the Mohammedans were observing one of the festivals commanded by the Koran, while the Hindoos were also taking part in celebrating a day set apart for religious observance. The consequence was that religious feeling was high on both sides and it took but little to cause the men who were at first involved in the dispute to come to blows. The number of rioters grew rapidly, and when some of the Mohammedans proposed to capture one of the holy Hindoo temples they found plenty to aid them in the attempt. Howling and yelling "Allah il Allah!" the Mohammedans rushed to the temple. But the priests, aided by hundreds of Hindoos, fought desperately against the desecration of the building, and finally succeeded in driving off the assailants. The fighting was continued in the vicinity, and finally the authorities were compelled to call out the troops to restore order, which was done after considerable trouble. The rioting was general in the business part of the city, and during its continuance traffic was entirely stopped. Since this first outbreak there has been a repetition of the scene every few days. Some of the conflicts hav resulted in a large number of deaths, and the hospitals are filled with the wounded. The mosques, or churches of the Mohammedans, hav been an especial object of attack, and several hav been destroyed. Those remaining are being protected by heavy equipments of artillery. Shops are closed, and every train leaving the city is filled with families returning to their nativ districts for safety in the event of general trouble. The working people refuse to resume their labor. One of the greatest massacres in history is threat-

ened, if it has not already begun. The force at Great Britain's command is said to be entirely inadequate to cope with such an emergency. It is said that only three thousand troops are within easy distance of Bombay. The religious fury has seized not only the natives in that city, but in the whole province, where the population is sixteen millions. It has spread also to other parts of India.

This kind of doings always prevails when religion is thoroughly believed. It prevailed among all the Christian peoples when they fully believed. It would prevail here now if it were not that Infidels and scientists hav filled the air with doubt of the faith.

But the clergy want to hav this doubt totally abolished. They want the people to believe Christianity with the same full assurance as of old. This is equivalent to saying that they want religious warfare to prevail in Christendom as of old. Down with them!

What the Foundation of Morality Really Is.

Christians say that Freethinkers hav no "foundation" for morality. However, reflect upon what is meant by this word, foundation. The idea that will rise into most minds to correspond to this word will be the idea of a command. Most minds, if attentiv to their thoughts, will perceive a vague sense of the necessity of a ruler, a superior, issuing a command. Why will most hav such an idea? Simply because Christianity has during centuries got man accustomed to the feeling that he must look, for the ultimate source of authority, to some person. This was the tendency of all in the childhood of humanity, and Christianity has kept them in the habit. To look up to some arbitrary, despotic personality, king, priest, or god, and obey his commands—this is all that religion has ever taught mankind.

But science has in these later days discovered a different source of moral authority, a different foundation of the moral feeling, and the true one. Evolution, in tracing back the course of man's development from lower orders, has discovered how all the others of man's faculties took their rise; naturally it has also discovered how the moral sense took its rise. The lower animals hav a certain moral sense, and out of this the stronger moral sense of man took its rise through what is called "the association of ideas." Our ideas and feelings all run into one another, one merging into another connected idea or feeling so that when it is present the other is aroused too. Then if a certain class of actions be usually followed by painful outer consequences, it will presently come about that an indissoluble connection will hav been formed, in one's mental associations, between the ideas of those actions and the painful feelings of their consequences. The ideas of those actions will immediately upon rising in the mind produce feelings of pain and abhorrence, whether the consequences follow or not. It only remains to ascertain, then, whether the actions detrimental to others are followed by painful outer consequences, and upon finding that they are, we shall hav found the source of that painful and repugnant feeling that accompanies the ideas of acts detrimental to others. One set of such painful consequences is easily found. It consists of the effects which society has made to follow such acts in punishment by law, in punishment by condemnatory social opinion, and in general hindrance to one's business designs and material prospects. Another set of painful consequences is not so easily found. It lies in the sympathies, in the imagination. The law of association in its simplest form being that: Any state

of mind which reproduces an element entering into some previous state, tends to reproduce the whole of that previous state, it follows that upon seeing in a fellow-being outward manifestations of suffering, these being elements which entered into a previous state of suffering in ourselves, there is a tendency to reproduction of the whole of that previous state of suffering in ourselves. Such is the nature of sympathy, of pity.

It is the mental associations formed upon these two sets of consequences that mainly constitute what we call our moral sense, our conscience.

Then when we observe how the development of this sense has been accelerated by the struggle for survival of competing tribes or groups of men, those deficient in it being necessarily deficient in cohesion and in prosperity, and being supplanted by those possessing it in greater strength, we get a hasty view of the causes of the highly developed moral feeling of to-day.

Thus any who have been accustomed, with Christians, to think in a vague way that moral authority must issue from the command of some personal being, need not be at a loss at the removal of that being. The "foundation" of the moral sense is the same as that of anything else. The "foundation" of any mental faculty is simply, that it is. Christians might as well select any faculty of the intellect that we see working and producing results around us and say that it cannot exist longer, as it "has no foundation." "In a universe of collected facts," say Christians, "there is found no *ought*." We reply that in a universe of collected facts there *is* found an *ought*. That universe of collected facts must include the facts of psychology, the science of mind, and when we come to inspect the facts of psychology we find among them the fact of a faculty of the human disposition that pronounces oughts and impels man to conform to them, and has through all ages. So when a Christian talks about there being, except as consequent upon divine direction, no moral impelling force, no *ought*, in the human disposition, the reply to be made is simply that, there *is*, just as much as there is each intellectual faculty, each faculty of every other kind, without being consequent upon divine determination.

Theologians Finding Out What the Bible Is.

It is known to most Freethinkers that the work of investigating and making public the true character of the Bible, which was begun by members of their own party, is now being carried on to a large extent by Christians themselves. Among the professors in theological seminaries and other persons skilled in biblical knowledge, those ones who are honest and courageous have come out with the truth that the Bible is not at all what it used to be thought, and are elaborating their proofs that it is not, in great detail, for the eyes of the world. We should not, however, characterize these men as "honest and courageous" without qualification; we mean, partly so; if they were completely honest and courageous they would go farther and take the stand of the out-and-out Infidel.

The work of these persons is what is called "the higher criticism." That from which it is distinguished is the old traditional criticism. The old criticism, under which we were born and bred, insisted that the scripture was perfect, without inconsistency or error; and taught popularly that the authorship of the several books was plain and assured, each being written by the person whose name it bears. On the other hand, the new or higher criticism regretfully but firmly announces that it has found the scripture imperfect, full of inconsistency and error; and that the authorship of the several books is doubtful or unknown, they not being by any means written by the persons whose names they bear.

But these exponents of the higher criticism still say, after finding out all these things about the Bible, that that book still contains the divine word in some way or other. When pinned down to answer just how this can be, they give replies extremely vague and unsatisfactory. The truth is, they really believe the Bible divine no more than did Thomas Paine their predecessor. Some of them re-

frain from proclaiming this unbelief through the mistaken notion that religion must be maintained as necessary to morality. These persons it is our aim, in our frequent articles here, to disabuse of this error. Others are deterred, it is to be imagined, through the notion that society's change from religion to irreligion, though inevitable, must be made gradually. This is nonsense; the more speedy and sweeping the change the better. Still others are, we fear, actuated by a selfish desire to retain their positions.

It is not to be disputed that, with all their precaution, these men have dared and suffered a good deal for the cause of truth. Moderate as has been the radicalism that they have shown, it has procured them no little obloquy. A writer on this subject said a few days ago: "It is safe to say that no set of men have been more bitterly reviled than the eminent scholars who helped to lay the foundations for the present structure of biblical study, notwithstanding the fact that many of these scholars, in addition to their devotion to science, were also preëminent as earnest leaders of religious thought."

The most weighty work of these men is one called "The Sacred Books of the Old Testament." It is edited by the distinguished Professor Haupt. It gives the Hebrew text and the English translation, with notes by eminent scholars of the advanced school. In this work the break with traditional views regarding the origin and composition of many of the books of the Old Testament has been more or less violent. The Pentateuch, instead of being regarded as the work of a single mind and dating from the beginning of the national existence of the Hebrews, is declared to be the result of a long process involving the combination of quite a number of documents, historical, prophetic, and legal, of unequal date, but not brought together in their present shape till the return from the Babylonian exile. The historical books proper similarly embody the labors of many compilers, the later one using the material provided by his predecessors and either adding to it or contenting himself with a different arrangement. The Psalms represent the hymn-book of the second temple, and while some of the pieces in the collection are old, the majority date from the Babylonian exile and the centuries following. Lamentations does not represent a unit composition, but a series of independent chapters of unequal date and composed by different hands, united simply because of agreement in the subject they treat of. Half of the book of Isaiah dates from a period varying from one hundred to three hundred years subsequent to the time that the prophet of that name lived, and scarcely a book in the great prophetic series but contains chapters that cannot have originated with the author to whom they are ascribed. The books of Chronicles are the work of a priest whose view of the past is colored by an ideal of theocratic government, the reality and antiquity of which he attempts to establish. Ecclesiastes is a skeptical bit of philosophy, written under the influence of Greek thought, but brought into conformity by later editions with the trend of orthodox doctrine; and so on throughout the list.

Startling as some of these propositions may appear to the orthodox at first blush, it is to be borne in mind that many of the traditional views to which they stand opposed find little or no support in the Old Testament itself. Thus the supposition, so generally accepted until a short time ago, that David is the author of the Psalms is directly contradicted by the Hebrew headings of quite a number of them, according to which they are either anonymous or assigned to other persons than David. It is nowhere stated in Ecclesiastes that Solomon is the author, nor are the Lamentations declared to be the work of Jeremiah. Even so fundamental a proposition as that Moses is the author of the Pentateuch finds no warrant by a reference to the books comprising the same. The laws contained therein are issued in the name of Moses, but it is not said that he wrote the book of Genesis, which does not contain any laws, nor are we told that Moses combined the laws with the historical

narrative within which they are incased. On the contrary, the fact that Moses is always spoken of in the third person is sufficient indication that he is not supposed to be the author.

An illustration of the method is furnished in the first part of the undertaking to leave the press, the book of Job. According to the distinguished professor Siegfried, who is the editor of this part, Job is not a work produced at a single stroke, but in its present shape gives evidence of having been submitted to considerable revision, in the course of which additions to the original "stock" have been made, and no small number of interpretative and corrective clauses added. Moreover, he is of the opinion that the book contains a number of "parallel compositions," by which he means sections that duplicate one another and represent different treatments of the same theme. Thus, in chapter x, verses 18 to 22 inclusive form a parallel to chapter iii. Such passages—about ten in all—Professor Siegfried prints in blue color. Again, detecting traces of some commentator—and in the ancient Orient the owner of a manuscript is generally identical with the commentator—who adds some thoughts of his own to such speeches of Job as seem to him to contradict the orthodox doctrine of retribution, Professor Siegfried prints these interpolations, some seven in all, in red. Another class of interpolations which are directed against the tendency of the poem are printed in green.

Thus the more advanced theologians are now pronouncing the Bible to be, what it is described as in the words of one of the writers for THE TRUTH SEEKER, "a collection of Hebrew literature, fragmentary and of mixed and uncertain authorship, extending over a period of a thousand years." And some time they will give in to telling the whole truth, that it contains in no shape the least iota of what is divine.

Religion a Bottler and Forwarder of Cholera.

The number of persons whom religion has killed in wars, massacres, and tortures is vast. Yet the persons killed thus are only one to every hundred that have been killed by religion through the action of disease. When Christianity prevailed controllingly, people lived only two-thirds as long as they do now. The diseases which cut their lives short received aid, first, from the unwholesome religious customs of fasting, monkish cell-life, abstinence from bathing, and the like; and second, from the employment of holy relics and prayers as curative agents instead of the measures of physicians.

An instance of this friendliness of religion to disease is being brought to light at Mecca. Mecca is the sacred city of the Mohammedans. Within the past two months the mystery of the cholera has been cleared up, and it has been definitely ascertained that Mecca is the center from which that pestilence radiates, and that the Holy Well of Zemzem is the nucleus, as it were. In this well all the pilgrims wash themselves, believing in the efficacy of its sacred waters. These waters they also drink. The consul at Yiddah writes: "This well is not a spring. Its water is supplied by filtration, by rain water passing through the overlaying mass of foul matter. Another cause of the pollution of the well is the thousands of pilgrims, diseased and unsound, who daily wash beside it, the water they use naturally finding its way back into the well. Mecca has a permanent population of forty thousand, to which are added during the pilgrimage one hundred and fifty thousand pilgrims, residents for periods varying from a week to three months." Water from this holy well was analyzed recently. It contained more animal matter than the average London sewer water. It showed traces of previous pollution equal to six times that of the average London sewage. None but Mohammedans are allowed to enter Mecca, so no proper description of the horror of this summer there has been printed. One Mohammedan authority says that a camping-place of pilgrims returning from Mecca is like a battle-field where the dead are not yet buried. This year and last year the resulting epidemic was cholera, but in other years it has been other diseases. Some years it is smallpox, again yellow fever. A pilgrimage

always breeds something, and at the breaking up scatters it to the four corners of the earth. Year after year the holy well of Zemzem is the instrument of infection. The bathing in and drinking of the water at Mecca itself is not the worst. Those who are not able to go to Zemzem ask the pilgrims to bring them some of its waters. And in tens of thousands of flasks and bottles these deadly waters are carried away to be drunk in cities and villages all over the Mohammedan world. The pilgrim himself may escape, but he bears bottled cholera with him, and in some unhealthy village hundreds of miles from Zemzem its poisonous waters are set free to start a new center of infection. In former times the danger was not so great as in recent years. With increased facilities for transportation, with the shortening of the time in transit, the disease has a chance to spread more widely and to get further from its place of origin before being discovered. It may travel undetected far down into India, or as far as France, or Spain, or England, or even nearly to America. And if among the immigrants to America there is one with a bottle of Zemzem, he may not release his poison until after he has landed.

The most enlightened Mohammedans are beginning to realize that something must be done. But even they hesitate, because of the fanaticism of the masses. The masses, far from complaining of these pestilences, look upon them as acts of God for the trial of Mohammedan virtue. According to Mohammedan ideas, he who dies on a pilgrimage, like him who dies in battle for the true faith, is caught up to a heaven of especial glory. And as for the slaughter of these pestilences in the Christian world, this delights the Mohammedans, who are thus confirmed in their belief that the pestilences are of God's sending. The sultan and the other Mohammedan leaders may regret the scattering of poison throughout the world from the center of Mohammedan faith, but their influence, though great, does not extend to the changing of religious belief. Indeed, by meddling with the faith they would simply legislate themselves out of office. And to suggest sanitation or any other renovation in connection with the Mohammedan holy of holies means radical change, to which the Mohammedan world is no nearer educated than it was a thousand years ago. All sorts of plans have been suggested by which something could be done without touching Mohammedan fanaticism, but none of the plans is of account, because none gets at the root of the matter. Sanitary inspection everywhere else but at Mecca is part of the battle, but only a small part. For as long as the "cholera nursery" remains untouched, the cholera germs will escape the most intelligent and assiduous vigilance.

This condition of things is precisely like that which prevailed in Europe when the priest ruled, with his finger on the physician's mouth. Pestilence after pestilence swept over that region, sometimes carrying off a quarter of the inhabitants of a country. Piety, as in the case of the present Mohammedans, resented any attempt to stay the diseases by natural means. Europe and America would be the same now had not the Freethinker risen, in spite of the church's efforts, and declared that disease springs from natural instead of supernatural causes, and must be avoided by natural instead of supernatural measures. The clergy are perpetually fighting to have as many events attributed to supernatural causes as they can, and if they could they would have people account for disease thus now, and would bring society again into the miserable suffering and dying state of the Dark Ages.

The New York *World* has just gathered the opinions of about a baker's dozen of persons, more or less known to the public, as to who are the twenty-five leading Americans. Of the lists written out by these judges, one-half contain Colonel Ingersoll's name. This beloved appellation appears on the lists of Postmaster Dayton of New York city, Superintendent Byrnes of the police of the same town (here in the shape of "Bob Ingersoll"), Theatrical Manager French, Assistant District Attorney John McIntyre, Mrs. Frank Leslie, and

Oliver Sumner Teall. We must not overlook, either, the fact that the same honor is paid the colonel by John L. Sullivan; who with a wide-minded toleration which we are pleased to see characterizes that gentleman, includes also, written just above Mr. Ingersoll's, the names of Archbishop Corrigan and T. De Witt Talmage. Among those who omit the name of him whom our readers know to be not only the chief in intellect of the leading Americans, but the noblest and dearest of them, are Ward McAllister and Belva Lockwood.

If the Editor of *THE TRUTH SEEKER* doesn't go broke before October 1st he is going to Chicago to the International Congress of Freethinkers, where he hopes to meet a goodly number of his friends, thank them for their many favors, and have a chat with them.

The Congress bids fair to be as genial a gathering as one of the old-time New York state meetings, which were the bright particular spots in years of labor and sometimes depression. We ought to have much brilliant oratory, for all the lecturers are to be there, and all the editors will be there too to set down and print their wisdom. The program is an entertaining one, and the discussion of practical affairs, as started by Mr. Putnam's correspondents in this issue of *THE TRUTH SEEKER*, will lend variety and piquancy to the occasion.

Liberals going to the Fair should make the Congressional season their season. Harvest will be over, and we hope, too, that by that time the financial jugglers who started the senseless panic will allow the country to resume its normal prosperity. Cool weather will prevail, October is the most delightful of months in Chicago, and everything ought to conduce to a good time at this union of freemen.

In the published speeches of Edgar Fawcett, the well-known novelist, appears the following. He is speaking of the coming poet: "I have little doubt that this age of ours will be satisfactorily expressed by but one sort of poetic intelligence—the sort that is now expressible in concrete terms by such a personality as that of Robert G. Ingersoll. I think that Mr. Ingersoll, through his splendidly eloquent utterances, his abhorrence of shams, his merciless logic, his warm love for humanity, his reverence for the great achievements of science, and his incomparable courage in pointing out the absurdities with which so-called revelation abounds, will prove an absolute beacon-light to the American poet of the future. Deprived of its gods and goddesses, its supernatural love, its pietisms, its genuflections before a deity whose anthropomorphic existence is to be imagined solely through the intensity of his cruelties toward mankind, poetic literature will find in the prose poetry of such men as Herbert Spencer, Lecky, Huxley, and our own wonderful Ingersoll the stimulus and watchword of its unborn renown. Two fairies will stand at the cradle of the great coming American poet. Their names will be *Science* and *Agnosticism*. They will be, if you please, his two calm, gracious, yet severe muses, their locks filleted by no Greek or Roman laurel, yet radiant with the light of love and charity. They will bear him priceless gifts—an intellect from which all twilight of superstition has been swept, a heart alive to every impulse of kindness, a spirit pregnant with all fine and sweet moral truths as the heaven of space above him will be pregnant with its burning stars."

"Four Hundred Years of Freethought."

What a glorious thing it is to him who may enjoy favors and privileges that are denied to his fellow-creatures. I assert this in a general way, and not in the abstract. In times like the present, qualifications are absolutely necessary when expressing one's thoughts or opinions. Yet here in the busy, bustling city of Chicago, undisturbed save by the warning clang of the gong on the fire-engines, the roll of drums, and the clarion shrieks of the bugles as some troop marches past to participate in the train of events transpiring day by day at the World's Fair, I have been favored with an opportunity that has as yet been denied to other curious eyes. That opportunity was nothing more nor less than a glance over the

voluminous pages of manuscript now in course of preparation for the above work. While its prolific author lay in the dreamy embrace of Somnus, entirely oblivious to his surroundings, I stole from my couch in the early morning hours and, perceiving the pile of MSS. as it lay upon the desk, I seized the opportunity this occasion offered to take a glance at the contents. Here in vivid colors I saw, as it were, in words of beauty, a description of the progress we have made for the last four centuries. The slow but sure and steady advancement of philosophy, despite the opposition of orthodox creeds; a description of the impassioned labors of science, undermining forever the tottering walls of the "Ark of God;" the steady strides of learning and education, the greater factors in the moral and intellectual development of the race—all these are described in glowing language, clear and easy of understanding. I can truly say, beyond doubt, that this work will become one of the most interesting of this kind ever published in the name of Freethought. The book is at once historical, biographical, scientific, philosophic, and educational. The writing will entail some months of patient labor upon its author, which is deserving and highly commendable to the Liberal public. And then the picture-gallery, in which the pictures of one hundred Freethinkers, living and dead, will be faithfully portrayed. Each picture will occupy one whole page in itself. They will be on the order of photo-lithographs. The cost of the pictures will amount to \$5 in itself. The book will contain six hundred pages of solid reading-matter; besides it will be a glorious addition to our Freethought libraries, and no true Freethinker can afford to be without it. Besides, those who now subscribe for the book will help along our great International Congress. Then,

On Freethinkers, on ye brave,
On to glory or the grave,

but do not, I beg of you, "on to the grave" until you have subscribed for "Four Hundred Years of Freethought."

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.
17 South Curtis street, Chicago, Ill.

Agents Wanted.

We believe that not only can good be done but money made by any Liberal who will canvass for our book "Old Testament Stories Comically Illustrated." In fact we know one man who worked at it but a few hours weekly and sold nearly fifty copies in a month. The price is low; everybody knows the Old Testament stories, and nearly everybody would like a book applying nineteenth-century wit and knowledge to them. People like to laugh. Reverence for the Old Testament tales has largely disappeared and jokes at the expense of Jonah and Joseph and Esau and Samson and David, and the other worthies of unsavory reputation, are keenly appreciated. It seems to us that the book will sell at sight. It does here in the store. Liberals out of employment will find this a good way to make an honest dollar.

Terms to agents sent upon application.

We desire to call the attention of readers of *THE TRUTH SEEKER* to the benefits of subscribing to the Truth Seeker Monthly Library. The yearly subscription is only \$3, and subscribers to the Library receive a paper-bound copy of each book issued in it; or, if they desire the books in cloth binding, subscribers can remit the difference in price between paper and cloth binding, and get the books in the latter shape. So far this year subscribers to the Library have received "Paine Vindicated," by Colonel Ingersoll, price 15 cents; the "Creation of God," by Dr. Hartmann, price 50 cents; the "Resurrection of Jesus," by Don Allen, price 40 cents; "Crimes of Preachers," price 25 cents; the "Handbook of Freethought," by W. S. Bell, price 50 cents; "Religion a Curse," by S. P. Putnam, price 25 cents; "Design Argument Fallacies," price 15 cents; "Pen Pictures of the World's Fair," price 25 cents, and "Abraham Lincoln: Was He a Christian," price 50 cents. Other books besides are in preparation. One of these, we may mention, is "Pleasure and Progress," by A. M. Lorentz, LL.B., of which further notice will shortly be made. Send \$3 and receive at once the books already published, and, as they appear, those which will be published between now and January, '94.

Communications.

The Rich Man Defended.

There has been much said and much written and published in favor of the poor workingman and against the rich man or his money, which is claimed to do the workingman a great injustice. We have often thought of this subject, but have failed to comprehend the great evil that others do see in the wealth that man possesses. When we look around us over the state of our own nation that we call governed by free institutions that claim all men to have equal right to life, liberty, and the pursuit of happiness, we see one man's right is as good to get and hold property as another's, but it seems that all have not the gift to do so. Then how can we blame the rich man for using his money as he may think best? If he should hide it away like the miser and keep it out of circulation, then he might be blamed for that; but this is not often done; he wants to add to his pile, so we see him building factories and making railroads and all the great improvements of our country, and in so doing give employment to thousands of poor people, and that gives the poor man a chance to feed and clothe himself and family too. Now I will tell you how I began in life for myself. I am now in my eighty-ninth year. In 1826 I went into my father's sawmill to work, with my wife to keep house, and I staid there two years. I did not like the business. I was brought up on a farm and that was my element, so I concluded to buy a little farm; so I bought a piece of land and agreed to give \$1,400 for it. I could pay but \$400 down, and gave a mortgage for \$1,000. I went to work on it in the spring of 1828. Everything was low. I drew corn twelve miles and sold it for forty-two cents, and wheat for forty cents. I paid \$70 interest, and I took my team winters, went into the lumber woods and worked for \$1 per day. I could hire a good man to work on my farm for \$10 per month, or a girl to spin wool or flax for five shillings per week or do housework for seventy-five cents. But now everything is changed. A man must have \$20 per month and the girl \$2 or \$3 per week. But I still own and occupy the little farm—sixty-eight years, at East Lake George, in Warren county. And now there is a great cry against the rich man for holding mortgages that cover almost all of the Western farms, and that may be so. But how can he be to blame for that? Undoubtedly that gave the settler time to turn himself and work out. And again, the rich man owns the railroads. If he does, that helps the producer to send his stuff to the market of the world, and here is another great help to the poor man that he ought to be proud of—at least, be thankful for. If the laboring man cannot get work in one place to suit him he is free to go and work in another. The government has been blamed for not doing more for the poor man, when, in fact, it has given him a good home if he would accept it and go onto the homestead farm and go to work on it and raise his living; and here the government has done much for the poor man. The poor of the foreign nations have taken advantage of this offer and flocked to this country in great numbers, and now are enjoying the fruits of our forefathers, that spilled their life's blood to leave an inheritance to their own dear offspring that were dearer than their own life's blood; and as Patrick Henry said in Congress, Give me liberty or give me death. And now the poor man of the old country is enjoying liberties of our free institutions that the rich man's money has built up and maintains. They send their children to our free schools that the rich man supports, and he pays for their education. Still some keep on finding fault. Never were there any better times for the poor man than 1893. He can buy a good suit of clothes for less than \$10, and all wool at that. Our Western people are much dissatisfied, or some of them, at least, and are forming parties in hope to control and manage the general government. Perhaps it is only a few of the influential ones that want to run the ship, like the little priest with his long fingers in Uncle Sam's pockets, in which he has been very fortunate in getting his church property exempt from taxation, and throwing the burden on many a poor man, with a family to support too. And here the poor man might justly complain, but he generally bears the burden as patiently as the ox or the horse under the whip or spur. And here again we see the influence of the little priest in politics, and both parties are in to get his help, which it is abominable to think is so. When we look ahead into the future that awaits us, and imagine the consequences of a civil war, we have only got to look back less than a year to see what the influence of religion has done in our Congress in violating the Constitution of our country by shutting the gates of the World's Fair

on Sunday. We would think Congress would be ashamed to invite the friendly foreign nations to come and visit us and when they come to slam the doors in their faces and say: Go home or go to church; we don't want such wicked ones here as you are. But we think, he that is without sin let him cast the first stone. We would not think that a man qualified to hold the office of president and run the United States of America would ever stoop so low as to lend his influence to buy his way into office and then violate the sacred oath which he has taken to support the sacred Article that cost so much blood to gain. The church and politics are exchange partners—you help me and I will help you into office; after I am in power then I will give you a fat place in return. But this we have to regret—our nation is drifting away from the principles that made us a free people.

'Tis sad, I say, and well I may,
To see our nation die
By their own hand, in this fair land;
Now, who will breathe a sigh?

Our fathers dead no tears will shed
About our future state,
Or even know the bitter woe,
Or dream of our sad fate.

Brayton, N. Y.

ASA W. BRAYTON.

Always in the Way.

Christians differ among themselves about a pope and a purgatory, about drinking, dancing, keeping of Sunday, etc.; though they all, with an insignificant exception, unite on a belief in the Mosaic God and his peculiar son Jesus, as recorded in old fables, and hold this belief necessary to escape the God's everlasting wrath. Owing to these differences, the world is progressing, and liberty of thought and speech prevails in some sections of Christendom. But the bloody cross of this God and son is the banner around which all Christians still flock and threaten to subdue all opposition.

Now, Liberals may safely differ on questions of government, of finance, of capital and labor, of sexology, etc.; but while discussing these important subjects we should remember that the priest is always in the way of progress, and must be got rid of. We need to have a potent bond or banner ever in view that will unite and inspire us. Priestcraft is the great obstacle to human liberty. Therefore every Liberal's banner should be, The Blessings of Science vs. the Evils of Priestcraft. And probably the Freethought Federation of America opens one of the best methods of effective concerted action.

Progress is made only when and where the priest is thrust aside. Seldom is a discovery made, or a progressive step taken, and the priest be not there with his theological barricade. Do we try to treat the Sunday question from a rational, historical standpoint, we encounter the priest with an antediluvian order that no servile work shall be done on the Sabbath, and no fun nor recreation allowed except the pleasure of listening to the reciting and shouting of his crazy visions and the fun of contributing generously to his Lord through him.

Do we want to tax churches equally with other property and be just to all citizens, we find the priest entrenched on the same old worthless authority. The Levite is there demanding tithes and fatlings with which to enrich and feed his God through himself: "What man soever of Israel that killeth an ox, or lamb, or goat, and bringeth it not unto the tabernacle to offer an offering unto the Lord [priest], blood shall be imputed unto that man; he shall be cut off from among his people" (Lev. xvii, 3). And this gluttonous god-priest mixes a hygienic law with a moral law in this wise: "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien" (Deut. xiv, 21). O that Christian men would read the stuff as it is written!

If it be proposed to modify the marriage tie the better to enable the wife to escape from a brutal husband, the priest is met with his Thus saith the Lord, "Let not man put asunder." The knot may hurt, but it is awfully sacred.

When, peradventure, a man and woman imprudently transgress a local rule of custom and we ask impartial treatment of the two, we are confronted by the priest with this clincher from the God who "is no respecter of persons": "Whosoever lieth carnally with a woman that is a bondmaid, betrothed to a husband: She shall be scourged; but he shall bring his trespass offering unto the Lord, and the sin which he hath done shall be forgiven him" (Lev. xix, 20). O that Christian women would read the Bible as it is written.

An attempt anywhere in Christendom, with few exceptions, to change or modify the civil government is met by the priest with his heavenly command to "obey the powers that be." Here, in

1776, the people, led by a few Freethinkers (Paine, Franklin, Jefferson, etc.), ignored that old dogma. Kingcraft was scotched, if not killed; but some kingly prerogatives are still exercised by "the powers that be." And this fact leads some few Liberals to advocate a state of Anarchy—no government. Of course every Liberal wants a liberal government, with no priest or Comstock attachment. But evolution works slowly; and not before the time is reached when no wrong shall be done and when everyone yields to everyone else all the rights he claims for himself, can we do without government. Law is found in every department of nature, with accompanying force to execute the law. Human society cannot exist without law and a government or force to execute the law. Just in proportion as we are fit for self-government we are responsible for the wisdom or unwisdom of the laws.

Experience, reason, humanity, enables us to modify the natural law of "the survival of the fittest," and through human law and united force to protect the weak. In establishing this force, some discretion necessarily is given to legislators and executives. This discretion may be used wisely or unwisely. In this country, when the use of such discretion is unwise, extravagant, bad, it is the province of the voters to select better officials. If through ignorance they cannot do so, the cause may be traced to the priest, who declares that his God is the author of all government and sole ruler over the affairs of men. Here the priest is in the way. Knock him out. And priest rule and pope have been always in the way of Irish home rule.

Probably a greater number of Liberals, in their opposition to private monopolies, want to extend the powers of government; to have it control and operate all railroads, telegraphs, mines, etc. No head-center has yet or can be devised short of an absolute monarch to conduct such a government. Authority would have to be concentrated in a sort of Mosaic God—the champion monopolist. The individual sovereign is of no great account now; he would then be a nonentity.

While some are advocating the doubtful policy of unlimited silver coinage, many of our Liberal friends want the government to give up the use of coin and issue enough paper money to satisfy everybody, and to loan the paper to anybody at one or two per cent. Now, as only those having houses or other property could give security and obtain a loan, and as such a policy would inflate values, it follows that the poor man would be worse off than ever. Here is a hitch, as there always is in any meddlesome attempt of government: helping the few hurts the many. Or, should government rush the presses and give free to every inhabitant all the paper money each could carry, surely financial chaos would follow.

But, says the paper advocate, gold has no intrinsic value; that it rests solely on the superstitious opinion; that paper, being cheaper than gold, as a matter of economy should only be used for money; that the interest cost of a gold dollar in a dozen years or so equals its original value, etc. Now, the admitted fact that gold is the more costly presents another hitch in his theory. It matters not whether we call the value intrinsic, artistic, or ornamental. Like the fellow in the stocks on a Sunday, it is there. Gold is preferable in many uses because it retains its purity. Everybody prefers a gold spoon to a brass or pewter one, with verdigris or lead poison.

Had the Southern Confederacy issued gold and silver coin, that coin would have had a market value to-day; because throughout the civilized world those metals are received in commercial exchange. No paper money can obtain so wide indorsement. Were the nation issuing it exempt from war's disruption, the paper is more easily counterfeited and more liable to destruction. The attempt through faith to make paper of equal value with gold, is somewhat like the notion that a God made the world out of nothing.

But these interesting questions of government and currency are of minor importance compared with the great evil of priestcraft. Plainly the increase of numbers and influence in the ranks of Liberals is causing different Christian sects to stop the long-practiced recreation of denouncing and persecuting each other. For self-preservation they are now acting together in the attempt to fit on to every mortal a Sunday strait-jacket; to inoculate the plastic mind of every school-child with the fables about a virgin Mary, about a God-Jesus that wandered around the barren hills and stagnant ponds of Syria for two or three years, and then left for parts unknown without ever finding or knowing anything of America, etc. This partial Christian conspiracy strengthens them somewhat; and Liberals must recognize and prepare for a stubborn, prolonged contest with a cruel theological super-

stitution. Truly it may be said, the priest is always in the way.
L. G. REED.

Design a Creation of Faith.

In all creation there is design. The crane, with its long legs and bill, can stand in shallow water and catch the little fish as they pass by. True it is hard on the fish, and the crane is a useless production; but here faith comes to the rescue, and says: Nothing in vain; an all-wise God knows best. The herbivorous animals are destroyed by the billion to support a carnivore, and man destroys all things and his fellow-men besides, and all proves, if we have faith, the glorious plan and design of creation. The daisy, the beautiful daisy, has no prickles to wound the spoiler; while the noxious thistle, cactus, and thorn have prickles by the million to protect their worthless existence. The fawn, whose eye is a poem, is torn to shreds by the fangs of the wolf or the lion, and the harmless, innocent dove, quivering with agony and terror, dies to prolong the life of a hawk, and thousands of honest women and men live and die in poverty and misery to support a few of their own race in luxury and debauchery. Life is dogged by death; creation by destruction; honesty is the prey of roguery; virtue of vice; and all goes to prove the wisdom, mercy, and intelligence of the creator. If we have a Samson-sinewed faith, with such faith, out of these jarring and discordant elements, a Christian or a savage manufactures one merciful god or a billion at the dictation of his priests.
T. WALKER.

Rat Portage, Ont.

Why Do Religious People Lie So?

The religionists before the vote was taken in Congress piled up mountains of lies and committed forgery in offering lists of petitions of the names of many thousands more persons in several of the states than the last census showed were inhabitants including men, women, and children in those states. Then they talk of the holy Sabbath!

On such basis as this they claimed that a large majority of the people, and especially the working men and women, were in favor of closing the Fair on Sunday.

By such falsehoods and forgeries, coupled with threats of boycotting every member of Congress who dared to vote against them—corrupt themselves, and thus corrupting all others with whom they come in contact, trampling the Constitution under their feet as Jeff Davis, Toombs, and Yancy did in 1861—they induced the unprincipled politicians to vote for closing the "greatest show on earth" one-seventh of the time, and on what should be the people's day.

These enemies of progress, morality, and freedom, self-styled "law and order people," when fairly beaten in the Supreme Court of the United States, in an opinion delivered by the chief justice himself, abused the justices who favored the opening of the Fair on Sundays, invoked their gods to send lightnings and fires from heaven or cyclones from hades to destroy the greatest educational exhibition on the only habitable globe that we know anything about.

But finding that the gods paid no attention to their foolish mutterings they then called upon their cranky dupes and frighten them from going to this greatest exhibition of the genius and industry of man, and by inducing the puritanical exhibitors to close the greater number of the buildings and exhibits, and acting in collusion with the railway companies prevented them from getting up excursions to take the people to the Fair, and by threats and chicanery prevented the directory from reducing the fee for admission to twenty-five cents, and by these fraudulent means prevented the great mass of the people from attending the Fair, and then declaring that the closing of the Fair was done by the gods in answer to the prayers of these lying, piratical priests.

On Saturday last a small newspaper, rather some printing on a sheet of paper containing more lies to the square inch than all the newspapers published in the interest of the Wall street wreckers and robbers since Chicago convention in June E. M. 292, was thrown into my yard, and among other falsehoods the leading article stated that notwithstanding the decisions of the state and United States courts, the directory had become convinced that the people were opposed to the opening of the Fair on Sundays, because so few attended on the first day of the week, and that the working men and women would not attend because they were determined to have "Sunday for a day of rest."

This was adding insult to injury.

Why is it that religion will make men and women lie faster and more unblushingly than all other things combined?

Every person of any intellect and fairness, and that has sufficient information to enable him to find his way across the street, knows that the people, and especially the artists, mechanics, and working class, did not attend the Fair on Sunday because these lying enemies of the right, of justice, of liberty, of progress, and of education had used every false and unfair means that their saintly and malignant ingenuity could invent to shut the gates against the people and keep them away.

If it is true, as the pietists declare, that the devil exists and loves liars, then he will get all of them, because there is no profession or class of men on this earth that can utter lies that would shame the prince of liars himself so fast and recklessly as these pretended men of God.
P. V. WISE.

St. Joseph, Mo.

Why Christianity Is Declining.

In a late sermon delivered in one of the Baptist churches of Binghamton, N. Y., by Rev. Benjamin L. Herr, he dilated upon and suggested methods for increasing the growth and strength of the Christian church, and admitted and bewailed its decline. Among the many methods suggested there were none that might be considered practical, for he omitted each and all of those which had been employed with success in the past. He probably lacked the courage to stand up before the congregation and advocate the total extinction of secular schools, and perpetuation of a government under absolute church control. Protestant and all other Christian churches make a great mistake when, in their desire to keep abreast with the times in liberality of ideas, they encourage education in any but ecclesiastical and dogmatic channels. Free education of the masses, especially in science and history, has been, is now, and always will be destructive to the elements which are of vital importance to the Christian or any other religion. The most tractable and intensely religious people are those most densely ignorant.
J. B. SWETT.

Figures to Aid Thought.

Acting Director of the Mint Preston has prepared a table of the monetary systems approximate stocks of money in the aggregate and per capita in the principal countries of the world. This table shows that the aggregate stock of gold is \$3,582,605,000; silver, \$4,042,700,000; uncovered paper, \$2,635,873,000.

The stock of gold possessed by the principal countries is given as follows: United States, \$604,000,000; Great Britain, \$550,000,000; France, \$800,000,000; Germany, \$600,000,000; Russia, \$250,000,000.

The silver stock of these same countries is given as follows: United States, \$615,000,000; Great Britain, \$100,000,000; France, \$700,000,000; Germany, \$211,000,000; Russia, \$60,000,000. This stock of silver is divided by Mr. Preston as follows: United States, \$538,000,000 full tender and \$77,000,000 limited tender; Great Britain, no silver full tender, \$100,000,000 limited tender; France, \$650,000,000 full tender and \$50,000,000 limited tender; Germany, \$103,000,000 full tender and \$108,000,000 limited tender; Russia, \$22,000,000 full tender and \$38,000,000 limited tender.

The ratio prevailing in nearly all the principal countries between gold and legal-tender silver is 1 to 15½. This is the ratio in France, Belgium, Italy, Spain, Netherlands, Russia, and Central and South America. The ratio between gold and limited-tender silver is as a rule 1 to 14.38. The respective ratios in the United States are 1 to 15.98 and 1 to 14.95.

The various monetary systems as divided among the several countries are as follows:

Gold and silver—United States, France, Belgium, Italy, Switzerland, Greece, Spain, Netherlands, Turkey, and Japan.

Gold—United Kingdom, Germany, Portugal, Austria, Scandinavian Union, Australia, Egypt, Canada, and Cuba.

Silver—Russia, Mexico, Central and South America, and India.

Of the uncovered money South America has \$600,000,000; Russia, \$500,000,000; the United States, \$412,000,000; Austria, \$260,000,000; Italy, \$163,000,000; Germany, \$107,000,000; France, \$81,000,000, and Great Britain, \$500,000,000.

The per capita circulation of gold is: United States, \$9.01; United Kingdom, \$14.47; France, \$20.52; Germany, \$12.12; Russia, \$2.21.

The per capita of all classes of money is: France, \$40.56; Cuba, \$31.00; Netherlands, \$28.88; Australia, \$26.75; Belgium, \$25.53; United States, \$24.34; United Kingdom, \$13.42, and Russia, \$7.16.

The Bimetallic Problem.

What necessity is there for changing the ratio of the silver coinage?

Let Congress pass an act making all debts payable, half in gold and half in silver, unless otherwise stipulated.

Or, without such an act, let all written promises to pay be so worded—half in gold and half in silver.
W. H. BURR.

Behold, How These Christians Love One Another!

A Christian, named J. W. Ellis, used to be a Presbyterian minister in San Francisco, until the presbytery there convicted him of misusing the funds of his church, and kicked him out of the ministry. Now he says he will appeal to the synod to unkick him, and if it doesn't he says he will start a newspaper to rub out all the San Franciscan Presbyterian ministers. A newspaper man recently interviewed him, and here is the burden of Christian love which this reverend embezzler dumped into the sympathizing bosom of the reporter, with a view to show that God almighty is a thorough-going Ellisite:

Every minister who took part in taking my pulpit away from me has lost his own pulpit. Distress and disaster have come upon them all. God has forsaken them. T. Chalmers Easton was compelled to resign from Calvary church as pastor. He was one of the leading prosecutors against me. The next was Rev. A. J. Kerr, who conducted the prosecution. The missionary board withdrew financial support from him and he had to go East for another field. Rev. Dr. Chapman, of Oakland, lost his church and is now financial manager for Mills seminary. Rev. J. F. Rhoda declared that his field in South San Francisco was a useless one. God had withdrawn his support from it, and the church was compelled to abandon it. With it went Rhoda. Dr. Thompson tried several things for a year and then gave them up. Not only have the ministers suffered, but so has the church. Since my trial, they have lost four churches. One of them was the Woodbridge, which has gone over to the Unitarians. The Central Tabernacle has been wiped out of existence, and a new one is in its place. Two of our flourishing congregations in San Mateo have gone over to the Congregationalists.

It is none of our funeral, to be sure, but would not Brother Ellis do better to stand still, and see the salvation of the Lord wipe out his enemies, without undertaking to set up a newspaper? To the unregenerate mind, starting that newspaper will look very like as if the Lord had deserted Brother Ellis and flopped over to the presbytery of San Francisco. In Job's time a man who hated anybody used to say: "Oh, that mine enemy had written a book!" It is a much more horrid wish nowadays to say, "Oh, that mine enemy had started a newspaper!"
* *

Short Notes About Books.

The Truth Seeker Company, 28 Lafayette place, New York, have just brought out a most suggestive paper volume, "Abraham Lincoln: Was He a Christian?" by John E. Remsburg.—*Boston Daily Traveler*.

"Pen Pictures of The World's Fair," by Samuel P. Putnam, published by The Truth Seeker Company of New York, begins with a description of the opening of the Fair, done in the style known to newspaper-men as "fine writing." In the last analysis, the phrase means bad taste in the use of a wealth of words. The TRUTH SEEKER is evidently a flamboyant Atheist. For instance: "They say that President Cleveland joined audibly in the Lord's Prayer at the close. Well, it's just like him. He's getting to be awfully pious. Does that mean a third term and colossal ambition? I do distrust these fellows that pray. Yes, it's pray and pray, that's what it is." Mr. Putnam apparently aims to be blasphemous.—*Buffalo Illustrated Express*.

One of the most really useful books to the ordinary Freethinker is "A Handbook of Freethought" by W. S. Bell, a well-known American publicist. Mr. Bell modestly enough claims that he has "selected" the book, not written it. He has deliberately elected to be useful rather than to be famous; and he has so signally reached the former goal that he has left himself not far from the latter. To the young man who has a suspicion that Christian orthodoxy has no basis outside the interests of its clergy and the gullibility of its laity, but who has little time for recondite study, we can recommend Mr. Bell's book without hesitation. If he "assess" it, as Dr. Lewins would say, he will have little difficulty in dealing with the stock arguments of the parson's dupe, or even, in many cases, with the more disciplined arguments of the parson himself.—*Agnostic Journal, London*.

The Minneapolis Journal says: "The Truth Seeker Company, of 28 Lafayette place, New York, publish a volume by John Remsburg, entitled, 'Abraham Lincoln: Was He a Christian?' He takes three hundred pages to reply in the negative and asserts that his conclusion only adds enormously to Lincoln's greatness. He affirms that it will not be long before the acceptance of the doctrines of Christianity will be considered an evidence of human weakness. Mr. Remsburg has not proved that Lincoln was not a Christian, but his effort, quite laborious, is certainly not much to his credit." That is to say, it is no credit to Mr. Remsburg to tell the truth! The kind of morality held by the Minneapolis Journal is now known.

What Shall the Freethought Congress Do?

The following letters refer to important matters and require consideration:

PIERSON, IA., Aug. 7, 1893.
S. P. PUTNAM, Esq., *My Dear Sir*: Inclosed please find check for \$5. Please put my name down for your "Four Hundred Years of Freethought." I earnestly hope you will be able to make the Convention a genuine success.

May I propose a question for the Convention (or its friends) to consider? How to adequately cope with the all-pervading activities of church organizations without seriously overburdening the already painfully taxed social fabric?

For instance, in this little town of less than three hundred people there are in the two churches and their ramifications in each year over one hundred regular sermons, besides nearly as many extra—revivals, etc.; one hundred prayer-meetings; over one hundred choir meetings for practice; some fifty meetings for aid societies, etc., besides over one hundred Sunday-schools and about forty to fifty children and young people's meetings. And nearly every form of amusement or enjoyment is the fruit of these numerous church organizations. So completely is the ground covered that the church may be said to be omnipresent, and some sort of subscription or charity matter pertaining to the church is going round about all the time.

Now, the Liberal element here and its sympathizers are about as strong as the church-membership. We had thought (and do contemplate) organizing a Liberal league of some kind. But it seems cruel to add labor and expense and care to this tired, taxed, and busy community. The women are all tired and overworked, for whether church-members or not they are expected to help on each festival, etc., both by cookery and attendance. The young people are all connected with choirs or permanent committees or some other affair of some branch of this huge octopus. The men and married women who are still left to the Liberal cause are heads of families, active business men and women, few of whom would care to be saddled with the responsibilities of regular meetings or other continuous propaganda. Nor have they the heart or desire to further afflict the social fabric with more charities, begging, or importuning. *What then is to be done?* This continual hammering of the church cannot fail to win an occasional victim and add new fuel to the fire. In some way we must meet and conquer this hydra of superstition. But *how?* It seems a pity to adopt the same methods we so deprecate in our foe, even if they are the result of age, long experience, and the deliberate counsel of long-headed councils and synods.

Can your "gathered wisdom" grapple and solve the enigma?
Yours truly, S. F. BENSON.

CRAWFORD, MICH., Aug. 16, 1893.
MR. JOHN R. CHARLESWORTH, *Dear Sir*: I take the liberty to address you on the subject of the Freethought Congress, to be held at Chicago in October, and, having read the columns of THE TRUTH SEEKER and the *Independent Pulpit*, I am unable to find any bills to be offered or laws to be passed by said Congress or any object for which said Congress is called.

Also, seeing a call for financial aid, we do not feel like sending very much money if the Congress is simply called to talk infidelity to infidels, and to test our oratory and our eloquence before an audience, and to have a general good time. If that is all its objects, I for one have no finances to spare. I would now say if there is any object for which it is called or work to be done to maintain our liberties, guaranteed to us by the Constitution of the United States, we may feel like doing something. As the time is drawing near, would it not be well to announce its objects through the columns of THE TRUTH SEEKER and other Liberal papers?

WILLIAM C. DECKER.

What will the Freethought Congress do? What will be its practical outcome? What is the best method of future work? etc. These are the questions presented to us by the above letters. I am glad that these questions are asked, however hard it may be to answer them. I wish more would ask these questions—the more the better. It would show an interest, and if a sufficient number would ask then the answer would be easier, for it is by the interest manifested that we obtain the ability to answer.

In looking forward, however, to future work don't let us forget the great value of the Congress in itself—that it is a good thing to come together, to get acquainted, to make companionship. It is a good thing to shake hands, to hear our best speakers, to be animated by the presentation of grand ideas. It is a good thing to be stirred up, to have the blood run swifter than ordinary. It is a good thing to be in a crowd, and realize for once that we are in a big majority, that we are in the swim. It is a good thing to attract the attention of the world, to show that Freethought is an intellectual power, and that it can be declared in splendid eloquence, music and speeches, flags and banners, flowers and applause, *eclat*, *corps de esprit*—these are all good things in their way, and there never yet was a party that won its way without them. We must have enthusiasm, and human nature is so constructed that we can't have enthusiasm unless we get together and have a big time. The churches have to do this, and they'd die if they didn't. Freethought is not thought simply. It is the heart-beat, the glowing feeling, it is a common sentiment.

The Congress in itself is a good thing, and worthy of the support of every Liberal.

But let us also recognize the demands of hard common sense, as well as of poetic ardor. How are

we to combine our forces for future work? I believe in organizing great plans and trying to do something far-reaching and effective. I believe that Freethought is to be a permanent power in human civilization. So long as this present civilization endures, so long will Freethought magnificently increase. Don't let us lose faith in our cause. Freethought was born at the martyr's stake of Bruno. See what it is to-day from the lips of Ingersoll, when thousands listen enchanted. What will it not be a hundred years hence, or a millennial from now? Let us look ahead and let us build deep for the centuries that are to come.

Now, first of all, I believe it is time to organize for a great Freethought university. It seems to me that nobody can question the immense benefits of such an institution. I admit that there is a vast amount of Liberal teaching in our universities, but this teaching comes as a matter of necessity and not of choice. Now, I want a university where Freethought is at the basis, is the law of the institution, its supreme choice and purpose, and not an incidental affair oftentimes grudgingly admitted. I want a Freethought university from top to bottom. I want the atmosphere of Freethought all about it. Such an institution as this would be a fountain of mighty influence, and why shouldn't we labor to establish it? We can do it. The thing of it is to begin. We have several centuries before us. We have as much time as the Catholic church. Why not use it as wisely and patiently as that church does? Begin with small means—with a hut if need be and a few dollars, and wait. That is the method of the church and it succeeds.

Five dollars has been offered for the university. Let us start with that and see what can be done. The first thing to do is to locate the institution. I think a committee should be appointed by this Congress to select a location. I think it should be somewhere in the great West, near to the central point of the United States, where land can be purchased at reasonable rates. One hundred acres, if possible, should be purchased. Having settled on the location, then let us raise money to buy the land. When the land is paid for, then build a house on it—small, if need be—install a professor, and go to work. When we really begin to do things in this direction the money will flow in.

Besides the university there ought to be a "summer residence" for Liberals, where we might have a summer school of philosophy, lectures, etc. Our Boston friends have started a thing of this kind and I hope they will be amply supported. There are many Liberals who want to spend a vacation somewhere in the country amidst quiet and beautiful scenes, and yet at the same time they want social stimulant. Why wouldn't it be a good plan for Liberals to select together an agreeable place for summer residence and combine for Freethought lectures, libraries, reading-rooms, etc.? Let us join with our Boston friends and make a success in this direction. So much for the literary, sociable, and educational progress of Freethought. Now for the political work.

I believe that we should pull together for the more decisive action on three main points—church taxation, secularization of public schools, and abolition of all Sabbath laws. I think we should outline a campaign for the coming year, in which thousands of Liberals could unite for effective labor at the ballot-box and legislatures. Thirdly, I believe that Liberals throughout the country should make a tremendous effort to increase the circulation of the Liberal papers. We ought to put special emphasis upon the matter. It is absolutely necessary to the success of my first two propositions. We can't have a university nor political power without a Liberal press, and that Liberal press must constantly increase in circulation. Now, I want the Congress to create so much interest throughout our ranks that every friend of THE TRUTH SEEKER and *Investigator* will set to work and get at least one new subscription for the paper he takes. I am quite sure that there are one thousand subscribers of THE TRUTH SEEKER who, if each one made a special determined effort, he could get a new subscriber. Why can't one thousand subscribers do this? Make a combined effort—have a common understanding, and say we will get during this year one new subscriber. See how this would count up. One might say: "A single subscriber don't count much; I won't try;" but suppose he realized that a thousand other Freethinkers were trying with him, and that it wasn't a matter of adding one subscriber but one thousand subscribers to THE TRUTH SEEKER, and then he would see in this cooperative action a vast influence added to the Freethought press. Surely by this sort of united effort a thousand subscribers might be added to THE TRUTH SEEKER and the *Investigator*, and the Congress should be an instrumentality to this end.

This is what I propose for future effort—a Freethought university, increased political action on the three main demands, church taxation, secular schools, and no Sabbath laws, and a cooperative union among the subscribers of THE TRUTH SEEKER and *Investigator*, by which the subscription list of these papers may be increased to the extent of one thousand names this coming year, and other Liberal papers aided accordingly.

I hope that others will enter upon this discussion and tell what is best to do. I have spoken my mind. Before Congress meets let us have a full expression of opinion. We are going to have a grand Congress. Don't let us waste the opportunity, but through this Congress push on the practical work. Don't criticize simply, but tell us what to do, and how to do it. I have shown what I think will benefit our cause. Let others give their views and see if after all we do not agree, and so can pull together.

SAMUEL P. PUTNAM.

International Congress of Freethinkers.

TO BE HELD AT 517 WEST MADISON STREET, CHICAGO, COMMENCING SUNDAY, OCTOBER 1ST.

OFFICIAL PROGRAM.

Sunday, October 1st.—Morning Session, 10 A.M.

Presiding officer, Judge Waite.

1. Address of welcome by the Chairman.
2. " " " " Samuel P. Putnam.
3. " " " " Robert C. Adams.
4. Appointment of committees.

Afternoon Session, 3 P.M.

Presiding officer, Capt. R. C. Adams.

1. Address by T. B. Wakeman, "Christianity and After."
2. Address by Franklin Steiner, "The Church and Freethought."

Evening Session, 7 P.M.

Presiding officer, Samuel P. Putnam.

1. Address by John E. Remsburg.
2. Address by John R. Charlesworth, "Freethought—What It Implies, Its Power and Results."
3. Address by L. K. Washburn.

Monday, October 2d.—Morning Session, 10 A.M.

Presiding officer, Judge Waite.

1. Reports of committees—standing or special.
2. Reception of foreign delegates.
3. Address by J. D. Shaw.

Afternoon Session, 3 P.M.

Presiding officer, Judge Waite.

1. Secretary's report of progress.
2. Address by Dr. J. L. York, "The New Faith."
3. Discussion of ways and means to promote the best interests of the cause. Introductory paper by T. B. Wakeman.

No Evening Session.

Tuesday, October 3d.—Morning Session, 10 A.M.

Presiding officer, Samuel P. Putnam.

1. Reports of officers of the Freethought Federation of America.
2. Nomination and election of officers.
3. Address by president-elect.

Afternoon Session.

Presiding officer, Samuel P. Putnam.

1. Address by E. A. Stevens.
2. Address by C. Beatty.

Evening Session, 7:30 P.M.

Presiding officer, Capt. Robert C. Adams.

1. Address (in Bohemian) by Frank B. Ydrubek.
2. Address by Charles Watts.
3. Address by Dr. Carus.
4. Address by G. W. Foote.

Wednesday, October 4th.—Morning Session, 10 A.M.

WOMAN'S DAY.

1. Address by presiding officer.
2. Address by Lillie D. White.
3. Address by Mattie P. Krekel, "Individuality as a Factor in the Progress of Humanity."

Afternoon Session, 3 P.M.

1. Discussion on "Woman's Relation to Advanced Thought." Introductory paper by Dr. Juliet Severance.

Evening Session, 7:30 P.M.

1. Address by Voltairine de Cleyre, "Mary Wolstonecraft, the Apostle of Woman's Freedom."
2. Address by Mrs. M. A. Freeman, "Woman's Day."
3. Address by Susan H. Wixon, "Progress of Woman for Four Centuries."
4. Address by Mrs. Monroe Power.

Thursday, October 5th.—Morning Session, 10 A.M.

Presiding officer, Judge Waite.

1. Reports of officers of American Secular Union.
2. Nomination and election of officers.
3. Address by the president-elect.

Afternoon Session, 3 P.M.

Presiding officer, Judge Waite.

1. Address by Capt. Robt. C. Adams.
2. Address by Harry Hoover.
3. Address by Dr. Mak.

Evening Session, 7:30 P.M.

Presiding officer, Capt. Robert C. Adams.

1. Address by Judge C. B. Waite.
2. Address by Clarence S. Darrow.

Friday, October 6th.

Delegates will assemble at the hall at 10 A.M., and proceed from there to the World's Fair in a body.

Saturday, October 7th.

Delegates will meet by appointment, and will be shown the various places of interest in and around the city of Chicago. Grand banquet and ball, commencing at 7:30 P.M.

Sunday, October 8th.

Addresses will be delivered throughout the day upon various Freethought topics by G. W. Foote, Charles Watts, L. K. Washburn, Samuel P. Putnam, John R. Charlesworth, T. B. Wakeman, J. D. Shaw, John E. Remsburg, Dr. J. L. York, Judge Waite, Mattie P. Krekel, Voltairine de Cleyre, Susan H. Wixon, Mrs. M. A. Freeman, Dr. Juliet H. Severance, and others.

This program is subject to revision by the committee as the circumstances at the moment may demand, although they will endeavor to adhere as closely as possible to the outline given above.

JOHN R. CHARLESWORTH,
Sec. of Committee of Arrangements.

17 South Curtis street, Chicago.

The International Congress.

TO THE EDITOR OF THE TRUTH SEEKER, Sir: Give me space for these friendly words to each and every reader (subscriber or not) of your paper. They refer to the International Congress. They embrace three points.

The cause is in your hands, friends. What are you going to do for it? You are earnest, the call the worthiest. It is urgent. Decide quickly. You value your convictions, back them. Realize that what you now give has treble value. Whatever you can—none of us are too poor for this once—50 cents, \$1, \$2, \$3, \$5, \$10—do it right off and 'tis done. Do it willingly.

At the other end, Mr. John R. Charlesworth, secretary committee, No. 345 W. Randolph street, Chicago, Ill., will receive and gladly acknowledge the attention.

Liberals everywhere, the occasion is here. Another mile-post in the vigorous life of Liberal thought has been reached. A success, an inspiration, it should undoubtedly be.

No more opportune time could present itself, mark it, for such a gathering as a means to greater, more far-reaching efforts.

Be present if you possibly can. It will help you. It will cheer others, thoughtful men and women—all workers.

If you cannot be there, show your interest in the work to be done and that you would like done. Write an encouraging word. It will take but five minutes. It is almost a duty you owe yourself. Think well of it. Do it, and do it now. It is far from a small matter, this.

It is well to bear it ever in mind, Liberals, it is the duty of each and all of us, so

To act that each to-morrow
Finds us farther than to-day.

That a Liberal poet said. That is the Liberal's oriflam. That is progress.

The earnest Liberal cannot else be than in the van. He is used to stand the brunt of futile prejudice and coward customs. Never yet has Liberal thought led in vain. It compels humanity's betterment. This is worth working for.

The International Congress has its good work to do. Striving for universal enlightenment and liberty—the best use of this world—it calls for the best thought imbued with the unconquerable spirit of truth.

Friend, do your part. Do all you know how. All are expected to do no less.

"But man can do his duty"—simple, yet truly eloquent—said that grand Liberal, Charles Darwin.

To the point, I bespeak your warm response.

Your fellow Liberal, LOUIS LEVINE.

P. S.—When sending a donation if you will mention this letter, Mr. Charlesworth will note amount. For every \$100 subscribed in this way, I will contribute an additional \$1. Do not let me off cheaply.

Keep this in view. The Congress will open its session at 10 A.M., Sunday, October 1st, at No. 517 West Madison street, continuing eight days. L.
August 18, 1893.

The Truth Seeker Sustained.

TO THE EDITOR OF THE TRUTH SEEKER, Dear Sir: I have been a "constant subscriber" of THE TRUTH SEEKER for nearly twenty-one years, and allow me to say that I like your style of running a Freethought journal. I was an Infidel first and a partisan afterward. You need not "stop my paper." I could not keep house without it. I always put my vote where it will do Freethought the most good and Christianity the most harm. A real, genuine, live Liberal has mighty little use for political claptrap.

The three-cornered fight here in Kansas is simply a scramble for boodle. Brother Dallas does not see and realize this, or he would never have penned you the unkind letter he did. Thirty-eight years ago this month I located at Topeka, and for ten years have been engaged in business here. If I am not fairly well posted in the politics of the state I certainly ought to be. The item of news you

copied about our Populist governor, Lewellen, was correct as viewed from my non-partisan standpoint. His adjutant-general, Artz, a fugitive from Colorado justice, is reorganizing the state militia on a strict party basis, with evil designs and fell intent as everybody but a blind Populist partisan believes.

The Republican captain of the "Garfield Rifles" of this city was informed a month ago that if he would promise to quietly become a Populist and work to convert his officers and privates to that faith he could retain his commission, otherwise the company would be left out of the new deal. He declined, and the arms, ammunition, and equipments of the company have just been ordered shipped to Topeka, to be placed in the hands of willing tools of knavish demagogues.

Last winter Lewellen called out the militia and ordered it to charge upon the legal house of representatives and drive it from the capitol, but it refused to obey the bloody mandate, and war was averted. Lewellen was formerly a blatant Iowa Prohibitionist.

The Populist party might accomplish some needed reforms were it not led for the most part by a gang of cranks and old, played-out political prostitutes from the other parties.

There is too much blind partisanship. What the country needs is two or three hundred thousand liberty-loving voters who will concentrate on the best man of all the tickets in the field.

Topeka, Kan., Aug. 23, 1893.

Freethinkers, Attention.

The headquarters of the Freethought Federation until October 1st will be 17 South Curtis street, Chicago. Please send all communications for Samuel P. Putnam, president, or John R. Charlesworth, secretary, to this place. All Liberal visitors are cordially welcome. Call if possible between 9 and 12 in the morning. Liberal papers and publications will be for sale at this office and also at Henchel's Academy, 517 W. Madison street, during September and until after Congress. Liberal meetings every Sunday evening during September, and International Congress from October 1st to October 8th, at Henchel's Academy.

Legal Business Encroached on by "the Business of Your Soul, O Great Infidel."

Ever since Colonel Ingersoll began making converts to his ideas on the hereafter he has been besieged by numerous religious cranks and fanatics who write him letters and call at his residence and law office to persuade him to reform before it is too late. Colonel Ingersoll has treated all his callers pleasantly enough and always tried to evade arguing on the subject of religion, but his patience gave out one day early last week, when a couple of religious cranks stopped all business in his Nassau street law office for two hours. While Colonel Ingersoll was discussing with a wealthy client a few days ago as to the best measures to be taken in a heavy railroad suit his private secretary ushered into his office a couple, apparently man and wife, quite respectably attired. It is Colonel Ingersoll's custom to permit all his callers to enter his private office and there await him instead of being obliged to sit in the outer room of his law offices. He does this out of pure good nature, but he will do it no more.

According to a story told to a *Herald* reporter by a clerk in Colonel Ingersoll's office the couple permitted to enter his private office Tuesday morning last week suddenly startled the colonel and his railroad client by kneeling down in the midst of his books and papers and crying out to the Lord "to save this great Infidel."

"Lord! Lord! Oh, save and have mercy on this enemy of thine, who has done such great injury in thy vineyard," the praying band kept shouting.

"Hold on there! Hold on! I am talking business to a client," exclaimed the colonel.

"Leave off before it is too late and look after the business of your soul. O great Infidel, we have come to save you," cried the exhorters.

"That's all right, but for heaven's sake wait outside, will you, for me! I am thinking about railroads now," said the colonel, as he began to lose patience.

His client suggested that he call in the police. His private secretary stood by helpless while the praying couple continued their exhortations. Suddenly they burst out in song:

Division from the devil,
Division from the wrong,
United in King Jesus
We'll send the cry along;
For in his strength we'll battle
And do our best to win
From Satan all his minions—
To Christ we'll bring them in.

"That will do!" "That will do!" shouted the colonel. "I am a busy man."

But the praying couple only changed their tune and began again:

At the judgment day, great sinner,
When your sentence is passed while you wait,
Oh, how you will plead for your pardon,
But pleading will then be too late.
So make a bold start, great sinner,
Jesus will help you along;
Sweetly and kindly he will guide you,
And he will put in your heart a new song.

This last effort of the praying band was too much for the colonel, who said a few things under his breath and left his private office in possession of the exhorters.

Half an hour later the colonel returned and half opened his door and peeped in.

"Have they gone?" he asked his clerks.

When assured that the praying band had left he ventured to his private office. He called in his stenographer and dictated the following, which was printed in big black letters on a piece of cardboard and hung in a conspicuous place in the main office:

NOTICE.

I DON'T NEED SALVATION.

All persons who wish to pray for me have my permission to do so.

BUT

kindly keep out of my private office until after business hours.

ROBERT G. INGERSOLL.

Ever since Colonel Ingersoll moved from Wall street up to his Nassau street office, a year ago, he has had scores of religious cranks as callers, but his last visitors were the most persistent. His private secretary described to a reporter some of the recent cranks he has had as visitors.

For instance, Chauncey M. Depew recently received a call from a man who had a new religion already made which he wanted Dr. Depew to put on the market. Dr. Depew could not see his way clear to adopting the new religion, so he sent the maker of it down to Colonel Ingersoll, declaring that he understood the colonel was looking for just such an article. Colonel Ingersoll, after reading Dr. Depew's letter of introduction, handed the fellow a \$10 bill. "You can keep this \$10," said the colonel, "but for heaven's sake keep out of here." It is needless to say that the man with the new religion accepted the \$10.

There is an old lady up in Delaware county who for three years past has been sending Colonel Ingersoll choice bits of hymns, Bible leaflets, sermons, and religious quotations. Last week the colonel received from her a lot of religious matter that had been cut from some weekly paper. In glancing his eyes over it the colonel found that the old lady had made a very bad mistake in pasting into her letter the clippings referred to. Sandwiched in between two hymns which had been cut from a weekly paper was the following:

"Lilly Stebbins's great burlesque show, at Music Hall next Monday evening. Don't miss it! Great galaxy of beauty and talent! All stars!"

The colonel sent this letter back to the old lady in Delaware county, with a polite note of inquiry as to how she made burlesque shows and scripture agree. A few days later the old lady appeared in person to make explanations. In pasting up her scriptural quotations she accidentally turned one upside down, and unfortunately the reverse side of the scriptural quotation contained the theatrical advertisement of the weekly paper of Delaware county.

Lectures and Meetings.

J. E. REMSBURG will lecture in Michigan during the month of September. His appointments as far as arranged are as follows:

Dorr,	Aug.	31	Gagetown,	Sept.	16, 17
Muskegon,	Sept.	1	Port Huron,	"	18
Ravenna,	"	2, 3	Rochester,	"	19
Hubbardston,	"	4	Northville,	"	20
Howard City,	"	5	Tipton,	"	21
Elk Rapids,	"	6, 7, 8	Mongo (Ind.),	"	22
Traverse City,	"	9, 10	La Grange ("),	"	23
Harriette,	"	11, 12, 13	Lawton,	"	24, 25
Mt. Pleasant,	"	14, 15	Benton Harbor,	"	26

PRELIMINARY to the International Congress, a series of meetings will be held at 517 W. Madison street (Henchel's Academy) during the month of September on Sunday evenings, under the auspices of the Chicago Secular Union, the Freethought Federation, and the American Secular Union. On the first Sunday evening, September 3d, John R. Charlesworth will lecture; on September 10th, Samuel P. Putnam; on September 17th, Mrs. M. A. Freeman and Dr. Juliet Severance, and on September 24th President Beatty, of the Secular Union, and Judge Waite. The object of these meetings is to create an interest in the coming Congress. It is hoped that all visiting Liberals who cannot attend the Congress will make a special effort to attend these meetings. THE TRUTH SEEKER and the Investigator will be for sale at these meetings, and Liberal books and pamphlets. It will be a splendid opportunity to cultivate acquaintance.

Letters of Friends.

Mark It and Mail It.

TORONTO, Aug. 8, 1893.

MR. EDITOR: Of several ways given to help THE TRUTH SEEKER, I see no one so good as that I steadily pursue, viz.: Having read it and marked striking passages send it by mail to some one whom you know to have brains enough to "see the point." The marked passages excite curiosity, and it gets treble attention. S. V. G.

Occasionally a Sinner.

KERNSTOWN, VA., Aug. 8, 1893.

MR. EDITOR: Please find inclosed \$3 for paper. My father died on last Feb. 3d, and it is a consolation to me to think he was no Christian. He passed off as quietly as a child going to sleep. He was in his sixty-sixth year. We are located in a religious county, but occasionally we run across a sinner. J. H. SAVAGE.

The Best Gospel—the Gospel of Truth.

MOWRY, ORE., June 30, 1893.

MR. EDITOR: Inclosed please find \$5, for which renew my subscription for one year.

I can't do without the good gospel of truth. Please send me "Old Testament Stories," the "Resurrection of Jesus" (cloth), and "Sabbath-Breaking," by J. E. Remsburg.

I will do all I can to get some new subscribers this year. Lots of Liberals here, but all cowards. A. L. ALLEN.

It Was Got Up by Man to Deceive Man.

CARLISLE, IA., Aug. 9, 1893.

MR. EDITOR: Please find \$3 to renew my subscription to the paper that I think the best printed in this United States.

I have tried to get you a new subscriber, but as this small town is cursed with seven sky-pilots there is rather a poor look-out as yet. Keep up the pictures. Heston is well posted in that old God-book that in my opinion was got up by man to deceive mankind, and they have succeeded for the last two thousand years in deluding the people. M. GUSINGER.

Why Be Afraid of the Preacher?

MT. CLEMENS, MICH., Aug. 17, 1893.

MR. EDITOR: I like THE TRUTH SEEKER. It is the best Liberal paper I know of, and I shall help it along all that I can. There are several men here that call themselves Liberals; but will they take a Liberal paper? No; they are afraid some of their Christian friends would find it out, and it might hurt their business. Why is it that some are afraid of a preacher? As for myself, I have no use for that class of vermin. They are the bloodsuckers of every community. Yours in fraternity, C. C. COTTRELL.

Cheer for the Tilling Swede.

SANTA CRUZ, CAL., Aug. 11, 1893.

MR. EDITOR: The sample copy of THE TRUTH SEEKER at hand, and I am pleased very much with it. I desire to thank you and others. I am very glad to see that Mr. Lennstrand is kept pretty busy lecturing in different cities. Take courage, then, friend Vic. Be assured you are in the right place. Just act out your conviction of right, and the good work of reform will move on with accelerated speed.

Please find inclosed money order for \$10—\$2.50, one year, for my subscription, and \$2.50, one year subscription to the inclosed address, and \$5 for the following books: "Freethinker's Pictorial Text-Book," in cloth; the "Old Testament Stories Comically Illustrated," in cloth; "Priestly Celibacy Exposed;" "Crimes of Preachers;" "God in the Constitution," by R. G. Ingersoll; also Lithograph of Ingersoll, 22 x 28 inches.

Wishing you every success, I am yours for liberty, VICTOR LAINE.

If the Ceremonies of One Sect Are Excluded from the Schools, Those of the Other Should Be.

NEW YORK, Aug. 20, 1893.

MR. EDITOR: In the last issue THE TRUTH SEEKER justly says "that the American Protective Association should be as ardent in removing Bible reading from

the schools as in excluding Catholic ceremonies." That is a good point to be considered. For how can an editor who justifies superstition and bigotry have a clear sight into the truth of other things?

Consistency is a jewel. I am in favor of the A. P. A. in putting down all superstition, and am opposed to all Catholic ceremonies, and would take all proper methods to eradicate the damned superstition out of the heads of the deluded dupes. But I would have consistency of purposes in the undertaking. The *True American* takes the snake by the throat, but dare not strangle it, and will not until it possesses Freethought to overcome prejudice and abolish creed and belief in the infallibility of the Bible and other inconsistencies. I am greatly interested in spreading Freethought throughout the land. The more we Freethinkers can show the people by reason and example the absurdity of believing the *ipse dixit* of paid humbugs of the day we may find reason and common sense to be marching on to victory. Yours truly, S. R. THORNE.

Going to Discredit the Great Witness of the Christians.

RUNNELS, IA., Aug. 8, 1893.

MR. EDITOR: Inclosed find stamps for fifteen cents, for which send me "One Hundred and Forty-Four, Self-Contradictions of the Bible," as I want to answer those Christians who say, "That's what the Bible says." I want to impeach their witness.

The Infidels who are at all times ready to stand for the truth number four in the little town of Runnels. Three years ago the Christians would go out of their way to attack us; now they will go out of their way to avoid any argument with us. We have become the attacking party. We have them on the run.

At present I have the Pictorial Text-book, "The Gods," the Speech at the Trial for Blasphemy, and "Orthodoxy," also "Crimes of Preachers."

THE TRUTH SEEKER I regard as one of the necessities of life, and I am placing the copies where I think they will do the most good.

I am not able at present to pay for friend Putnam's book, "Four Hundred Years of Freethought," but am determined to have it as soon as I can get the money. JOSIAH BIVANS.

A Warm Admirer and Generous Giver.

SALEM, O., July 26, 1893.

MR. EDITOR: I have just received a letter from Samuel P. Putnam—one of the leading Freethinkers of the world, because he had the pluck to declare "Religion a curse, religion a disease, religion a lie." There is one man in the seventy-seventh year of his age that has the courage to say, I believe Putnam has spoken one of the grandest truths ever uttered by man, notwithstanding our brilliant star A. Augusta Chapman may think to the contrary. And I want you to send me \$1 worth of his fearless pamphlets, and I will circulate them among the weak-kneed brethren who dare not speak above a whisper on religious subjects. He requested me to subscribe for his coming book on "Four Hundred Years of Freethought," which I had concluded to do before receiving his request. So you can put my name down for two of his books. I want one for myself and one for one of my best friends.

You can say to S. P. Putnam I give him the liberty to write my name on the roll of Freethought. Please send me Mr. Putnam's pamphlet on "Pen Pictures of the World's Fair" as soon as you have it ready for distribution. I wish to take advantage of the Truth Seeker Monthly Library. I send you \$3 for one year's subscription. Please find inclosed post-office money order for \$20—\$10 for Mr. Putnam, \$1 for his pamphlets, \$3 for the Library, and \$6 for the Freethinkers' Congress. Please send me a list of the books that I may be entitled to, for I do not care for any that I now have. SIMON SHARP.

It Takes the Theologians Years to Do What We Do in Days.

WEST LIBERTY, IA., Aug. 5, 1893.

MR. EDITOR: I see by an item in the column of "News of the Week" of the grand old TRUTH SEEKER that another Presby-

terian college professor has gone by default. It seems strange it has taken these Christian wisacres all these long years to arrive at a disbelief in the inerrancy of the old scriptures. If they would only read Thomas Paine's "Age of Reason" with an unbiased mind they would soon become convinced that the Bible, instead of being the word of God (if there is any), is nothing but a batch of bungled-together lies, unreliable history, and fables.

We had the pleasure of hearing J. E. Remsburg deliver his matchless lecture on "False Claims of the Church," in West Liberty Opera House. He is the first Liberal lecturer that has lectured here for twelve or fifteen years. He had a large and, I might say, an enthusiastic audience. We are working among the Liberals here to see if we cannot organize a league, as there is quite a number of Liberals around here. Some are outspoken, others prefer keeping still, but that is not how I feel over this work. We as Freethinkers will never be recognized as the powerful factor we are in this country till we do organize. Every earnest Liberal should be a self-constituted missionary in the cause of Freethought.

I have placed the last books I sent for in good hands, and now inclose \$2.50 for THE TRUTH SEEKER for six months, one "Age of Reason," and one dozen of J. E. Remsburg's pamphlets on "False Claims." Please send me catalog and special prices for retail dealers in THE TRUTH SEEKER publications, and I will endeavor to get one of our newsdealers to handle them. I am, yours respectfully, J. HOBBS.

What Christian Will Answer?

ROCKVILLE, IDA., June 24, 1893.

MR. EDITOR: I received and read your sample copy. Please send it for one year with the Freethinker's Badge-Pin, for which find inclosed \$5. I should like to ask some questions through your paper, as I am a good Methodist, and want information. Why was Christ, the favored son and heir to the kingdom of heaven, always so unkind to his elder brother, Michael Lucifer Satan, nicknamed the devil? Did God need help to create man after he created the earth? To whom did he say, Let us make man? Did God have a wife? If so, why is she never mentioned? If not, how came he by so many sons? If Christ was the only begotten son of God, what about Isaac, Samuel, and John the Baptist, and lots of others whose mothers God visited? Was the first man whom God created after his own image and made male and female such a monstrosity as we call a hermaphrodite, or was he simply a tapeworm? Did the devil help God make man? What was he made of? If out of nothing, why was Adam made of dust, and Eve of a bone? Why is the person made of dust so much stronger than the one of bone, and why should he be any better? If some kind brother or sister in Christ will answer those questions, it may prove the salvation of one poor soul. I have read the Bible three times, but never read any Liberal books until lately. Brother Will Carlton lent me some of THE TRUTH SEEKERS.

A METHODIST.

A Noble Death to Die.

NEW FLORENCE, MO., Aug. 16, 1893.

MR. EDITOR: Death would seem to entertain a spite against you if we may judge by his selection of victims in this region. As he takes off your staunchest, best, and most liberal supporters, and leaves those of us that are older and useless to you as being too poor or too stingy to patronize you to much extent. Some time ago I wrote you of the lamentable and untimely taking-off of Mr. Burlingame and wife by being run down in the night by a swift, wild railroad train. And now, it has become my painful duty to report the demise of your old subscriber and admirer, Mr. Pierre Foristell, of Foristell, Mo. (town named in his honor); stricken down in the prime of manhood and in the midst of a career of usefulness.

But he met death calmly and bravely and added one more to the many proofs I have had that an honest Infidel is not afraid to die. But his whole family were nearly crazed with grief for their terrible

bereavement and irreparable loss, and hundreds of friends are saddened and sorrowful in sympathy.

Now, a few words more about the death of Mr. Burlingame. In my notice of that event I missed an important item, not having been fully informed. I learned later that he was off the track, but lost his life in an heroic effort to rescue his wife. Surely a grand transition to the "other shore," if there is such a thing. I would wish to go in some similar manner myself. We may well imagine his reception by the dwellers of that mysterious land to be like that imagined of Napoleon wherein "the kings in hades rose up to greet him." C. S. OSGOOD.

Results of Obeying "Search the Scriptures."

CINCINNATI, O., Aug. 9, 1893.

MR. EDITOR: My first year's subscription to THE TRUTH SEEKER has not yet expired, but as I happened to secure a new subscriber I inclose herein check for \$5.

I have recently finished reading both the Old and New Testaments, which I believe only about ten per cent of the strong orthodox Christians can say, and I have arrived at the conclusion that he or she who can believe the book to be of divine origin can be induced to believe almost anything, even to the supremacy and infallibility of old man Pecci.

If I am to be damned because of my unbelief in the Bible absurdities and impossibilities, then damned I will be. What surprises me most is that women, whom the Bible grossly insults and makes slaves of, should be the principal support of the priests, while, in fact, they should throw the nasty book in the fire. If I were to approach a lady and address her in such language as is found in the following-named passages she would most certainly have me arrested, jailed, and prosecuted: Gen. xvi, 7, 8, 9; xix, 30-36; xxx, 1-15; xxxiv, 1, 2; xxxix, 7-20; xxxviii, 8, 9, 13-20; Numb. xxxi, 17, 18; Josh. vi, 21, 22; Judges xvi, 1; 1 Kings i, 1-4; xi, 3; 2 Sam. xi, 2-6; xvi, 21, 22; xiii, 10-14; Ruth iii, 3-11; Ezek. iv, 11-15; Song of Solomon vii, 1-4; Hosea i, 2. Of course these are only a few of the obscene passages which the Bible contains, but I am almost ashamed to have called attention to any of them.

Woman's path from servitude to liberty has been a long, heroic struggle for what little freedom she has acquired, still she is tied down and her hands are bound. Not until she discountenances the claims of the church whose slave she is, will she ever gain her hoped-for release.

Let the women withdraw their support from the church, and the clergy will have to seek some useful occupation to make a living. Take theology out of the world, and money squandered on superstition will to a great extent, if not fully, relieve all present wants. Let us hope that the future will bring forth a better class of people, that freedom and reason will be enthroned where now slavery and superstition reign supreme. Yours for right and reason, M. J. CUMMING.

Christ Is the One That Recanted.

CONDON, ORE., Aug. 7, 1893.

MR. EDITOR: I wish to write a few lines to your valuable paper that some able Liberal seeing may catch an idea and use it in a way that will make hell-fire screamers stop lying about Infidel death-beds. Admitting some do recant, they are poor, weak, sick humanity, racked with pain, and make no pretense of being gods. Jesus Christ recanted when he came to die—"My God! my God! why hast thou forsaken me?"

Infidels are more noble than Christians. They scorn to trade in the feelings of the heart-broken afflicted, or make stock of the agonized ravings of the suffering dying.

Some good, kind friend, interested in the salvation of my soul, for which with the gratitude of a true Infidel I thank him with all my heart, sent me a lot of Unitarian tracts and sermons, bracketing with lead pencil noble principles of their belief, indicating the goodness of the sender's character, if nothing more.

Unitarians believe in the divine inspira-

tion of the Bible. I am an Infidel. We are getting good, very good, much better than we used to be. To illustrate: Benedict Arnold, a traitor, died in a foreign land, away from family, and without friends; he walked the floor in agony with the death-sweat on his brow. "Oh, my God! my life has been a mistake; had I done differently I might have been somebody, I would not be thus." And with these sayings he drops down dead; he is lost, lost, lost—gone to hell to burn forever and forever. Amen. Particularly is this true in the mind of America. Poor Arnold! I feel sorry for you. I pity you with all my heart. There are few of us that want to go to heaven and look down in hell and see your misery. This is to-day. Yesterday: David was a man after God's own heart. Elected to heaven and anointed with grease and and other filth till he is old and stricken in years, he gets no heat—in plain English, he is about to die. So he calls to him his boy Solomon that he may give him his blessing and crown, with some instructions concerning his sociability with one of his old neighbors. He says: "See to it, my son, that thou spare him not, but bring his old gray hairs down to the grave in blood." Think of it, my friends, with these feelings of murder and revenge in his heart he died and went to heaven. L. S. O.

A New Name—"Bunko-Steerers!"

GREYCOURT, N. Y., Aug. 17, 1893.

MR. EDITOR: Inclosed find a \$1 note, for which please mail me one copy Putnam's "Pen Pictures of the World's Fair," one Wheeler's "Hard Knocks at Christianity," and one Remsburg's "Abraham Lincoln: Was He a Christian?" (paper). Your paper and Freethought books suit me so well that, Oliver-like, I have to call for more.

I guess I am about the only one hereabouts who buys and reads your publications, as nearly all consider it a terrible sin to doubt the existence of that creation of sentiment, "Yahweh," or to think or say anything derogatory to his welfare, or the welfare of his pious bunko-steerers, the leaders of that band of organized credulity, the church.

It is sad to note the pernicious influence of religion on the common people. Taught early to implicitly believe in an absurd and ridiculous superstition; made to feel that doubt is a sin and investigation a crime; tortured by the fear of hell and deluded by the mirage of heaven—a condition never realized—it is not surprising that so many remain idly anchored to a creed, the prey of designing sky-pilots, and in intellectual attainments unable even to reach mediocrity.

A believer (a thorough gentleman, by the way, and a man of ability) recently said to me that he thought that "Gawd" in King David's time looked with indifference upon all forms of sin except the sin of idolatry. Very good. The orthodox will hardly admit such a toleration on the part of their idol to-day, for as civilization has increased the standard of moral excellence among men, so the standard of a deity has improved.

The God idea is therefore subjective rather than objective, being the creation of sentiment and having no real existence. When this important truth becomes generally recognized, we may anticipate the time when the old God of Christianity will have to abdicate, or navigate, and be relegated to his proper sphere of oblivion in the annals of mythology, along with Thor, Bacchus, Zeus, Siva, etc. Then the millennium will indeed appear; but for the present the irrepressible conflict between science and what Brother Putnam has so aptly denominated "a curse, a disease, and a lie," must be maintained.

PAUL S. TOOKER.

Prized Counsel.

RICHMOND, VA., Aug. 11, 1893.

MR. EDITOR: I have been an interested reader of your most valuable paper for eight or nine years, and am now the Richmond agent. I am a fervent believer in Freethought, and anxious to spread the theories taught throughout the columns of your most valuable and instructive paper; but I do not want you to think that I write these lines to teach you how to edit a paper

or what to publish, for my aim is only to put the same question to you that has been asked of me by several people here who are readers of THE TRUTH SEEKER. And I thought it would be pleasing to the public as well as profitable to you, both now and in years to come.

You may think I am very "cheeky," but why don't some able writer devote one or two columns each week in THE TRUTH SEEKER to critical expounding of each chapter of the Bible, beginning with Genesis and continuing systematically through each chapter without omitting any one until the author has explained the last chapter of the book of Revelation?

Such an analysis of the holy book would make THE TRUTH SEEKER in great demand and much more valuable as an instructor.

And if you were to open a query column for correspondents so Christians could ask questions and give opinions through the columns of your paper, and thus put it on the basis of a Sunday-school paper, it would be read by many who do not now read it. This would cause many controversies which are now not fully brought out, and thus the readers of your paper would have many explanations which are not now given though universally believed. Each copy would then be anxiously looked for and carefully prized as valuable and instructive information concerning the salvation of mankind.

In years to come the back numbers would be called for and diligently read by all future investigators after the truth, and it would become a Bible-class journal, as all biblical questions might be asked and answered through its columns.

And as those articles would be continued from one week to another you would have many more regular subscribers, thus making it more popular and financially a success for the Truth Seeker Company.

Mr. Watson Heston could also assist most wonderfully with his most wonderful, marvelous illustrations, with each succeeding chapter, thus we might have a Bible-class class-book which would be circulated all over the globe and would eventually be of more interest to the public than any Sunday-school paper or Bible-class instructor now in use in the churches.

In after years you would have many applications for those back numbers in which the different chapters of holy writ were expounded, and the more issues it would be continued in the better for you, as it would not be of that class of trashy reading like continued-story papers, but would be of interest to all mankind, therefore a revenue to the benefit of the publishers.

EUGENE J. BRADY.

[Thanks for advice, which is always welcome. Critical exposition of the Old Testament, chapter by chapter, has already been done by us to a certain extent in "Old Testament Stories Comically Illustrated." Queries and comments are now being published by us to just the extent to which they are sent us.—ED. T. S.]

In God We Rust.

ELSINORE, CAL., Aug. 5, 1893.

MR. EDITOR: Some hardened wretch at Elsinore, Cal., has mutilated a number of silver dollars (worth "four bits") by removing the first "t" in the last word of the religious posy of our stereotyped piety, leaving the following fact to stare in the face of the pious, "In God We Rust." Now this radical change of sentiment, from superstition to fact, is a red rag to the truly good, which calls for gore, and as there is a law which prohibits the mutilation of coin, the offender will no doubt be sacrificed to the Lord under the auspices of the government if his identity can be determined. There is also a Constitutional provision which, if carried out, would prohibit the officers of the mint or the Congress from originally mutilating the coins of the United States by placing thereon the advertisement of any particular god. When our Constitution guarantees to each of us the right to exercise our own particular religious belief according to the dictates of our own consciences, it takes away the power of Congress or any officer of the government to make a religious bulletin-board of our coins by which to advertise any particular religious sect or group of religious sects. These coins

are issued by the government for the use of all the people thereof.

To willfully violate this fundamental principle of our government by thus advertising a certain one of our gods is discrimination in favor of the business of a class who neither toil nor spin—unless the spinning of pious fish stories can be raised to the height of labor—and is a direct snub to the multitude of other gods which our people worship. While it is true the writer has not reached that degree of perfection wherein he has tied his faith to any of the gods which are worshiped by any of our people, he nevertheless believes in fair play. Serve all alike and let the fittest survive. Why should not Allah, Joss, Jehova, Kitche-manito, Unktahe, Montezuma, or any other of the gods which our people worship be fully advertised upon our coins. If a silver dollar contained a dollar's worth of silver, and was made rather thin, we could have room for them all, together with a statement that some of us do not "trust" any of them.

If the matter of trusting in some superstition must be engraved upon our coins, it should certainly be made so sweeping and general as to include us all.

What right has a coin which I pass you in payment of a debt to lie about what either of us believe? When I pay a Chinaman for washing my shirt, the coin which I give him bears the information that "we" trust in God, which is not true. He trusts in Joss, and I trust in *E pluribus unum*. Of course this little piece of sharp practice by the Christian to advertise his God to the exclusion of all others seems very nice and proper to him, but in reality only shows him to possess the qualifications of a swine, coupled with the prerogative disposition of a jackass to do things which in the end must inure to the benefit of his combined opposition. In order to obviate the calamity which this unqualified misrepresentation, "In God We Trust," is sure to bring upon the Christian, it is suggested that the double eagle be provided with one hog head and one jackass head, leaving the other advertisement off.

Of course, it is wrong to mutilate a coin—either by placing upon it profanity against all of our gods except one, or by afterward making it (by the erasing of a letter) to also include the advertised God in the profanity—and yet the law should, if it does not already, give each man, woman, and child in these United States a right to express her or his religious belief without improper restraint, if they have any such belief, and to say so if they have none. A man should certainly have a right to say "In God we rust" if, after having carefully read the history of Christianity, he is forced to conclude that science has been hindered and handicapped by it for sixteen hundred years, and that even now the church trembles with rage whenever a great discovery is made which proves some one of its pet delusions a fraud; but whether or not he has a right to say so by changing the lettering of a coin, is a matter which a test case would probably compel the people to raise up in their dignity and declare.

F. H. HEALD.

Reflections of the Bible God.

PITTSFIELD, MASS., Aug. 6, 1893.

MR. EDITOR: This Sunday morning finds me in the state of Massachusetts, a place where the viceregerents of God call upon his devotees to surrender their manhood and pocketbook to the Lord that his pulpiterers may live and grow fat and the people be kept in blind ignorance. Being a stranger here I concluded to attend church. Wishing some fruit to satisfy the demands of my stomach I looked in vain for a fruit stand, but learned that it was wicked to eat fruit in Massachusetts on Sunday, or at least to sell it on Sunday, and in consequence the Lord's will had closed the fruiterers' business on his holy day.

I had supposed until this time that "if one had no shoes he could go barefoot," it being a free country, but my memory reminds me that I am now in a land where I am liable to be burnt as a witch unless more favorable conditions surround me. As I feared more witches in the church than out, I at once returned to my room to read my Bible for fear of unjust accusa-

tions. The first chapter I opened to was Gen. xxxviii; it being a little mysterious, I fail to comprehend its true meaning and at once conclude it is like most of the intricate teachings of the scriptures, "only figurative," that no one is expected to understand it, yet must abide by it. This of course is easy to do, for we can follow that which we don't understand much better than that which we understand. I wish some "divinely inspired" divine would explain how the transaction of Judah was intended to elevate the "house of Judah" from which descended our "Lord and master." There can be no question but what Judah (as well as Solomon, David & Co.) was a very righteous individual and followed the spirit of the Lord, yet he seemed to be a little "muddled" in his righteousness in this case. I can easily understand where his licentiousness came from, he being a descendant of Adam and Eve, for unquestionably the dust that the Lord God made Adam of was poor dust and had never been screened or filtered; but how such sacredness, accompanied by carelessness on his part, could so "overcome" Judah at this time I know not.

Some one has hinted that "God's ways are not man's ways," and as man's ways are not at all times perfect, I have been trying to find deity to learn of him. I wish a real, live, sure-enough, merciful god, but can find none.

I used to bow in daily prayer to tell him how much I knew, what I wished him to do, and how to do it, but I never could see any great change in his management of affairs and I abandoned the scheme and turned my commission over to the Salvation Army, thinking that perhaps he would "lend an ear" to their understanding.

When at the Columbian Exposition in Chicago I saw what they said represented God, but as each country fashioned him differently and tells a different story, I have concluded that *some one* may be in error.

I do not wish such a God as Moses gives us, who creates a world of earthquakes, filled with pain and death, and then undertakes to lay the blame on poor Adam and Eve, when he himself had made them from dust of his own creating, *knowing* they would sin and that he in his infinit mercy would have to punish and kill them—yea, their children also. Further, that he would have to bring forth, "in a mysterious way," a son to suffer and die to appease his infinit wrath. All this is said to have been caused by a devil, whom God had previously made and who seems to have nearly equal power with God, which really gives us two gods—a good God and a bad god.

I only wish to learn of the good God, whom Moses partially describes in Ex. xiii, where the *first-born* of the parents must be killed to please the Lord. This is nothing unreasonable, for the Lord did the same thing himself and that by slow torture on the cross. Also Ex. xi and Num. xxi give us some idea of the goodness of the Lord.

I have often wished that Pharaoh's daughter had never fished the murderer Moses out of the bulrushes, for it is through him we are taught came the garden of Eden yarn, the ark story, where a little boat with only one window, twenty-two inches square, carried living animals of many times its own size and weight for one year, etc.

The web into which these yarns have been woven has caused many disasters. Millions have been burnt at the stake as heretics for non-belief, the Bastille was erected, nations and individuals have quarreled and fought and are still doing so. Yet the Lord's will must be done, and we sing:

Praise God from whom all blessings flow,
Praise him all creatures here below.

And still the birds fly to and fro on the Sabbath in search of worms (poor, innocent worms), the dogs bark, the cattle bellow, and the fish in the sea play tag among the boulders, just as if Moses had never been born. I am called an Infidel because I will not accept such a brute for a God as the Bible describes, but wish something better to feast my love upon. Justice is my god, Truth my redeemer, Pleasant Thought my paradise, and Home my heaven.

A. D. SWAN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

"Presbyterians."

[In the state of Pennsylvania there exists a small, sharp-stinging fly or gnat known as the "Presbyterian."]

You silly, airy, little prigs!
Sailing along with outspread wings,
Like ancient sloops or modern brigs!
Hurting our flesh with your sharp stings.

The blood of Methodists you seek,
(And they seek yours, you may be sure),
And, from a Papi's, fat and sleek,
You draw the life of his heart's core.

Your sect is known by shape and tint—
Sometimes, they say, your victims die,
Because your stinging has no stint—
O Presbyterians! fie, oh, fie!

Perhaps in Evolution's way,
You'll evolve to bird or beast;
Or, maybe—who that's wise can say?—
You may have been here, once, at least.

And worn blue stockings, bell-shaped hats,
A dozen, or, perhaps, a score—
And had your loves, and hates, and spats,
And sung your psalms, if nothing more.

But, never mind, oh, typic fly!
Of other flies, we all might tell,
How some are blue as any sky,
And some are black as any—well,

We will not rest on this or that,
Or how they each can make blood flow.
Judge no man only by his hat!
They all have records as you know.

Three Fairies.

"Oh, dear, dear! this is just the worst old world I ever saw! Everyone for himself, and nothing but trouble and trouble and trouble!" and poor little Hannah Downley began to cry.

"Pray how many worlds have you visited in the whole course of your natural existence?" inquired Hannah's half-sister, Myra. "I think it is a very good world indeed. Plenty to eat, plenty to wear, beautiful flowers blooming in the fields and meadows, birds singing in the trees, green grass waving in the wind, berries to be had for the picking, sunshine by day, and at night a lovely sky dotted with bright twinkling stars and a shining moon looking down upon a quiet, peaceful world—good friends watching over you—what have you to complain of?"

"Oh, it is beautiful to you, of course, because you are well, and have all your friends around you, but I am sick and all alone, and—and—helpless," and Hannah began to cry harder than ever.

Hannah was a poor little deformed girl and sickly. I call her a girl because she was small in stature and childish in her ways and manners, but in years she was a woman.

A long while ago her half-sister Myra was left motherless, and after a time her father married Hannah's mother. After Hannah was born, Myra, then a small child, was neglected. The stepmother cast her off, and she went about, shabbily dressed and altogether forlorn. One time her older brother came home from sea to find little Myra sitting on the doorstep crying at 10 o'clock at night. The stepmother had been gone all day, and locked Myra out, to get along the best way she could. Her father was away on a foreign voyage at sea, and, of course, knew nothing of the treatment his little girl was receiving. The big brother, indignant when he found his sister on the doorstep crying at that hour of the night, immediately took her to a boarding-place where she would be kindly treated. She never lived at home after that. When she grew to womanhood she married, and, although she met with many reverses, she was brave and courageous, and never stopped to waste time in repining, but just went right along working and singing cheerfully. She went away to live, and it was a good many years before she heard from her old home. Her father and big brother died, and then she no longer felt the same interest in her childhood's home as before. But one day there came word to her that her stepmother had died and that Hannah was left destitute, deformed

and sickly. "It was probable," her informant said, "that Hannah would have to go to the poorhouse."

All Myra's sympathies were aroused, and although she was not well off herself in this world's goods, she resolved to take her orphaned half-sister under her own protection; so she made a journey to the town where Hannah was living, and took the feeble little girl-woman away with her to her own home. But she did not know the burden she had assumed, for Hannah had always been indulged by her fond mother, and petted greatly on account of her deformity and ill health, and, as is often the case, she had thus become selfish, fretful, petulant and exacting. She thought she had the hardest fate of anybody, and was the most ill-used person that ever lived. She was constantly repining over her hard lot, and finding fault with the world and everybody in general. "If you would only exert yourself a little," said Myra one day, "and try to forget your ailments you would be happier."

"But what can I do? You know I'm feeble, deformed, and miserable. I can't work. Oh, dear, such a hard life! I wish I was dead!" and Hannah began to cry again.

Thus it was, whine, whine, whine, cry, cry, cry, all day and half the night.

"If I were able to work, I don't know what I could do," she whined. "I have never been trained to do anything. Besides, there isn't anything to do here—" And after a pause she added: "Myra does it all."

"There's work enough to do if you've only a mind to do it," said a voice at her elbow.

Hannah jumped and gave a little scream. She saw no one and, with a beating heart, she whispered: "Who spoke?"

"I did," answered the voice.

"And who are you?" and Hannah's heart went thumpity-thump.

"I'm Closathand, a fairy friend," said the same voice.

Just then some one rapped on the door. "Why don't you go to the door?" squeaked another voice.

"Oh, dear, what was that?" and Hannah began to shake and quiver.

"My name is Nimblefoot, a fairy friend," was the answer, soft and low. "Come, come," it went on. "Go to the door, my dear."

Hannah made an effort, and opened the door. There stood a pretty little blue-eyed creature, all smiles and dimples, which she commenced to pluck from her face and throw at Hannah.

Smiles and dimples fell all around her, like rose leaves blown by summer breezes, and once in a while one would hit her face and stick there.

"Catch them! Catch them! They're all for you," said Closathand, who sat perched on the back of Hannah's chair.

"Oh, I can't," whimpered Hannah. "I'm a poor, sickly, deformed girl—I can't do anything at all. Oh, I wish I was dead!"

"Giv that fellow a kick," said Nimblefoot, dancing up to Hannah. "Here's my foot, at your service," and he handed her his own foot and leg.

"It isn't a fellow that's—that's talking—it is I, Hannah Downley. I'm a poor, feeble, sickly, deformed—"

"You may think it is yourself," interrupted Nimblefoot, "but you can't see the fellow as I do. I tell you it is old Croniegrumbler, a blind old dwarf, crossgrained and peevish, and he is trying to make you look just like him."

"And he is awful-looking," said the pretty little blue-eyed creature, still throwing smiles and dimples. "If you can catch these smiles and dimples, you can make him go away. I would if I were you, for if you do not get rid of him soon he will just stay with you forever, and he's very disagreeable company."

"Oo-ooo!" groaned Croniegrumbler. "She won't get rid of me so easy. This is a nasty old world, anyway, but I have to stay in it, as old and rotten as it is. Hannah is my property, I'd have you know, and I stay with her all the time. I eat with her and I sleep with her. I'll not desert Hannah, and I will stay with her just as long as she stays in this mean old world." And he made a terribly ugly grimace.

"You'd better keep your distance," said the first little fairy. "Remember I am Closathand."

"And I am Laftoff," chimed the blue-eyed, dimpled, smiling fairy, still throwing smiles and dimples.

"Oh, dear!" sighed Hannah. "Such a dreadful life! Such an awful old world!" "Such an awful old world," repeated Croniegrumbler, echoing her words.

"If I had something to do, perhaps I might do a little, but Myra does all the work—oh, dear!"

"Look here!" said Closathand, and with a stick he pushed a basket of stockings right under Hannah's nose.

"They're full of big holes," sighed Hannah.

"Darn 'em!" whispered Nimblefoot.

Hannah very reluctantly took a needle, and, strange to say, went to work.

Croniegrumbler made her prick her finger with the needle, at which she groaned, and he groaned too.

"Never mind!" said Laftoff. "Try again. You're doing bravely," and she flung a smile which hit Hannah right in the middle of her rosy lips.

Pretty soon every hole in the basket of stockings had disappeared. Hannah did not feel very tired, and had not found a bit of fault for the good hour that she was engaged in work. Then she went out in the nursery, and found the floor all littered up with dust and crumbs, where the children had been eating and playing.

"Sweep!" exclaimed Nimblefoot.

"Don't you do it," exclaimed Croniegrumbler.

"Do it," said Closathand. "I'll help you."

"And so will I," said Laftoff.

So she swept the room, and dusted the furniture.

At that moment Myra came in. "Why, child, are you crazy?" she inquired.

"Yes, she is! And it's a mean old world," growled Croniegrumbler.

"She is just coming to her senses," whispered Nimblefoot.

"I thought I'd turn over a new leaf and see if it would not read better than the old one." And as Hannah spoke, Closathand threw a shower of smiles and two pretty dimples in her face and eyes.

Myra was so pleased she hardly knew how to express herself. Such a change as appeared in Hannah's face and conduct! "Why," said she, espousing the basket of stockings, "why, Hannah, you've mended the stockings!"

"Yes," laughed Hannah, "I thought there was nothing for me to do, but Closathand, that little fairy there, pushed the basket right under my nose, and I thought I would do the stockings, and then you wouldn't have them to do. Oh dear, oh dear, my head aches," and she began to cry.

"That's the talk!" groaned Croniegrumbler. "Go ahead! It's a mean, nasty old world."

"No such thing!" said Laftoff, pelting Hannah with another shower of smiles and dimples.

"Kick that silly old dwarf out of doors!" said Nimblefoot, handing Hannah his leg and foot once more.

Closathand gave him a push, and the dreadful-looking dwarf hobbled away without further notice.

Hannah then took a survey of the three fairies. Laftoff was dressed beautifully in pink silk and white lace ruffles, pink silk stockings, and pink shoes. When she smiled her face dimpled all over, and she was so merry that she made everybody around her just as happy as it is possible to imagine.

Nimblefoot was a youth who appeared to be always hopping about, but somehow he very seldom hopped into mischief. Sometimes he did, for, he said, he was not perfect any more than anybody else. He wore a tunic and pants of blue velvet, and had a blue velvet cap on his head that was covered with short yellow curls. His cheeks were very red, and his eyes very bright. He said he kept them so by stirring about and trying to find something useful to do.

Closathand was dressed in white velvet trimmed with gold lace, and, instead of a cap, wore a gold crown on his head set with pearls and diamonds. He was a hand-

some youth, too. He said he won the crown by always doing that work which was nearest. He told Hannah that there was just such a crown for her, if she would persevere in the work that waited nearest her hand, the same as she had mended the stockings and swept the room, and that it was the homely little duties that seemed so small and slight which, in the end, made the great work of the world.

Croniegrumbler poked his head in the door, and groaned, "'Tis a mean, nasty old world—Oo-ooo!"

Nimblefoot handed his foot and leg to Hannah, and told her he would make them a present to her to kick the old dwarf out of doors whenever he made an appearance.

"You can give them back to me," said he, "as soon as he departs for good."

But Hannah, not wishing to deprive him even for a short time of two such useful members, replied, laughing:

"I will keep him away with my own foot."

"Then you will belong to the Nimblefoot family, sure," said the fairy, smiling graciously.

"If you can get clear of Croniegrumbler," said Laftoff, "I will give you this golden arrow"—taking a lovely arrow of gold from a quiver full of the same kind.

"The more smiles and dimples you can catch, the farther off will go Croniegrumbler, and as long as you keep this golden arrow, whose name is Good Will, you will not feel like entertaining such a creature as Croniegrumbler. I like you so much," she added, "that I will give you two more arrows. They are of gold, and set with jewels. One is called Love and the other Patience, and with these three—Love, Patience, and Good Will—I think you can conquer, not only yourself, but all the world; but you must keep a smiling face all the time."

All this transpired in a much shorter time than it has taken me to write it, and when Hannah awoke—for she had been asleep and dreaming—she saw that Myra was asleep, too. It was a very sultry day, and Myra had leaned back in her chair and was sound asleep, with a darning-needle in her hand and a basketful of stockings before her.

Creeping softly along, Hannah took the needle and mended all the stockings before Myra awoke. Then she went noiselessly and swept the nursery, as she had dreamed.

Myra awoke, and said just the same words that Hannah had dreamed she said. Then Hannah related her dream.

"Wasn't it funny, Myra? But I see now how naughty, fretful, and faultfinding I have been. You are so good and patient with me. And you were so kind to take me in when I had no home. My mother cast you off when your mother died, but you took me in and cared for me. I will turn over a new leaf, and be as good and kind to everybody as you have been and are to me." And Hannah looked as if she meant what she said.

"And may the three good fairies be always near to help you," said Myra.

Hannah's face appeared as if Laftoff had thrown another shower of smiles and dimples, and Myra said Croniegrumbler would never dare approach that smiling face, sure. And he didn't. S. H. W.

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Was Abraham Lincoln a Christian?

I have never risen from the perusal of any work by this prolific author with greater satisfaction than this one which is now before me. It is written in Mr. Remsburg's own style, a style peculiar to himself. The authorities upon both sides of this much-vexed question are given, thus allowing an impartial reader to form his or her opinion as to the views held by Lincoln regarding religious matters. It is indeed a significant fact, as Mr. Remsburg says in chapter iii, page 54, "of the twenty witnesses whose testimony is given in chapter i, ten admit that during a part of his life Lincoln was an unbeliever, or Infidel. Of the remaining ten not one denies the fact." Thus the author declares with authority that Lincoln's Infidelity is not denied even by those who have strenuously labored to prove the contrary. With Lincoln, as with all great men whose private opinions were known to be adverse to the Christian creed, no attempt whatever is made to claim his allegiance to such a creed until after he is dead and gone and unable to bear witness to the truth or falsity of such claims. Would the Christian world have been so eager to claim "America's most illustrious son" as a Christian had he died some poor, humble, and obscure citizen?

Lincoln was a great man, a good man, and as orthodox Christians cannot understand that goodness may spring from any man, be he Christian or not, they assume with a coolness amounting almost to audacity that all good men must therefore be Christians, especially should greatness be coupled with it. On page 16 the author enumerates the particular "religious views Lincoln is said to have held by those who affirm that he was a Christian." Of these there are eight, and sixteen are given of an opposite tendency. Of the former, the third statement avers that, "He believed that the Bible is a revelation from God—the only revealed will of God."

Had this view of the Bible really been held by Lincoln, then in very truth he could never have conscientiously signed the emancipation proclamation. The Bible teaches and upholds slavery; Lincoln detested it with all the bitterness of which his nature was capable; evidently Lincoln could not believe the Bible to be "the only revealed will of God," and oppose the slave traffic as earnestly as he did. From his proved actions, those actions which now play an important part in the history of America, Lincoln did not believe the Bible to be as stated above; hence we are driven by the logic of fact to the same conclusion as the author—that Lincoln was not a Christian. The "hitherto unpublished testimony of William H. Herndon," as given by the author on page 113, is valuable indeed in assisting him in his work. This authority here quoted was for nearly forty years a personal friend of Lincoln. The testimony of this witness should have great weight upon the controversy concerning Lincoln's religious belief. He was certainly in a position to learn Lincoln's personal characteristics, and to use his own words, as quoted by the author, he declares that, "in 1843 we entered into a partnership which was never formally dissolved." Who, then, could have known Lincoln better? And yet on page 117 this witness further states that Lincoln "was a scientific materialist." On the strength of such testimony we may feel safe in declaring that Lincoln was neither Christian nor Spiritualist. Scientific Materialism is a system of philosophy antagonistic to both; it differs as widely from either as the direction of the poles. It is the very furthest philosophy from Christianity, and by the aid of such testimony we are assured that Lincoln was not a Christian. The overwhelming mass of evidence the author has put in this volume to show that Lincoln held no ideas in common with orthodox Christianity is significant, as against the great discrepancies in the dates of his alleged conversions. On page 311 we are told that "One witness states it was in 1848, one that it was in 1858, another that it was in 1862, another in July, 1863, and still another that it was in November, 1863." If each of these witnesses is substantially correct, Lincoln was converted five different times, and at each conversion he must have fallen back to his "scientific Materialism." Evidently they are not all speaking the truth; four of them must be in error, and very probably they all are. We cannot believe them all, and as no reliance can be placed upon either, we still adhere to our former position, that Lincoln never was converted—i.e., not a Christian. Again, on page 266 we are told that "It is a matter of history that in 1834, at New Salem, Ill., Lincoln read and circulated Volney's 'Ruins' and Paine's 'Age of Reason,'

giving both books the sincere recommendation of his unqualified approval." Lincoln's Infidelity is thus established beyond dispute, for no man who claims to be a Christian can "sincerely recommend with unqualified approval" either of the above works, both of which, in Lincoln's time, were considered decidedly Infidel works. And the farce increases when interested persons will, in our day, insist upon asserting such a claim for him.

Numerous authorities are quoted, all in the same strain, throughout the entire book, which could only be obtained by long and patient study and investigation. One hundred and twenty witnesses are examined, and we are to judge the religious views of Lincoln by the testimony offered. The twenty aver that he was a Christian, the one hundred, that he was not. The bulk of the evidence is against the claims made by the orthodox church and confirms us in our belief that Lincoln was not, and never was, a Christian. The work is valuable as correcting an important matter in American history and not as favoring any system of religious belief. It should have a wide circulation.

JOHN R. CHARLESWORTH.

A DANGEROUS BOOK.

Having just read "Abraham Lincoln: Was He a Christian?" permit me to say that in many respects I regard it as the most valuable contribution yet made to Freethought literature.

As a rule Christians positively refuse to read Infidel publications, and nine-tenths of the world's people, while unconsciously leaving more or less to Christianity, are too indifferent and unconcerned to investigate either one side or the other. How to reach them all is the question. Here is a work that solves the problem. It deals with a subject of peculiar and thrilling interest to every person, young or old, who ever heard spoken the name of Abraham Lincoln. Those who could not be coaxed or hired to read any other Infidel book will pick this one up and read it with increasing interest from beginning to end.

With captivating courtesy and a spirit of fairness that cannot fail to charm and disarm the most obdurate Christian, Mr. Remsburg presents in the first chapter of his work the testimony entire on the Christian side of the case. Having devoured this with the utmost satisfaction the Christian reader will boldly and confidently rush on only to find himself at the close thoroughly surprised, ambushed, disappointed, discomfited, demoralized, and "done up"—his faith shipwrecked and his idols broken to fragments.

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The world's sages and thinkers, its good and its great men, its philanthropists and its saviors, its broad-minded and its lovable men, have been and are necessarily Infidels. Its narrow bigots, its cruel persecutors, its bloody butchers, and its inhuman monsters, have been and are necessarily sectarian religionists, mostly Christians. Lincoln's goodness and greatness was, after all, the best proof of his Infidelity.

The world owes John E. Remsburg a debt of gratitude for defeating Christianity in its base attempt to rob Infidelity of one of its brightest jewels.

Every Liberal in America should possess this work, in durable binding, and pass it round where it will do the most good. It is a "dangerous" book.

Leavenworth, Kan. S. R. SHEPHERD.

This book of Remsburg's ought effectually to settle the question regarding Lincoln's belief in Christianity. It gives all the arguments *pro* and *con*, and extinguishes and wipes out every effort made by the unduly zealous to claim "Honest Old Abe" as a believer in a savior, a "sweet Jesus," or any other of the old Christian myths and fables. He did not believe in a vicarious atonement, in forgiveness of sin (a violation of nature's laws), but that penalty must follow transgression. He did not believe in a special creation, but in evolution; he did not believe in the divinity of the Bible, in miracles, or special providence, but in law unchanged and unchangeable. Some people will insist that all good deeds, generous deeds, and benevolent deeds are Christian deeds. Even I, Infidel and Atheist as I am, have often been called a good Christian by pious people who consider good works a proof of Christianity. This effort of the church to claim all it believes good, true, and worthy has stigmatized many noble workers as Christians when they themselves dislike and despise the name. But I think this work of Remsburg's—over 336 pages of

carefully collected facts—will forever settle the question as to Lincoln being a Christian. It will in all honest, candid minds.

Like Paine, Voltaire, and Emerson, he had some sort of a God—a vague unknown, unknowable something he called God, but nothing at all in the shape of a Christ or a savior.

He knew an honest man was ready to face his own deeds and would feel degraded at the bare idea of another suffering for his errors and mistakes.

Lincoln was too good, true, and honest to be a Christian, and every thinker will be glad that "Our Remsburg" has proved this to be emphatically and irrevocably so.

I hope all true Liberals will help to circulate this book far and wide. It shows so plainly Christian methods of manufacturing proof (?) of what they desire, rather than what is actually so.

One is startled as he reads the seeming facts of the piety of Lincoln as pictured by priests and pious panders to popular prejudice, and wonders how it can be nullified and made void, it seems so well and so carefully substantiated. But wrapping after wrapping is removed, and at last Truth in her majestic nobleness stands naked and unveiled, pure and sublime.

ELMINA DRAKE SLENER.

"Abraham Lincoln: Was He a Christian?"—this is the title of Mr. J. E. Remsburg's latest and, one might add, best work, since it settles for all time the much-mooted question of Abraham Lincoln's Christianity. Ever since the lips of our martyred hero have been sealed in death Christian cormorants have been busy certifying to falsehoods and claiming this noble and gifted leader and statesman as their own. For fifteen years Mr. Remsburg has been gathering facts and data to prove the contrary of this. He has done his work well—none could do better. He presents an overwhelming array of proofs from known and intimate friends of Lincoln, from eminent scholars, business associates, statesmen, life-long comrades, relatives, and others, all showing conclusively that the great benefactor of the human race never entertained Christian ideas.

Mr. Remsburg has conferred a great benefit upon the reading and thinking people in giving this carefully prepared and true statement to the public. The book is a sturdy defender of the dead, an eloquent appeal for truth and justice. It is neatly bound, of good type and paper, and comprises 336 pages of interesting evidence, proving beyond doubt that Abraham Lincoln was a staunch Freethinker. It is to be hoped that the sale of this book will be commensurate with its value. Everyone should possess a copy in order to refute the untrue statements circulated by the Christian world.

SUSAN H. WIXON.

I have just finished reading this very interesting book, in which the author clearly proves the late president a Liberal—perhaps not an Atheist, but an outspoken Agnostic, not at all fearful in the use of words very significant of unbelief in the Christian creed.

The style of the book, indeed its whole make-up, is admirable. As a biography, it equals in painstaking exactness the biographies of our much-lamented friend, James Parton; and like Mr. Parton, Mr. Remsburg finds in his subject so much to interest the reader, that after reading the entire three hundred and thirty-five pages he unwillingly lays it aside, feeling that the book, "Was Abraham Lincoln a Christian?" is one of the volumes which he must have for his home library, so that he can turn to its pages and read it at his leisure. The humor of President Lincoln was rich, and Mr. Remsburg does not detract from its spiciness in relating it.

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"It is strange," a judicious reader is apt to say, upon perusal of these wonderful histories, "that such prodigious events never happen in our days." But it is not strange, I hope, that men should be in all ages. You surely have seen instances enough of that frailty. You have yourself heard many such marvelous relations started, which, being treated with scorn by all the wise and judicious, have at last been abandoned even by the vulgar. Be assured that those renounced lies, which have spread and flourished to such a monstrous height, rose from like beginnings; cut, being sown in a most proper soil, shot up at last into prodigies almost equal to those which they relate.—Hume's *Essay on Miracles*.

MEN are continually mourning over heresy who are cheating widows out of their inheritance and making business men bankrupts by their selfishness. All our fine scholarship and philosophy will not avail much, unless they teach men to pay one hundred cents on the dollar and to produce a dividend here and now. Talk as we please about the superficiality of some men who seem to ignore poetry and idealism in the interest of simple good works, they will assert their right to be heard as teachers and even iconoclasts, until we can show some practical result of our fine idealizing in common, every-day honesty. Even morality in the lowest sense will be a broader principle than ever religion has been, if it touches the everyday miseries and wants of needy men and women.—S. J. Stewart.

It is popularly supposed that belief in a personal deity gives a certain exaltation, serenity, fortitude, hope, and even joy in hours of darkness and calamity, and holds us to high aims; and that, under any cosmic theory, society would sink into barbarism and bestiality. The claim, in my judgment, cannot be maintained. At all events, the sentiment of the legend of Abou Ben Adhem is truer. "The greatest motives of the soul are purely social products, are born of communion with actual and idealized human beings, and not with superhuman; and they will flourish and decay, as respect for human rights increases and declines." As well fear that the denial of the old conception of light as a separate entity will involve the world in darkness, and the assertion that heat is only molecular motion will bring an Arctic climate, or at least make the comforts of the fireside forever impossible to the denier of caloric and phlogiston.—E. D. Stark.

AMONG those who have been obliged to abandon not only the trinitarian conception of Jesus, but the supernatural conception of him, even in the mildest form, I often notice what I think Dr. Channing would call "a swollen way of talking about Jesus," if he were with us now. It is the talk of men who do not wish to be left behind by supernaturalists in their verbal homage of Jesus. So they reiterate that Jesus was the greatest of mankind. They call him the ideal man, the perfect man, and so on. Now, if there is anything that I despise it is the disposition which many persons manifest to disparage greatness. For myself, I love to believe in greatness and to rejoice in it. But I cannot see that our knowledge of Jesus and of all other men is so exhaustive that we have a right to predicate his absolute superiority over all other men. I see that, in the evolution of history, his is the most commanding position and the most stupendous influence ever exerted by one man; but concerning his moral perfection I do not care to dogmatize.—Chadwick.

It has been frequently stated or implied that Secularists wish to destroy morality. But this is a most absurd slander. No sane man ever dreams of such a policy. Destroying virtues—real, useful virtues—from among mankind in order to make men happier, would, indeed, be the maddest of follies; though a folly, by the way, of which Christianity is far from being guiltless, as witness its systematic repression of intellect and self-reliance, and its fundamental advocacy of the passive virtues, or rather vices ("other-worldliness," covetous prayerfulness, reckless improvidence, submission to wrong, and tyranny, and so forth), as contrasted with its condemnation or neglect of courageous, thoughtful, prudent, active virtues, so highly valued among the hardy and enterprising gentile races. The word Christianity is often thoughtlessly used as a synonym for moral excellence. Men teach moral goodness and call it Christianity, when it is nothing of the kind. Their moral judgment shapes their Christianity, more than Christianity shapes their moral judgment.—*Religion in Schools*.

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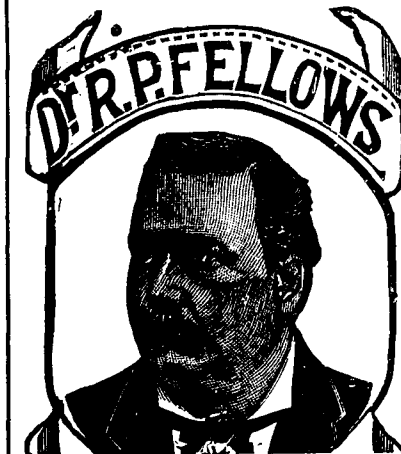
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News of the Week.

THE number of unemployed is great.

RUSSIA had last week 4,328 new cases of cholera and 1,711 deaths.

At New Haven, Conn., on the 26th ult., the rabbi and congregation of a synagogue had a violent fight in church.

RACHEL BOYLE, of Philadelphia, during religious excitement cut off a part of her lip and broiled it as an offering to God.

On the 26th ult. the citizens of Toronto voted on Sunday running of street-cars, and defeated it. The vote was one of the largest ever polled there.

It is said that that there has been contemplated a move upon Washington of half a million of the unemployed from the West and all parts of the country. The object would be to force Congress, by a tremendous demonstration, to relieve the needy classes.

THE Peace Congress at Chicago sent this telegram to President Cleveland and Queen Victoria: "The World's Peace Congress of Chicago sends equal congratulations to Great Britain and America on the triumph of arbitration as a substitute for war, exemplified in the recent Behring sea decision, cementing the friendship of both nations and full of happiest augury for mankind."

THE Friendship African Baptist church at Aiken, S. C., was burnt on the night of the 19th ult. A colored exhorter had been preaching there and dealt very severely with the Methodist congregation which meets across the street. The fire was evidently incendiary, and while it raged the Baptists accused the Methodists of setting the church on fire to revenge themselves on the exhorter. A riot was narrowly averted.

At the Jesuit church of St. Francis Xavier, New York, the prior of the Carmelite fathers a few days ago made these remarks: "Protestantism is so split up at the present time that its adherents do not know where they stand. They deny the authenticity and inspiration of the scriptures. They must confess that they are routed and beaten. At present there are only two forces remaining—Agnosticism and Catholicity, Infidelity and Catholicism. You must be a Catholic or you must be an infidel."

A NUMBER of persons continue to protest against the dances of the females of several Oriental nations at the Midway Plaisance in the World's Fair. The directors promise suppression of the objectionable features, but do not fulfill their word. The most criticised exhibit is the *dance du ventre*, which term translated means dance of the stomach, or stomach dance. The dancer has her abdomen semi-nude, and moves it, and at other times the muscular part of her buttocks, in ways expressive of passion.

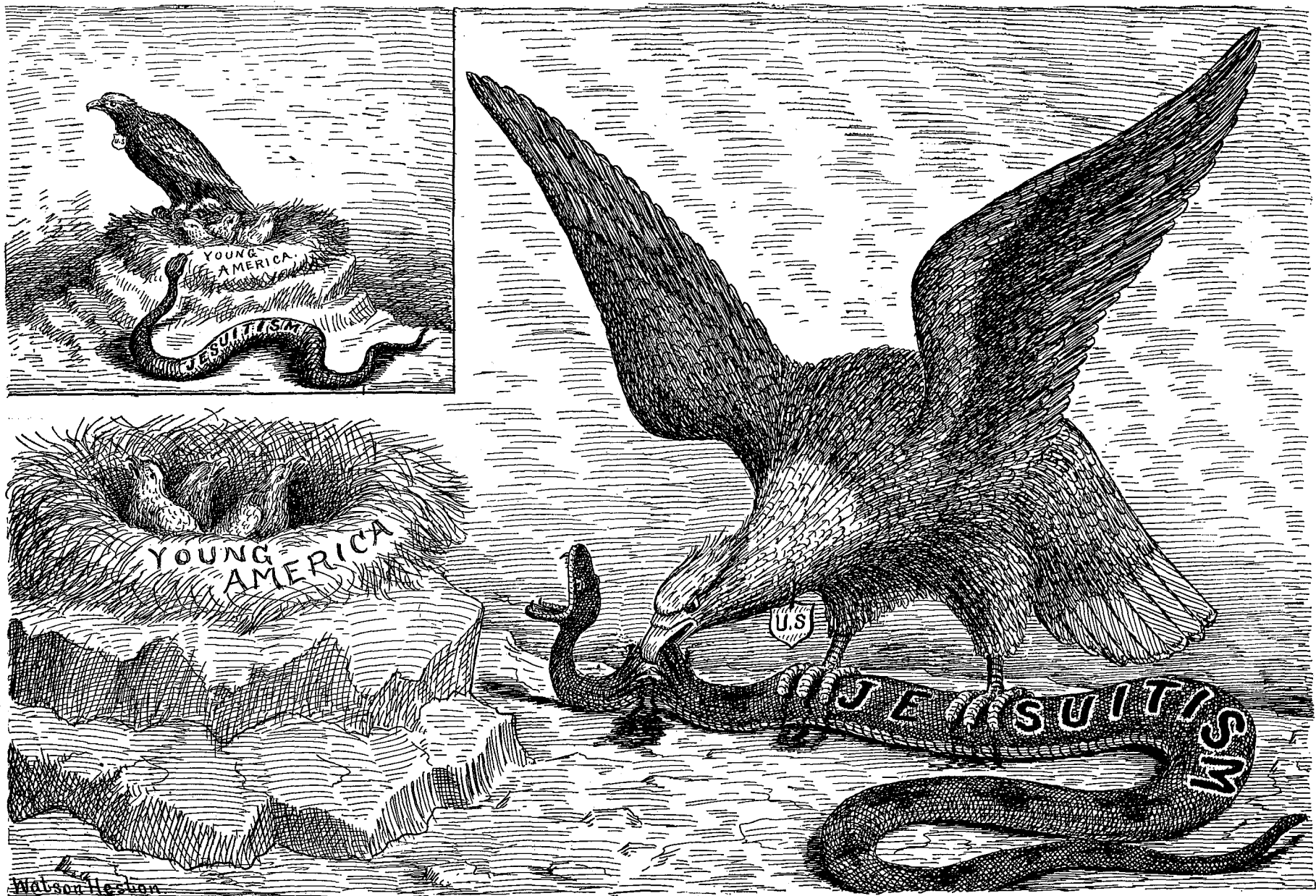
RUSSIA took especial pains to shine at the recent international naval display in New York waters. After the display she sent over yet more ships, which had they been here during the review would have made her exhibit bigger than that of any other power. It is said that she looks to the favor of the United States in event of a Russo-British war. It is said by some that we should favor her, even to the extent of condoning her home tyrannies, because of her record of friendly acts to us in the past. For instance, when during our Rebellion England appeared about to take the part of the Confederate States, Russia sent war-ships to these waters, which were said to be under instructions to open on our side at England's first hostile demonstration. But others urge that Russia's motive has been only enmity of England, and indeed that no personal services to us should render us so partial as to ignore the cries of the oppressed in Russian dominions.

On the 19th ult. G. T. Seigel, of Parkersburg, W. Va., accompanied by J. Finley Brown, who is said to be an active member of the American Protective Association, went to the Convent of the Good Shepherd at Columbus, O., to get his two daughters. While they were at the convent a crowd of about two hundred gathered on the outside. The impression prevailed that the girls were unlawfully detained, and threats were made against the sisters in charge, which led to an effort to force the door. While the lock was being out the mother superior appeared, opened the door, and asked what was wanted. One member of the mob sprang forward as if to strike her. The two girls told their father in the presence of the sisters that while they loved him, they were being well treated and preferred to remain where they were. This did not satisfy the mob, which had worked itself into a paroxysm of rage. Much feeling has grown out of the incident and grave fears of a conflict between the Catholic and anti-Catholic factions are felt.

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At the Woman's Congress at Chicago Helen Gardener delivered as an address one of the chapters of this book. The Chicago Times said of it and her: "But the last address, dealing with the most delicate of the problems of reform, clear, unhesitant, modest, but uncompromising, was listened to with breathless interest by the audience. It was 'Heredity in Its Relation to a Double Standard of Morals,' and it was delivered by the one woman of all others best qualified to speak upon that subject—Helen Gardener. Petite, graceful, eloquent with the burden of her thought, Miss Gardener enchaind every auditor, and when she had finished received a perfect ovation, which her courage and devotion had so worthily won. The evening session was highly interesting, but that of the morning will be set down on the tablet of the memory of those present as one of the distinctively great features of the week's congress."

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Chapter II deals with the theological dogmas of original sin and celibacy. Woman, by the church, was not regarded as a human being; marriage was looked upon as vile; wives were sold as slaves; women driven to suicide; the influence of the church was unfavorable to virtue. The celibacy of the clergy produced degenerating sensuality, and woman was the victim of these brutes.

Chapter III is on The Canon Law, showing how the church controlled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism, the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

Chapter IV—Marquette—is on Feudalism and its degradation of women, the rights of "lords spiritual," the immorality of the heads of the church, baptism of nude women in the early Christian church. It also deals with some of the later-day abuses of females, like our Northwestern pineries, the English debaucheries, governmental crime-makers, etc.

Chapter V—Witchcraft. In the days of this phase of religious insanity Mrs. Gage shows how the possession of even a little learning was sufficient cause to suspect a woman of witchcraft, that to keep a pet was dangerous, so rabid were the clergy not to suffer a witch to live. This persecution for witchcraft was a continuance of the church's policy for obtaining universal dominion over mankind. Women physicians of the Middle Ages were persecuted, and the "Pilgrim Fathers" continued it in America. The first synod convened in America was to try a woman for heresy, and others were stripped and whipped for not agreeing with the clergy.

The chapter on "Wives" shows how the disruption of the Roman empire was unfavorable to the personal and proprietary rights of woman—that the sale of daughters was practiced in England seven hundred years after it was Christianized—that the practice of buying wives was regulated by law—that women were not permitted to read the Bible—that they were not admitted as witnesses—that civil marriage is opposed by the church.

In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interference with her "curse," of woman's degradation by the church to labor unfit for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

The work is a burning protest against the tremendous wrong done woman by the church, which controlled the state. It is also extremely valuable as history. No woman, it seems to us, can read it and remain a supporter of the religious institution which has crushed her individuality, her mentality, and degraded her person. To the woman's cause it opens an Age of Reason. It ought to be widely read for the good it will do.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The True Ground of Right and Wrong.

In a late number we said that the true object of moral action is happiness. This principle will do better with some explanations. A vital point is, whose happiness. It is not meant that the individual's happiness alone is to be considered. A person on throwing aside the old standards of custom and religion, and learning that the true standard is happiness, is not to plunge forward into any conduct that makes him happy, regardless of its consequences to others, and think that he is doing right. Indeed, no persons who have received even a small bit of Freethought training do. Once in a while, to be sure, an individual who has thought far enough to see the falseness of the orthodox standards, and to perceive dimly that happiness is the real standard, carelessly stops thinking here and does not press on to obtain a clear idea of the new criterion. He thinks that only his own happiness is to be considered. Christians say that every Infidel does like this one. But this is not so; as we have just said, it is only one here and there that does so. However, even this one here and there must be correctly instructed and saved to the ranks of the well-doers. So let it be understood that the proper test of conduct is its promotion of the happiness not of the individual alone, but of all mankind.

Another caution is often needed. Even in a willing and would-be honest employment of this test, a certain mistake is apt to be made. In seeing to it that his action is favorable to the happiness of others, a person often reckons in only one or two individuals as all of those others. But every action affects not only the two or three persons most conspicuous in it, but all of the race. The consequences of every action are far-reaching.

Theologians of course have always opposed this doctrine of morals as they have everything else true. Handling it under the term of "the doctrine of expediency," one pietist admits that "whatever is expedient is right," but, he objects, the action "must be expedient on the whole, at the long run, in all its effects, collateral and remote, as well as those which are immediate and direct. Now, this is undoubtedly true, to a being capable of estimating all effects, direct and indirect, collateral and remote, through all time, and upon all beings—and to such a one alone. No person can safely act upon this

principle, in questions of right and wrong, but one who can take into view the boundless future. Now, it need not be proved that none but God has this perfect foreknowledge; no one else can, therefore, safely act upon the principle of expediency." Nevertheless, we will assure this writer, this very doctrine of expediency is the one that the whole race is growing to act on more and more every day, and much more "safely" than it ever has acted on any other. That we can ever attain perfect safety in the application of the principle is of course impossible, but neither can we in any class of our actions. It is admitted that reason is at the best short-sighted and erring, and must every now and then lead us astray in our essays to estimate "all effects, collateral and remote as well as those which are immediate and direct." But reason leads us astray just as often in other matters as in ethical, and yet we do not abandon its use; we cannot abandon it; it is all we have to go by in matters of morals or any ones at all.

Our object is to start people to thinking on ethical subjects. We have overthrown the old moral code, and have a new one to erect. There is in the subject pleasant and profitable food for thought every hour of one's life.

The Present Policy of the Catholic Church in America.

Not all of our readers are aware that there are two parties among the Catholic churchmen of America, one rightly orthodox and traditional and the other progressive. The former strives to perpetuate in unmodified strictness the ancient policies and usages of the church. The latter desires to accommodate these policies and usages somewhat to the new influences and interests of the time. It would have the church pay some deference to science, and to the claims of citizenship and the cause of the public schools. It does not approve of the saying, "I am a Catholic first and an American afterward;" and it equally disfavours extreme severity against the public school system.

The lines between these two parties have been drawn with sharpness during the last three or four months. This was over the school question. The pope sent what seemed to be a command to discontinue the infliction of the final penalties upon Catholic parents who send their children to other than parochial schools. This seemed a triumph for the liberal party in the church. But the papal injunction was very vague in its expression, and the conservatives proclaim that it does not mean what the liberals would make it out to. Indeed, Freethinkers do not believe that there will be any actual change in Rome's school policy at all. They deem the utterances of seeming liberality to be but devices to lull the hostility of those who have become indignant at papal aggressions.

On these two points—of party division in the Catholic church of America, and specifically, division over the school question—our readers will learn more by perusing the latest utterance of Father Brandi, of Rome. This is a deliverance of some weight. In the interpretation of papal pronouncements, this Rev. Father Brandi, famous Jesuit controversialist, is recognized as the highest authority; and he also is always put forward to reply to the attacks on the doctrine of the church, and has the fullest access to the documents and persons giving light on the respective subjects. He is the authoritative interpreter to whom all outside the circle of the highest illumination, such as bishops, archbishops, monsignors of the various degrees below cardinal, give respectful adhesion. He was put forward to reply to the articles in the

Contemporary Review, and has now published, in the *Civita Cattolica*, organ of the order, his dictum on the school question in the United States, headed "A New Pontifical Confirmation of the Parochial Schools in America." It is followed by the text of the pope's letter to Cardinal Gibbons "on the controversy about the public and parochial schools of the United States," which the reverend father says "has been received with grateful mind and applause by all who were and are, here [in Rome] or elsewhere, strenuous defenders of an education strictly Catholic for the Catholic youth in Catholic schools. Nor could it be otherwise, it being known to all that on such an education depends in great part the true and genuine well-being not only of individuals, but also of the family, the state, and the church." Father Brandi consistently and with his whole soul sustains the most uncompromising adherence to the rigid doctrine of the church as it is defined by the papal bulls and rescripts, defiant of all the temporizing and compromising weaknesses which maintain the nominal boundaries of the Catholic Roman church at the cost of its discipline and compactness. He has no patience with the Catholics who question—he recognizes nothing but the most implicit acceptance of the authority of the church, and will have none of the modern liberalization of it. Therefore he says:

"Our readers are not ignorant how the bitter struggle for the existence of the Catholic school, and the principles on which it is founded, has been in the United States, especially during the last two years, sustained not only against the attacks of the secret societies, which there not less than in Europe, animated by a Satanic fury, do everything to pervert the education of the youth, but also and chiefly against certain laicizing Catholics, who, under the pretense of patriotism, reaching a friendly hand to the enemies of the church, seem to desire to subordinate in the school the religious good to the civil good, and fully approve, against the decrees of the popes and the prescriptions of the plenary council of Baltimore, such a method of educating the youth as should be divided from the Catholic faith and from the authority of the church."

That there exists in the United States such a party among the Catholics he considers a grave and painful fact, and he stigmatizes the *Western Watchman* as a sacrilegious assailant of the true doctrines of the church, associating with it the *Colorado Catholic* of Denver, the *Catholic Union and Times* of Buffalo, the *Northwestern Chronicle* of St. Paul, the *Freeman's Journal* of New York, and the *Catholic Times* of Philadelphia. To put a stop to the propaganda of the pernicious principles of these pseudo-Catholics, the father undertakes to comment on the letter of the pope to which reference has been made; and it is assured (says a writer from Rome to the *New York Post*, to which paper we are indebted for this account of the father's declaration) that what Father Brandi says is what the Vatican means, and what must be accepted by all who desire to remain in the grace of the church. The letter, he shows, must be accepted as the sole and indiscussible rule by which all Catholics must be guided on the question involved, being, not the teaching, either theoretical or practical, of a prelate or private teacher, but the decision of the head of the church, intended to put an end to the dissensions and disputes which have existed on the subject of the schools. These are the authoritative words of the pontiff:

"For the rest, in order that there may remain in the future no reason for doubt or clash of opinions in a matter of so great gravity, as we have already declared in our letter addressed on the 23d of May of the past year to the venerable brethren, the archbishop and bishops of the ecclesiastical province of New York, so again, as far as is necessary, we declare that the decrees established according to the rules given by the holy see through the coun-

cils of Baltimore, in regard to the parochial schools, as well as all that the Roman pontiffs, either directly or through the sacred congregations, have prescribed on the same subject, are to be constantly observed."

There follows a *résumé* of the history of the councils of Baltimore, with quotations from their decrees, insisting upon the retention in the hands of the clergy of the education of the Catholic youth. "We exhort the bishops," says the first council, "and, in view of the grave evils which habitually proceed from a not well-instructed youth, we conjure them by God's bowels of mercy to endeavor to found in their respective dioceses schools annexed to each church." This was confirmed by the second council, which further urged that not only the religious, but the literary, education of the Catholic youth should be conducted by the clergy. The third council, affirming what had been said by the prior ones, adds that "each parochial church should have, in the space of two years from the promulgation of the present decree, its own school where it does not already exist, and keep it up perpetually, unless for serious reasons the bishop considers that a delay may be accorded." And further, it adds that a priest who neglects to obey this rule deserves to be sent away from his parish. To these decrees of the councils, Brandi adds a digest of the allocutions and letters of Pius IX. and Leo XIII. confirming this rigid view of the question, concluding with an extract from the encyclical *Sapientia Christiana*, and one from the letter of the past year to the archbishop and bishops of New York. Father Brandi says:

"Here the holy father declares that his decision, like that of the whole episcopacy, 'denies the possibility of approving the neutral schools—i. e., those without religion—and asserts the necessity of confessional schools in which the youth shall be instructed in religion by those whom the bishops shall have judged fit for that office.' After the last solemn declaration of the holy father in favor of the parochial schools and the decrees of the councils of Baltimore, illustrated by the documents to which he refers and which we have desired to quote at length, we believe that, according to the expressed desire of the pontiff himself, all controversy on this subject ought to cease."

It is the belief of most disinterested observers that Father Brandi is correct, and those who live in Rome, and are daily witnesses of the struggle going on between the church and its opponents, declare that there is no compromise possible and no "liberalizing" of the Roman Catholic church in the way that so many non-Catholics and lukewarm Catholics are desirous of seeing it liberalized. The very foundation of the organization is the principle of authority of the holy see, and Father Brandi sees, as the pope sees, that any weakening of this authority is simply the beginning of a schism. Private judgment no longer exists on any matter on which the church has spoken, and it must be remembered that it is not merely the opinion of the person who holds the papacy in hand, but the deliberations of the highest authorities of the church, as expressed in its conclaves and councils, of which he is the mouthpiece. We who maintain as the vital element of human progress the absolute liberty of human intelligence and the inherent wisdom of doubt, consider as a theological fiction the authority of the papacy and the dogmas of the church, under whatever form; but, if the church is to stand, it must stand by authority, and every member who doubts and claims liberty of judgment is an illogical Catholic and an enemy to the church, and it is far better for the church, the heads of that body believe, that he should be excised from it than that he should air his liberalism in it; that the church should be diminished in numbers rather than weakened by want of cohesion and homogeneity. This is the feeling of the great body of the churchmen who live near the head of the church, and it is the logical conclusion of Roman Catholic doctrine. We shall not believe, till we see it very plainly, that the Catholic church will willingly relax its grasp on the schooling of the young, or modify the conservatism of its policy in any respect. Meanwhile we extend to those few churchmen and journals who desire it to do so, a measure of esteem.

Readers will aid the cause by forwarding us names of their friends who might be interested in sample copies of THE TRUTH SEEKER.

The Latest Sunday-Opening Decision.

On the 31st ult. there was given at Chicago a judicial decision on closing the World's Fair Sundays which is, says a report, "unparalleled in the history of Cook county." Judges Dunne and Brentano were called to sit as assistants to the presiding judge, Goggin. The suit was over Clingman's injunction. Judges Dunne and Brentano decided for Sunday closing. But Judge Goggin decided for opening, and to keep the majority decision from going into effect, declared the case continued sixty days. The strangeness of the case is, partly, what the reports style Judge Goggin's arrogance in forcing his opinion over that of two colleagues; and partly his manner, which if we may believe these reports was extraordinary.

One account says that "the decision was given in a wildly incoherent and stammering way, and was enforced by a threatening shake of the fist." Judge Goggin denounced the attempts of attorneys to try to compel a court to decide cases dealing with the needs of the present day from formulas in vogue hundreds of years ago. He said he had a profound respect for Lord Coleridge, chief justice of England; for Melville W. Fuller, chief justice of the United States; for Judge Stein, and others; but Jackson park could not be turned over to private corporations to deprive the people of their rights of entering it and enjoying the beauties thereof at any time. Admitting that he was going outside the limits of the evidence, Judge Goggin declared that he was glad he could do so. The report concludes with declarations by the counsel for the Sunday closers that Judge Goggin was drunk.

On the other hand, Judge Goggin says that the reports that he was intoxicated are infamously false. He says that he had not drunk any intoxicating liquor at all that day. The reason that he continued the case, he declares, is that one of the judges, when making up the decision; agreed with him that the Fair should be kept open, but changed his opinion without notice to him, Judge Goggin, when in court. This change of opinion, Judge Goggin alleges, was due to the political influence of a German newspaper. To keep to the original decision, and thwart improper motives, Judge Goggin was compelled to make his arbitrary ruling.

As the matter stands, the Clingman injunction, to reverse which this suit was brought, remains in force, and the Fair will be open every Sunday. By the time the sixty days' postponement has expired, the Exposition will be over.

Everything Christian Trying to Shirk Taxes.

A while ago the Colorado senate held a lively debate over tax-exemption of the property of the Young Men's Christian Association. An account of it sent us got mislaid, but now on coming across it we deem it worthy of the perusal of our readers, for it illustrates the shameless and all-devouring character of the pious element, not content with robbing us of the taxes of its churches alone; and it contains a good point or two against that policy. Senator Drake, who, says our account, "has no great love for a church or anything approaching to it," was the one to spy out the proposed law snugly encoined in one section of a long bill concerning said Association. The section provided that lots with buildings thereon, which are used solely and exclusively for the purposes of the Association in carrying on their religious, educational, and charitable purposes, shall be exempt from taxation. He moved to strike it out. Senator Merritt opposed the motion on the ground that the Young Men's Christian Association does just as much good as the churches, and should be equally free from taxation. Senator Pease launched a shaft against exempting either Young Men's Christian Associations or church property from taxation. He said such laws were founded on sentiment, not on practical common sense. If the buildings should be torn down by a mob the city would have to recompense them. Why, then, should they not pay their rightful share of the taxes? Senator Drake said: "We are taxed to death in this state now. The rate is creeping up grievously every year. People are complaining more and more every year, and well they may when they see hundreds of thousands of dollars locked

up in untaxed church property on the free list." Senator Webber placed himself on record against exempting church or any other property from taxation. Senator Pease said that though he should vote to strike out the section, he knew how such things went, and in order to do the best he could for the people he would amend to exempt all Association property to the value of \$8,000. He hoped sentiment would not go further than that. Senator Lockwood thought it was a practical question of whether the state would pay to prevent crime or later pay to support criminals in our penitentiaries. We Freethinkers who know that the most religious countries and the most religious ages have ever been the most immoral ones, will not be able to suppress a smile here. Senator Pease's amendment to limit to \$8,000 was lost. Senator B. L. Smith moved to amend by including the property of the Woman's Christian Temperance Union, the Woman's Christian Association, the Printers' Home, and the Young Men's Institute, as they were all working on the same plan, and if one were exempted all should be. It was objected to on a point of order. Senator Pease moved to limit the property exempt to \$25,000. It was lost. The same fate met amendments for \$30,000, \$40,000 and the original question, and the property of the Young Men's Christian Association will probably not aid the revenues of the state in the future.

Disgraceful it is that there should exist a public sentiment so biased and unjust as to make such a scheme as the above possible. According to the principle on which the above demand is based, it is sufficient for any society merely to put on a thin dress of Christian character and its property however costly or profitable is exempt.

It is often wondered at that Christian organizations are numerous and wealthy, while those of us Freethinkers are few and poor. Ours are stolen from, is one of the reasons.

True Christians Will Torture Themselves.

At Tiflis, Persia, recently the Shiite festival of the martyrs Hassan and Hussein was celebrated in such a revolting manner that the authorities threaten to forbid its future observance. The celebrants slashed and wounded themselves and one another in so frightful a manner that several of them now lie in a precarious condition. Similarly, the devotees of the Christian religion a few centuries ago used to abuse their bodies in a manner equally revolting. They used to cut and flog themselves, kneel on rough surfaces, wear crowns of thorns, and so on. Some among them practiced, also, methods of self-affliction that were not so violent but were of lifelong continuance, such as abstinence from society, fasting, immurement in cells, and the like. These latter penances are still current. The first-mentioned more violent ones are rarely attempted. The law would prevent them as it threatens to do those in Persia. It would be the spirit of humanity, which has risen above the spirit of religion, that would direct the law against them. The acts, however, would be deeds of devotedness to God, and so we should behold Christians setting devotion to God on a lower plane than devotion to man. These Christians, so called, in such courses would do little credit to their enthusiasm in the faith. If that faith is true, these self-tortures should surely be permitted. The principle which their perpetrators wish to observe is that of contempt of earth and of all earthly sufferings or joys, because of the sinfulness of the earth and its adverseness to God. And this has been held, from the earliest age of the church, one of the essential doctrines of the Christian religion. It is based on biblical texts of abundant number and plainness. "He that hateth not his own life cannot be my disciple." "Take no thought, saying, What shall we eat? what shall we drink? or wherewithal shall we be clothed?" "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on." "Bodily exercise profiteth but little." "Blessed are they that mourn." "If any man will come after me, let him deny himself and take up his cross daily." "Be afflicted, and mourn and weep; let your laughter be turned to mourning and your joy to heaviness." "If any man come to me and hate not his

father and mother, his wife and children, his brothers and sisters, yea, and his own life also, he cannot be my disciple." "Woe unto you that laugh."

When Christianity, the Religion of Sorrow, permeates thoroughly the minds and hearts of men, they renounce earthly joys, and the extreme ones among them even inflict self-tortures. The fact that they do not now do so to any considerable extent, but would even prevent by law such attempts to do it as we read of above in Persia, shows that Christianity has to a considerable degree been subordinated to regard for humanity.

Religion Always Produces Persecution.

On account of the Christian missionary, Miss Melton, having been beaten by Mohammedans in the province of Mosul, Turkey, the vizier of that district is investigating with a view to punishment, and will in the future protect missionaries by passport or guard. Similarly, when Christianity was devoutly believed by the inhabitants of Europe, the adherents of other faiths were continually maltreated among the Christians, unless protected by a guard or something of the kind. Their not being abused now is owing solely to the fact that Europeans do not now believe Christianity with their whole heart. Civilization chanced to start first in Europe, and humanize the people there out of persecuting dissenters. Had it started first in Asia, the people there would now be humanized out of their corresponding persecution.

The news arrives, too, of persecutions of extreme cruelty being enacted by the Turks upon the Christians who have from olden time populated one of the provinces over which the former have control. These are the Armenians. One of these oppressed people writes:

"The American public in general is not, perhaps, aware of the fact that it is an ordinary thing in Armenia to have churches attacked during service, the young women violated, the men wounded or slain, the sacred edifice ransacked, and the altar desecrated with filth and dirt. It is a matter of daily occurrence to have funeral processions mobbed, the mourners dispersed, and the dead taken out of the coffin and thrown to the dogs in the streets; that wedding festivities are stopped by means of revolvers and the bride dishonored. Do the Americans know that to-day the young Armenian wife and the blushing maiden are entirely at the mercy of unbridled Moslems—that horses and cattle, crops and merchandise, furniture, and even houses are coolly appropriated by cruel, ferocious Kurds and Circassians, with the tacit sanction of corrupt Turkish officials?"

Religion always has perpetrated, and always does and will perpetrate, heinous barbarities whenever it is believed without reservation and made a subject of daily thought and feeling. These barbarities can be abolished only by withdrawing the attention of the people from religion and allowing it to sink into ignorance and nothingness.

The Church and State Union Every Seventh Day.

The clergy of California are continuing their war upon the proposed opening of the Midwinter Fair at San Francisco on Sundays. However, they are meeting at the hands of the sensible journals of the state an opposition that we are glad to see, and that will do much toward opening the people's eyes as to what the nature of the infamous clerical policy really is. The *Oakland Times*, for instance, says:

"Rev. Joseph E. Scott, chairman of the meeting, was candid enough to admit that the movement to close the gates of the Fair on Sunday was indorsed by only a small minority of the community. He thought that at least four-fifths of the people of San Francisco, outside of the regular church-goers, will want the Fair open on Sunday. If this is true, it may, in all propriety, be asked why the Fair should be closed on that day."

Another remark of the same paper, equally good, is:

"The Sabbatarians are very bigoted in their ignorance of what the people want and what is good for the people. Their narrow view comprises only the outlook of a very narrow creed, and the effort to compel their neighbors to believe and act with them is little short of tyranny—it is certainly a presumption that will be vigorously resented by every liberal-minded citizen in the community."

The *Times* goes on to say that one thing is evident, and that is, that it is unfair to close these institutions, which are supported by the people, on

the only day when the majority can view them, so that the working classes are largely deprived of deriving any benefit from that which they are taxed to support and which they desire open. Assuredly these people have just as much right to attend the museum as others have to attend church; and the one class has no more right to close the museums and deprive the others of their freedom of action than the other classes have to close the churches and so deprive many of their privileges.

How far are the people from comprehending the principles of equal rights when they view with complacent eye, without a suspicion of wrong, the spectacle of one profession closing the establishments of all rival industries or attractions on the day when it transacts its trade and reaps its profits. How far from actual accomplishment is the separation of church and state that is supposed to exist in America, when the state unites with the church in suppressing either industry, or recreative pleasure and improvement, on the day selected by ecclesiastics for their own purposes.

Agents Wanted.

We believe that not only can good be done but money made by any Liberal who will canvass for our book "Old Testament Stories Comically Illustrated." In fact we know one man who worked at it but a few hours weekly and sold nearly fifty copies in a month. The price is low; everybody knows the Old Testament stories, and nearly everybody would like a book applying nineteenth-century wit and knowledge to them. People like to laugh. Reverence for the Old Testament tales has largely disappeared and jokes at the expense of Jonah and Joseph and Esau and Samson and David, and the other worthies of unsavory reputation, are keenly appreciated. It seems to us that the book will sell at sight. It does here in the store. Liberals out of employment will find this a good way to make an honest dollar.

Terms to agents sent upon application.

Freethinkers, Attention.

The headquarters of the Freethought Federation until October 1st will be 17 South Curtis street, Chicago. Please send all communications for Samuel P. Putnam, president, or John R. Charlesworth, secretary, to this place. All Liberal visitors are cordially welcome. Call if possible between 9 and 12 in the morning. Liberal papers and publications will be for sale at this office and also at Henschel's Academy, 517 W. Madison street, during September and until after Congress. Liberal meetings every Sunday evening during September, and International Congress from October 1st to October 8th, at Henschel's Academy.

Everyone going to Chicago this fall should have a copy of S. P. Putnam's "Pen Pictures of the World's Fair" in his pocket. He will find it a great aid to intelligent sight-seeing. Price, 25 cents; 5 copies for \$1.

Rev. Charles Edwards has been obliged to resign his charge at Freeport, N. Y., because of having been discovered to be the author of an anonymous book recently published and circulated there. In it he expresses disbelief in some such notions as a material hell, the miracles, and so on. He says: "Did I believe in the existence of a material hell I never would have written the following satire. Neither do I believe that any aquatic animal swimming in a geographic sea ever swallowed Jonah. The grotesque picture painted by divines of the big fish's contortions as he swallows Jonah is so horrible that we involuntarily recoil and almost disbelieve our senses. That ecclesiastical teaching which pleases and terrifies the ignorant is certainly in keeping with the dilatory past, but should have no place in the aggressive future. That which distorts and deforms, rendering wild and extravagant a beautiful symbol, demands more than a single protest." The Freeportites are as determined as were their great-grandfathers that the whale shall swallow Jonah as of yore, and determined personally to swallow anything that the biggest-speaking

miracle-monger shall tell them; and when it comes to us we hope that Oblivion will swallow them up and hold them for about twenty years until the news to reach us from their antiquated village shall be more sensible.

In a *San Antonio Express* we find some deserved invective against several preachers who are trying to settle their Sunday yoke more firmly on people's necks. We are glad to have the ecclesiastical tyrants combated on every hand. Joyous is the sound of the strokes falling upon them. The *Express* introduces its subject thus: "Two or three preachers who are industriously hacking around in the Lord's vineyard with their little hoes while they should be industriously chopping cotton, are laboring with all their puny strength to create sentiment among the Christian people against the *Express*, because it presumed to say that each community should be left free to enact its own Sunday laws, instead of being compelled to submit to the dictates of voters five hundred miles distant." The truth is, the preachers do not believe in a community being left free to enact its Sunday or any other laws. They would enact all its laws themselves; they would govern all its concerns down to the most minute; they did this when they had the power, as for instance in Scotland and New England; and as to the distance at which the laws shall be made, half of the clergy counsel our sending across the wide ocean to Rome for them. The clergy have no notion of self-government, individual government, or any government but the most despotic by their own sacerdotal selves, in favor of themselves, to make the money flow into their own pockets.

We desire to call the attention of readers of THE TRUTH SEEKER to the benefits of subscribing to the Truth Seeker Monthly Library. The yearly subscription is only \$3, and subscribers to the Library receive a paper-bound copy of each book issued in it; or, if they desire the books in cloth binding, subscribers can remit the difference in price between paper and cloth binding, and get the books in the latter shape. So far this year subscribers to the Library have received "Paine Vindicated," by Colonel Ingersoll, price 15 cents; the "Creation of God," by Dr. Hartmann, price 50 cents; the "Resurrection of Jesus," by Don Allen, price 40 cents; "Crimes of Preachers," price 25 cents; the "Handbook of Freethought," by W. S. Bell, price 50 cents; "Religion a Curse," by S. P. Putnam, price 25 cents; "Design Argument Fallacies," price 15 cents; "Pen Pictures of the World's Fair," price 25 cents, and "Abraham Lincoln: Was He a Christian?" price 50 cents. Other books besides are in preparation. One of these, we may mention, is "Pleasure and Progress," by A. M. Lorentz, LL.B., of which further notice will shortly be made. Send \$3 and receive at once the books already published, and, as they appear, those which will be published between now and January, '94.

Lectures and Meetings.

J. E. REMSBURG will lecture in Michigan during the month of September. His appointments as far as arranged are as follows:

Traverse City, Sept.	9, 10	Northville, Sept.	20
Harriette, " "	11, 12, 13	Tipton, " "	21
Mt. Pleasant, " "	14, 15	Mongo (Ind.), " "	22
Gagetown, " "	16, 17	La Grange ("), " "	23
Port Huron, " "	18	Lawton, " "	24, 25
Rochester, " "	19	Benton Harbor, " "	26

MR. FRANKLIN STEINER's lecture engagements, so far as arranged, are as follows:

Newton, Ia., Sept.	17
Woodward, " "	18
Carlisle, " "	20-23
Lyons (afternoon), " "	24
Clinon (evening), " "	24
De Witt, " "	25
Grand Mound, " "	26
Calamus, " "	27
Chicago, Ill., Oct.	1

After the International Congress of Freethinkers, Mr. Steiner will return to Iowa and spend the latter half of October and all of November in that state. Address him at Box 882, Des Moines, Ia.

Romance.

The Revivalist.

A STORY OF KATIE.

I remember very well the day when I first saw Katie. There were six of us, juniors at Pierson, who had formed an eating club and had consigned ourselves to the mercies of Mrs. Ames. I trust these were tender for the sake of an exception.

This matron was a widow, as she must needs have been since she had married, with a tearful eye and an apron. When she wiped the one with the other, expostulation supinely yielded to resignation. We had filed into her stuffy front parlor, whose atmosphere was a memorial to the defunct masculin adjunct of her matrimonial entity, and were there awaiting our initial dinner with an anticipation which we felt could not be better than realization, yet which proved blissful in comparison.

"My niece from the country will serve you," announced our landlady. "Katie, fetch up the victuals for the boarders."

The folding-doors were flung apart, and we entered the scene of many future discomfitures.

On this day, however, we did not scan the board—a term, by the way, just *plane* enough—with chagrin. One and all of us were startled and gratified by the trim little figure that courtesied a welcome, and flushed to the roots of her fluffy light hair. Our contentment was supreme when Mrs. Ames left us to study this pleasing vision, on the impossible mission of looking after the dinner—as if anyone, having once seen it, would look after it!

Katie was truly a comely and dainty maid. Her eyes were large and blue and appealing in their expression. Her red lips quivered and disclosed small, milky teeth. She looked at us as if to say, "Don't you see how embarrassed I am?" and we, not being clowns, did see, and turned our attention to old Bowen's account of Professor Jackson's lecture. Now, old Bowen was nothing if not prosy, and he was quite a leader in our college world, so the self-denial was genuine. Doubtless the drone of his talk served to make it effectual, for gradually the girl became composed. Then little Dobbs ventured a joke regarding the plum pudding, which, he said, reminded him of the Acropolis, "It was such an embodiment of ancient Greece," and she giggled and dropped a plate and then looked frightened. When old Bowen announced that he would tell Mrs. Ames to charge the blame and the breakage to our account Katie was recognized as a member of our organization, and thenceforward accepted the communion with frankness.

There was nothing mawkish or meretricious in this relation. Little Dobbs, indeed, had a liquorish eye and an engaging manner, and one morning we found him awaiting us, to our astonishment, with one very red cheek and a whistle of indifference. As Katie was abrupt in her responses and almost fierce in the way in which she served the cakes, making veritable flipjacks of them, the rest of us concluded that little Dobbs had met that complete reverse which sometimes comes to audacious advance. Thereafter he was respectful, a temporary loss of identity on his part, and Katie, having nothing to fear, became a partisan in our unequal struggle with a Spartan fare, interpolating sly ironical grimaces to her aunt's encomiums, and whispering "care" toward dishes unusually noxious.

Old Bowen used to philosophize about Katie in our walks to and fro. "That child," he would say in his ancient way—he was twenty-one, and had lived—"is a bait for misfortune. She has such capacities for enjoyment that she surely must suffer. She is filled with sensibilities; some day they will rend her like devils. If she were only married to a rough farmer, compelled to toil from twilight to twilight, and to get growls for her pains, with a family increasing each year, she would likely be sufficiently wretched to be contented."

One Sunday afternoon we met Katie walking with an awkward, stalwart young man with red hair, whom little Dobbs immediately styled "William Rufus." She didn't feel proud of her swain, a fact which he appreciated as well as we; and when at supper we attempted some trivialities regarding his carriage and boots, she tossed her head and pursed her lips and said "he wouldn't say boo to a goose."

Poor William Rufus, he had yet to learn that the tongue is a weapon and the heart a hindrance. Mrs. Ames intoned a lament to old Bowen regarding her niece. "She is that captious with her follower," she said. "A sober young fellow, much too good for her that one of these days he'll bid her good riddance, and then she'll see."

Perhaps William Rufus did thus pluck courage from despair, for as the autumn deepened into win-

ter we noticed a change in Katie. She grew listless and absent. Wherever her thoughts were, they certainly were not with us, and yet our conversation had lost none of its sparkle. As little Dobbs said, "A joke needed a life-preserver, her indifference threw so much cold water on it." The ideality that had lightened our meals disappeared, and in its stead remained the heavy, sodden reality.

One evening old Bowen, little Dobbs, and I chanced to pass a Methodist meeting-house that had long since been abandoned. Its windows glimmered, and through them came the sound of exhortation, of psalmody, and of ferment. In front were large posters setting forth in fiery letters that the Rev. Jacob Pross, the world feared, world-renowned evangelist, would hold forth that night on the approaching end of the earth. Admission, 25 cents. Come one, come all.

"Let us go in," I suggested.

Old Bowen demurred. Why should we waste our money in encouraging such imposture?

"Money's no object at such a ticklish time," said little Dobbs, and, moved by a common curiosity, we entered and obtained seats on the middle aisle. The scene was impressiv, even to mocking eyes. The lights were so arranged as to throw the pulpit into strong relief. In front and on the sides was gloom. Within, a tall, stalwart man of swarthy mien and dominant brows, whose face was ugly and fascinating from its very ugliness, was craftily using every elocutionary device to produce effect. His voice, sweet and full and modulated to his thought, swept the entire gamut of emotion from ecstasy to despair, and from determination unto welcome. Its tones pierced like daggers, or soothed like a mother's hand. The man was master of his audience, and exercised his sway ruthlessly. At his bidding tears and hallelujahs burst forth. At his bidding the hardened grew ashamed and the innocent bold. Men confessed sins of enormity; young girls revealed celestial visions. His text was an obscure prophecy from the book of Daniel; but it served as a reason for a ranting and disjected discourse, abounding in imagery and apostrophe.

The preacher announced that he alone was the gate to salvation; that all those who had died, that all those who were alive and followed him not, were doomed to everlasting torment. Coming to the edge of the platform, he leaned far over, with extended arms.

"My parents," he moaned, and tears dripped from his cheeks; "my honest, industrious, God-fearing parents, where are they? Down, down, down! Deep in the eternal gulf of perdition, where the worm never dieth and the fire is not quenched, they expiate their rejection of the truth! And if such be their fate, what will be yours, and yours, and yours whose sins are as scarlet, if you heed not the voice of the shepherd who can cleanse you as white as wool?"

Ay, it was a rapt, a painful scene; for fear and agony and transport are darts that can penetrate even the shield of skepticism. Little Dobbs, whose one purpose was fun, glanced uneasily toward the door. Old Bowen darkened like a Puritan magistrate. "That fellow deserves to be scourged," he muttered. As for myself, I was exceedingly uncomfortable. A crowd always repels me; the fervor of this crowd well-nigh vanquished my self-control. I think I should have incontinently adopted little Dobbs's evident desire had not my eyes caught a familiar face. There, in the very front row, seated among the chosen sisters who were called the "Cherubim Band" was Katie, swaying forward and back, waving her hands and proclaiming glory! Now she would dash from her seat and embrace some one, an indiscriminate anyone it seemed—she, our modest Katie! Now she would pace the steps of a stately dance, and then, down on her knees, with arms upraised! Evidently her companions regarded her as their chief; evidently the Rev. Mr. Pross cherished her as a beloved disciple, for they imitated her impulse, and he, by his glance, encouraged, nay, forced it unto extravagance!

"Look!" I whispered to my friends, and from the humiliation of our little maid there came to us a common aversion.

"Come," warned old Bowen. "It's none of our concern," and we stepped out into the aisle.

At this instant it chanced there was a lull, a thing of dread to the preacher, and he seized the opportunity for its avoidance.

"Stay, young man, stay!" he shouted, dramatically. "You are on the very brink. Pause, oh, pause! If you pass that threshold you fall into the bottomless pit!"

Old Bowen shrugged his shoulders disdainfully; and I, shamefaced, hastened my steps, but little Dobbs stopped and turned around and bowed politely.

"Awfully sorry," he said, "but really, we must

go. So if you have any message for your respectable though unfortunate parents, we shall be most happy to deliver it."

There was a roar of exasperation, and the forward swell of a tumult. I caught sight of Katie's face in the throng; it was livid and distorted, and her eyes flashed like a panther's.

"Hurry, you fool!" cried old Bowen. "Do you want to be torn into pieces?"

"Let us have peace rather than pieces," replied little Dobbs. And we turned tail and ran.

It was the next morning at breakfast that this same little Dobbs, who could never let well enough alone, or anything else that he could pick at, precipitated a crisis by saying: "Well, Katie, we can't fare any worse when we get there, that's one comfort."

The girl dropped the tray from her grasp.

"Oh, you wicked young man," she cried, "to dare to scoff at the Lord's anointed! I will never wait on you again—never, never, never!" and she slammed out of the room. We heard the sound of contending voices, but no one came. At dinner Mrs. Ames presided like the skeleton at an Egyptian feast, though there was no other similarity. In response to old Bowen's cautious inquiries she vouchsafed "tantrums" as a cause, and "I'll serve myself" as an effect. That settled it; without our little maid our food turned to ashes in our mouths, and it didn't have far to turn. Through the embassage of old Bowen, to whom disagreeables were always allotted as a privilege, we declined further risks, and shook the "dust" from out our pockets in full payment, and from off our feet in joyous escape. It made no difference to Mrs. Ames. The widowed landlady at Pierson is never utterly forsaken. She lives by faith alone—and so, too, do her hapless boarders.

Some months after our exodus little Dobbs and I, while sitting on the fence one afternoon, caught an approaching glitter of teeth. It was William Rufus, presenting the broadest case of grin I have ever seen. He slapped us mightily on the back and then coalesced the small bones of our hands.

"Congratulate me, gentlemen!" he roared, "I've up and done it."

We glanced from posy to necktie with enlightenment.

"What! Married!" we cried.

"Yes, Katie, you know, and I—and we—are so happy," and the great fellow blushed like a dusty road at sunset.

"Sit down, William Rufus," said little Dobbs affably, after we had expressed the usual disguised condolences. "Tell me, who officiated at the 'wish-you-much-joy?' The Lord's anointed, hey?"

"Pross, d'ye mean? Sure, sir, he's not fit to mate two cats! The Lord's anointed? I guess the devil's got something to say about that! Belike you haven't heard how his great revival ended?"

"No, tell us," we both replied.

"He skipped the burg between two days. You see, it was this way: He and the sisters were having a love feast, where they sings and prays and gets themselves generally excited, when a little dried-up old woman broke up the meeting quicker'n Gabriel's horn. Gad, I guess his reverence wished the end of the world had come afore she got her fingers in his hair! Ho! ho!" And William Rufus laughed seemingly some distance below his boots. "She was his wife from England," he continued. "And she had reinforcements behind her in the shape of four children, but they weren't needed. The services were adjourned in a jiffy, and there wassen't no doxology neither."

"And Katie?" asked little Dobbs with normal impertinence.

"Clean disgusted! She ain't sung a psalm tune since. Why, if it hadn't been for that matrimonial exposure I wouldn't be here to-day, gentlemen, really I wouldn't. She was that set up with his ideas and notions. You see, when he talked so beautiful and confident like of the visions of glory, she believed they were spread out before her very eyes. Well, that deserted wife brought her back to earth again with a bang, and she finds it a pretty good place, too. So when I asked her once more just for luck, she flushed and courtesied and said, 'Whenever you will.' And if you gentlemen would look in on our little home, we'd take it kindly, very kindly, indeed."

"You have a sweet and tender little wife," I said, after we had both accepted his honest invitation. "I am glad she has found such a strong and faithful protector."

"Protector!" he repeated. "I should rather say so. Do you see these hands?"—they were very evident as he extended them. "Well, sir, if any man should dare to even think wrong of my dear wife, I'd squeeze his life out between them."

Ah, stout, viril hands, the day is coming when such a strain will be put upon thy sinews, and well will they fulfill the promise. Alas for love and happiness since such strength as thine can still find its task!

We did call on the young couple and old Bowen went with us. Katie was her old self—that simple, joyous old self that had changed Mrs. Ames's drastic regimen into ambrosia.

"She's just the same," said little Dobbs enthusiastically.

"Yes," responded old Bowen. "That's just where the future troubles lie. Had she taken my farmer, with his yearly accompaniments, she would have been different and more fortunate."

We laughed his gloomy prognostications to scorn, and Katie being settled and beyond our life, we thought but little of her for many months.

It was one day during the following winter that little Dobbs called my attention to an advertisement board with the careless expression, "The devil has broken loose again." There was more aptness in his flippancy than he intended. Yes, there were the familiar red letters setting forth that the evangelist, the prophet, the Lord's anointed, the Rev. Jacob Pross, had returned with a message of woe; that the end was near, and that only through him could there be an escape.

"But he made the same prediction a year ago," I objected.

"What of it?" said little Dobbs. "The earth is a sort of star, I suppose; and all stars have an inherent right to several 'last appearances.'"

It was a week later, when I was strolling alone one evening across the green, that I came across them—I mean, of course, Pross and Katie. They emerged from an obscure path and met me face to face under an electric light. The girl's face was uplifted, the girl's eyes were fixed on that strong, hateful countenance with the same expression of exaltation which they had borne when I had watched her during the revival meeting.

"Katie!" I cried, involuntarily, as I stopped short. She turned and scanned me disdainfully. She shrugged her shoulders and pressed her companion's arm. They passed on unheeding. After all, what concern or right was it of mine? Should I suspect, when her husband believed? But, alas for the simple faith of William Rufus! I more than suspected, I knew.

Commencement Day came and old Bowen, little Dobbs, and I bid farewell to Pierson. We lingered like lovers in our departure, and the town was well-nigh deserted the night when we went to the railway station. We were in ample time for our train, for old Bowen had that anxiety about traveling so common in the aged. We paced disconsolately up and down the platform alongside of the tracks. The weather was stormy, and the lights on the building sent long glimmers through the mist like the pointing of a ghost's finger. From the distance there came the shriek and rumble of an approaching train, and old Bowen began to fuss about tickets and checks.

"Keep your clothes on, old woman," said little Dobbs, soothingly; "we have half an hour yet. That's the 'peanut train.'"

Now, this humiliating term was given to the narrow-gaged communication between Pierson and a neighboring manufacturing town, and little Dobbs was quite right in his conjecture, for a moment later a tiny engine, with a single car, puffed up and stopped. There were but few passengers, and of these the latest to descend were a man and woman.

"Spoons!" muttered little Dobbs, as we noticed their affectionate clinging.

They passed slowly toward the door. One of those spirit fingers touched the woman's face. It was Katie! Little need for us to surmise as to her companion, nor, indeed, did we have time. There was a heavy rush, an infuriated roar, and out from the gloom sprang William Rufus full at the preacher's throat!

Then followed a literal crunch of bones. The body, limp and lifeless, was tossed at our feet like a rag doll twisted by a ruthless child, and William Rufus dashed back and disappeared within the mist, to wander like Cain over the face of the earth.

We might have stayed him, but we raised not a hand; indeed, little Dobbs cried "Good!" and flapped his arms against his side. But old Bowen turned solemnly toward the dead and I toward the living. But Katie wildly waved us away. She clung to the poor body as love alone will cling, despite dishonor and death, and when the men came to bear it away she passed from our view with her arms still tenderly entwined.

Items of Foreign News Interesting to Free-thinkers.

The next congress of the Belgian Freethought Federation will be held in December at Louvain.

The Belgian Freethought Federation advises all its members to be cremated when they die. Very sensible.

The *Dageraad*, our Dutch contemporary, has issued Col. R. G. Ingersoll's lecture on Voltaire in pamphlet form.

The "Temple of Science" at Charleroi, Belgium, occupies a building formerly used as a Catholic school. The Catholics are very much put out.

The yearly cost of the Church of England to the English taxpayers is \$33,750,000. Such is the conclusion of Prof. Edwin Johnson, the English statistician and economist.

At the recent congress of the French Freethought Federation an address of sympathy and a fraternal greeting was sent by the Federation to the Freethought Federation of America.

The "Festival of Youth" held by the Cercle des Soirées Populaires Rationalistes was a decided success. Over nine hundred people participated. Our Belgium friends know how to do a thing.

The Committee of Moral Laws, Mr. Jean-Paul Cœe president, is about to publish a new work, "The Astronomic Origin of the World." The book is to be an antidote to the history of saints.

To make the darkies in Africa swallow the dry teachings of Christianity and tolerate the presence of a missionary, ten thousand gallons of liquor are imported for every missionary in that country.

The Freethought society of Wiesbaden, Germany, has joined the National Federation. In union there is strength. Why do not our local societies join the American Federation of Freethought?

Malta, the English island in the Mediterranean sea, is not a healthy place for Protestants to live in. A Protestant lady who distributed tracts relating to her "ism" was imprisoned for twenty-four hours, and then given a day to leave the island.

The Russian press censor has prohibited the sale of *Zeitschrift für Ethische Cultur* (*Magazine for Ethical Culture*) in Russia. Why the Russians may not read this excellent magazine edited by Prof. Georg v. Gizycki is known only to the censor and the czar.

The bookseller, Wilhelm Koster, of Berlin, Prussia, has been sentenced to one month's imprisonment because in a public gathering he spoke against giving ten million marks for the erection of a new church. He called the house of God a "damnation institution."

Mrs. Hedwig Henrich Wilhelmi, the German-American Freethought lecturer, left for Europe July 15th. We were in hopes to hear this excellent lecturer at the International Freethought Congress in Chicago, but Mrs. Wilhelmi had to leave owing to the sickness of her mother.

Imprisonment does not conquer the spirit of German Freethought lecturers. Dr. C. Rüger, who has nearly served out his last sentence for blasphemy, reports through *Der Freidenker* that he is ready for engagements. It is people like Dr. Rüger that make orthodoxy fly about.

Messrs. E. Pasquer, Epaulard, and A. Fleury received the highest number of votes at the election for the general council of the French Freethought Federation; while Messrs. Bévalet, Marc Cotar, and Distribué were equally fortunate to be elected with the highest number of votes to the commission of control.

Announcing Mr. S. P. Putnam's "Pen Pictures of the World's Fair," the Milwaukee *Freidenker* says: "It is well written and contains many practical suggestions highly beneficial to the visitor at the great Chicago Exposition. Besides an excellent description of the Fair, it gives the reader an accurate account of necessary expenses, hotel and transportation rates, etc. And inasmuch as it contains good reading it recommends itself as a lecture for those who intend to go to the Fair and as a

book of reference for those who have been there and wish to refresh their memories."

A terrible misfortune has befallen mankind. The church of Holy Anna at Kankakee, Ill., has burnt down, and the fire destroyed a "part of the earthly remains of Holy Anna." Well, we suppose the church will be rebuilt, and as people die every day we need not despair. Earthly remains just as good as Holy Anna's can be had for the mere asking. Inquire at the nearest medical college during the dissecting season.

The *Hindu Organ*, published at Jaffna, Ceylon, is on our table. Unfortunately half of the paper is published in the Sanscrit language, which we are not versed in. However, we contrived to pick out an item informing us that even in that far-away island the Christians are fighting with one another. We are glad they are. It may be a means of informing the Hindoos that the invariable outcome of "the religion of love" is fighting.

France under the second empire was distinctly Catholic; now, under the republic, it is secular if not Freethinking in its tendencies. During the empire in 1865 there were 53,350 free schools, with 2,601,619 pupils, while at present there are 79,000 schools with 5,500,000 pupils. During the empire the public-school budget was 10,000,000 francs (1 franc = \$0.19), at present it is 125,000,000 francs. During the last Panama scandal the Catholic papers complained that there was no school left "unto God." It is too bad. All the Panama boodlers got their education in the schools of the empire, which were devoted "unto God."

The rapid growth of Freethought in countries like Spain and Belgium, and the never-failing genuine enthusiasm of Freethinkers in these countries, is due to a great extent, we believe, to the intermingling of politics. The Freethinkers form the greater part of the Liberal, the republican party, a party whose aims are extremely popular. It is the politics that makes Freethought popular. Here in the United States Freethinkers form as yet no political party. They adhere to the old ones. Some do so because it is business or fashion, others because their fathers did, and again others through ignorance or, what is worse, political orthodoxy. The writer has seen well-educated Freethinkers, Liberal on all subjects but politics, stand up in a political meeting and make speeches with as much fervor and noise as a Methodist sky-pilot at a revival meeting. And these men not alone threw their own vote, but exhorted others to vote as they did, for parties whose whole political career has been marked by laws detrimental to liberty. Let us take a lesson from our European brethren. Let us form a political party. Let us, till we are strong enough to stand alone, be politicians—i. e., let us vote for any man who will in his public office favor our demands.

The annual Congress held at Herstal on May 21st and 22d by the Belgian Freethought Federation was a decided success. Delegates representing sixty-eight societies were present. The Federation consists of one hundred and thirty-four societies, with an aggregate membership of over seventeen thousand active and paying members. Mr. Mévisse delivered a lengthy but extremely interesting report regarding the operations and social-economic standing of women in Belgium. For the benefit of such of the readers of THE TRUTH SEEKER as are interested in woman's rights we will when time permits give a translation of this report. At the closure of the report the following resolution was adopted by acclamation: "The Belgium Freethinkers reunited in congress at Herstal, believing that woman is a human being of the same intrinsic import as man, demand the recognition of her absolute right to develop all her faculties and all her aptitudes, and furthermore the revocation of her disfranchisement in the economic, legal, political, and social worlds." It was furthermore decided to print five thousand copies of Mr. Mévisse's report and distribute the same among the societies for general circulation. "The Political Aspect of Freethought" was the next subject for discussion. The following resolution pertaining to this subject was then adopted unanimously: "Congress declares hereby that the Freethinkers of Belgium demand universal suffrage pure and simple (one man or woman, one vote), and accordingly call for the abolition of privileges as awarded certain individuals under Paragraph 47." The Federation's relation to the Committee on Moral Laws was taken up next. And at the conclusion of the discussion it was resolved to continue the support of the Committee, and all Freethinkers were advised to join

the Committee or at least make themselves thoroughly acquainted with its work, "Essay on Secular Education." Among the members present at this Congress who have achieved more than a local reputation for their work in Freethought, we will mention Messrs. Oscar Beek, Eug. Renaudière Dons, Joseph Thirion Gorrison, R. Rens, and Van Petenghem, besides our friend Leon Furnemont.

News and Notes.

John E. Remsburg, from his wide and busy lecturing field, dropped in upon us Tuesday, August 28th, and on Wednesday we found our devious way to the World's Fair. Taking the horse-car via Randolph street to State, we meandered along that brilliant thoroughfare, which in itself presents attractions as various almost as the exhibits of the World's Fair. Remsburg takes in the post-office and his multitudinous mail, and then we journey to the foot of Jackson street with a vast throng of other pedestrians, some wending their way to the "cattle-trains," and others, over the vast arch of the bridge, roll and tumble into that modern leviathan of the deep, the "Whale-back," whose hull is of the shape of Jonah's famous sea-vehicle—the whale. It holds over five thousand passengers, goes at the rate of eighteen miles an hour, and is the biggest and fastest excursion boat anywhere in the world. We find our way to the very topmost bough or boat of this huge vessel, and as it floats slowly and grandly out from the dock, a magnificent panorama unfolds—the broad, blue, sparkling lake and the enormous, wonderful city, with heaps of smoke over it, glittering to silver as the volumes surge away into the distance. Soon the mighty vessel reaches its open pathway, and with vast clouds, through which the sun burns like a golden orb, speeds for the White City. Over the luminous horizon we see the golden turrets and domes of the Manufacturers' Building, which at first appears like a huge bank of clouds. Then the distinct outlines of the many structures ray forth—the dome of the Illinois Building with its lofty flag, the Government Building and Administration Building, the massive columns of the Peristyle, the glowing figures and the golden statue of Diana—a prospect of forms and colors that is indeed indescribable; while the beautiful waters are covered with craft of every sort, and the heaving floods seem as immeasurable as the ocean. Landing on the wharf we are crushed in an immense crowd while seeking entrance, but soon we find ourselves in the magic city, and we join in the procession in any direction that our fancy prompts. The Great Basin outspreads first of all with its animating scenes—the gondolas flitting about, the fountains shining, the superb statue fronting the ever-changing wonder and beauty of the huge circle. Into the Manufacturers' Building we pass, and of course it is no use to attempt a description of what we see here, for miles and miles of everything conceivable is before the wandering step. As this is the Butchers' and Grocers' Day, and E. A. Stevens is one of the executive officers of the latter's association, and H. C. Liddell, our Liberal friend, is president, we thought perhaps if we wended to the Sapolio exhibit we might find our comrades hovering about; but they were busy elsewhere, for we discovered them not. The Sapolio exhibit is one of the most interesting in the building, for there is the very little cockle-boat in which Captain Andrews crossed the Atlantic; and Captain Andrews is there to tell us about his oceanic adventures, and certainly the old ship Argos did not go upon a more romantic voyage. The waves of the sea are in miniature before us, and Sapolio shines in golden letters for every day of the week, Sundays and all.

From the Manufacturers' Building we went to Uncle Sam's Building, and glanced at its numerous displays, especially the soldiers and the Arctic sceneries and the big guns, and then we passed to where the picture of Thomas Paine was shining on the wall and there took off our hats to the illustrious Freethinker, and that was the only picture before which we did this act of homage, for in this picture there is for us the glory of the future as well as the memory of the past. Over the Wooded Island, with its gorgeous summer array, we take our path to the Woman's Building, for of course it wouldn't do, as this was the first visit of Remsburg to the Fair, that he should not look upon the Fairest of all, and so for an hour or so we did honor to that sex which theology declares has no soul and therefore will wear no crown in heaven. Well, it behooves woman to do the best she can on earth and let the New Jerusalem go by the board. We came in contact with our Secular friends, Mr. and Mrs. Freeman, Mrs. Foster, Mrs. Roberts, and several other ladies. I do not know whether women can keep a hotel or not, but we found it exceedingly difficult to get a

lunch in the Woman's Building, more so than in any other locality. In the first place they only allow four at a table. That's a new kink, and just like a woman. We four and no more, although there might be half a dozen in the party and all could sit at the same table! Then again, when you go in you get a check. This check is taken from you at the table, and when you get your lunch you receive another check, and this allows an exit, and without this check you can't "exit." We waited half an hour for a lunch of tea and sandwiches—it was fifteen minutes before we could give the order, but we couldn't go out, no matter in how much hurry we might be, for we must have lunch anyway in order to get our check. We were really imprisoned and had to stay. That also must be a woman's idea. I don't think I shall go to that restaurant again, for really there is too much compulsion about it. I wonder if that is the way women will run politics.

We spent the afternoon in the Midway Plaisance. This is always crowded, and the grandest part of the exhibits, which it costs nothing to see, are neglected, while the ten-cent shows flourish. But after all we go with the tide. It tires one to look too long at the beauties of art, at the wonders of human genius, and it is quite restful to go into this merry midway and take a look at sights that don't strain the intellect. When you want to sit down all you have to do is to pay ten cents or twenty-five cents and look upon the most outlandish dance, hear the most curious music, have your fortune told, etc. Certainly the philosopher can find a great deal to enjoy in this conglomeration of the world. The great Ferris wheel is now in full operation, and it is an experience not to be omitted to roll around that vast circuit and take a bird's-eye view of the Exposition. The big wheel takes it slow and easy, and almost before one knows it he is lifted two hundred and sixty-four feet into air.

We ramble through the streets of Cairo and have our pictures taken in Oriental costume and feel that we are really Turks and Arabs in that nondescript scene. Remsburg with his twisted mustache and flowing beard makes an imperial-looking sheik, and Charlesworth has the air of a desert Bedouin. Temples and dancing-halls attract the little mules and the camels, which are slow-coaches indeed. This street is crowded all the time and everybody seems to be happy with the variety of sights. The Moorish palace, the Chinese theater, the Turkish café, the glass works, also add to the vivacity of our travels.

Toward sunset we wander along the state buildings—Colorado, Washington, Kansas. This is Missouri's day and its building is ornamented with a thousand colored lights and the bands play and the people throng the esplanade. The Pennsylvania and New York buildings are also ablaze with electric jets. The Intramural railroad gives us a bewildering journey from Iowa's Building to the Administration Building. We wind in and out amidst the flashing sceneries, and the vast darkness is like an illumined palace. The search-lights are out and penetrate the night for fifty miles away with their pyramids of flame. Multitudes are about the Administration Building; and the whole vast square, the fountains and waters, the statues and the white walls, are radiant with the incandescent splendor. Our last look is at the Electrical Building, and this certainly in a concentrated manner gives one the glories of man's genius.

So we passed the day, crowded as no other day ever was crowded, I guess, with the signs of human progress. Our pioneer work, so often remote and laborious, and with apparently small results, finds here its most beautiful and manifold promise. I am glad that Remsburg happened round and that we could change off for a while, and, instead of the picket-line, see the rush and glory of actual triumph, and have the world give us its warmest, brightest, sweetest side, instead of the cold shoulder which it so often does.

SAMUEL P. PUTNAM.

International Congress of Freethinkers.

Since the publication of the outline of our official program the committee, as a result of further labor in extending and enlarging the same, has received several additions to the program and further adhesions to the Congress. In consequence thereof we have been compelled to enlarge the same, making an imposing array of talent to be brought together upon this occasion, of which the like has never before been witnessed upon the continent of America. Delegates' credentials and certificates are arriving from Europe, thereby assuring all friends of our cause of the cosmopolitan character of this Congress. The friends of freedom from miles distant, across oceans and seas and continents, are sending in their respective adhesions to our Con-

gress. When such an interest as this is manifested in the great and approaching event by our brethren in far-off Eastern lands, how much should our own members be interested herein in proportion to them? From Spain, yea, Catholic Spain, come the most encouraging reports, a truly significant fact, of the zest, the zeal, the enthusiasm and earnestness with which the gallant little band of Freethinkers, though striving against popular prejudices and overwhelming odds, adhere firmly to their principles and work together, sustaining each other in the heroic fight they are making for the sacred cause of human liberty. A compendium of these will be found immediately following the amended program given here.

OFFICIAL PROGRAM.

THE CONGRESS MEETS AT 517 WEST MADISON STREET, CHICAGO, COMMENCING SUNDAY, OCTOBER 1ST, ENDING SUNDAY, OCTOBER 8TH.

Sunday, October 1st.—Morning Session, 10 A.M.

Presiding officer, Judge Waite.

1. Pianoforte Selection by John J. I. Remsburg.
2. Address of welcome by the Chairman.
3. " " " Samuel P. Putnam.
4. " " " Robert C. Adams.
5. " " " (in German) by Jens L. Christensen, president German Turn-Verein.
6. Appointment of committees.

Afternoon Session, 3 P.M.

Presiding officer, Capt. R. C. Adams.

1. Selection by the Edelweiss Zither Club.
2. Address (in German) by Hermann Boppe, editor Milwaukee *Freidenker*, "Die Moral der Republicanischen Weltanschauung."
3. Selection by German Turner Singing Society.
4. Address by T. B. Wakeman, "Christianity and After."
5. Address (in German) by Jens L. Christensen, "The Cross and the Crown."

Evening Session, 7 P.M.

Presiding officer, Samuel P. Putnam.

1. Selection by the Edelweiss Zither Club.
2. Address by John E. Remsburg, "Jesus Christ."
3. Address by L. K. Washburn.
4. Selection by German Turner Singing Society.
5. Address by John R. Charlesworth, "Freethought—What It Implies, Its Power and Results."
6. Address by Charles Watts.

Monday, October 2d.—Morning Session, 10 A.M.

Presiding officer, Judge Waite.

1. Reports of committees—standing or special.
2. Secretary's report of progress.
3. Reception of foreign delegates.
4. Pianoforte Selection by John J. I. Remsburg.
5. Address by Harry Hoover.

Afternoon Session, 3 P.M.

Presiding officer, Judge Waite.

1. Pianoforte Selection by John J. I. Remsburg.
2. Address by W. S. Bell, "The Conflict Between Christianity and Civilization."
3. Address by J. H. Burnham, "The Love and Worship of the Christian's God."
4. Address by J. D. Shaw.

No Evening Session.

Tuesday, October 3d.—Morning Session, 10 A.M.

Presiding officer, Samuel P. Putnam.

1. Reports of committees, standing or special.
2. Reports of officers of the Freethought Federation of America.
3. Nomination and election of officers.
4. Address by president-elect.

Afternoon Session—3 P.M.

Presiding officer, Samuel P. Putnam.

1. Secretary's report of progress.
2. Pianoforte selection by John J. I. Remsburg.
3. Address by Franklin Steiner, "The Church and Freethought."
4. Discussion of ways and means to promote the interests of the cause. Introductory paper by Thaddeus B. Wakeman.

Evening Session, 7 P.M.

Presiding officer, Capt. Robert C. Adams.

1. Selection by the Edelweiss Zither Club.
2. Address (in Bohemian) by Frank B. Ydrubek.
3. Selection by Bohemian Orchestra.
4. Address (in English) by J. J. Kral.
5. Address by Samuel P. Putnam, "The Rights of Man."
6. Selection by Bohemian Orchestra.
7. Address by E. A. Stevens, "The Real and Lasting Religion of Man."

WOMAN'S DAY.

Wednesday, October 4th.—Morning Session, 10 A.M.

1. Address by presiding officer.
2. Pianoforte selection by a Friend.
3. Address by Lillie D. White, "The Coming Woman."
4. Address by Mattie P. Krekel, "Individuality as a Factor in the Progress of Humanity."
5. Address by Sarah E. Ames.

Afternoon Session, 3 P.M.

1. Address by presiding officer.
2. Pianoforte selection by a Friend.
3. Address by Katie Kehm Smith, "The Necessity for Aggressiveness on the Part of Liberals."
4. Discussion on "Woman's Relation to Advanced Thought." Introductory paper by Dr. Juliet H. Severance.

Evening Session, 7 P.M.

1. Pianoforte selection by a Friend.
2. Address by Voltairine de Cleyre, "Mary Wolstonecraft, the Apostle of Woman's Freedom."
3. Address by Mrs. M. A. Freeman, "Woman's Day."
4. Selection by the Edelweiss Zither Club.

5. Address by Susan H. Wixon, "Progress of Woman for Four Centuries."
6. Selection by the Edelweiss Zither Club.
7. Address by Addie L. Ballou, of San Francisco.

Thursday, October 5th.—Morning Session, 10 A. M.

Presiding officer, Judge C. B. Waite.

1. Reports of committees—standing or special.
2. Reports of officers of American Secular Union.
3. Nomination and election of officers.
4. Address by the president-elect.
5. Address by Dr. C. W. Mak, "Freethought and Phrenology."

Afternoon Session, 3 P. M.

Presiding officer, Capt. Robt. C. Adams.

1. Pianoforte selection by John J. I. Remsburg.
2. Address by Judge C. B. Waite.
3. Address by Dr. J. L. York, "The New Faith."
4. Address by J. D. Shaw.

Evening Session, 7 P. M.

Presiding officer, Judge C. B. Waite.

1. Pianoforte selection by John J. I. Remsburg.
2. Address by Dr. Paul Carnus.
3. Address (in English) by Isaac A. Hourwich, of Russia.
4. Address (in Polish) by Madam Josephine Kodis (graduate from the University of Zurich).
5. Pianoforte selection by John J. I. Remsburg.
6. Address by Capt. Robert C. Adams.
7. Address by Clarence S. Darrow.

Friday, October 6th.

Delegates will assemble at the hall at 10 A. M., and proceed from there to the World's Fair in a body.

Saturday, October 7th.

Delegates will meet by appointment, and will be shown the various places of interest in and around the city of Chicago. Grand banquet commencing at 7:30 P. M.

Sunday, October 8th.

There will be sessions during the day, at which addresses will be delivered upon various Freethought topics by all the lecturers in turn.

This Congress has now reached such proportions that it will of a surety eclipse anything of its kind. Our friends will observe that on Sunday afternoon, October 1st, the session will be given to our German brethren; on Tuesday evening the Bohemian Freethinkers will be present, and the evening given to them. Wednesday is "Woman's Day," and on Thursday evening the Polish and Russian friends of our cause will also celebrate with us. Thirty-three speakers are now upon our program. The speeches will be interspersed with fine music and singing. John J. I. Remsburg, a son of our gifted co-worker, will officiate at the pianoforte, and will render selections of his own composition.

The following credentials and adhesions have been received from Spain:

TO THE G. O. OF THE G. A. OF THE U. L. Y. F.:

The venerable and dig. officers and other workers of Aurora Lodge No. 316 of the Order of Madrid, working under the authority of the meset Ser. Nat. Gr. Order of Spain,

To the Committee on Organization of the Universal Congress of Freethinkers, Chicago:

Greeting. S. F. U.

We have the honor of informing you that, for the purpose of being represented in your body, we have delegated, at a meeting held on the 9th inst., Adolfo Maglia y Galbis, who, should he be prevented by any unexpected or unforeseen causes from attending in person, is hereby empowered to issue a proxy to one of his choice. And to the end that you may recognize and identify him as such, or his proxy, we do issue this to said Universal Congress of Freethinkers.

Executed in Lodge this 10th day of January, 1893.

(Signed)

B. B. SERRANO, First Vig.

SEBASTIAN LOP'Z, Ven. Mast.

M. AFIERRO COLCOBOSAS, Sec. Vig.

CESAR G. COLCLURRO, Secretary.

We, the Ven. Wor. Offs. and other Wor. of the La Acacia Lodge No. 9, under the auspices of the order,

Greeting:

To the Committee on Organization of the Universal Congress of Freethinkers, Chicago:

At a meeting held Jan. 21, 1893, it was resolved to pledge devotion to the U. C. of F. and send Delegate

Adolfo de Maglia y Galbis,

and that he was delegated with power to appo. proxy, in event of not being able to attend. We congratulate you on the meeting of your Universal Congress, and earnestly hope you will compass the ends you have in view, and urge all to work unceasingly.

By order of Lodge,

WALLERS DE MADRID, Jan'y 21st, 1893.

FLORENTINO RODRIGUES, Sec'y.

GONZALO DE CORDOVA, First Vig.

Approved—FRANCO PUNZE COSTELLOTE, Ven. Mast.

A. L. G. D. G. A. D. U.:

The Aug. Ben. Can. Acacia Lodge, No. 25 of the Or. of Valencia, regularly constituted under the authority of the most Serene, Gr. Or. of Spain.

Greeting. S. F. U.

To the Committee on Organization of the Universal Congress of Freethought, Chicago:

This august Lodge, in regular session on the first inst., duly empowered as its representative to your Congress

Adolfo de Maglia y Galbis,

by unanimous vote, and was ceded the requisit authority to deputize, should he for any reason be unable to attend in person, another faithful and capable person, by proxy, to act in his stead at your forthcoming convention.

Therefore, to the end that this instrument may serve you to recognize and identify our delegate, or his proxy, we have signed and sealed it, using the Lodge seal, this fourth day of May, 1893.

(Signed—Signature in Rubric)

Ven. Mast.

LOUIS CAMPO MALVEANDO, Sec.

A. L. G. D. G. A. D. U.:

The "Faro de la Humanidad," No. 40, of the Order of Grao of Valencia, regularly constituted by authority, the Serene Grand Iberian Order:

Greeting. S. F. U.

To the Committee on Organization of the Universal Congress of Freethinkers of Chicago:

And we have the honor of informing you that at a regular session held on the 12th inst., this Lodge by unanimous vote selected as its delegate to your forthcoming Congress

Prof. Adolfo de Maglia y Galbis, and that he was duly authorized to empower such person of his choice and confidence to act as his proxy, should he find any reason so to do.

And in order that he, or his proxy, may be properly identified, we have caused to be issued to him this certificate, to be presented to your Congress.

Executed in Lodge this 15th day of March, 1893.

CAMIZO MIRAVET, Ven. Mast.

JOSE PEREZ, Sec.

Escuela Laicas, Madrid:

To the Committee on Organization of the Universal Congress of Freethinkers of Chicago:

Gentlemen: Having had the honor of presiding over this Secular School for more than seven years, I wish to express my profound interest in your Congress, and extend to you my sincere wishes for its success. I have the honor of now naming as our representative in your body, with full powers to act as such, for us,

Adolfo de Maglia y Galbis, distinguished for his numerous self-sacrificing acts and deeds in the interests of Progress and the welfare of humanity. And in the event of his inability, from any cause whatever, to act personally for us, then and in such event to appear by proxy. Receive, gentlemen, one and all, the profound acknowledgments of our fraternal regards. Signed, Jan. 27, 1893.

JOSE MONTERO, Principal and Director.

A. L. G. D. G. A. D. U.:

We, Ven. and Wor. Offs. and other Wor. of the R. L. La Razon, No. 142, under the auspices of the Gr. Or. of Spain,

Greeting.

To the Com. Organization of the Universal Congress of Freethinkers of Chicago:

Greeting. S. F. U.

At a general session of this Lodge, on the 18th inst., the following order, *verbatim et literata*, appears on the records of the same:

"Bro. Rosendo Costellos proposed that the Lodge send a representative in its name and by its authority to attend the Congress of Freethinkers to take place in Chicago. Which motion was put and carried unanimously; and thereupon, Bro. Adolfo de Maglia y Galbis was, upon motion, duly delegated, and empowered to be represented by proxy should any unforeseen cause prevent his personal attendance at Chicago.

"It was further resolved, that a transcript of the minutes on this matter be forwarded, should it be deemed necessary or advisable."

And in order that his rights as such delegate may be fully established and recognized in such Congress, we issue this certificate, on our Lodge paper, using the Lodge Seals for the purpose at Madrid, Spain, this 19th day of January, 1893. VINCENTE POLO, Sec. G. T. S.

TOMAS ISTURIZ, Ven. Mast.

A. L. G. D. G. A. D. U.:

The Captain Severidad Lodge, No. 102, regularly constituted in the Grand Iberian Order.

ORIENTE DE VALLENCIA, May 1, 1893.

Greeting—S. F. U.

Gentlemen: At the last session of this lodge it was unanimously resolved to commission a delegate to represent this lodge in your Congress to participate in its important proceedings.

Brother Adolfo de Maglia y Galbis was duly chosen; and Severity Lodge congratulates your Congress, and expresses the hope that it may accomplish the object sought and promote the welfare of humanity.

Accept our most profound consideration in the cause.

By order of the lodge

RICHARD I. IBANER, Ven. Mast.

ALEJANDRO FLARA, Sec. G. S. S.

A. L. G. D. G. A. D. U.:

Valencia Lodge, No. 119, working under the auspices of the Serene Gr. Spanish Order, in Los Valles, Valentinos.

Greeting. S. F. U.

To the Committee on Organization of the Universal Congress of Freethinkers, Chicago:

At a general session of this Lodge, held on the 15th inst., it was unanimously resolved to deputize as its representative at your Congress

Adolfo de Maglia y Galbis,

and conferred on him all necessary power to appoint proxy in his place, stead, and name, if, for any cause, he should be unable to reach your city or attend thereat;

And, that he may be properly credentialed to you, for himself or proxy, we have used our Lodge paper, and attest same with the seal of our Lodge, in Valencia, Spain, this 30th day of March, 1893.

JOSE CAUDO, Victor Hugo, Gr. S.

HOMER CAUDO, Ven. Mast.

To the Committee on Organization of the Universal Congress of Freethinkers, of Chicago,

Gentlemen: As the head of this Valentian lay school, I have the honor of naming

Adolfo de Maglia y Galbis,

an indefatigable worker in the cause of human progress, as our representative in your body. He will bear to you our unwavering fealty for your Congress.

Receive, gentlemen of the Congress, our heartfelt wishes for your success. C. CLEUTOSIO, Mireable.

Freethinkers, with these letters of congratulation coming as they do from such a distance, exhibiting a great interest in our proceedings, I would say to you, manifest your own enthusiasm, try to be present upon this auspicious occasion. Come and bring your friends. Let the city of Chicago be crowded with Freethinkers in October next. The eyes of the people may then be opened as to our real strength, and the cause be benefited throughout

all nations. Two things I would urge upon all—send a subscription and be sure to attend the Congress.

JOHN R. CHARLESWORTH,

Sec. of Committee of Arrangements.

17 South Curtis street, Chicago.

The Eastern Dances.

An allusion to the Chicago Fair and the "naughty Midway Plaisance" in your valuable TRUTH SEEKER of August 19th—being given me by Mr. Weeks—induces me to send you the following for your next.

The subject of the dance, mixed up and distorted by the general press sufficiently to extract some "truth," has just come up from Chicago and the proscribed spot specially. I was sorry to see the Oriental dance on exhibition, but considered the best policy would be not to advertise it by condemning it.

I had satirized not it, but the class of audience it attracted in India, Algiers, and Egypt in many journals.

In a pamphlet entitled, "Irish Stew—Made in Algiers and Geneva," I gave a couple of pages stating undeniable facts about "la danse du ventre."

First, it is not especially Mohammedan.

The Mohammedan men and women don't dance. "La Belle Fatima" is an assumed name for the queen of dancing-girls all over the East, and they are considered disreputable.

I speak of the populace of the East, for *la danse du ventre* is never witnessed by the great chiefs except once in a while when they have Europeans or Americans to entertain. Then the dancing-girls are paid for the performance given in private palaces, and no grossness nor indecency is witnessed, no girl falls on the platform exhausted. In India and Algiers and Egypt the girls are moderately clothed (so were all the girls I saw at the Chicago Fair); but if the theatrical managers at the Plaisance saw fit to strip arms, bosoms, and legs of his girls he was quite within his right, and only following *la mode* of the highest aristocratic society under England's imperial rule. Both in Egypt and India and at Queen Victoria's court it is law—bare neck and arms—and under republican American permission I have seen the same charming *exposé* of natural beauties. Wicked Paris covers them with lace. I write now of private people of high-class standing, not poor dancing-girls, paid so much an hour.

Morality is a relativ term. Marriage with one wife is moral with the Western. He has, by social law, as many illegal ones as he can pay. Only, unlike the wives of the East, he does not feed and clothe them. They are under our civilization outcasts, prostitutes, recognized by no church nor society.

Those do not exist at all over the East.

In Thibet the women marry several husbands, and sneer at the monotonous homes we enjoy with one man. So on, I could write fifty pages of comparisons. I will, if you give me space in your admirable paper. I will give you illustrations of Algerian life that will please your readers, and tell you of the happy condition of the women there under Mohammedan rule, both socially and financially superior to our boasted Western civilization.

If the supersensitiv visitors to the "Midway Plaisance" could only know what a boom they are giving the new Mohammedan movement in New York, they would prefer to take a little Chinese opium and sleep than wake up the sense of justice stirring in the hearts of those who have personally known the woman's real life in the real Oriental harems, and her comparatively divinely protected one as a public dancer or prostitute to gross Europeans or Americans.

I joy in the proprietor of the Persian Theater, who will not allow his exhibit to be shut up, nor his girls cast upon the gross, immoral, and drunken city of Chicago. There is no Christ to save these now, on earth, and the church raised in his name damns them to hell, here and hereafter.

Yours for woman's rights to equality with men,

New York, N. Y.

SARAH PARKER.

Random Notes.

It seems by the old story that Sampson kept his strength until he told the truth, then God punished him by reducing him to an ordinary man and allowing the Philistines to exercise the function of burning out his eyes. Perhaps he had better have stuck to the lie as David did.

If your enemy smite you on one cheek and you turn the other you have disgraced your manhood, and the dignity of your descendants will be proportionately disgraced. The man who teaches you such a religion would be foremost in the crowd who would kick you for being an ass.

Letters of Friends.

On With a Liberal University.

WEST SUPERIOR, WIS., Aug. 6, 1893.

MR. EDITOR: I here send you clippings from newspapers showing you what kind of Catholic priests we have in this part of the country.

I see in THE TRUTH SEEKER a party had proposed a Liberal University, and to call it the Ingersoll University. I think that it is a very good proposition, and I am willing to donate money to that enterprise, and also to send one of my boys to that school.

Those parties who are so fortunate as to possess Liberal training, pecuniary means, and energy should push the matter at once. Respectfully, NORSE VIKING.

Going to the Congress.

MCCUNE, KAN., Aug. 20, 1893.

MR. EDITOR: Please find inclosed \$7. Three dollars is for THE TRUTH SEEKER for 1894 in advance, the good old paper that I have read for over twenty years, and the Truth Seeker Library, as advertised. I will need the "Pen Pictures," by Putnam, as I am going to Chicago to attend the Liberal Congress. The day it opens, October 1st, I will be seventy years old. And for the other \$4, send me two of Wettstein's small gold badge-pins. I see them advertised at \$2 each. I would like to have them soon, so my wife and I will have them to wear to the Freethought Congress. Please let us know the number of building where it will be held, so we will have no bother in finding the place.

Yours for eternal justice,
M. S. GOWIN.

On to the Congress.

MILWAUKEE, WIS., Aug. 27, 1893.

MR. EDITOR: I was pleased to read in THE TRUTH SEEKER of August 26th that the arrangement for the coming Freethought convention in Chicago, with the program for the exercises of each session, was so well perfected. It seems to me there cannot be a more fitting time for such a convention, for so many can come and attend the meeting and the World's Fair at the same time.

I like the name "Freethought," and it ought to commend itself to all shades of Freethinkers, and not be confined to any one school of thought. I hope it will arouse to renewed action many of the Liberals all over the country that are in a state of inaction and indifference. For this is a time for revolution as well as evolution of ideas. Therefore, I hope the meeting will be a success. And certainly some of the leading workers in the movement deserve all the encouragement they can get. They have a fine array of talent of lady speakers as well as gentleman. Let the East and the West and the North and the South come together for the purpose of agitating Freethought principles all over the land, and let us shout liberty, liberty, and freedom for all.

PROF. A. B. SEVERANCE.

The Character of Christ.

OSCEOLA, IA., Aug. 8, 1893.

MR. EDITOR: Find inclosed fifty cents for two copies of "Religion a Curse," etc.

J. E. Remsburg delivered two lectures here in this town on the 24th and 25th. On the evening of the 25th he lectured on "The False Claims of the Church," and a good per cent of the hearers were Christians, and among them one preacher, Cross. At the close privilege was given to anyone who wished to ask questions, and the Rev. Mr. Cross got up, heated to a white heat, claiming that the lecturer had said hard things about Jesus Christ, and that Christ's good name had been assailed, and that it was his (Cross's) duty to defend that spotless name. He said that he and the good people of Osceola wanted something in the way of proof, and that Remsburg should point out at least one immoral saying or deed against Christ. And the Christians cheered long and loud; and when he got through Mr. Remsburg commenced to reply by saying that for the historical Christ he had all respect; that the Christ he was speaking of was the theological Jesus Christ, and for that man,

if he ever did have an existence, he had not the least bit of respect, and then proceeded to point out what he was challenged to do. And just then I noticed that the hall had commenced to leak Christians just as a sieve would water. But the reverend stood the fire until the crowd was dismissed. Then he came forward and gave his hand to J. E. Remsburg and the surrounding friends, stating that he loved the truth, and if he was in error he wished to know it, and that he would examine Remsburg's evidence; and if he does we will nail THE TRUTH SEEKER to the cross, not to crucify, but to glorify.

Yours for eternal Liberty and Truth,
R. JONES.

We Suspect Irony Here.

LESLIE, MICH., Aug. 15, 1893.

DEAR PROFESSOR ESTERBROOK: I have just read in the papers with a sad and heavy heart that you and others that conducted the trial at Eaton Rapids against our dear, beloved pastor, C. M. Arthur, have found him guilty of lying and misrepresentation, and that you won't give him a permit to preach any more. I have been praying every day to our blessed Jesus that you would change your minds and reinstate him as one of God's servants. No man in Michigan has ever been lied about and persecuted as he has been. He was tormented, harassed, and lied about at Nashville by the scientists and Infidels of that town until he had to leave, and just because he stood up boldly and denounced sin wherever he found it. Then he came here to Leslie, and was soon moved by the Holy Spirit to tell the G. A. R. what he thought of them. He said that the G. A. R. and W. R. C. were the two worst societies outside of hell, and that is true and no lie. And Mrs. Bingo, bless her heart, says they are drawing off all our members and she don't see how they can go to their meetings and spend all their money instead of using it to support the gospel and pay the preacher, and I don't either. Of course he broke up the Congregational church here, but for heaven's sake let him preach. He is doing good and his friends all like him. Then think, professor, how hard and cruel it would be to throw him out of employment, out of his chosen profession. He has never been used to work, and it might make a bad man of him. That story about him having two wives I don't believe, and neither does Mrs. Bingo, and no one can say he has gone contrary to the sacred scriptures. Think of Solomon and King David, and think of yourself placed in the same circumstances. Then, for the love of Jesus, restore him, and God will bless you, is my prayer.

MRS. PENELOPE PETTIBONE.

Humane Sentiments.

CHADRON, NEB., June 17, 1893.

MR. EDITOR: Our meeting and resolutions have been kept out of the Associated Press reports. If you can spare the space, will you kindly notice our meeting and resolutions, to show that there is some humane sentiment here? Yours truly,

MARY SMITH HAYWARD.

THE PROTEST MEETING.

Handbills scattered over town Monday announced a meeting to be held that night at the Congregational church for the purpose of protesting against the cowboy race to Chicago. In response the church was filled. Mrs. Mary Hayward was chairman and Rev. John Power secretary. Speeches were made by Professor Ferguson, Rev. John Power, Mrs. Jennie Sheldon, Mrs. Hayward, A. G. Fisher, Fred Houghton, Judge Ricker, and others. There was considerable divergence of opinion as to the best way of getting an expression of sentiment. Finally a committee consisting of Mrs. McFadon, F. L. Ferguson, J. S. Romine, and A. E. Sheldon was appointed to draft resolutions. Each member of the committee prepared resolutions, and after a prolonged debate lasting until after 11 o'clock, the following were adopted as the sense of the meeting:

Resolved, That we, citizens of Chadron, Neb., assembled in mass meeting this Monday evening, June 12, 1893, express our sentiment of opposition to the cruel treatment of animals under all circumstances, and our hearty appreciation of the widespread desire to prevent the infliction of cruelty upon the horses to be used in the cowboy race which starts from this city for Chicago to-morrow afternoon.

Resolved, That we are in perfect accord with the officers of the Humane Society in

the endeavor to prevent the infliction of cruelty upon the horses and will readily cooperate in punishing the offenders.

Realizing that we are powerless to prevent the race, we affirm, that because our city has been chosen as a favorable starting-point, there is no reason why any elsewhere should judge that this region is the home of the brutal, lawless, and desperado class.

Fallen in Love with a Book.

CORRY, PA., Aug. 20, 1893.

MR. EDITOR: About three years since I read an article in the Newcastle Chronicle, a fearless and one of the most popular journals in England, referring to the value and importance to heterodox thinkers of a work entitled, "The Martyrdom of Man," by Winwood Reade, a nephew, I believe, of the great novelist. The terms in which the correspondent spoke of the work inspired me with a strong desire to procure a copy, and in a little time the treasure—for such I esteem it—was in my possession. It came from the Truth Seeker office, and for it I paid \$1.75. And when I examined the contents, the quality of the print, paper, and binding, I concluded that it was the cheapest piece of literature I had ever bought, and I am a bookworm. The excellence of the matter surpassed my expectations. The author, who died young, in the firm conviction of the principles which he fearlessly presented, must have been an accomplished scholar and a gentleman in the highest sense of the term. His object was to present truth, which deeply impresses the mind of the reader. In the entire work there is not to be found a single line of sarcasm. The author expresses himself in serious, religious earnestness, and the reader lays down the volume with a calm, satisfied, yet strongly established conviction of the truths evolved by the highly gifted, fearless writer. Among my books the "Martyrdom of Man" is my favorite. I have it so placed that I can put my hand on it if only to read a few pages, and it has been well perused, but never fails to interest me. I noticed in THE TRUTH SEEKER, some time since, that the price was reduced to \$1. At that low price, if the value of the work was known, the "Martyrdom of Man" should command a large sale among the intellectual lovers of Freethought.

I am an entire stranger to you, and my only desire is that I may be instrumental in introducing the rich feast of reason which I have myself enjoyed to all lovers of truth.

OWEN JONES.

"In God We Trust."

WATERTOWN, PA., Aug. 24, 1893.

MR. EDITOR: I should like to have a little talk with H. J. Avery, Newark, N. J., about his "To Grover Cleveland, president of the United States," printed in THE TRUTH SEEKER, August 19th, and concerning in particular "In God We Trust." Now, I do not believe Grover Cleveland or any president of the United States had anything to do with that. James Pollock, who was born and is buried at Milton, Pa., just four miles from where I am writing this, suggested "In God We Trust" for the national currency after he was appointed director of the Philadelphia mint by President Lincoln in 1861.

James Pollock held "fat" offices, from president of the Northumberland county courts to that of Congressman and governor of his native state in 1855. He was a Presbyterian, and much inclined to office. Had Mr. Avery been born and raised up this way he would not blame the author of "In God We Trust," for the no-hell and all-hell Presbyterians, the Lutheran hypocrisy, the water-splashing Baptists, and the come-to-Jesus Methodists rule the roost up here.

Still, since the late Mr. Pollock was a graduate and in later years president of the board of trustees of the College of New Jersey at Princeton it may be that the New Jerseyites are guilty of neglect in turning him from the legend "In God We Trust."

I read in a newspaper an item some years ago—but cannot recall names or dates—which went on to prove that some good old farmer from a Southern state suggested the idea to Mr. Pollock originally, but as Mr. Pollock had more fame and religion than the old farmer, the leg-

end will go down to history wrongfully credited.

Again, Mr. Avery would not attempt to harm a dead man who in life was too modest to refuse a "fat" office every time it was offered to him. "In God We Trust" would not be much of a campaign argument in some localities, but it does the business in this community.

However, the next time I go to the Milton cemetery (unless I am boxed up C. O. D.), I shall see to it that "In God We Trust" has been carved on the ex-governor's headstone. It is of just as much use there as on the dollar, and since seven-sevenths of the people of the United States by their actions prove that the almighty dollar is the ruler of the universe probably the late respected Mr. Pollock was not so much in error after all in his selection of the legend. A man has just as many gods as he has "In God We Trusts" in his pocket. J. WARD DIEHL.

Land Offered the Ingersoll University.

OAKLAND, NEB., Aug. 13, 1893.

MR. EDITOR: Inclosed find fifty cents for "Pen Pictures of the World's Fair" and "Religion a Curse, Religion a Disease, Religion a Lie." I want one of Mr. Putnam's "Four Hundred Years of Freethought," but I cannot spare the money now.

I get more and more interested in reading THE TRUTH SEEKER. I used to read some bosh of a different character and thought it was all right because I was brought up that way from childhood and I used to be a good boy. But now, when I cannot swallow the old stuff any more, and worse yet, I cannot keep quiet but say what I think, I am the worst creature that nature produced in this orthodox community.

V. Marcia Goff's proposition of building an Ingersoll University is to my notion a very good plan and ought to be taken hold of with energy and carried out.

I am a poor man and have to work to support my family, but I have a farm of one hundred acres in southwestern Minnesota, three miles from a very prospering little town of twelve or thirteen hundred people, and I will give ten acres of ground to build such an institution on, free of incumbrance. The land is worth \$30 per acre.

Let us hear more about the Ingersoll University.
ELLING STRAND.

A Christian Who Likes The Truth Seeker.

SAN PEDRO, CAL., Aug. 12, 1893.

MR. EDITOR: Regarding THE TRUTH SEEKER, several copies have been presented to me by Mr. Duffie, of this city. I consider the paper a valuable one and have been much interested while perusing it during my leisure time. For twenty years I have been a shifting member of the orthodox churches. Regarding Sunday as the Sabbath, I no longer recognize that day as a day of worship and rest. I fail to find between the two lids of the Bible that God commanded Sunday to be kept as a day of rest and worship. God never commanded the people to keep that day as the Sabbath. Christ nor the Apostles never recognized Sunday as the Sabbath but kept the seventh day—the Sabbath of the Lord thy God. Why, I find that I have been following a delusion and that Saturday is the Sabbath. Sunday is only a day of heathen origin. According to the Bible the Seventh Day Adventists are right in keeping Saturday as the Sabbath. They prove their day and the orthodox churches can not prove their day as the Sabbath. By whom was the Sabbath changed, my good readers? Why, by Constantine. Now the orthodox people bow down to the Catholic church. For one I am glad to seek for the truth and to obtain knowledge. Generally speaking, the orthodox people seem to be horrified when they see THE TRUTH SEEKER read. Perhaps if they would be a little more Liberal and throw aside prejudice and read up both sides they would become more enlightened. I would advise no one to read THE TRUTH SEEKER if they thought it would ruin them or make them backsliders. Concerning myself, I am aware I can read the paper without interfering with my religious belief; hence it is my privilege to read both sides of this great question. I want all the light possible and to know the truth and the facts and break loose from

delusions. I believe in God. He says we are made after his own image. I want to gain a home in this eternal world and be with him. This earth is only a preparatory place for the next existence. Let every person be guided by God and his word and not man's.

N. A. STEVENS.

Death of a Man Who Will Ever Liv in Memory of His Good Acts.

ST. JOHNS, ILL., Aug. 13, 1893.

MR. EDITOR: It is my sad duty to state the sorrowful news to the many readers of your much-esteemed journal of the death of our valued friend and brother, Thomas Goddard, who subscribed for the grand old TRUTH SEEKER a short time after its first issue, nineteen years ago, at Parris, Ill. Our worthy brother had been a constant subscriber and reader ever since. Our Liberal friend was born at Holmesbury, near Huddersfield, Yorkshire, England, Dec. 26, 1826; died at Du Quoin, Ill., Aug. 7, 1893, aged sixty-six years eight months. For nineteen years I have closely associated with Brother Goddard, and a more true, moral, and genial man I have never known during my life of over sixty years. I have learned through intercourse with my departed friend that he has had the good fortune to have never been contaminated much by religion. He was a pronounced Materialist, had the true moral courage of his convictions, and never swerved to right or left in the face of an opponent. He had such control of his passions that he seldom offended his friends and neighbors who differed with his views on religious matters, but invariably when expressing their opinions in regard to him said he was a good man. In regard to his loyal principles to Liberalism, the readers of THE TRUTH SEEKER cannot help remembering his many donations made for the purpose to help in the battle against the blighting influences of the teachings of Christianity, or any other doctrine the tendency of which impeded the progress of universal mental liberty for man, woman, and child. Brothers Hacker, Cook, Casey, Harmon, Aunt Elmina, and a host of other Liberals will remember his generous little gifts; also will many in this vicinity now cherish more than ever in their memory the gift of some Liberal book he has given them in the past few years. In conclusion, I will say Brother Goddard was a lover of the beautiful and true in art and nature. The aphorism of the immortal Thomas Paine may well be applied to our deceased friend, with a slight change in phraseology, viz., "The world was his country, to do good his highest conception of duty to his fellow-beings." The world is made better by such characters as his having lived in it. So far as we know, he died an unbeliever in religious superstition—showed no signs of being haunted by fear of the consequences of death. His wish in regard to his funeral was carried out, which was simply to have no clergyman to speak over his remains, only some suitable selections read by some friend. Consequently, by request of his son and other Liberals, I selected Form I, page 65, of "Truth Seeker Collection," which I read at the house. At the grave I read Form II, page 71. A large concourse of people attended his funeral. Among them were several of the clergy of the different churches of this city. His good, kind, humane acts will ever hold a sacred place in our memory.

WM. A. THOMPSON.

Rhyme on Religion.

JACKSONVILLE, ILL., Aug. 19, 1893.

MR. EDITOR: I hope the following little effusion will merit a place in THE TRUTH SEEKER.

BILLY PATTERSON.

Preachers feel their oats, to their gall you must submit tamely,
And if you don't go to church it's hell—
viz. and to-wit, namely:
They will tell you enough about God to fill a mule's ear full,
About Helen Blazes and other inventions not at all cheerful,
About apostles and patriarchs and other non compos mentises
With Y. M. C. A. and Sunday-schools for apprentices.
Will stand up and with a big mouth call off the dance;

While you sit in silence like idiots to learn ignorance
And take in the racket when asked to believe
The little rib story about Adam and Eve,
That a woman has more ribs than a man
And there's babies in hell not the length of a span;
That the sun stood still (just think of the snap
Old Sol had waiting for Joshua to finish his scrap).
Galileo could swipe 'em now with a horse-laugh at persecution
Saying "the world moves," and every time it turns round it makes a revolution.
"Made in the image and likeness," is what they try to show,
(Now isn't that putting the infinit down pretty low?).
Fancy the ape-man formulating original causation,
Shaping it like himself either slim or fat and chunky
And building it up after the model of Darwin's high monkey.
I like the divinity better we're obliged all to follow,
Which somebody named the Almighty Dollar.
Without money given it to prop up its stays
Christianity at farthest would liv but few days.
That Solomon was better posted than some one less so is what the preacher discloses,
And the next best trump he holds in his hand
Is the Sheeny bushwhacker Moses,
Who ground out commandments to fossilized man
To keep Sunday holy—no other gods in the van,
How not to be caught stealing or killing each other,
Etc.—How could a bastard honor his father and mother?
Yourself or friend you might harm (let me modestly clamor),
But you couldn't hurt the Lord to come at him with a sledge-hammer.
With Sundays and holy days I don't bother a minute,
But take nothing for holy that hasn't holes in it.
Have soured on laws made from recipes in that holy book
Like the Dutch putting onions in most things that they cook.
When the rich get to heaven they will expect the best rations
With all other good things except poor relations,
Will have golden harps and wings plenty to do them,
But let the poor be content with the gospel preached to them.
If the Lord made us what we are with this "wicked world" to imprison us,
Being just why didn't he attend to his business
And not throw on the market cholera microbes and rattlesnakes' fangs,
With flies, fleas, and bed-bugs to come at us in gangs?
Man is said to have dominion over all earthly things,
But the musketo tells him better from the song that he sings.
That Providence helps those who help themselves, is what they say about him,
If that is true and is the best he can do we will try to get along without him.

The Evils of Chinese Immigration.

NUNACH, CAL., Aug. 9, 1893.

MR. EDITOR: I noticed in THE TRUTH SEEKER of July 29th an extract of Colonel Ingersoll's article concerning the Chinese, which appeared in the North American Review for July. Now, I am a great admirer of Ingersoll, but as I am not a God-worshiper, neither do I believe man infallible, and in this respect Colonel Ingersoll is certainly as much mistaken as Moses was when he wrote the Pentateuch. The colonel is bringing forth the same arguments as used by Senator Hoar, Joseph Cook, and the Presbyterian assembly, which induced President Cleveland to defy the Geary law. The glory of these United States, and that to which it owes its wonderful prosperity and growth, is that a poor man who has some intelligence and energy has a chance of bettering his material condition. Did a poor man down South during slavery times have a chance of bettering his condition? It was hardly a desirable place to live except a man was a landed proprietor and rich enough to own slaves. Now, the system under which the Chinese come to this country is virtually a system of slavery; the Chinese laborers are owned body and soul by the Chinese Six Companies. I came to California twelve years ago a poor boy with nothing

but two willing hands. I found all kinds of labor well paid, thanks to those who were instrumental in restricting the traffic in Chinese slave labor. I have done well, and am now on the road to prosperity. What should I have done had I come here and found hundreds of thousands of Chinese blocking every avenue of employment and working at rates with which a white man could never hope to compete? I don't believe I ever would have been able to subscribe for THE TRUTH SEEKER, nor would these lines ever been penned. I believe it is a well-known fact that those countries where labor is the best paid—as, for example, the United States, England, and France—are the most progressive and enlightened countries in the world; while take those countries where labor is the most wretched and ill paid—as for example Russia, Spain, and Italy—there you will find more ignorance and retrogression than anywhere else. Colonel Ingersoll says the Geary law is as inhuman as the ukase of the czar expelling the Jews. Now, I deny it. The Geary law did not intend to drive the Chinese now here out of the country. It simply provided for a system of registration as a protection against any more Chinese entering the country. It is not near as severe a measure as the alien bill recently passed by the French Chamber of Deputies, which provides for a system of registration of all foreigners, with fines and imprisonment for non-compliance. This measure has been passed without any disapproving comments from those who delight in calling the Geary law inhuman, barbarous, and cruel. Out here in California, where people have a much better chance of forming a correct judgment on the Chinese question than Eastern people—who probably never saw a Chinaman in their lives except on a lid of a teabox—there are only two classes of people who are in favor of Chinese—those who own the immense grants of land which California is cursed with, and which can't be profitably worked except by cheap labor, and all the Christian ministers or sky-pilots, who are afraid the Chinese will retaliate against a few dozen missionaries in China. I am sure if Colonel Ingersoll and all the conscientious opposers of the Geary law living in the East could only take a trip through the Chinese quarters in all the large cities on the coast, and view the opium dens, where hundreds of persons white and Chinese are ruining their lives, take a peep into their gambling dens, investigate the infamous traffic in Chinese slave-women, who are bought and sold like cattle, the crime and extreme filthiness all through, no candid or unprejudiced person would ever conclude that the Chinese were a benefit to this or any other civilized country. Colonel Ingersoll fought gallantly during the war on the side of free labor as against slave labor. This Chinese question is essentially the same thing—viz., free labor against Chinese slave labor—and I believe Colonel Ingersoll, when he comes to investigate the question thoroughly, will yet see it in its true light.

Yours truly, H. SANDBERG.

Unusual Theories.

VILLA GROVE, COL., Aug. 9, 1893.

MR. EDITOR: I will inclose \$3.25 in post-office money-order—\$1.50 for Saladin's Book, "Roses and Rue," and twenty-five cents for "Pen Pictures of the World's Fair," by Mr. Putnam, as soon as it is printed, and \$1.50 to put my name in the Freethought Federation of America, to John R. Charlesworth, secretary. Please send "Roses and Rue" as soon as you can. I did not see his advertisement in the last issue of THE TRUTH SEEKER.

I thank you and Heston for the cartoon of myself you send me. Heston in his cartoon to the ex-Catholic put a snake round each leg, a snake round each arm, a big snake round my waist with its head on my shoulder. I believe there were five or six snakes round me for three weeks, trying to take me back to Catholicism and to hell. But I am all right yet.

I think it is very strange all the world's people are against one another in everything, in creeds and politics and in everything else. Gods and the future is the most.

The fall of man is the great mystery. I will tell you my thoughts about the four secrets of the earth. There is no god, only a devil in shape of a snake or serpent, which came out of the first fire we call the sun, which makes the worlds. Our sun made the worlds of our solar system, Neptune first. Atoms make the worlds, one at a time. I can see the atoms all the time. Night and day they are the same color, light brown or yellow, as thin as the thinnest piece of mica. Millions and trillions would go in a cubic foot. When I look at them a minute or two, they seem to know it, and go round lively, making a thick crowd of them only to let me know they are active and living beings. You can see the atoms as well as I can. Then go outdoors, and look first to the blue sky. Look keenly in one place a moment. You can see small white dots between you and the clouds. The darker the clouds the better.

Darwin said man came from a monkey, a monkey from an eel, making an eel our ancestor. Darwin had no great reason when he said man cannot swim when he is young or old. If he does not learn to swim he will swim like a rock, as I did when first I tried to swim. You can try animals, every kind, cats and dogs, before they open their eyes. They can swim across a pond when a week old. You can buy or borrow a poor child in your city a year old, and heave it in a pond, he will swim like a rock. Darwin might have used the same and found his error. A man says in THE TRUTH SEEKER of last week man came from fish. Spiritualism has the same notion. But I tell you man came to earth as man, rude and ignorant—but a man for all that. Atoms are the creators of heaven, earth, and hell. They are the creators of man. We are all atoms. The world is atoms. All space is atoms; no empty space. I cannot see them near me. I can see all the space round me full of white specks.

Now, Mr. Editor, I have something to say about our green world. At present philosophers are making all believe the world is going round the sun once in a year. I do not believe them, for the reason I believe in place of going round the sun the world is rising. It commences to rise the 25th day of June, keeping its own swing every twenty-four hours east to west or west to east, and rising little by little westward or little north; it keeps rising till the 25th day of December like a ship at anchor in harbor, rising with the tide and then lowering down with the tide to where it was. The world could not go round the sun with the north pole tied to its end. Besides, the south pole is tied with frost and ice and clouds, the same way old philosophy is by old creeds and old Christianity, old lies and humbug. Freethinkers will drive old superstition away from the world. Force and matter are immortality. So is the soul of man. Man is the rightful heir to this world, after he drives out old creeds and devils, gods, snakes, and serpents. The center of the sun is the hell and home of all the gods.

Mr. Editor, I bought the book "Force and Matter," and I read it nearly through. Mr. Buchner said we sharpen our glasses and can see in a drop of water a thousand of small living animalcules, and in salt water every kind of living being, with the aid of our glasses. Why don't they try with the aid of their microscope the air between them and the clouds, to see what is there for them—look slow and steady in one place near the blue sky this side of the clouds? Buchner and his crowd think there is no life in space nor any other place only in the face of the earth. There is where they are all astray, and as long as they are astray, they keep the rest of the world astray. Why does not science see and find out what is all round them? All is life and living atoms; the world is all life; space is all life; our solar system is all life. There is no death there; a change, that is all. Man must rise himself, with more reason, more justice to his fellow-man, more freedom to himself and his fellow-man. Drive old creeds and all superstition from the land, all Christianity. The land and the world will be blessed then, not till then.

DUGLALD McDONALD.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Rev.

In a pulpit stood a reverend one,
Preaching of God's love, and that of his son;
Such eloquence was in his words and voice
That each hearer could but exult, rejoice.

"God is our father Jesus our mother,
And as brothers we must love each other.
Oh, how I can feel my own heart swelling
With this love fraternal I am telling."

As he glanced upon all his audience
Magnificently arrayed and immense:
"O hat I could take you each by the hand,
What matters wealth, if we're a loving band?"

"Is not the divine love that would enfold
Humanity, better than wealth of gold?
If all cared less for wealth, and pomp, and fame,
And more for loving deeds in Jesus's name,

"If our bonds and deeds were love fraternal,
Constant, ever abiding, eternal;
Gazing upward toward the heights afar,
Methinks we'd see the heavenly gates ajar."

Regardless of the tone and words he said,
There was oft a rakish wag of the head,
A sensuous stamp on the solemn face,
Cold, soulless the eyes he closed to say grace.

Outside the church he scorned the poor and weak,
And to the gold kings only liked to speak;

They alone were his and Jesus's brothers,
Offscourings, scum, and low trash the others.

Sympathy and love with them he shares not,
For their misfortunes and sorrows cares not,
For their wants and needs has but indifference,
His brotherly love a sham and pretense.

Los Angeles, Cal. S. ATHENA MAGOON.

Dorothy's Mustn'ts.

BY ELLA WHEELER WILCOX.

"I'm sick of 'mustn't,'" said Dorothy D,
"Sick of 'mustn't' as I can be."

"From early morn till the close of day,
I hear a 'mustn't' and never a 'may,'
It's 'You mustn't lie there like a sleepyhead,'
And 'You mustn't sit up when it's time for bed.'"

"'You mustn't cry when I comb your curls,'
'You mustn't play with those noisy girls,'
'You mustn't be silent when spoken to,'
'You mustn't chatter as parrots do,'
'You mustn't be pert and you mustn't be proud,'
'You mustn't giggle or laugh aloud,'
'You mustn't rumple your nice clean dress,'
'You mustn't nod in the place of yes,'"

"So all day long the 'mustn'ts' go,
Till I dream at night of an endless row
Of goblin 'mustn'ts' with great big eyes
That stare at me in shocked surprise.

"Oh! I hope I shall live to see the day
When some one will say to me, 'Dear, you may,'
For I'm sick of 'mustn'ts,' said Dorothy D,
"Sick of 'mustn'ts' as I can be."

—Exchange.

An Anecdote of Lincoln.

An anecdote showing Lincoln's merciful nature in a touching light, and from authentic sources, is the one of the sleeping sentinel, William Scott, whose life Lincoln saved after he had been condemned to be shot. Lincoln personally saw Scott and talked with him for a long time. Scott would not talk to his comrades of the interview afterward until one night, when he had received a letter from home, he finally opened his heart to a friend in this wise:

"The president was the kindest man I had ever seen. I was scared at first, for I had never before talked with a great man. But Mr. Lincoln was so easy with me, so gentle, that I soon forgot my fright. . . . He stood up, and he says to me: 'My boy, stand up here and look me in the face.' I did as he bade me. 'My boy,' he said, 'you are not going to be shot tomorrow. I am going to trust you and send you back to your regiment. I have come up here from Washington, where I have got a great deal to do, and what I want to know is how you are going to pay my bill.' There was a big lump in my throat; I could scarcely speak. But I crowded it down and managed to say:

"'There is some way to pay you, and I will find it after a little. There is the bounty in the savings' bank. I guess we could borrow some money on a mortgage on the farm.' I was sure the boys would help, so I thought we could make it up if it wasn't more than \$500 or \$600. But it is a great deal more than \$500 or

\$600,' he said. Then I said I didn't see how, but I was sure I would find some way—it I lived. Then Mr. Lincoln put his hands on my shoulders, and looked into my face as if he were sorry, and said: 'My boy, my bill is a very large one. Your friends cannot pay it, nor your bounty, nor your farm, nor all your comrades. There is only one man in all the world who can pay it, and his name is William Scott.'

"If from this day William Scott does his duty, so that if I were there when he comes to die he can look me in the face, as he does now, and say, I have kept my promise and done my duty as a soldier, then my debt will be paid. Will you make that promise and try to keep it?' I said I would make the promise and I would keep it. He went away out of my sight forever. I know I shall never see him again, but I never will forget his kind words or my promise."

Mr. Chittenden, who had a personal share in bringing the case of Scott to Lincoln's attention, and who watched his subsequent career, says he became "the general favorite of all his comrades, the most popular man in the regiment, and modest, unassuming, and unspoiled by his success." He died risking his life in the rescue of wounded men, "being shot all to pieces."

What the Little Ones Are Saying.

Selected by Mrs. J. B. Puffer.

THE BIBLE AND NURSERY RHYMES.

A little four-year-old, in a very religious family who had Bible-reading every morning, was very anxious to join in the exercises, so he was taught the following lines: "Ephraim is joined to his idols; let him alone." When it came his time he repeated this for a few times, but one morning he astonished the circle with the following: "Ephraim is joined to his idols; let him alone, let him alone, and he'll come home dragging his tail behind him." He had evidently got his Bible and nursery rhymes mixed.

AN UNSELFISH CHILD.

Little Millie had been told by her mother that God never slept. One night, after praying God to care for them while they slept, she finished with, "And now, God, do try and get a little rest for yourself."

SIMPLE JUSTICE.

A very bright little ten-year-old was reading in the Bible the story of Jonah. When he had finished it, he threw down the book in disgust and exclaimed: "If I had told such a lie as that I would have got a good whipping."

Correspondence.

DES MOINES, IA., Aug. 11, 1893.

DEAR MISS WIXON: As every week I glance over the letters of the Children's Corner I cannot help but feel ashamed of myself for not helping in our contest for liberty of thought and speech.

I have not been to Sunday-school for more than a year because I get so tired—always the same thing over and over again. The Methodists of this place were intending to have a picnic yesterday, but it rained so hard they couldn't go. I don't see why they didn't pray a week or so beforehand, so as to be sure of a good day!

One day, not long since, one of our good "Christian" girls asked me if I was an infidel. I asked her why she wanted to know, and her reply was that she liked to know the views of her schoolmates, but when I came to give her some of mine she soon turned away.

In glancing over a paper before me I find a piece about "Sabbath-Keeping," saying that nothing should be read on Sunday except the Bible. Now, I think that if it is given as a rest-day then a person has just as much right to sit down and read a novel as the "holy book," and I think most of my readers will agree with me.

Hoping to see this in print if it escapes the waste-basket, I remain,
Your Liberal friend,

LAURA HUFFMAN.

[Laura is a brave, sensible girl, whose healthful sentiments will always find a welcome in the Children's Corner.—Ed. C. C.]

ATCHISON, KAN., July 23, 1893.

MISS SUSAN H. WIXON: My last letter to the Corner was written on a dreary Sunday morning, when the rain was falling in torrents, but this Sunday is a typical Kansas day. The sun has risen in all its majestic glory, and is penetrating the clear ether blue. A cool, refreshing breeze loiters around, and it seems more like a spring day than a day in mid-July. The question, What could be more beautiful

than a Kansas landscape at this season? comes before my mind. One can stand on some high eminence and, on looking around, he beholds a scene of most varied beauty. We see the checkered fields of grain stretching out over the hills and rolling prairies, with strips of timbered land between. The lofty river-bluffs, crowned with sylvan beauty, rear their stately heads and overlook the beautiful valleys below. It seems to me that it would be hard to conceive of a more picturesque scene than the "Sunflower State" presents at present. Everything combines to make a scene that old Germany with her beautiful Rhine might envy.

Since last writing I have been enjoying a two weeks' vacation. In company with my sister and a young lady friend, I visited Fort Leavenworth. We had a pleasant time. The fort is probably the most beautiful spot in Kansas, and it has many attractions, such as the beautiful national cemetery, the Grant monument, the military prison, the government building, the various batteries, a beautiful lake, and other things. The Grant monument is an imposing piece of work. It is surmounted by a bronze statue of the great military chieftain, representing him in full military dress at the capture of Fort Donelson. By the way, General Grant died just eight years ago to-day, but his name still lives, not only engraved in bronze and marble, but enshrined in the hearts of a grateful nation.

We also visited the old historic town of Kickapoo, which was named for the Kickapoo Indians, who once had a village there. Kickapoo and vicinity is one of the historic spots of Kansas.

In my last letter I forgot to mention Mr. and Mrs. E. A. Haslett, who are staunch Freethinkers of Atchison. They are readers of THE TRUTH SEEKER and other Free Thought literature. Mr. Haslett is a conductor on the Central Branch railroad.

The last TRUTH SEEKER was an interesting one. Mr. Macdonald's editorials were to the point, and I observe that he had a larger amount of editorial than usual. He is a good writer and a deep thinker. Mr. Putnam's "Pen Pictures of the World's Fair" are almost as good as a visit to the Fair. I await with eagerness the new books by Mrs. Matilda Joselyn Gage and Helen H. Gardener; also Putnam's new work.

Well, dinner is ready, so I will bring this letter to an abrupt close, as I am going away this afternoon. Hoping that Miss Wixon and her army of young Free-thinkers are well and happy, I remain as ever your friend,
Geo. J. REMSBURG.

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We should be content with our actual condition, without, however, neglecting to improve it if in our power.—*Ibid.*

No real greatness can long co-exist with deceit. The whole faculties of the man must be exerted in order to noble energies, and he who is not earnestly sincere lives in but half his being, self-mutilated and self-paralyzed.—*Coleridge*.

KNOWING is seeing, and if it be so, it is madness to persuade ourselves that we do so by another man's eyes, let him use never so many words to tell us that what he asserts is very visible. Until we ourselves see it with our own eyes and perceive it by our own understandings, we are as much in the dark, and as void of knowledge, as before, let us believe any learned author as much as we will.—*Locke's Conduct of the Understanding*.

THEOLOGICALS calmly assume that the destruction or radical transformation of the old symbols is equivalent to the destruction of the things symbolized, and the alteration of the human nature which created them. For my part, I cannot even understand the doctrine that the conscience (for instance) was created by a belief in hell and will perish when hell ceases to be credible. It seems to me clear that the conscience created the old hell and will presumably create a new one, sufficient for practical purposes, whenever the ancient mythology decays.—*Leslie Stephen*.

THE peculiarity of the evidence of mathematical truths, is that all the evidence is on one side. There are no objections and no answers to objections. But on every subject in which difference of opinion is possible, the truth depends on a balance to be struck between two sets of conflicting reasons. Even in natural philosophy, there is always some other explanation possible of the same facts; some geocentric theory instead of heliocentric, some phlogiston instead of oxygen; and it has to be shown, and until we know how it is shown, we do not understand the grounds of our opinion.—*Mill*.

We figure society as a machine, and think that mind is opposed to mind as body is to body; whereby two, or, at most, ten little minds must be stronger than one great mind. Notable absurdity! The plain truth, very plain, we think, is that minds are opposed to minds in quite a different way; and one man, that has a hitherto higher wisdom, a hitherto unknown spiritual truth in him, is stronger, not than ten men that have it not, or than ten thousand, but than all men that have it not; and stands among them with a quite ethical, angelic power, as with a sword out of heaven's own armory, sky-tempered, which no buckler and no tower of brass will finally withstand.—*Carlyle*.

JACOB had four wives—Leah, Rachel, Bilhah, and Zilpah—and the abundance of his wives, as well as of his children and cattle, is spoken of as proof of the divine favor, just as it would be to-day in Utah. The element of the crime of David, the man of God's own heart, which God rebuked, is not the polygamy, but the manners, in robbing Uriah of his wife, when Uriah, instead of an opulent flock of women, had only "one little ewe lamb." But it is "the Lord God of Israel" who says to David, "I delivered thee out of the hand of Saul, and I gave thee thy master's house and thy master's wives into thy bosom." It is needless to cite a single further text to prove that the God of the Old Testament directly sanctioned polygamy.—*V. B. Denslow, LL.D.*

THE king ruled by force, the priest by fear, and both by both. The king said to the people: "God made you peasants, and he made me king; he made you to labor, and me to enjoy; he made rags and hovels for you, robes and palaces for me. He made you to obey, and me to command. Such is the justice of God." And the priest said: "God made you ignorant and vile; he made me holy and wise; you are the sheep, I am the shepherd; your fleeces belong to me. If you do not obey me here, God will punish you now and torment you forever in another world. Such is the mercy of God. You must not reason. Reason is a rebel. You must not contradict—contradiction is born of egotism; you must believe. He that has ears to hear let him hear. Heaven is a question of ears."—*Ingersoll*.

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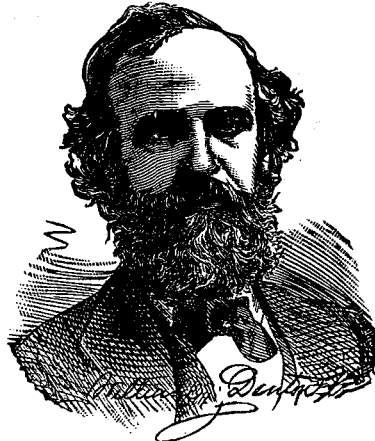
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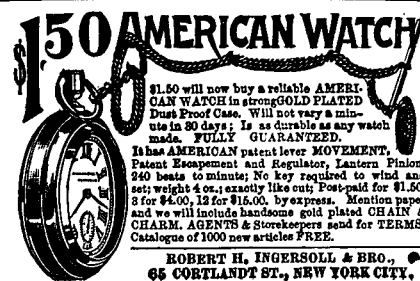
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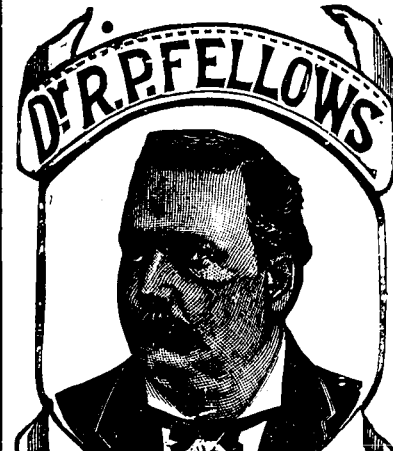
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News of the Week.

AN attempt was made by some person unknown to burn all the churches in Dover, N. H.

A FINE monument to Abraham Lincoln, bearing his statue, has been unveiled in Edinburgh, Scotland.

THE Catholic Congress at Chicago will, it is said, "bring together the most notable gathering of ecclesiastics and laymen ever seen in America."

THE cholera has finally penetrated into England. It has likewise entered America. Cases have appeared in Jersey City, N. J., a port for foreign steamers.

LEO XIII. has made advances to the patriarch at Constantinople and the czar at St. Petersburg, who are the heads of the Greek Catholic church, with the view of reuniting that body to the Roman church.

WHEN the Jews of Yalta, Russia, were ordered to leave, a mob attacked them, prostrating many and dragging them through the streets, and killing several. Meanwhile the Greek Catholic clergy held up their crucifixes to encourage the assailants.

FRANK LEWIS, an ex-agent of Rev. Dr. Parkhurst's society, has been arrested at Cottage City, Mass., on a charge of passing worthless checks. C. H. Gardner, the Parkhurst agent convicted of blackmail, is still in the Tombs prison awaiting another trial.

FOR the present no retaliatory measures will be taken against citizens of the United States residing in China, and every effort will be made to protect them and their interests in peace and safety till the assembling of Congress in regular session, when legislation more favorable to the Chinese is hoped for.

TRADE depression continues. It is not, however, severe. The meetings and processions held to manifest the distress of the unemployed have been small. The one at Chicago was the largest. At this, the police were attacked. An ensuing riot was averted only by getting the military, with artillery, in readiness.

A NUMBER of Mohammedan religious pilgrims on their way to Mecca, who were confined temporarily in the lazaretto at Tripoli, engaged in a riotous demonstration on account of the burning of their clothes by the authorities in the work of disinfection. The military were called out and it was not until they had threatened to fire into the crowd that order was restored.

THE Roman Catholic clergy of Nicaragua, Central America, is not disposed to be friendly toward the provisional government. Its opposition is being aroused by leaders of the conservative party, who hope to gain control by making promises to favor the church in the administration of the government. Fearing their open opposition, Acting President Zelaya has promised the priests that there shall be no interference with church affairs, and this may cause the clergy to be more favorable to him.

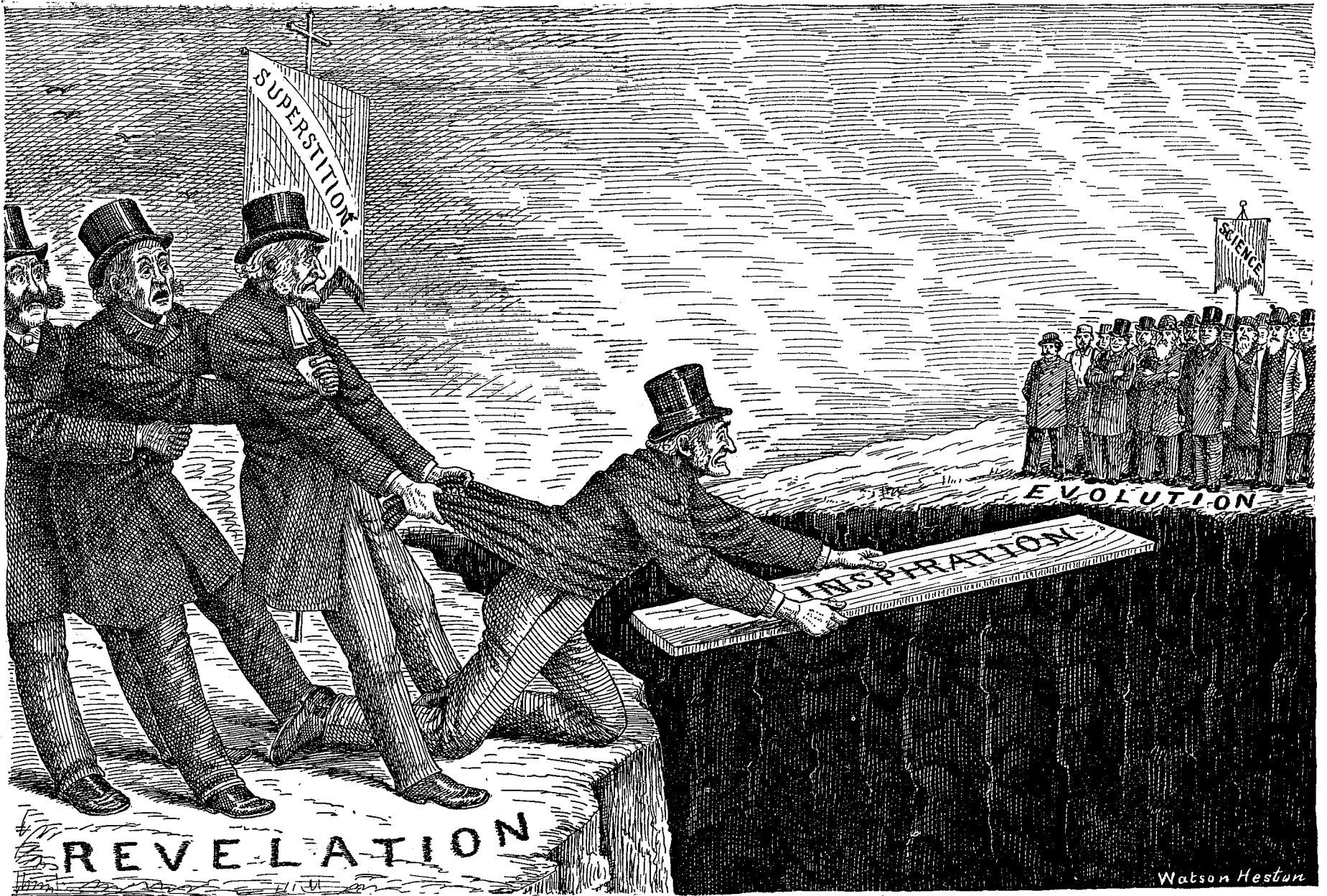
At the funeral of Mrs. Paul G. Faber at the German Lutheran church of Decatur, Ill., on the 20th ult., some members of the G. A. R. Women's Relief Corps and Odd Fellows went to the church wearing their badges. The Rev. G. L. Wagner, pastor of the church, peremptorily ordered that all badges must be taken off, or the persons wearing them could not enter the church. Daniel Moore had on G. A. R. and Odd Fellows' badges. Mr. Wagner told him and his companions that it was against the principles of the church to permit the badges in the sanctuary. Moore replied with some heat that he had fought three years for the right to wear the G. A. R. badge and no man could force him to take it off now. Mrs. Melville Hatch, of the Relief Corps, told Mr. Wagner that she would see him cremated before she would take off her badge.

CONTINUING its efforts to obtain a termination of the extradition treaty between Russia and the United States, an address has been issued by the Russian-American National League to all Russians, Finns, Lithuanians, Hebrews, and other former subjects of the czar, to organize and send protests to Washington. "Declare to the political parties," says the appeal, "that not a single vote of a former Russian subject now an American citizen will be cast for the political party which will not make the issue of its platform the abrogation of the shameful treaty with Russia. Demand of your Senators that they may at the next session of Congress insist that notice of termination of the treaty be given, pursuant to the provision therein. This iniquitous and disgraceful partnership with despotism must be dissolved at once; sons of a country born of revolution shall not offer aid to a tyrant."

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 20. No. 37. {PUBLISHED WEEKLY.} New York, Saturday, September 16, 1893. {28 LAFAYETTE PL.} \$3.00 Per Year.



TRYING TO BRIDGE THE CHASM BETWEEN REVELATION AND EVOLUTION.

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A work burning with indignation inspired by the Congressional act closing the World's Fair on Sunday—an act which practically united the government and the Christian church.

To which is added Mr. Putnam's address delivered before the Columbian Exposition Committee of the House of Representatives against Sunday closing.

Also the following Essays and Poems by Mr. Putnam, which have never before been put in book form: Orthodoxy; Freethought; Man, Not God (written for a Paine anniversary); The Statue of Liberty and Thomas Paine; a poem written for the opening exercises of the Silverton, Ore., Free-thought Hall; Death and Life; The Golden Age; Shut the Door (a poem on the closing of the Centennial Exposition in Philadelphia, in 1876).

The main essay in this work is one of the strongest arraignments ever made of the religion which cramps and fetters the minds of the people of this country. It should be distributed widely. It has been commended in the highest terms as it appeared in THE TRUTH SEEKER and we hope every reader will buy a copy to lend his neighbor and arouse thought.

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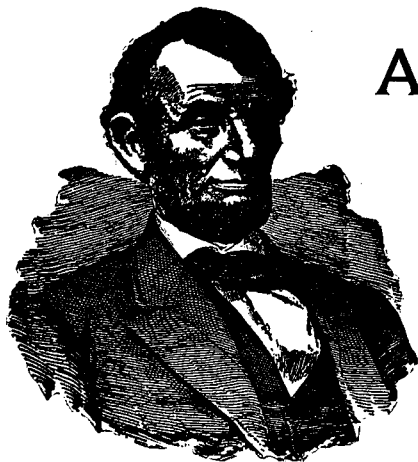
- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for
 - His Processes Are Egregiously Slow,
 - They Are Egregiously Wasteful,
 - They Often Serve No Use,
 - They Have Produced Faulty Mechanisms.
- IV. What Is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
- V. What Actually Did Cause So-Called Design.
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Chapter III is on the Canon Law, showing how the church controlled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism, the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

Chapter IV—Marquette—is on Feudalism and its degradation of women, the rights of "lords spiritual" the immorality of the heads of the church, baptism of nude women in the early Christian church. It also deals with some of the later-day abuses of females, like our Northwestern pinneries, the English debaucheries, governmental crimes, etc.

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In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other principal reformers "favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interference with her "curse," of woman's degradation by the church to labor for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

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FOUNDED BY D. M. BENNETT.

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Sunday Opening Entails No Added Work.

The churchmen say that Sunday opening of the museums, libraries, and art galleries would occasion more labor. But it would seem from the experience in England that the opposit would be the case. The experience there is that the people are more orderly in such places than elsewhere, and require less supervision. In England, a picture gallery that has an attendance of two thousand in four hours requires only five willing attendants, whose sole labor is to walk about. The following from Professor Fowler, director of the London National History Museum, is to the point:

"I am glad to say that the majority of the trustees are in favor of opening it on Sunday afternoon, and three-fourths at least of the staff are also in favor of such opening. Many of them are so enthusiastic as to say they are willing to come and take their turn at attending even without remuneration. . . . These men would not be expected to sweep or clean, to stuff birds, to arrange tablets, or write labels, or do any of the real work we expect of them on week-days; they would have to walk to the museum, walk or stand about there for a few hours, and then walk back again. Probably, if they were not doing this they would be taking a walk somewhere else, so that they would not be working any harder than usual. And out of our whole staff only a few need come, so that the turn would only fall on each man perhaps once in every six or eight Sundays; and we should never ask anyone to come if he had any conscientious objections."

Even a correspondent to the *Christian World* makes the following admission in regard to the London People's Palace, which is open Sundays:

"We looked in one Sunday to see and judge for ourselves. It was 4:30 when we entered the large hall; about fifteen hundred were present, mostly of the better working class and shop-assistant types. All was decorous and orderly. And the greatest attention was being paid to the various items of a thoroughly high-class and miscellaneous sacred concert. The most cantankerous could have found no occasion for fault-finding. . . . The total number of Sunday visitors is estimated at 92,927. In the library was found a large number of seats occupied by studious-looking men and women, while in two smaller rooms a score or two of lads were having a good time with the 'illustrateds' and interesting boys' books. These rooms were in charge of lady volunteers. . . . We looked in vain for a policeman, and on inquiry later found that the audience, although composed of 'East-Enders,' did not need the services of these gentlemen."

The English novelist, Walter Besant, writes:

"There is no more beautiful, no more religious sight in London than that of the two thousand earnest men and women who gather together on the Sunday morning—between church and dinner, if they have gone to church

—to hear the organ recital [at the People's Palace]. There is nothing which more vexes the soul of the publican than to think of these men kept away from the drinking-bar by sweet and holy music."

Mr. Besant should have mentioned also the other person whose soul is vexed. This is the clergyman. His soul is vexed at the people's hearing fine music, which delights the soul and elevates the sentiments. He pretends to desire the delighting of people's souls and the elevation of their sentiments, but that he really does not do so is shown by his hindering these things when they take a penny from his pockets.

Mr. Besant adds:

"Yes. There is one sight more beautiful still. It is the sight of the two thousand people who throng the library on the Sunday evening. They are quiet; they enjoy warmth and light; they are in the best of company; they are filling their minds with noble thoughts. Instead of this those who do not blush to sign a document against Sunday opening in the name of what they call religion, would send them out—what to do?—to tramp the streets, to find in crowded bars shelter from cold and rain, to swell the ranks of the fallen, and to subject the young to temptation. In the name of religion! Is it possible!"

It is not only possible that the clergy and those whom they influence would do this, but it is the fact, the infamous, revolting fact, that they have ever done it, and will try to do it to the end of time, for the purpose solely of averting competition with their trade of vending for cash silly myths and lies.

Learn the Nature of a Thing, not Names for It.

On the question, whether we should teach the languages and literature of the extinct nations of Greece and Rome, Christians and Freethinkers lean to opposite sides. Christians, in general, favor these classical studies. Freethinkers usually declare them injudicious; we have two or three times so expressed ourself in these columns.

What we need to learn in this world is the properties of the things that surround us, and crowd against us from all sides, affecting us for good or bad. These things and their properties are so numerous that we need for learning them every bit of time that we can get. As to names for them, we need a name for each, that we may indicate it to our fellows. But we need only one name for each. The English name is enough. To learn several names for a thing would be a waste of time and of brain-room. When we have learned five names for an object we know no more about its properties than we did before. We know no more about how it will affect us, about how we should deal with it. When we have learned the Greek for rheumatism, we have learned nothing about how to cure that disease; but we have consumed time in which we might have learned something about how to cure it. Learning the Latin term for democracy does not teach us whether democracy is good or bad, or how we should extend or limit it, or what measures are favorable to its maintenance; but it does occupy moments in which we could have found out something on these matters from history, or observation, or meditation.

The study of the ancient literature is somewhat more beneficial than that of the ancient languages. This may be read in translations. In it we see about all of the great questions of government, morals, and so on, looked upon differently from today. In reading it, we are in another atmosphere. The effect is broadening to the mind. Yet, the exact value of the thoughts therein is not great. The science is but guesses. The guesses are occasionally right, but they are not verified. As to the literary, the esthetic quality of this literature, it is deemed by many moderns to have been greatly over-

rated. Many are growing to think of the classics, as Ingersoll does of the old masters in painting, that they are lauded only because they are old. It is likely that extreme antiquity exercises an influence of strange perversion over the judgment in the case of the merit of art-works as it does in the case of the credibility of miracles. But however this may be, it is at all events certain that the thing of the very first importance nowadays is modern science; and everything else, no matter what it may be, must come second, and receive consideration of its claim for time only when the demands of the first have been satisfied.

A youth spent in learning Jewish myth-history in the Sunday-school, and an early manhood spent in learning the way in which two extinct peoples spoke three thousand years ago, too often constitute what passes as an educated man.

How It Sounds in Plain Words.

An organ of the American Protective Association prints an article headed "Instructions to True Catholics." This is, a sub-title states, "The Platform of the Papal Party as Laid Down by the Pope." It gives "Orders from the Holy See." The article is signed with a column of names of the sound dear to the Catholic heart, such as Michael, Patrick, Jerome, Aloysius, and Dennis. It has at first the aspect of a genuine deliverance of the church. But a little inspection shows it to be an imitation. Indeed, a note suffixed explains: "The essence of this document is to be found in the writings of so called American Romish bishops and the letters of the pope to them." Thus, the *essence* of it is said to be genuine, though the *words* have not been used by papal authorities. We concur that the essence is genuine. We think that the article correctly represents, without exaggeration, the real sentiments of those authorities. We deem it useful as putting in plain words the feelings and designs of the Catholics, which these persons merely intimate. After giving "To Our Beloved Brethren in the Faith, Greeting," the document says that it is issued

"in view of the pressing necessity for active, earnest efforts on the part of all Catholics to save our Roman church from destruction; to preserve the income and privileges which we of the hierarchy have enjoyed for a thousand years; to maintain the pleasure of shoving the masses who have toiled and economized that we might fare sumptuously and wear fine linen; to continue to build fine churches and cathedrals as monuments to perpetuate our own memories; to preserve ignorance in the masses to insure devotion; to enable us to keep our vows of celibacy with the aid of the confessional."

This is not misrepresentation. The objects of the clergy in striving to preserve the church are those here named. They are, for one, "to preserve the income and privileges" of the hierarchy. The object certainly is not to preserve the income and privileges of the populace. This populace has always had less income and privilege in Catholic ages than in non-Catholic, and less in Catholic countries than in non-Catholic ones. Another object imputed is that the clergy may "fare sumptuously and wear fine linen." This is true. They do eat and dress much better than the people whose toil supports them, notwithstanding that they ought to be the first in exemplification of Christ's doctrine of self-denial. Another object of the church dignitaries, says this document, is that the people continue "to build fine churches and cathedrals as monuments to perpetuate" the memories of those dignitaries. Surely the church has never done anything to perpetuate the memories of the masses. In church monuments and annals we nowhere find, as we do in secular, mention of the masses, or of men of talent in their midst, like

Stephenson, Fulton, Edison, and Darwin; but we meet only laudation of popes made eminent by their intrigues, or clergy besainted for their insanity in self-torture. Another object for which the clergy continually endeavor is, says this document in plain words, "to preserve ignorance in the masses to insure devotion." Truly, so it is. And finally, a wish of the clergy is said to be, to continue to keep their "vows of celibacy with the aid of the confessional." That they do observe their vows of celibacy in a peculiar manner qualified by the practices of the confession, we all know, and know of course that they wish to keep on doing so.

The orders are issued, says this document, addressing the Catholics, "to remind you of your duty to your faith when you vote as a citizen of this heretical nation." There are quoted the two utterances of Loyola, the father of Jesuitism:

"Let everyone persuade himself that he who lives under obedience, should be moved and directed by his superior, just as if he were a corpse."

"That we may in all things attain the truth; that we not err in anything we ought ever to hold as a fixed principle; that what we see white to be black, if the superior authority of the church define it to be so."

To these is added the following from the encyclical of Pope Gregory XVI. of Aug. 15, 1832:

"If the holy church so requires, let us sacrifice our own opinions, our knowledge, our intelligence, the most sublime attainments of the human understanding."

Finally we are given the "Holy Laws of Romanism." We have not space to comment on each of these separately, but who will say that the following are not what the Catholic ecclesiastics really mean in their cautious and fine-sounding phrases?

"1. The holy father is the supreme ruler of the world, in spiritual as well as in temporal matters, especially where we have the votes or power."

"2. It is the duty of all Catholics to plot and labor for the absolute supremacy of the pope."

"3. It is the duty of all Catholics to take part in elections, to know that 'politics are a part of morals. Politics are morals on the widest scale.' They must also give perfect submission and obedience of will to the church and the sovereign pontiff, as to God himself; they must remember that they are to acknowledge no civil superior before the holy father, that in their political work 'they must always and in the first place serve the interests of Catholicism.'

"4. We are opposed to any system of schools that teaches the youth more than Roman catechism, or that teaches the young to think—it is unnecessary, a waste of time and money, when the holy father has been appointed by God, especially at the Vatican council in 1870, to do the thinking of this world. Therefore we call upon our subjects to do all they can to break down and destroy the free public schools of this Protestant nation, which has compelled us to set up and maintain at great expense parochial schools to defend our faith, thus lessening the incomes of the clergy."

"8. We have learned with regret that there are some Catholics who are possessed with the insane idea that their children can get a better education in the godless public schools than in the parochial schools. These insane apostates must be taught by their father confessors that they cannot disobey the holy church with impunity. In such cases the confessor of such Catholics must deny to them the sacraments and impose a severe penance, order a liberal alms, which the confessor will give as he may deem best."

Plain speech makes a big difference. A thing that passes challenge in elevated phrase and covert intimation, may at once start indignation when presented in words open and direct.

No one can truthfully maintain that the above is not a true representation of the designs of the Catholic church.

A Preacher's Misassertions.

A subscriber asks us to comment a little on a sermon of Rev. Mr. Darwood, D.D. This was preached at St. Paul's Methodist-Episcopal church, Middletown, New York. The title was "The Critic As He Appears Under the Searchlight of Truth." The critic whom Mr. Darwood professes to turn the searchlight upon is the Freethought critic. This personage he slanders venomously. That part of his sermon which is not libel consists of misreasoned efforts to confute the critic's allegations.

The libels are beneath notice. As to the defenses against the critic's animadversions, one is, that "Christianity has made all the scientific men."

We will say something to this. Christianity lays stress upon the assertion that man is helpless, unable to know. Science proceeds on the assumption

that man can help himself to better conditions, and is able to know. In fact, knowing, or knowledge, is what science is. Again, Christianity teaches that events do not occur in an unseverable order, so if we know the one is present we may know the other will be, but that their succession is determined by the changing will of a divinity, or the prayer of a believer. It teaches that, given the conditions which we have hitherto observed preceding death, or the conditions preceding a tornado, the death or the tornado may be made not to follow, and often does not follow. Science affirms that given these conditions the events must follow, and do always follow. Christianity teaches that the sun may pause, iron may float, men may walk on waves, withered arms may be restored by a word. An inspection of science will show it to be composed of affirmations that the sun never pauses and cannot do so, iron never floats and cannot do so, men never walk on waves and cannot do so, and withered arms never are restored by a word and cannot be, and so on. Of statements of these and similar laws, we say, science consists wholly; if the laws were subject to continual infraction by supernatural agencies, science would be of no use. Thus the more the domain either of Christianity or of science is enlarged, the more the domain of the other is decreased. The two are mutually contradictory and hostile. In view of this, we may easily reckon of how much use Christianity has been in making scientific men.

Dr. Darwood next declares that the first institutions of learning in this era were endowed by Christians. Of course they were, for there were none but Christians then to endow them. In the present generation, when there are getting to be other people than Christians, other people than Christians are endowing them. That they are doing this abundantly, too, the little work, "Infidels and Charity," shows. But the Christians who endowed institutions of learning did not do so as Christians. Whenever they felt and acted as Christians, they scoffed and spurned learning, as belonging to this evil world and the evil nature of the human being, and applied themselves to devoutly contemplating God and aspiring to him, as the only good. When the sensible, natural, this-worldly part of their natures moved, then, and only then, was it that they turned to these institutions.

The doctor of divinity then asked, "What has Infidelity done for humanity?" We will tell. It has given us all that we know. Taking each of the sciences in turn, it may be found that before Infidelity rose the science was grounded on texts of the Bible and dogmas of the church; that it was ridiculously wrong; and that the clergy maintained its truthfulness, and suppressed all who disputed it, by persecution. It will be found that the true doctrines of each science were broached in contradiction of the teachings of the church, in direct unfaithfulness or infidelity thereto; and that they have obtained acceptance only by bitter strife against it, and as its power has waned and Freethought has risen. Or we may put this answer in other words, by naming some of the truths which we have just asserted Infidelity has erected in contravention of Christianity. It has informed us that the earth moves round the sun and not the sun round the earth; that the earth was made many millions and not six thousand years ago; that it is round instead of flat; that man has existed hundreds of thousands of years instead of six thousand; that he has ever been rising instead of being fallen from a former height; that his moral sense is a natural growth and not a supernatural implantation; that the weather is controlled by natural causes and not by evil spirits; that disease can be cured by medicine and cannot be cured by prayers and relics; that witchcraft never existed, and that old women should not be burnt therefor; that government is of the people and not of the Lord's anointed; that slavery is injurious to the slave and to the master, and should be extinguished. These are a few of the many things that Infidelity to the Bible has given us in the way of knowing. And it has done as much more for us in bringing us into moral doing; it has made us more tolerant, more humane, and more just.

The Outcome of the Congress.

Two weeks ago Mr. Putnam was induced by a few correspondents to ask in these columns what the International Congress should do. We suppose they meant what practical work should be undertaken? It is pretty well settled by the program what the Congress will do. And we do not imagine that beyond the program there is any plan outlined.

Mr. Putnam's suggestions are that the Liberals of the country make united effort to increase the circulation of the Freethought papers, to found a university, to start a summer school of philosophy, to push for legislative action upon three points of our demands—church taxation, abolition of Sunday laws, secularization of public schools.

To these the *Investigator* this week adds another. Mr. Washburn says: "We must recognize that Christianity as a religious faith is back of every religious evil which we are trying to correct, and it seems to us to be the shortest and surest way to reformation to destroy the faith in which these evils flourish. It may be urged that some Christians are already convinced of the justice of our demands, and that we may more quickly secure victory by not antagonizing these auxiliaries. We do not believe in floating any banner that has not all of our stars and stripes upon it. As a body of unbelievers, we are opposed to the Christian faith. Our enemies—those who are striving for Sunday slavery, for religious instruction in the schools, and for the continuance of the injustice of exemption of church property from taxation—are Christians, and we see no good reason why we should deny the fact or why we should not emphasize it in every way within our power. We believe that Christianity is false, and that this pestilent superstition should be driven off the earth. It has cursed the world ever since its advent, and it is to-day the greatest foe of religious and political justice. We are in favor of having the strongest words possible used against the Christian religion. We can do but little in a political contest until the people are emancipated from the church. Our first work, and the most important, is to attack Christianity; attack it from every point possible; show up the falseness and foolishness of its doctrines, the hypocrisy of its adherents, and rescue the world from the authority of priest and minister. We hope, whatever else the Congress does, that it will declare itself Anti-Christian."

We agree with all of these as in themselves good things. Their practicability is altogether another matter. For instance, we do not believe that the millions necessary to found a university can be raised. The summer school of philosophy seems at present unattainable. The other suggestions, however, are practicable, and can be utilized by everybody. Certainly the Freethought journals should be more enthusiastically supported, for Mr. Putnam rightly says that without them little can be accomplished. This Congress itself could never be held without these channels of communication between Freethinkers. There should be no hesitancy then, on this point.

After the Congress has declared itself opposed to Christian superstition and domination it should pledge itself—and this pledge should mean something, and not be forgotten when the pledgers get home—to support by deed and purse every effort made to push for legislative action upon the three Demands which are uppermost in the public mind at this time—church taxation, secularization of our public schools, and abolition of Sunday laws. The controversy over the Sunday opening of the World's Fair has prepared the way for the last. The efforts of the Catholics make the second of supreme importance, and the pecuniary burdens laid upon citizens by the tax assessors easily force the first to the front.

The exact steps to be taken in these matters can not of course be determined in any set manner. They must develop. Occasions must be improved, opportunities grasped, work be done in a quiet or public manner as is most likely to accomplish results. Mr. Putnam did good work publicly in California and Washington; Captain Adams did

wonderfully well in a quiet way in his Canadian province. Both ways are useful, both can be tried. Which shall be used must be left to the judgment of the individuals doing the work. The thing for the Congress to do in the matter is to pledge itself—and not forget its pledges—to back up these efforts in any and every state, and in all ways, where made. No money should be wasted on unimportant detail work. Let it all go to the work of defeating the enemy.

If the Congress does this, and lives up to its declarations, it will be the most important gathering of Freethinkers ever held in this country. The time is ripe, and ripening still, for every effort the church makes demands a counter effort from the Liberals. So let the Liberals say to their leaders, go ahead and do this work and we will back you up. If said heartily and the pledge kept, there is common sense and energy sufficient among the talkers and writers to keep the church bigots dancing on hot gridirons about all the time. At any rate they will know they have had a fight, and be a little cautious in consequence.

Agents Wanted.

We believe that not only can good be done but money made by any Liberal who will canvass for our book "Old Testament Stories Comically Illustrated." In fact we know one man who worked at it but a few hours weekly and sold nearly fifty copies in a month. The price is low; everybody knows the Old Testament stories, and nearly everybody would like a book applying nineteenth-century wit and knowledge to them. People like to laugh. Reverence for the Old Testament tales has largely disappeared and jokes at the expense of Jonah and Joseph and Esau and Samson and David, and the other worthies of unsavory reputation, are keenly appreciated. It seems to us that the book will sell at sight. It does here in the store. Liberals out of employment will find this a good way to make an honest dollar.

Terms to agents sent upon application.

Freethinkers, Attention.

The headquarters of the Freethought Federation until October 1st will be 17 South Curtis street, Chicago. Please send all communications for Samuel P. Putnam, president, or John R. Charlesworth, secretary, to this place. All Liberal visitors are cordially welcome. Call if possible between 9 and 12 in the morning. Liberal papers and publications will be for sale at this office and also at Henschel's Academy, 517 W. Madison street, during September and until after Congress. Liberal meetings every Sunday evening during September, and International Congress from October 1st to October 8th, at Henschel's Academy.

The late Charles Bradlaugh's journal, the *National Reformer*, announces that after October 1st it will suspend publication. Lack of adequate support is the cause assigned. The editors, however, hope to make a monthly magazine, to be called the *Free Review*, self-sustaining. Mr. Foote's paper, the London *Freethinker*, has been forced to double its price in order to make both ends meet financially.

A correspondent directs notice to a Freethought lecture at Lawrence, Kansas, that pleased him greatly. It was by Thomas Dickson, of the Kansas bar. Among the thoughts it contained was that every man has a brain whose function is the production of thought, and the conclusions of honest thinking ought never to be charged as sins, however much opposed to so-called fundamental truths. There is, said Mr. Dickson, a diversity in nature, every brain having an identity of its own, and when one man robs another of this identity, or dwarfs the mind of a child with theories he himself cannot demonstrate, he commits a crime against nature. The greatest property a man can enjoy is an absolute title to the elements which constitute himself. Investigation generally precedes man's belief in all things except religion, and had the same time and energy that has been wasted in defense of the conceptions of the primitive man been

devoted to investigating nature, man would be far above his present development. Man has been a standard by which all things have been measured. That belief is the result of evidence, and not an arbitrary act of the mind, was shown by numerous illustrations. Every man is endowed by nature with reason, and that it is a better guide than all the revelations ever made unto the sons of man, and that the intellects of the present century have more real information as regards nature than was possessed by all the gods that ever lived on Mount Olympus. Mr. Dickson said that Christ made many mistakes as a teacher of pure philosophy, and that he seemed to have in his heart an utter disregard for every institution erected on the virtues of man.

A Catholic priest of New York city having praised the charities of his church, a Protestant doctor of divinity writes to the *Herald* some things about those charities. These we are glad to hear, and to have the public hear. We are pleased to have the rogues take turn at exposing one another. The first thing is, that of the persons requiring charitable assistance seventy-seven per cent are Catholic. This does not speak well for the capacity of the Catholic church to instill the moral virtues of foresight and providence into its following. Next the Protestant doctor proclaims the truth, so often stated by us, that the Roman Catholic church has a great many schools where poor children of all denominations are taken in, with the hope of making them Roman Catholics, but they have no charitable institutions where adults of all denominations are received, showing that her object is proselytism rather than open-handed and open-hearted charity. The doctor's next point is a noticeable one. It is: "A successful charity worker in our day must be an expert reader of character and have a thorough knowledge of general life. If he has not these qualifications the greater part of his time will be spent ministering to frauds to the neglect of the worthy. Now, the people who do the greater part of the charity work in the Roman Catholic church are the sisters, whose knowledge of life is almost nothing, shut up from the world, many of them not even reading a newspaper. And when they are out the costume they wear prevents them getting any idea of what is going on around them. What, then, can these simple-minded 'children' do among 'professional beggars' or 'intellectual thieves'?" Nothing. Only waste their own time and somebody else's money." This assertion of our Protestant writer we believe may derive confirmation from the invariable prevalence of excessive pauperism in Catholic countries. The doctor says: "In conclusion let me add that my years of experience in charitable work lead me to say that apart from the Roman Catholic schools her charities are doing very little for the general public."

Gotham Gleanings.

The Rev. Mr. DeCosta, of the Episcopal church, calls for the union of American Protestantism against the church of Rome; and he proposes for the consolidated force the rallying cry, "Loyalty to Christ!" as contradistinguished from "the modern transient rallying cry, 'Loyalty to the pope!'"—*Evening Sun*.

But whether the cry be "Loyalty to Christ!" or "Loyalty to the pope!" the meaning remains the same—"Down with Freethought!"

An industrial and financial crisis is upon the country. North, South, East, and West, the situation is everywhere the same. Factories have closed, mills have shut down, the busy whirl and hum of labor has ceased, and in its place rises a cry for food. Thousands of families willing to work, are suffering the greatest privation and degradation, with the alternatives, starvation or suicide, staring them in the face. In New York, as in every other city, the case is the same—enforced idleness, the pitiful wail of despair, and the petition for "daily bread."

Yet in contrast with this gloomy picture let me point out another. During this season of calamity, for such it is, there have been two Presbyterian churches with seating capacities for six thousand each with a separate chapel and parsonage attached erected in this city. One Episcopal church has been building a new church edifice, two more have been enlarging their seating capacities, one to almost double its former number, and a third has laid the foundation for a large parish school. Another has

completed its main building, and is looking forward to the erection of supplementary buildings. The work on the cathedral of St. John the Divine has gone on without interruption. Three Baptist churches have been erected, one of which is building a costly parish house and parsonage. One Methodist church is about to begin the construction of its new main edifice. A Collegiate Reformed church has been completed, and decorated and furnished in a most extravagant and luxuriant manner, while funds are being collected for the building of a new uptown Catholic church.

"But," it has been argued, "all this building gives employment to many who would otherwise have nothing to do." Bosh! They do not believe it, and neither do I. Churches are not factories nor dry-goods stores. They are not money-earning, but money-taking institutions. And every cent gathered in the collection-baskets is "taken" from the pockets of the workingman and the mouth of the poor. I always gave Judas Iscariot credit when he suggested that the ointment might have been sold for the benefit of the poor, and I have a similar feeling in regard to these new church lands and edifices.

The other day the following card was placed in my hand: "The Fulton Street Daily Noon Prayer-Meeting (113 Fulton st., or 58 Ann st.) is for you! Come! Ask, and it shall be given you. Seek and ye shall find." And on the reverse was, "His divine power hath given unto us all things that pertain unto life and godliness" (2 Peter i, 3).

How many, I inquired of myself, during the past few months or weeks, how many petty shopkeepers on the verge of ruin, how many wretched seamstresses, earning scant pittance from Christian employers, how many workingmen when the mills have shut down, how many merchants with failure before them, how many a mother watching her child slowly starving, how many in all conditions of life, have echoed and reechoed this cry! How many have asked, how many have sought, and how many have found! Think of the despair, the awful burdening despair, as one arises from a prayer of faith unanswered. The last cent is gone, the last loaf is eaten, the candle has burnt out in its socket; the last hope has fled. Is there any wonder that there are wretched beings who regard the river as a mercy?

Professor Mohammed Alexander Russell Webb, the Mohammedan missionary, has been very active lately. An article in the *Herald* of recent date attests Mr. Webb's ability as well as the superiority of Mohammedan morals to those of Christianity. Mr. Webb very correctly says that he has made more converts in six months than Christian teachers have made from Mohammedanism in a lifetime, and reminds us that there is a mosque in London with a congregation of three hundred Englishmen.

Following this comes the arrival of Mrs. Annie Besant and several fellow Theosophists, prominent among whom are Professor Ganendra, Nath Chakravarti, a Brahmin, Hevavitarana Pharmapala, a Buddhist, and Miss F. H. Muller, who came over on the Paris. During the voyage Mrs. Besant was kind enough to deliver a lecture, at the close of which Dr. Lyman Abbott proposed that Mrs. Besant should be given a vote of thanks. Thereupon, one Dr. Brandeth, of pill and piety fame, asked Mrs. Besant in an aggressive tone of voice if Christianity was not good enough for her, and wanted to know what good Theosophy had ever done the world, adding that Christianity had lasted eighteen hundred years and would last much longer. Mrs. Besant's reply, however, squelched the irritable man of medicine.

The unconcerned reply of Mr. Virchand A. Gauthi, a priest of the Jain sect of India, as to how long ago a priest of the same community had ever left that country, "Oh, about two thousand years," is significant. But neither Christianity, Mohammedanism, Brahminism, Buddhism, or Theosophy, which underlies the whole, have yet experienced a sufficient time-test. One thing alone, and that is what man has done for his fellow-man, has outstood the trial of ages.

Every religion that is in the right sense of the word a "religion" is racked, torn, and upset in its attempt to keep pace with the scientific developments of the times. The picture presented to the mind is that of an elderly lady, with numerous shawl-straps, band-boxes, and packages, which she is continually dropping and stopping to pick up again, trying to keep abreast of a limited express train. Poor old lady! She really thinks she is ahead.

LINDSLEY FLAVEL MINES.

Communications.

Reply to Otto Wettstein.

NO. IV.

DEAR SIR: When I behold things in imagination, either with my eyes open or closed, I see in a very different fashion from that in which I see in dreams or in ordinary, everyday life. And so do you. I can recall in imagination scenes of the past, or build air-castles in the future; I can even see the dismayed expression of your countenance ere you reach the end of this letter. But all this is in imagination, and I know it to be so. I am conscious all the time of my material surroundings and can easily distinguish between the reality and the revery. But in dreams, as you and I both know, the case is quite different. Then we know no other than that what we behold or experience is the reality, and the only reality—we are conscious at the time of nothing else. The dream is never a dream until we wake from it. This stage of existence which we call real life may prove likewise to be but a dream when we awaken out of it at last.

But come, brother philosopher, let us cease this idle skirmishing and get down to business. We might continue to whip the devil around the stump in this aimless fashion for an indefinite period with no other result save to wear out the patience of our indulgent public and our still more indulgent publisher. No battle can be successfully waged except on solid ground; so no argument can be conducted except on definite premises which the contestants are agreed to hold to. I am willing to stand by every positiv statement I have made, with all the logical consequences thereof, and am prepared to fight it out on these lines if it takes all summer.

Before I can define spirit or demonstrate its existence to your satisfaction, you must condescend to consider attentively some of the questions which you have hitherto mainly succeeded in dodging. I will here reiterate the most important of those which I put to you in my last communication, but which you have persistently ignored, and which are all capable of being answered by a simple yes or no. Please give me a definite reply to all of them, and then be prepared to hold your ground upon either issue. Here are my questions:

Have you ever seen objects in your dreams which were not among your material surroundings at the time?

Did you see them with your material eyes?

If not, with what eyes did you see them?

Can we see at all without eyes of some sort?

You say of spirits, "If an entity, they must be something." Most assuredly. "If something they must be possessed of organs, parts, and constituents." To be sure. "If possessed of constituents, it must be in the power of such spirits, at least through their 'mediums,' to so inform the world." Well, my dear sir, my spirit, through the medium of my material body, is endeavoring to inform you of its nature and constituents; but its success will depend largely upon the extent of your knowledge and understanding of the nature and constituents of your own spirit.

You say that "they [spirits] have failed so far to name a single element contained in the spirit body." Let me name a few of them for you. Intelligence, thought, memory, affection, will, are some of these constituents. The memory is properly speaking an organ of the mind, and like every other organ may be strengthened and developed by exercise. In the spirit world, it is said, thoughts become visible and affections audible. To a certain extent they are so here. When you use the expression "I see your idea," you do more than merely use figurative language; you speak from an instinctive recognition of the truth, and spiritual instinct is as reliable as any physical instinct can be.

If oxygen, hydrogen, iron, etc., could be embodied in spirit-form, it would no longer be a spirit form but a very material one. To insist that spirit must be composed of matter is about as logical as to insist that the French, German, Hebrew, or any other language should consist of English words arranged according to the laws of English speech, in which case it could not be other than the English language.

If evolution proves that nature, or anything else, can bestow what it does not possess, then evolution teaches a self-evident absurdity, having no more claim than any other fallacy upon the credence of rational minds. Whenever you can show that anything can bestow what it does not possess, I shall be ready to bestow upon you a sum of money which I certainly do not possess, expecting to receive from you in return the Kohinoor or some other costly gem which you do not possess.

You ask if my parents did not bestow upon me

talents entirely absent in themselves. *Most assuredly not.* It is true that perfume is not needed in the black soil to produce the rose which produces the delicate aroma; but it is also true that a rose seed or cutting is necessary. Life has never appeared on this planet to our knowledge save as the product of antecedent life, and that not in a rudimentary but in a fully developed form "after its kind." To claim otherwise is to make a bald assumption for which nature affords us absolutely no precedent whatever. It is about as easy to prove that mind could produce itself independently of antecedent mind, or that a race or species could elevate itself without the intervention of any higher power, as that a man can lift himself from the ground by tugging at his own boot straps—and about as reasonable. To attempt to disguise the absurdity and impossibility of such an assumption under the high-sounding but meaningless (as used) terms of "development" or "evolution" is but to throw dust in the eyes of rationality, and bamboozle common sense.

It is undoubtedly true that as we must look beyond nature for the intelligence that produces mind, so we must look beyond it for the cause of idiocy, deformity, brutality, lust, and crime, though not precisely to the same source.

You ask if I have ever been in love. Well, no, not very deeply. The fact is, I find it difficult—very—to grow enthusiastic over any mere combination of oxygen, hydrogen, iron, or carbon, and do not find them much more irresistible in the guise of masculine humanity than when in the form of well-cooked edibles the same elements lie before me on the dinner table. And I could about as easily form a romantic attachment for a haunch of roast beef, a dish of potatoes or salad, a suit of clothes, or a tailor's dummy, as for any so-called man who consisted merely of physique and nothing more. Love being with me a spiritual rather than a physical attribute, I instinctively look for a responsive soul upon whom to bestow it, and the evidence of a lack of spirituality in anyone toward whom I might be waxing sentimental, would very promptly chill enthusiasm and dull interest.

Of course I cannot perform the feat of divesting any object of size, extension, or weight without removing any of its material, any more than you can "abstract extension and omit all material" in order to find space. I am afraid my friend has not read enough on some subjects or he would hardly attribute the origin of learning to the brain of ignorance. For myself, I have read but very little of late years, being too much occupied in other ways, but I have done a good deal of thinking.

If we should appear at the International Congress this fall it would be necessary, I rather think, to go in clothing as well as corporeity, or I fear we should be compelled to be absent. Where we are our clothing—or a portion of it, at least—is pretty apt to be, which does not prove, however, that we are identical with our clothing.

If you are content to be merely an animal, well and good; speak for yourself, however. For my part, I should be ashamed to be nothing more. While I am ready to admit that I am an animal, I am convinced that I am an animal plus vastly more than any animal has or ever had; and I have no idea that I shall "die like a brute," Brother Wettstein's fiat to the contrary notwithstanding.

You must look even higher than "the men in the dugout" for the source of original ideas. The pioneers of thought, the originators of ideas that have moved the world, have ever been the highest, not the lowest, of the race.

My idea in regard to the heathen deities is not that they are "false gods," as you term it, but that they are only so many more or less perverted mental images of the one Divine Being—human reflections of a Divine Reality. Now, while no reflection can exist without a substance to be reflected, the accuracy of the reflection will depend largely upon the nature of the reflecting medium. Should you behold yourself, for instance, in either a convex or a concave mirror, the result, I fancy, would hardly be satisfactory, nor do I think you could be induced to admit that either reflection was an adequate representation of your own comely countenance. The heathen idol, which in itself is nothing, as St. Paul says, having eyes that see not, ears that hear not, etc., is yet the grotesque and distorted shadow of omnipresent Deity. A shadow is nothing in itself, but it points conclusively to the substance that has caused it; so the various and multitudinous gods and idols of the pagan, Mohammedan, and Christian world testify to the Infinite Divine Reality so dimly perceived, so differently understood, that stands behind them all.

My conception of the Divinity may be, and I trust is, higher than that of the average heathen idolator; but I do not claim, therefore, that it is

the highest conception possible. Indeed I know it is not, from the very fact that it grows with my growth and rises as I rise, as the stars appear to rise with us above the horizon as we climb the mountain peaks. To attempt at any stage to set a limit to this growth in the human mind of the conception and perception of Deity, to impose even the highest idea yet attained as a finality upon the race, would be to change the worship of God into idolatry—the worship of a human image embodying human imperfections instead of the infinite completeness of the Divine Father of Lights, from whom cometh every good and every perfect gift, every ennobling aspiration, every pure thought, every kindly, generous impulse.

You say, "All races and nations originally having been alike ignorant concerning abstract existence and natural phenomena, all alike conjectured a god in their own image to explain matters;" a statement which is pure assumption on your part, and whose persistent defense would be, according to your own showing, rank dogmatism, since it is certainly "beyond proof and contrary to knowledge, reason, and analogy." For the testimony of tradition, history, personal experience, intuition, and enlightened reason are all against your assertion, which has only your unsupported affirmation to sustain it. We have every reason to believe, and none to doubt, that the nations and races of remote antiquity knew much more concerning abstract existence and natural phenomena than we do; and with regard to prehistoric races we have no adequate data upon which to base an inference. I have no hesitation in saying that there are far more data in our possession to-day relating to the nature and phenomena of that spirit world into which we so soon must enter than we have of the habits or notions of prehistoric men; and that the former are of far more practical worth and importance to us.

Your objections as to the inadequacy of a possible God occupying a space of a thousand and million miles in extent, to govern an infinite universe, will all fall to the ground as soon as you have learned to abstract ideas of time and space from your reasonings, and realize that spirit is wholly independent of these material conditions. Meanwhile let me remind you that God is *omnipresent* and therefore does not require "years" to get anywhere, any more than I need to traverse the space between my home and Rochelle in order to think of you.

Awaiting your reply to my previous questions, which I trust you will meet squarely, regardless of consequences to your position or mine, I now yield you the floor.

A. AUGUSTA CHAPMAN.
Butternut Grove, N. Y., Aug. 22, 1893.

Origin of Worship.

In studying the mythologies of the ancients, it seems at first sight that man's ideas of gods had their origin in the phenomena of nature. Thunderstorms, earthquakes, tornadoes, and the sun, moon, and stars, and seasons, summer, autumn, winter, and spring, and all things they could not comprehend, they ascribed to supernatural causes. There thus were some powerful being or beings, who ruled them for good or ill, and in whose hands they were powerless; and sacrifice or placation of some sort became the most urgent duty of their lives. These natural-phenomena gods, however, in my opinion, are a later creation, and have no place in the earliest mythologies, where beasts were worshiped as gods. Reading this beast-worshipping period carefully, we are forced to the conclusion that the bull was the first, only, and universal god of the Aryan and Semitic races for long ages, and has stamped itself on all the worship of to-day. Osiris, the earliest god of the Egyptians, was a bull, or they would not have kept a bull as his vicar or representative on earth, the god Apis. Indra, the god of the Hindoos, was both sun and bull, and the clouds were his cows, and he was called the milk-compeller, and in some far-distant period of his history he killed Vritra, the serpent. Zoroaster, an early Persian religious reformer, although fire was the symbol of deity in some of his invocations, addressed him as "Thou great primal bull;" and so on throughout all the tribes of the Aryan and Semitic races their highest ideal of might, wisdom, and majesty was the bull, therefore god, and the serpent all that was evil, therefore the devil. In some of our own invocations in use to-day we find lingering traces of that ancient bull-worship, for instance: "Turn not away thine ear, O Lord. Listen to the voice of my supplication. Bow down thine ear," etc. These invocations were evidently addressed to some animal that could turn away its ear or walk beyond earshot. And as no expression will take permanent root in language which is not strong and expressive at the time of its formation, these old invocations must have been all of this, for they still retain their place to-day when a moment's

thought will convince any thinker that with our notions of deity they are simply absurd. The idea of God's omnipresence forces the belief that of necessity he knows every thought of our heart and every word we utter, whether blasphemy or prayer, and to beg as a favor what we believe we cannot escape is surely absurd. And, consequently, the god worshiped in those days must have been a very different god from the god worshiped in these. And between the fierce, repenting, inflammable, and explosiv vengeance-loving God of the Old Testament, and the calm, dignified, and immutable God of to-day, there is a wonderful difference. But the bull in his wild state is still very fierce, treacherous, and fond of vengeance, and bears such a strong resemblance to the ancient god that, if they are not the same, it is a very excusable case of mistaken identity. In Ex. xxxiii we are told that Moses desired to see God in all his glory, but God told him he could not look upon his face and live. In the words of the book: "I will put thee in a cleft of the rock and will cover thee with my hand as I pass by, and I will take away mine hand and thou shalt see my back parts, but my face shall not be seen." And at this time when they entered into this compact, they were chatting face to face as man to man—proving, if it proves anything, that the ancient God was very far from being the same at all times, therefore not unchangeable, therefore not the God of to-day. When a bull is in a quiet, ruminative mood, as a general thing he is harmless, but when in his glory, that is, fighting, it is safer to take a peep at his tail than his horns (this is probably one of the oldest traditions of the human race). The passages in the Bible are so numerous where the description of the ancient God tallies so exactly with the well-known temper and disposition of the king of the bovine tribe, that we cannot help thinking it true, as Darwin puts it, that man evolved from the monkey, man's God evolved from the bull. As man rose in the scale of the animal kingdom, the bull went down, and the priests to stamp out Infidelity were obliged to create a spiritual or heavenly bull. Here the question arises, Why did ancient man worship this ugly-dispositioned beast? And from the old traditions it is very plain it was for the sake of self-preservation and temporal advantage, and in all probability for nothing else, for long ages, until it became a necessity to graft on the spiritual and heavenly to prolong the life of priestcraft. Geology and our own instincts throw a little light on why man worshiped the bull, and the instincts of the bovine tribe confirm them. Geology proves beyond a doubt that for a long period of time before mammals appeared on the earth it was inhabited by cold-blooded animals, among whom the serpent family throughout all its branches was fierce, powerful, and numerous. One branch of this family, the flying serpent, was in all probability the most dangerous and destructive of them all. A great many old legends and traditions of the human race confirm this view, where a fiery flying serpent or great red dragon plays a prominent part in the old tale, bringing death and destruction with it. These old legends were looked upon as mythical, as the flying serpent was considered a myth until resurrected by geology. In the Bible we are told God brought the children of Israel to time by the aid of some fiery serpents (Num. xxi, 6). In Rev. xii—an old legend of the troubles the human race and their gods had with the great red dragon—it is put forward as a prophecy, but has every appearance of ancient tradition. From our own instincts we find that the human and the serpent families must have passed long ages at enmity, and our shuddering dread for all serpents tells us that the serpent was the aggressor and scourge. Some children who would pet a lion are terror-stricken at sight of a harmless snake, and considering the time we know to have passed since the serpent ceased to be an invincible foe, we may safely conclude that to plant this dread so deep in our nature its cruel oppression must have lasted for a long period of time. When studying our own instincts we ought to remember that no interested party could reach them to pervert them by erasure or interpolation. And when priestly history says man was created a biped and the instincts of the child a quadruped, we must decide in favor of the child, its evidence being unbiased. Take the young of any animal we know and they never make a motion toward locomotion until they attain the position of their parents, which they keep through life; while the young human commences its life journey on all fours as naturally as a young puppy, and the first time its nurse raises it to its feet and leaves it to its own devices, it shows as much nervous alarm and want of instinct for the biped position as a pup when placed on its hind legs for the first time. And the child has no language except the passion-cries of grief, pain,

joy, etc., common to all animals; isolate a child from all its kind, and it will neither walk erect nor be able to articulate a word in any language of the human race, proving conclusively that walking erect and word-language are not instinctive, but educational acquirements. And the old instinctive knowledge of the language of our forefathers, although dormant, is still alive and will awaken at the first call when made in the passion-cry language used so long ago. To illustrate: One scream from a human being in agony will excite our sympathies more than all the woes depicted by Dante in his "Inferno." And again we may visit a friend or neighbor, where death has thrust his ice-cold hand, and our heart may be full of sympathy and sorrow for our grief-stricken friends as we listen to the mournful story of their bereavement, but our sorrow soon fades from memory, leaving scarcely a trace behind, but the wild, wordless funeral wail of the Irish or Scottish Highlander will open in a moment a welling spring of pity and sympathy in our hearts which the most pathetic word-language ever uttered could never have reached, and when remembered long years afterward will awaken a feeling of sadness and pity deep in our natures. It will strike any thinker that, unless some old instinct had awakened to life and comprehended these cries to us word-speaking humans of to-day, they could have meant no more than the scream of a locomotive, as in words they told us nothing, and but for that old instinct we would have mistaken them for the cries of some wild animal. Had the first man and woman of the human race been created bipeds using word-language, these instincts would never have existed, and the child's first efforts when able to travel would have been to attain the biped position, and its first attempts at utterance would have been word-language, as it could have had no instincts for anything else. Therefore if we are honest with ourselves we must admit that our instincts teach us that passion-cries must have been used by our forefathers for a far longer period of time and taken deeper root in our nature than word-language, for if we had the same instinct for word-language, and had used it the same length of time, it would have destroyed this older unused instinct. And the same conclusion must be reached in regard to man's position as a biped. Some may object that man's arms are too short to have been used as legs, but we must remember that adaptation is one of the laws of nature, and that from the time man first attempted to walk erect until it was the only mode of traveling, must have covered a long period of time, and during that period the arms would shorten to adapt themselves to their new duties. At this time man must have been a weak, defenseless animal, and if persecuted by some fierce enemy, necessity would force him to create word-language. In this way all defenseless animals, when persecuted by an enemy with whom they are unable to cope, when getting food or amusing themselves, where they are exposed, post sentinels to warn them of approaching danger, and any animal would soon discover that warning cries alone were almost worthless, as in running to escape they might meet the danger in the face. This would cause necessity to invent other sounds to signify things such as tree, rock, river, etc., and using them and teaching them to their children would increase their powers of articulation, and they would keep adding new sounds until an uncouth language was formed, which has grown from then till now, and is growing yet. Several species of animals are forming word-languages of their own, but man has been slow to recognize it, owing to the fact that he was imbued with the belief that word-language was given to himself alone, direct from his God, while all our instincts point to the fact, he created it himself. All helpless animals when pursued by a voracious enemy will fly for refuge to some other animal they think powerful enough to protect them, and some of our forefathers having discovered that the bulls could conquer the flying serpent or great red dragon, their common enemy, they would soon learn to feel a great deal safer when a herd of cattle was close by and look upon them as a far superior animal to themselves; and that is the foundation on which all worship rests, the lower looking up with all reverence to the higher. The instincts of the bovine family are strong evidence in support of the assertion that they fought with and conquered this fiery flying serpent. Nothing will rouse a herd of half-wild cattle to such fury as a red cloth elevated on a pole, and no element of fear seems to mingle with their fury as they rush pell-mell to the charge. Had the contests between their forefathers and this red enemy been of a doubtful character we would have expected, and no doubt found, caution and hesitation in their manner of attack, but they show nothing of this, nothing but confidence, hatred, and

vengeance. The love of vengeance in their nature was probably engendered by wrongs inflicted on some far-distant ancestors by this red enemy when they were unable to cope with it. But for long ages before this winged monster disappeared the bovines must have been the dominant and aggressive animals, as their descendants do not wait to be attacked, and show no symptoms of fear in their onslaught. To the color red bovines have no antipathy when it shows no signs of life. A red barn, house, or fence they regard with the utmost indifference, but a fluttering red cloth or dress will excite them to frenzy. We knew a case where a woman wearing a scarlet cloak was pursued by a meek-mannered, mild-eyed, every-day milk cow, and would in all probability have been gored to death but for the timely interference of the owner of the cow. It seems at first sight that the powerful flying serpent discovered by geology would be more than a match for the bull, and for one in all probability so it would, but we must remember cattle always go in herds, and it would be impossible for the serpent to descend on them without exposing its most vulnerable part, the belly, to their sharp, strong, upward-curved horns, and no doubt when man was the inferior animal, looking up to the bulls as gods, they would be far more fierce and fearless, and in all probability would be able to hold their own with any animal on the earth, and the names given to them by their worshipers—"lords of hosts" and "gods of battle"—would be very appropriate. Our forefathers would be intelligent enough to realize the comfort and safety derived from the protection of the bovines, and probably out of gratitude gathered fruits and vegetables that grew where the bulls could not reach them and brought them close enough to the herd to attract their attention, and such is custom that after a few times the bulls would look for them, and sacrifice was established. And we all know how easy it is to make a ringing bell, a mewling cat, or a roaring bull echo our thoughts, and from some imaginatively forefather and a roaring bull came our first "Thus saith the Lord," and the man who first caught the knack of crystallizing his own foolish thoughts into God's commands would become the first law-giver and priest. Our mythological traditions and legends, our own instincts, and the instincts of the bovines all bear testimony that in all probability in this way worship first began. THOMAS WALKER.

Rat Portage, Ont.

Our Duty Toward Watson Heston.

TO THE EDITOR OF THE TRUTH SEEKER, *Dear Sir:* When I sent friend Heston my contribution, in response to his call for a loan, it was so small that I was ashamed of it; for, as I said to him, I am not yet out of my own financial wilderness, but I concluded that nearly everybody I owe would forgive me under the circumstances.

That the following letter made me sad beyond expression, goes without saying. It is a private letter, which to me is sacred. I have not permission to print it, and may offend my good friend Heston by giving his condition this publicity, which his own pride and modesty have concealed from the public eye; but, after thinking about the matter a few days, I decided that it is my duty, even at the risk of incurring his displeasure, to report to the Liberals of this country through our Freethought publications, the *Boston Investigator*, *THE TRUTH SEEKER*, the *Ironclad Age*, the *Freethinkers' Magazine*, and the *Independent Pulpit*, all of them.

Had he made known his real situation to the Liberals of America as he has unbosomed himself to me in the following letter, in which, despite the effort at cheerfulness, he reveals a large measure of grief, discernible between the lines, I believe this noble worker for our common cause would have met with ready assistance from those who are able to render it.

What are we in this world for, if it is not to aid a brother in distress? Is it humane and sensible to withhold food and clothing while he lives, and build him a monument when he dies? Shall our fellow-man call for bread and will we, mockingly, give him a stone? But read his letter:

CARTHAGE, Mo., July 31, 1893.

MY DEAR JAMIESON: Yours, with the "almighty dollar," arrived to-day. I also got your other letter a few days ago. Never mind, my dear brother, about the size of your loan, for I appreciate your letters and friendly interest in my humble self a good deal more than several dollars, although I am glad to get the money right at this time, I assure you. Had I known that a financial panic was coming so fast, when I asked for a loan, I should not have done so, and I hesitated a good while before I ventured to make my wants known; but I was so hard pushed that I felt almost desperate enough to turn pirate, or almost anything but a preacher, in order to get a little more money. The reason I need money is on account of the sickness of my wife. She has been in a very critical condition, and not only needed skillful treatment, but a change of climate, and I have paid out so much of our

limited means going about in search of health, paying big doctors' bills, etc., that I am "dead broke," and could not pay for what she so sorely needed.

I thought if I could raise several hundred dollars we could also secure a little home of our own, where we would not be at the mercy of the greedy landlords who want such high rents. Somehow "luck" has been against us for the last six or seven years, and we have grown poorer ever since I have been working in the cause of Free-thought. We have at last begun to sell our household goods in order to raise the funds we need, but times are so hard that we will have to take half their value, or less, if we can dispose of them at all. I am going to send my wife to San Diego, Cal., and I shall follow when I can.

My dear sir, I have very pleasant memories of your debate with Cunningham, and also of a lecture you once gave the Liberal League here, and I should be glad to know what you are now driving at, and how you are prospering.

I have only got \$4 yet on the "loan" business, but every little helps, and if I don't get much it will be all the easier for me to pay my debts! I am not easily discouraged, and will manage to pull through some way if I keep able to work. My own health is poor now, and I shall get out of this climate for good as soon as I can get in shape to do so. Poor health and doctors' bills have played the devil with my worldly possessions in the last few years, but "whom the Lord loveth he chasteneth," you know, and I suppose "I ought to be thankful that it is no worse," as our Christian friends would say. Ha, ha!

Excuse the length of this letter, but somehow I feel like saying even more yet, if I were not afraid I'd make you tired.

Will pay you back as soon as I can get in better shape, and with many thanks for your friendly interest in myself, don't forget that I have long been your sincere friend,

WATSON HESTON.

P. S.—I shall be glad to hear from you if the "spirit" ever moves you to write me.—W. H.

Now, Liberals, what is our duty? We have no God to give to; but we have men and women who are giving their very life to this cause—editors, publishers, lecturers, writers, artists. They devote their brains to the upbuilding of this Free-thought cause, whereas they might, with less effort, acquire wealth.

I say, let us help the living, who are working to free the world from the shackles of superstition, and esteem it a privilege.

W. F. JAMIESON.

Mosca, Colo.

World's Fair Notes.

The procession of state days at the Fair is quite magnificent. Wisconsin advances with its famous eagle, New York with its speeches by Governor Flower and Chauncey Depew, and Pennsylvania with its Liberty Bell and Hall of Independence. Vast crowds attend the imposing ceremonies. The boom is on, and people who can spare the money are coming from every quarter. On Saturday the great state of California wheels to the front. It will be a gorgeous day. Carloads of fruit will be ready for free distribution, and the Golden state will no doubt be duly appreciated. The attendance now averages a million per week. As October approaches it looks as if there would be a tremendous rush. The Exposition is making dividends, and the financial outlook is brighter than ever. Perhaps the worst is over, and autumn will pour its wealth into our laps, and prosperity shine through our borders.

The largest attendance on any one day was Fourth of July, with 286,000 paid admissions. Illinois day follows, with 243,000; Pennsylvania, with over 200,000; Wisconsin, with 161,000; New York is next in rank, and then Bohemian day takes precedence, with 157,000. The largest number of paid admissions on one day at the Paris Exposition was in round numbers 400,000. A vast effort will be made on Chicago's day to surpass that number, but it is doubtful if it can be equaled. It is to be remembered that the admission to the Paris Exposition was only twenty cents; and in many cases, by the sale of coupons for prizes the admission was reduced to ten cents. Besides, Paris has a much more compact population to draw from, and hence Chicago will have to rustle to beat the 400,000. Prices of accommodations near the Fair gates are beginning to double up. Within reasonable distance of the grounds, however, the rates are about the same. On the West Side and the North Side charges are still normal. The price of a dinner ranges all the way from fifteen cents to \$1. One can get along cheaply if they make arrangements in time.

The Sunday-closing matter has now become an amusing and roaring farce. The church party is completely bowled out. It has received a black eye of colossal proportions and long may it remain thusly. The decision of Judge Goggin was a dramatic surprise. It is seldom that a judge is so bold. I admire his pluck and vigor. He evidently understands the law, for his decision cannot be reversed until the snow flies. It is doubtful if anything more is done, for Judge Stein, who first granted the injunction, is now the only one who

can come to the "aid of the Lord," and he is away on a vacation and the Lord can't reach him.

It is refreshing to have a judge declare that precedent is not always law. It is absurd that justice in this country is bound by the common law of England. What has that to do with America after the Revolution? Why do not judges understand that precedent is only a guide and not an authority—that no decision of the past is absolutely binding upon any court to-day? And yet, in order to force Christianity upon this people, the Supreme Court goes back to the precedents of the Middle Ages. When will our judges be as independent as Judge North, of THE TRUTH SEEKER ranks, who made a decision in the courts of Nevada of which it was complained that it was against precedent. Judge North replied: "I make a precedent myself, as I have a right to." Of course, every judge has that right. If the first judge who sat on a bench had it, then every judge has it. Where is the law that forbids a judge to make an original decision on the merits of the case, unless there is a statute law to settle the matter? This "common law" is all humbug. A statute law of course is imperative, but what is common law but common opinion, and to be brushed aside if need be by common sense? It is time for America to be a law unto herself, and not creep and crawl through the Dark Ages to find the opinion of some judge who merely echoed the barbarism of his time. Is law like theology, non-progressive, and is the first judge all-wise and every succeeding judge a tame copyist? It was a grand declaration of independence when Judge North said, "I myself have the right to make a precedent."

Judge Goggin has also given a severe flagellation to the police of the city for arresting people without a warrant and shooting them to death. He says he would hang these policemen. But policemen seem to think they have a right to murder. It is about time to stop this tyranny of the police, and Judge Goggin has courage enough to begin the work.

There were twenty-five thousand people at the Fair last Sunday, and this shows how many would attend the Fair if it were really open on Sundays as on other days. Nearly all the exhibits are closed. The machinery is not running, nor the fountains, and there are no means of conveyance on the lagoon. All is quiet, funereal, and solemn. It is like paying fifty cents to go into a graveyard, and yet twenty-five thousand people pay for this privilege, with plenty of cold water thrown upon them. There seems to be a studied effort on the part of the directory to make Sunday-opening unpopular. The directory in this matter has acted like a weather-cock. They don't seem to have any settled convictions. "They are everything by fits and nothing long." They act as if they were scared out or bought out. Had they had any courage or real conscience in the matter, they could have made Sunday the most popular of all days, as it was in the Paris Exposition. Chicago may be a great city, but its directory in this case has acted like a set of provincials, and given to Chicago the aspect of a great country town. They might do to run a county fair, but as for a World's Fair, that is entirely beyond their ability. They might take a lesson from the state of Iowa, which keeps its state fair open on Sunday, and in a most successful manner. Chicago is behind the times yet. It can't run a World's Fair on Sunday, and that puts Chicago away behind Paris and New York. I think even Boston could beat it, and as for Coney Island, that is far ahead. Chicago had better cease its boasting until it has learned to make the Sunday a genuine holiday.

What Chicago couldn't do of its own gumption the law has compelled it to do. The church party has found that the law is a two-edged sword and can cut both ways. The orthodox party are Anarchists of the worst type—not philosophic Anarchists, but crude, savage Anarchists. When the law is on their side, they use it with all the power of a despot; when against them, they are willing to break it without any compunction. When it comes to the real point the orthodox bigots are the most lawless in the land, for they only want law when they can use it to crush those who think differently from themselves.

Take it altogether, we have won quite an advantage on purely legal points, and this will be of great service in the future. The decisions of Judge Stein and Judge Fuller contain admirable declarations of certain Constitutional principles which are for the benefit of the people, and what Judge Goggin has done is perfectly legal and cannot be questioned as a matter of judicial right. As we necessarily have a legal battle to fight, it is well to get all the points of advantage we can, and we certainly have checkmated the church party in the courts of the land, which hitherto have been the stronghold of the ecclesiastical reactionaries.

The Catholics are holding a congress, and in

point of numbers and in ability I think it surpasses the other church congresses. They have some very shrewd leaders in that church, and they pretty well understand what they are about, and are willing to learn a thing or two. It is seldom that a church conference is willing to listen to such an honest declaration as this. The Catholics have the wisdom of humility.

One of the marked papers was that read by Mr. Elder, of New Orleans. He is evidently a man of intelligence, great observation, and serious thought. In speaking of the church and its source of weakness in the American republic, he said:

Let us tell the truth to ourselves. Our inferior position—and it certainly is inferior—is owing greatly, chiefly, almost wholly, to ourselves.

The great men of this nation have been, and are, and will continue to be, Protestant. I speak not of wealth, but of brain, of energy, of action, of heart. The great philanthropists, the great orators, the great writers, thinkers, leaders, scientists, inventors, teachers of our land, have been Protestant.

What does surprise me is the way we have of eulogizing ourselves—of talking buncomb and spread-eagle, and of giving taffy all round. I am sorry to say that I cannot well join in this enlivening pastime. But I truly cannot. When I see how largely Catholicity is represented among our hoodlum element, I feel in no spread-eagle mood. When I note how few Catholics are engaged in honestly tilling the honest soil, and how many Catholics are engaged in the liquor traffic, I cannot talk buncomb to anybody. When I reflect that out of the seventy million of this nation we number only nine million, and out of that nine million so large a proportion is made up of poor factory hands, poor mill and shop and mine and railroad employees, poor government clerks, I still fail to find material for buncomb, or spread-eagleism, or taffy-giving.

They have a nice little bit of a hell in the Moorish Palace, Midway Plaisance, which can be seen in all its horrors for five cents—cheap enough. I am willing to pay that amount just to see it, although I don't think I care for any further experience. You can behold the liquid flames and streams of fire, and the poor victims rolling and tumbling, and the devils punching them in with long poles, while the big devil is looking on with a smile of satisfaction that would grace the features of an orthodox God. A Catholic priest is looking on; whether to aid the devil himself or to receive his own reward I don't know. At any rate, he doesn't seem out of place. The whole thing is got up in quite skillful fashion and has a very scary aspect. One old woman, gazing at it with perturbed spirit, cried out:

"How good we ought to be after looking at that!"

"You ought to be good before looking at it," said friend Denny, who was standing near by.

Our Congress is looming up in bright array. We have visitors now from all parts of the country, from California, Arizona, New Mexico, Texas, Florida, and New England, as well as from the adjacent states. They report great interest in our work throughout the country. The Congress evidently is becoming a magnet of attraction. Hundreds of letters have been received, and I guess Mr. Charlesworth has written about a thousand letters since he began his work. It is no child's play to get up a Free-thought Congress. There is a multiplicity of labor about it—to arouse enthusiasm, arrange forces, attract public attention, and make a lasting impression, not only by what is said in the Congress, but by the appearance and surroundings of the Congress itself. This will give a great and fruitful impulse to the cause.

SAMUEL P. PUTNAM.

"Four Hundred Years of Free-thought."

Since my last report I have received nearly one hundred names. There are over two hundred and fifty subscriptions now, and the publication of the book is assured. This is exceedingly gratifying to me, not only because I shall enjoy the work laid out before me, but because I think that it will be of great service to our cause. The history of the last four hundred years has not been written from a purely Free-thought point of view. The interrelations of its great geniuses, and the work they have wrought have not been placed before the reader as a grand and harmonious whole. We see Free-thought in fragments, and not as a continuous and universal movement. Free-thought has been a great, steady, and onward current in human affairs. It has been a persistent force in the varied domains of human actions. What a record there is—Copernicus, Galileo, Kepler, Bruno, Spinoza, Des Cartes, Locke, Hume, Kant, Comte, Bacon, Comenius, Froebel, Spencer, Holyoake, Shakspeare, Gibbon, Shelley, Voltaire, Paine, Darwin, Bradlaugh, Mazzini, Garibaldi, Garrison, Ingersoll, and many others—and what a world of activities these shining names represent. As I progress the work broadens and deepens upon me. New avenues of research are constantly opening. I find that after Congress I must devote two months of hard labor to the book, and perhaps more. I am sure that those who aid me in this enterprise desire that I

should take plenty of time for a task so important as this. The cost also will be greater than at first contemplated. I might get out a cheap edition, and so save a few hundred dollars; but I shall do nothing of the sort. I intend to publish a beautiful book—one that Freethinkers will be proud of, not simply on account of the matter it contains, but the attractive form in which it is presented. We have plenty of pioneer and rough work to do, but that should not prevent us enjoying the elegancies of life; for art and beauty belong to Freethought as well as toil and danger, and I know that those who subscribe for this book will be better pleased to have me spend a few hundred extra dollars on the book, and have its outward appearance excellent and not cheap and shoddy. I shall want more subscriptions to pay expenses, but I have not much doubt but that I shall get them. I hope that I shall obtain five hundred before Congress. It will be seen that some of my friends subscribe for more than one copy. I hope this good example will be followed. This is a kind of coöperative undertaking, and I want every subscriber to feel that he has a personal interest in its success. Unaided and alone I could not have ventured on so vast an undertaking. I have been most generously supported, and I am glad to announce the absolute certainty of the publication of the book. If there was any doubt at all, the following letter from N. F. Griswold makes the sky perfectly clear. Mr. Griswold has contributed thousands of dollars to the Liberal cause.

DEAR PUTNAM: I beg to assure you that if the want of a needful number of subscribers will endanger or cause delay in the publication of "Four Hundred Years of Freethought," I will guarantee the amount. So go on with the work. Let your pen be unconfined. Write your Freethought book, to enlighten, save, and bless mankind. I hope the time will soon come when every bookstore will dare to nail up over its door Ingersoll's, Putnam's, and other Liberal books for sale, price five cents, up to \$5.

I intend to be at the Congress if alive and well. Hoping that you will realize all and more than your most sanguine expectations, I am very truly yours,
N. F. GRISWOLD.

My veteran friend, J. H. Cook, of Kansas, writes:

I am inexpressibly pleased with your forthcoming "Four Hundred Years of Freethought." I have appreciated your unsurpassed descriptions of the World's Fair. It is possible I may have the means and feel well enough to attend the Freethought Congress.

It is delightful to receive the following from Helen H. Gardener, who has done her woman's share to make Freethought to-day more brilliant and hopeful than ever:

DEAR MR. PUTNAM: And so you are to give us "Four Hundred Years of Freethought." It is going to strain even your power to see the rainbow tints to discover much Freethought in a good part of that four hundred years. Still, I don't doubt your ability to do it, if it can be done by anybody, and those of us who haven't the time and ability to dig for the information will be happier and wiser men when we read that book and find out what a lot of Freethought there has been such a long time that we didn't know the first thing about. I mean to improve my mind—not to mention my temper—with the contents of that book. Meantime, good luck with it. Did you receive the nice notice of your World's Fair book which was in the Toledo Blade? I sent it to you. The writer of it is a friend of mine, and sent it to me.

Sincerely,
HELEN H. GARDENER.

With such expressions of good-will and a multiplying subscription list, I have a cheerful though arduous task before me. In adding these many new names, I will say to those who have not yet joined the "five hundred," that I hope they will do so at once, for aid and encouragement now will be better than six months hence. I want to be perfectly free to devote myself to this work, and not have any outside cares or anxieties. Every subscription will be the voice of a friend. It will not be so much money only, but interest, sympathy, and companionship. It will make the toilsome hours golden with bright hopes. I hope to hear right away from every friend. Address me until October 1st at 17 So. Curtis street, Chicago, Ill.

ADDITIONAL NAMES.

Helen H. Gardener.	Ernest Mendum.
Capt. Robert C. Adams.	Mrs. Jessie Day.
Col. R. Peterson.	J. H. Cook.
Charles Watts.	A. Beveridge.
John R. Charlesworth.	G. T. Conaway.
R. W. Bancroft.	Alex. Cochran.
Wm. J. White.	C. E. Cohoon.
J. Henry Schroeder.	A. W. Cheever.
Jas. A. Kimble.	Mrs. L. A. Griswold.
Wm. J. Fox.	A. H. Chandler.
Victor Laine.	G. T. Toye.
S. Brewer.	Wm. H. Forest.
J. E. Marden and	O. T. Davies.
Etta Marden.	Dr. E. B. Foote, Sr. (5 copies).
Mrs. A. C. Todd.	Dr. J. H. Braffet.
S. T. Proudman.	M. P. Braffet.
Jas. H. Greenhill (5 copies).	J. T. Johnson.
Henry Furgusen.	John Griffiths.
L. Schlegel.	A. N. Johnson.
John R. Hundley.	B. B. Rockwood.
Howard Blackburn.	Mrs. A. E. Macdonald.
J. E. Palanca.	H. D. Ballard.

J. M. Libby.	Gustave Nelson.
J. F. Huenstein.	Mrs. C. A. Berleth.
Geo. H. Turner.	Gilbert Lincoln.
Dr. E. B. Foot, Jr. (4 copies).	Orin Fairbanks.
A. Lewis.	J. Pitman.
Jonathan Wells.	Geo. Hendee.
H. W. Vitte.	David Wittenberg.
A. Rosenow.	J. W. Beatty and wife.
M. H. Coffin.	R. P. Bissell.
Dr. W. C. Priest.	P. H. Brown.
Alfred A. Raymond.	C. F. Michael.
A. Burnston.	Jackson Haynes.
P. F. Garrett.	Jas Condy.
Thos. G. H. Porter.	Chas. Wagner.
Eliza B. Burnz.	J. C. Gage.
Phil. S. Binkley.	Jacob Simon.
R. Dewhurst.	S. Silverman.
A. Parlett Lloyd.	J. C. Brown.
Henry Bonnell.	Mrs. Charlotte Palm.
Jno. Hubbel.	T. B. Wakeman.
Mrs. Eliza W. Haines.	Mrs. Sallie D. Hayden.
D. Williams.	F. D. Rexford.
E. K. Moffit.	S. F. Benson.
Capt. C. E. Garner (4 copies).	M. S. Palmer.
J. Vostrousky.	Susan H. Wixon.
Geo. Schubert.	Elias Steenerson.
A. Schell.	J. F. Miles.
Chas. A. Ecker.	Chas. Haas.
E. A. Haslet.	Jno. Winn.
Thos. Salmon.	Dr. S. Morse.
Wm. J. Jones.	A. Chapman.
Mrs. S. B. Miller.	Henry Bird.
Mrs. Rachel L. Andrews.	Chas. Waterbury.
Mr. and Mrs. A. K. Olds.	I. B. Rochel.
Geo. Chamberlain.	A. M. Hiltz.

International Congress of Freethinkers.

Once again before the Congress is fully upon us I feel it to be my duty to write something by way of a reminder to the members and the friends of the Federation. Tuesday morning, October 3d, has been set aside for the use of the Federation, at which time the reports of our year's work will be read and the results of our labors given in detail. The Federation is just one year old, and though an organization of comparatively recent date, it has attained a grand roll of nearly thirty-five hundred members. It has done valuable work for the cause of Freethought even in this short time, the details of which are far too numerous to recount here; but we ask that every member will make a special effort to attend the Congress and be present at the morning session of October 3d.

It has been nobly supported in financial matters—a fact which alone perhaps has conduced toward its successful labors. Freethought has now a grand opportunity to make itself both heard and felt. Our principles must still be put before the people and the platform used for good and effective work. Each one that we can win to our side weakens the power of the church, and our cause—the cause of human freedom—is strengthened in due proportion. Thus we must use all our energies in that direction and direct upon the bulwarks of the enemy all the power of argument and the force of logic we may possess.

The powerful motor that lies in political action is far too great to be easily estimated. Wherever Freethinkers are sufficiently numerous to hold the balance of political power no possible means whatever should be spared to put our forces into operation and in good working order. The social standing of any individual church to-day is reckoned by the amount of wealth it controls; but their power and standing as a whole is estimated solely by the number of votes they may command. When, therefore, Freethinkers will use their suffrage for Freethought they too will have something to say, as Freethinkers, in the administration of public affairs. These things our friends should take particular notice of, and try their best to work on these lines, wherever they find it possible so to do. In those districts where Freethinkers have followed this rule, they have, by a strict compliance therewith, been more or less successful. These points the Federation will show up in its reports, and will open out a way for more effective work in the future upon these lines. It had been the intention of Mr. Putnam and myself to start upon a joint campaign immediately after the Congress, but, owing to the financial panic through which we have just passed, and from which we have barely recovered, it has been found impracticable to do so at this time; we have, therefore, decided to defer such campaign until after the winter months have passed. Again, the vast amount of labor in which Mr. Putnam will be involved, consequent upon the publication of his new book, has made it impossible to put it into operation as soon as we had expected. It is now my intention to start eastwards upon a lecture tour as soon after the Congress as possible. My route will be through Ohio, Kentucky, Pennsylvania, New York, Connecticut, and Massachusetts. I have already a few dates fixed upon my tour, and I would request that friends in the states named desiring lectures address me at once concerning them. We must carry on our part of the good work of the Congress. We must keep on working

in the field, working for the happiness of man, and not for the glorification of God.

Since my last report of subscriptions received, the following have been sent in, of which we now make due acknowledgment:

W. J. White.....	\$1 00
Alex. Cochran.....	10 00
G. T. Conaway.....	5 00
Greensburg Liberal Union.....	10 00
James A. Greenhill.....	5 00
C. E. Garner.....	15 00
J. H. Handy.....	5 00
W. Cook.....	5 00
Blackhawk Liberals.....	5 00
Victor Laine.....	1 00
Fred Cooser.....	1 00
Carl Mercal.....	1 00
John Mahara.....	1 00
Mrs. Mahara.....	1 00
Miss Anna Mahara.....	1 00
A. G. Case.....	50
S. B. Starr.....	50
Philip Cowen.....	1 00
R. Dewhurst.....	5 00
H. Sandberg.....	1 00
G. T. Conaway.....	1 00
A. Kimball.....	1 00
A Friend of THE TRUTH SEEKER.....	50 00
H. W. Vitte.....	2 00
P. F. Garrett.....	2 00
S. Brewer.....	1 00
W. H. Pepper.....	10 00
Ed. Gregg.....	1 00
Francis and Ruth Brettell.....	2 50
A. Rosenow.....	5 00
Y. T. Bogard.....	5 00
A. Schram.....	1 00
T. M. Oakley.....	1 00
W. A. Bogard.....	1 00
Phil. S. Binkley.....	25 00
Mrs. S. D. Hayden.....	2 00
J. N. Cloe.....	2 00
Geo. Hendee.....	1 00
Fred Manterz.....	1 00
A. W. Tucker.....	50
Total.....	\$191 50

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.
17 South Curtis street, Chicago.

Everyone going to Chicago this fall should have a copy of S. P. Putnam's "Pen Pictures of the World's Fair" in his pocket. He will find it a great aid to intelligent sight-seeing. Price, 25 cents; 5 copies for \$1.

What the New York *Herald* says:

This is a handy volume to have in your gripsack when you start for Chicago. You can read it while on the way, and so prepare yourself for the wonders of that gorgeous Exposition, and after you get there it will give you a vast deal of useful information, a thousand and one facts, and plenty of interesting statistics concerning the various departments. It is as good a book for this purpose as we have seen.

The Godless Eskimos.

Astoria, Ore., Daily Budget.

There arrived in Tacoma recently Miner W. Bruce, late superintendent of the United States government reindeer station at Port Clarence, Arctic Alaska, in charge of a party of Eskimos from the far and frozen North, who are to appear in the Alaskan exhibit at the World's Fair.

These Eskimos are a singularly interesting people, presenting some subjects for ethnological study that belong to them alone of all the known races of men. They are unique, alone, lost, as it were, in the solitude of an originality as vast and strange as that bleak and terrible North to which they apply the tender name of home.

They have no religion, worship no god, and dream of no future life beyond the narrow horizon of this world. They are kind and affectionate and serious crimes are unknown among them. They marry, but by no ceremony, secular or religious. When a native wishes a wife he takes the first one he finds who is willing to have him and they are very faithful to their husbands.

The Eskimo mothers never beat their children and the cry of a child is rarely heard.

Lectures and Meetings.

J. E. REMSBURG is lecturing to crowded houses in Michigan. He will deliver thirty lectures in that state, and after the Congress make a tour of Wisconsin, Minnesota, and the Dakotas.

MR. FRANKLIN STEINER'S lecture engagements, so far as arranged, are as follows:

Newton,	Ia., Sept.....	17
Woodward,	" ".....	18
Carlisle,	" ".....	20-23
Lyons (afternoon),	" ".....	24
Clinton (evening),	" ".....	24
De Witt,	" ".....	25
Grand Mound,	" ".....	26
Calamus,	" ".....	27
Chicago,	Ill., Oct.....	1

After the International Congress of Freethinkers, Mr. Steiner will return to Iowa and spend the latter half of October and all of November in that state. Address him at Box 882, Des Moines, Ia.

Letters of Friends.

Is Socially Persecuted.

NORTH MEHOOPANY, PA., Aug. 21, 1893.

MR. EDITOR: Please find inclosed money order for the Truth Seeker Library which I see advertised in THE TRUTH SEEKER, which I have taken for years. The Truth Seeker Library is \$3. I also want "Infidel Death-Beds," price twenty-five cents. I have been so interested in "Why I Do Not Like the God and Religion of My Parents" that I have read it over and over. It is splendid. We love the dear old TRUTH SEEKER and would gladly add to your subscription list, but we live in the hotbed of orthodoxy, and we cannot even get them to read our paper. We get many a thrust and cold shoulder on account of our Free-thought principles, but they will prevail, as they ought and must. LEVI KELLEY.

The Five-Points People.

CHEYENNE, WYO., Aug. 23, 1893.

MR. EDITOR: You will find inclosed \$5, for which you will please continue to send me THE TRUTH SEEKER. Also send it to the name and address shown on the inclosed subscription list. There are a great many Freethinkers in this part of God's foot-stool, but they don't seem to be as faithful to principle as the Christians are to dogmas. If they were, what a great blessing it would be to humanity! I have been trying to have your valuable paper sold by the newsdealers here. One of those gentlemen, a believer in the five points, said he would sooner starve than sell a paper of that kind. I think there is very little danger of any of those five-points people starving if there is anything in sight.

Yours fraternally, JOHN DONNELLY.

What in Religion's Place?

JUNCTION CITY, Aug. 5, 1893.

MR. EDITOR: Inclosed please find \$5 for renewal of my subscription to THE TRUTH SEEKER for two years from May 11, 1893. I have tried hard to get a subscriber for you, but it is uphill business here. The people seem to think that they are better off with the old fossil of religion than they would be with the paper; but for me, I will take the paper in preference, and I keep it before the people. I give everyone a copy that will take one and read it. Some like it, and some think it a little too strong, and ask what I would give in place of religion. I tell them liberty and common sense; but they seem to want something to worship, so I tell them to worship nature as we behold it, and then they worship something real.

Yours for Truth and Reason,

J. L. ROWELL.

Wants Names and Dates.

NEW ORLEANS, LA., Aug. 7, 1893.

MR. EDITOR: I get your paper weekly on one of our local news-stands. I am much instructed and benefited by its perusal and generally read every article and item in it. Now, I should like to make a suggestion—it is one I am forced to make by circumstances. I was a Catholic; now I am honest enough to say when asked as to my belief, "I am an Agnostic about things outside of this green earth." I say, relative to what religion terms spiritual, "I know nothing." I have many a controversy with a Jesuit priest and very religious laymen, and it would help me wonderfully to hold my end up if, as in the case of a statement in your last made by Dr. Bradford in the beginning of his article on page 486—"It is not two centuries since," etc., etc.—your correspondents would be a little more explicit. If I had the name of that council, where it was held, and all the attendant data, I could then use it, as I would like to, and not have to answer to the return question as to where the council was held that I did not know. Now, my suggestion is to request your correspondents to always when possible give data. It is a great help, and facts are stubborn things. Hoping you will agree with me, and apologizing for encroaching on your valuable time, I am,

Yours truly, J. M. MAXWELL.

Founder of Freethought Grove-Meetings.

NORTH HURON, N. Y., Sept. 4, 1893.

MR. EDITOR: It is with feelings of regret that I announce to you and your readers

the loss of our friend, J. M. Cosad, who died at his home in Huron, Wayne county, N. Y., Tuesday, August 15th, being in his eighty-third year. He had been as well as usual until a few days before his death, and was supposed to be improving. Getting up in the morning, and after sitting by the fire a short time, he returned to bed, and in a few moments passed away. The funeral took place Thursday, H. L. Green, editor and publisher of the *Freethinkers' Magazine*, of Buffalo, officiating. Mr. Cosad was the founder of the first Freethought grove-meeting held in this country, in the year 1877; building a short time after a large hall, which he intended to be used for the advancement of Freethought. At his expense he had lectures at different times, but found the people in this section so impregnated with orthodoxy that nothing but the doctrine they had been taught from infancy would bring them together, and the lectures were abandoned. Mr. Cosad was a man of temperate habits, neither using alcoholic drinks nor tobacco in any form; a firm believer in the religion of humanity, and up to the time of his death worked for the cause.

G. W. SMITH.

Obituary.

CHARLOTTE, MICH., Aug. 25, 1893.

MR. EDITOR: Died, Aug. 6, 1893, at Orangeport, N. Y., Martin E. Atwood. Mr. Atwood was born in Niagara county, N. Y., in 1822; was a lifelong Freethinker, and a man of many virtues. A wife and five children are left to mourn the death of a good husband and kind father. His children now living are Frank Atwood, of Tonawanda; Mrs. Emma Headley, Albert A. Atwood, and Alice Atwood, of Buffalo county, and Charles Atwood, of Orangeport, N. Y.

In a letter from his daughter, she says: "My father is missed very much all over this part of the country. His good deeds and kind ways gained him many friends; and I don't think he ever had a blemish on his life." This eulogy from his daughter was not because he was taken away, but from the love and respect that all the family felt toward their father.

The children, as also the mother, are united in the belief that deeds, and not creeds, make life worth living.

In a letter to the family, at the death of a brother three years ago, he says: "Death is as natural as birth, and we have no fear from a natural cause that brought us into existence." That letter, as a eulogy to a loved brother, was read at the funeral by Homer Potter, and is preserved by the family as a kindly remembrance from him who so recently passed away.

The writer of this article spent two pleasant weeks at the home of Mr. and Mrs. Martin Atwood one year ago, and the genial good-nature of all the family made home what it should be, a place to enjoy life.

R. E. ATWOOD VENN.

Presage of Future Existence.

MILLS CITY, MONT., Aug. 30, 1893.

MR. EDITOR: "There is, I know not how, in the minds of men a certain presage, as it were, of a future existence, and this takes the deepest root, and is the most discoverable, in the greatest geniuses and most exalted souls" (Cicero).

The above quotation attracted my attention and struck me with such force that it prompted me to investigate. Will you kindly let me know through the columns of THE TRUTH SEEKER if it is true, and if true how do you account for it?

Yours truly, C. E. WERST.

[There is not a presage of a future existence in "the minds of men." There is one in the minds only of some men. And in the minds of these men there continually are, also, presages that each of those persons is smarter or better than he is, that sundry illusive projects will turn out well, that they will eventually win in the races or the lotteries, and a thousand such flattering things. But the presages of these things do not prove them true, and the presage of a future life does not prove it true. The wish is father to the thought. As to the presage of a future life being "most discoverable in the greatest geniuses and most exalted souls," it is obvious that, as far as the belief in the Christian's future life is concerned, it is

most prevalent in the lower orders of the community, and lacking in the eminent. The most unintellectual nations and classes most entertain it, while in calling over the roll of the world's greatest men one will find it but rare ly—vide "The Biographical Dictionary of Freethinkers," by J. M. Wheeler.—Ed. T. S.]

Land for a Freethinkers' College and a Freethinkers' Home.

ST. JOSEPH, MO., Sept. 2, E. M. 293.

MR. EDITOR: I see in THE TRUTH SEEKER of recent dates a proposition to build a monument to Colonel Ingersoll in the way of an institution of learning, and another to build a home for aged Freethinkers. I have been thinking over the matter, and have made up my mind to make the following offer in regard to both propositions. To start with, I will state that we (my wife and I) are the owners of Ingersoll springs in Scott county, Kan., together with one hundred and sixty acres of land, and will give five acres for the Ingersoll college, and five acres for a home for aged Freethinkers and orphans of same, on only one condition, viz., that the land shall not be contaminated by any orthodox teachings, and shall be controlled exclusively by Freethinkers or so-called Infidels forever, and when in the future it should fall into disrepute by being under the control of any orthodox or the doctrines thereof, then the title to said lands shall revert back and be vested in my heirs and assigns.

I will say that the springs are of sufficient volume and power to water a city of fifty thousand inhabitants or to irrigate quite a large tract of the fine land adjacent to the springs. I have made a survey of the springs and find there is a volume of fourteen inches square and twenty-eight foot fall in a few rods. The water is soft and good for health purposes and for any and all domestic uses. I will further state that within five miles of the springs there are acres of the finest building-stone in America. The buildings could be built of that stone at very reasonable prices. The land we propose to give is high, level, beautiful land, with a rich soil, and adjoining it there is at least forty thousand acres of splendid level land. The springs are two hundred and fifty miles east of Denver, and very near the geographical center of the United States.

Now, I make this offer in good faith, and if some of our noble Freethinkers will formulate a plan of procedure in the premises, I think we can make a success of the project, and the above offer is not all I will do if we get the matter started on a sure basis.

MR. EDITOR, I hope you will publish this before the Congress in Chicago, Oct. 1 to 8, 1893, as I want the matter known, so we can make it go. It would be one of the happiest days of my life if I could live to see the success of the undertaking.

Yours for the rights of man,

G. G. BECK.

Immortality Viewed as a Result of Evolution.

CHRISTOVAL, ARIZ., Aug. 13, 1893.

MR. EDITOR: In reading your correspondence, I am surprised at the number and bitterness of those who fear the immortality of the soul. I am one who believes in immortality, but not necessarily in the immortality of all men.

The starting-point of the universe is the primordial atom, within which lie all the actualities around us and possibilities beyond that remain to be worked out by law inherent in the atoms that constitute the whole. Inasmuch as man is the result of evolution, why may not the work be carried to a point where, upon the dissolution of the body, there may be a continuation of the conscious mental man under conditions analogous to those surrounding him in the physical world, and where his mentality may act unhampered by the thralldom of the grosser elements of this earth life? Such continuation cannot be more wonderful than that we are here. If, as I believe, immortality is the result of evolutionary growth, it is possible that that evolutionary work may be checked or entirely suspended, and the being have no immortal spark, and die when the body perishes as the flame of the lamp expires when the wick is turned down and the

breath is blown upon it. This I believe will account for so many bitter and acrimonious jibes by your correspondents upon the subject of the continuation of life beyond the grave.

I have been in the midst of this fight for over thirty years, and for the last twenty I have read nor heard no newer argument against an after life than what were brought into existence within a few brief years after the advent of modern Spiritualism, which precipitated the discussion.

If our modern Freethinkers could only bring themselves into the frame of mind of our first great apostle, Thomas Paine, and even hope for immortality, they might show a little more charity and a great deal less *ex-cathedra* knowledge on the subject. Some of them make us exceedingly tired with their long-winded platitudes and pointless argument (so called). It certainly can make no man or woman the worse to believe in a continued existence and that they will have to atone in their own person for every infraction of law, moral and divine. Like the immortal D. M. Bennett, I believe a man or woman may believe in the immortality of the soul—Spiritualism, if you please—and not be a blanked fool.

Yours for the Truth,

O. F. THORNTON.

Freethinkers Have Been Rip Van Winkles.

SYRACUSE, N. Y., Aug. 27, 1893.

MR. EDITOR: I have read with interest "Sister" Ruth Brettell's letter from Rochester, N. Y., of August 3d, and think "Sister" Ruth entertains good ideas regarding a home for aged Freethinkers. But while a Freethought home is commendable, a university where the seeds of thought may be expanded by the ripening knowledge of the years to be is far more important it seems to me. As I understand it, Freethinkers have few schools. It is true Cornell University, Harvard University, Girard College, and a few other schools are considered Liberal by many, but a correct investigation will reveal the fact that they are canopied by Christian clouds.

Therefore, a Freethought university is what is needed most for the present. It has been well and wisely said, "Eternal vigilance is the price of liberty." When Freethinkers awake from their lethargy they will then see the necessity of proper education.

If it is a fact that all told there are only seventeen million Christians in America and about one hundred and ten thousand preachers are the mouthpieces of this minority of Christians, does it not reflect discredit upon the majority of Liberals in this country to be chiefly controlled and schooled by the Christians? Freethinkers, wake up! Wake up! You have been the companion of Rip Van Winkle in the mountains altogether too long. A few heroic workers have through all the four hundred years of Freethought in America carried the torches and the masses have been too lazy or indifferent to assist them.

Friends of Freethought, now is your time to rally round the flag of liberty—round the blue, the red, and the stars, and make a magnificent showing at Chicago.

The International Congress, its noble workers—all of them—need your help. The question is, Will you help? I sincerely hope so. Liberals pay school taxes to defray the expenses of schools where superstition reigns and the Bible is read and science dethroned. How long, oh, how long, will you submit to this debasement of your children's progress? I wait for time to answer.

Christians, despite their Bible teachings, have in many cases outgrown their creeds, burst their bracelets of bondage, and illuminated many dark souls and helped cheer them up the summit of truth. I do not wish to say that Christians, all of them, are bad. Neither do I claim that all Freethinkers are good. Hundreds of church-members, like hundreds of Freethinkers, are good friends of mine and I am their friend. It is their religion—belief—that is repugnant to me and not the humanity of their souls.

Great men, who have by brain and heart ascended to the topmost round of fame's ladder and achieved their merited success by their own unremitting diligence, are the men historic readers admiring praise.

That Col. Robert G. Ingersoll has reached with outstretched wings of noble thoughts and kingly deeds the hearts of men—a praise as lasting as the stars—I will never question. And Liberal friends of every clime, who recognize his noble work and worth, admire the man and wish to pay their tribute to him by erecting a monument that time's affecting fingers can never obliterate.

Friends, pause a moment. The literature of many lands blossoms into monuments for Colonel Ingersoll. He has built his own monument, and his countless gems of speech will continue through all ages to enrich the souls of men. Therefore, he needs no monument you can build for him. But what we need is a university built by Colonel Ingersoll and conducted under his management. From great men we naturally expect great things, and Colonel Ingersoll can as easily give half a million dollars for the endowment of an Ingersoll University as some poor devil who talks about making Colonel Ingersoll a present of a monument could give a cent.

Give us more schools and teachers, less churches and preachers, fewer monuments, more joyousness, more of the useful, less of religion and more humanity, then this world will be a very Eden of happiness.

ROBERT R. JONES.

A Christian but Criminal Town.

SHENANDOAH, IA., Aug. 25, 1893.

MR. EDITOR: A modern Sodom and Gomorrah is the wicked but thoroughly Christian town of Shenandoah, Ia., familiarly known to the outside world by such significant and euphonious names as Crime Center, Chippyville, Pokertown, Christburg, Hell City, etc., all of which names it richly deserves. Shenandoah is a pretty little town of about twenty-five hundred inhabitants, situated in Page county, about thirty-five miles east of the Missouri river, and about eighteen miles north of the Missouri state line. It has only fourteen churches, and a Christian parrot and idiot factory, misnamed Western Normal College, whose motto is, "Strictly non-sectarian, but thoroughly Christian." For its size Shenandoah has had more murders, suicides, robberies—both legalized and unlegalized—incests, abortions, rapes, adulteries, fornications, bastardies, elopements, drunkards, opium fiends, baptisms, syphilis, lawsuits, church trials, fights, calumnies, scandals, lying, hypocrisies, incendiaries, usuries, etc.—in fact, these good, pious, virtuous, and non-sectarian Christians are guilty of every crime in the calendar, from cigarette-smoking, hazing, and plain drunk, up to compound bigamy and bastardy, fifty per cent interest, and an Omaha massage treatment. The latest scandal in this "strictly non-sectarian but thoroughly Christian" town, was the accidental discovery of the virtuous and angelic Deacon Mell with the virtuous and thoroughly Christian Mrs. Gardiner on his lap. The committee of Christian sneaks and snakes who were watching this good sister's house were not looking for the good Deacon Mell, but were watching for smaller game. At the church trial in the Methodist church, this holy saint, deacon, Sunday-school teacher, Prohibition detectiv, and Sunday-closing bigot confessed the whole business, and like the cowardly cur that he is, put the whole blame on the woman, claiming that she came and sat on his lap, put her "non-sectarian but thoroughly Christian" arms around his beefy neck, kissed his pure and holy lips—unmistakable evidence of her insanity—and otherwise tempted him until he folded his wings and—submitted. Poor, innocent little thing, he should never have wandered so far away from his chapter! They took away his deaconship and teachership just for appearances, but did not expel him from the church because his nickels and dimes are just as good as ever. Oh, the church is a great institution! or, more correctly speaking, a great prostitution. They recently discharged the principal of the public schools, Professor Carroll, for attempting liberties with the little girl pupils. He is very pious, and an active worker in the Rev. Dr. God's grape-patch.

Then the kind and gentle followers of Mr. Jesus H. Christ burnt their non-sectarian but thoroughly Christian college

to spite each other and to convince outsiders that it was strictly non-sectarian, but thoroughly Christian. Since the hard times have come the thoroughly Christian Thomas Reed, president of the First National Bank here, has advanced his interest rate from twelve to twenty per cent, just to convince us Infidels that he is "doing unto others as he would have others do unto him," and that he is practicing the following alleged teachings of his bachelor savior: "Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again" (Luke vi, 30); "But love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great" (Luke vi, 35). Oh, yes, Mr. Christ, Brother Reed has no doubt but that his reward will be great (perhaps more than twenty per cent) if he follows your Populistic advice, but still doesn't intend to take any chances on it. "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven" (Luke xviii, 22). Yes, Mr. Luke, Brother Reed is distributing all he has to his poor neighbors (but on gilt-edge security and at twenty per cent interest, payable—by deduction—in advance); so please have some choice treasures ready for Brother Reed when he arrives, and be careful to not assign him apartments anywhere near the good, virtuous Rev. Mr. Bogges's apartments. As Brother Reed is very pious, and also a staunch Republican, you might give him quarters near Guitean's. As a matter of justice, the other bankers here (and every place else, for that matter) are just as thoroughly Christian and onery as Brother Reed. In fact, there are only two virtuous men in the whole town, and they are Col. C. V. Mount and Benj. Clare, and they are no more Christians than Christ was.

There are four weekly papers here, and only one, the *Post*, dares to tell the truth about anything, and it only dares to speak out upon political matters. If anyone has children home he wishes thoroughly educated in ancient, medieval, and modern idiocy, alias theology and Christianity, and all the mysteries of scientific and classical poker-playing, I can conscientiously recommend the strictly non-sectarian but thoroughly Christian college that is located here. There is no college in the world that affords its students such ample clinical advantages (church scandals and trials) as the non-sectarian but thoroughly Christian college at Shenandoah, Ia.

DR. C. W. MAK.

Grand Christian Exhibit at the Fair.

YPSILANTI, MICH., Aug. 28, 1893.

MR. EDITOR: I suppose we may consider ourselves beaten in relation to the World's Fair, not fairly, but by organized bigotry, intolerance, and misrepresentation. Yet, notwithstanding its seeming victory, the church has received a blow it will not recover from in years. The people of this country, having had their attention called to the subject as never before, will be slow to cease their opposition to its further claims to control actions and consciences. After reading the threats of the different sects to withdraw their exhibits if the gates were open on Sunday, I was not very sorry that they have decided to close them. It would have been, to say the least, a great misfortune to have been deprived of seeing some of the most important of religious relics. I had pictured in my imagination some of the things that would naturally find their way to the collections. Beginning with the race, we should expect to see in Exhibit No. 1 the garments worn by our first parents, at the suggestion of the talking serpent that they would be eminently proper, which will be admired, not so much on account of their material and workmanship, as exemplifying the fact that then, as well as now, necessity was the mother of invention. Another article to be seen will be a specimen of scripture wine, said to have been unfermented, and as this exhibit will be under the supervision of the Women's Christian Temperance Union, they will no doubt be able to convince the anxious inquirer why Lot's daughters gave it to their father for the express purpose of making him drunk, and which proved so satisfactory in its results to themselves in both instances. Those who may be anxious to learn the particu-

lars, we refer to Gen. xix, 30-38. All this we suppose was perfectly proper, as no word of remonstrance was forthcoming from heaven or earth. They will no doubt contend that he was shamming, which partly accounts for the success of the undertaking. But the same could not have been said of Noah, who evidently imagined himself in the garden of Eden before clothes were the fashion, and where he also took lessons in cursing. In Exhibit No. 2 will be seen one of the spotted sticks that Jacob placed before Laban's cattle (Gen. xxx); also the signet, bracelets, and staff which the pious old Judah gave to the virtuous Tamar as a pledge of good faith (see Gen. xxi, 12-30); also Joseph's skirt, which he parted with in a hasty retreat, which so disgusted him we will wager he ever wore a roundabout afterward (see Gen. xxxvi, 7-20); also the identical nail and hammer that Madam Jael used in spiking the fleeing Sisera to her tent floor (see Judges, iv, 21). Lovers of music will no doubt be attracted to this exhibit, as it not only contains Deborah's song over the event, but also the Song of Solomon, and Ps. cix, with music set thereto, making it not only rich but racy. In Exhibit No. 3 no doubt may be seen a lock of Samson's hair, taken from his head while asleep by the charming Delilah; also one of the posts of the gate he carried away, together with a section of one of the columns he removed from the temple, killing himself and others; also the jawbone with which he slew a thousand Philistines as they stood round waiting to be killed. This exhibit will no doubt be largely patronized by athletes. Military men will no doubt be very much interested in Exhibit No. 4, as it will show the veritable chariot of Pharaoh in which he pursued the fleeing Hebrews, and which, in consequence of the Lord's removing the linchpins, spilled him into the sea (this last was lately brought to the surface by a vessel while weighing anchor). The other chariot to be seen will no doubt be closely scrutinized, being made of iron, and successfully used by the children of the valley as they warred against the Lord himself. The rams' horns, used with such signal effect by Joshua in throwing down the stones piled up around Jericho, will also receive considerable attention. In fact, they must be considered a stunner. Exhibit No. 5 very likely will show a brace of quails the same as the east wind brought from the sea to feed the manna-cloyed Hebrews, together with the veritable perch the little flock roosted upon (Num. xi, 31-33). The sight of a quail to a Jew from that day to this has been like the sight of water to a rabid animal. In Exhibit No. 6 no doubt will be seen the style of skirt worn by the renowned Boaz. Its extreme length will undoubtedly astonish some, but if they will turn to the book of Ruth, iii, 9, they will at once see the necessity in the case. Exhibit No. 7 will no doubt show the identical saddle used by Balaam, in a good state of preservation, although it may not be thought prudent to produce the animal he rode, as the contrast might not prove favorable to the asses of the present day, the modern ass having fewer legs and more jaw. Witness the diatribe of one of these Rev. asses against the decision of the judges in the case of the World's Fair. His spiritual vision was so clear that he could see a devil in the shape of a black toad at his elbow guiding him in his decision. Another, with the unmistakable bray, is calling upon the Christian president for troops, showing the same desire to swell the scarlet river that the church has always manifested whenever and wherever it has had the ability to do so, and all the little asses rush to shake the hand of him who attempts to belittle President Cleveland in the comparison with Andrew Jackson, imagining that such gibberish makes him a little Simon Magnus, of scripture fame, who was called by his followers "The Great Power of God." Oh, how these followers of the meek and lowly Jesus thirst for gore. Do these mud-spouting geysers expect to intimidate these and future judges who may be called upon to decide a case of constitutional law? I think I hear them say, "Hands off, gentlemen! Attend strictly to your own legitimate business, and you will then have no time to thrust your snout into our trough. Otherwise we may find

it necessary to ornament it with a ring." In Exhibit No. 7 we may expect to see the saws and iron harrows that the man "after God's own heart" used in preparing prisoners captured in battle for kingdom come; also the identical dress that this representative of the sheep-cote should have worn, but did not, when gyrating before the maidens of whom he expected to be held in honor. The scriptures are silent as a clam as to whether there were any Dr. Parkhursts present to witness the interesting performance, but we venture the prediction, could the maidens said to have been present have exchanged places with this jumping-jack, not all the barbed-wire fences ever made would have kept them out, because it would have been in the interest of morality, you know, and the glory of God. Space forbids the naming of all that will be shown, but it will be curious to notice the modern improvements made in the rack, wheel, thumb-screws, red-hot pincers, ducking-stool, etc., all of which fill the hearts of the ransomed of the Lord with joy unspeakable.

Exhibit No. 8 no doubt will contain the marriage license and certificate of marriage, with price of the same, of a couple of heaven-made matches (Hos. i and iii); also a barley cake, with a recipe for the same (for particulars see Ezek. iv, 9-15); also the wardrobe ordered for the prophet Isaiah (see Isa. xx, 2-5). This exhibit will not be complete without the family Bible of King Solomon with frontispiece showing his little family in the attitude of family worship, both married and those that ought to have been. To wind up with I expect to see the last edition of the "Crimes of Preachers," published by THE TRUTH SEEKER, showing that the crew that man the old ship Zion to-day hold their own in every particular with those that are now roosting in Abraham's bosom.

I suppose all these gentlemen who travel in the narrow way will now boycott all broad-gauge railroads, all manufacturers of clocks that run more than six days in the week, all manufacturers of yeast that will rise on Sunday, all magistrates who perform the marriage ceremony upon that day, all priests who do the same, except under certain circumstances and conditions mentioned in 1 Cor. vii, 9. If these reverend sheiks who are holding religious services every Sunday upon the grounds fail to convert the heathen representatives present and insure another "Pentecostal season" as recorded in Acts ii, they will probably order the president to turn the troops upon them with orders to "slay old and young, male and female, infant and suckling, leave nothing alive that breathes," as recorded in Num. xxxi. Our British cousins, who also are Christians, may recommend the Sepoy route as preferable, load the big Krupp gun with them, and send them lakeward, "baptizing them into death," then sing the Doxology—"Praise God from whom all blessings flow." There is not the slightest doubt that these ranters have got religion in its full strength of the Cook, Crafts, Sam Jones, and Sam Small variety, got it bad too—unless they are what the little boy said his parents were. A Sunday-school agent asked him if his parents were Christians. His reply was, "Not much; my parents are Democrats. They have not caught it yet; when they do they will make things hum, you bet." We suppose the ransomed of the Lord will now proceed to sing:

Oh, how happy are they
Who their savior obey,
Who can ride on half-pay
On God's holy day.

We can ride on free passes,
Although we are called asses
By great and small classes
Which make the great masses.

It was expected that all members of the Young Men's Christian Association would wear crape upon their hats; the Christian Endeavor Societies would do the same; the Woman's Christian Temperance Union suitably adorn the back furrows upon their shoulders; all Christian newspapers ornament their columns with black lines, etc.; but I will not further trespass upon your patience. With best wishes,

I remain, yours respectfully,
JAS. P. DICKINSON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

His Brother.

A traveler up the mountain side,
Through cloud and gathering mist,
A dark, forbidding object spied—
"What's this?" he said, "I list.
I almost hear his frightful howl—
Shall I go on or wait?
This beast, now bent on mischief foul,
May kill me in his hate."

Still nearer came the dreaded thing,
Its shape more like a man,
Perhaps some stranger come to bring
Late tidings to his clan.

Still on the creature came. His face
Then most familiar seemed;
The traveler paused, and tender grace
Quick in his fond eyes gleamed;
His eager, hastening feet him led
Close unto the other—
Clasped in his arms he, trembling, said,
"Lo! it is my brother!"

S. H. W.

A Sermon to Young Men.

"The boy is father to the man," is a saying frequently heard, and the truth of it is often shown in the lives of men. Most of those who have attained eminence, and have been looked upon by the world with admiration, only became so by perseverance, study, and obedience when they were young, continued when they were men. It is when we are young that our hopes are brightest, our lives so full of sunshine, and that our future seems secure. It is only by acts of transgression that the bitterness of life is brought before us. It is by such acts that we are inclined to be pessimistic, and it is by an obstinate refusal to view things from their bright side that we remain so. Truly, then, every young man that wants success must have hopes, must have determination. He must view the failures that are to be met with in the beginning as stepping-stones to the bright future ahead. Experience—true experience—is dearly bought, and it is only by failures and experience that we become better adapted to fight this battle of life in the way we should.

Perhaps the first lesson to be learned is when we are babes—when we can just say, "Papa," "Mamma," and when our little feet are barely able to support us. That lesson is obedience. This is part of the secret of success. This is the stepping-stone to greater things. To know how important this lesson is, ask those that have failed in making life a success the cause of their failure. They will answer: "Disobedience." Still further will be shown the necessity of obedience. View the broken-down wretch—whether the prison is his home, the poor-house his last abode, or the highways and the low city resorts his places of refuge, you can hear the cry: "If I only obeyed when I was young, I would not now be as I am." Obedience is the first lesson of the child, of the citizen, of the soldier, of the statesman and monarch. It is a lesson that must be learned, or if not, the consequences that follow will be exceedingly severe.

Now, the next thing to learn is the difference between right and wrong. This lesson may be studied when the youthful mind has thrown off its babyish notions, and when you have emerged into that state known as "the schoolboy." It is now that you learn the rudiments of right and wrong, and as the mind expands, so will you be better able to grasp and comprehend. You now learn that theft, lying, murder, and such acts are wrong, and that truthfulness, honesty, and being honorable are right. Still, as you grow, you see why it is so. You see the cause and effect. And thus you are able to decide between right and wrong. So you grow into men; your judgment is supposed to be ripe, and you can enter into any intellectual battle, fitted to make a good fight, provided your knowledge is equal to it.

The word "knowledge," by the way, suggests education, for it is by education

we acquire knowledge. Herbert Spencer says: "Remember that to educate rightly is not a simple and easy thing, but a complex and extremely difficult thing." Alas! how many young men and people well on in years think the contrary. "I will send my boy to school and college, and he will graduate and be educated," is frequently said. But how many are educated? is the question. Education rightly means to have a fit knowledge of the affairs of life, and no school or college is fitted to give that knowledge. Experience, again, must be the teacher; observation, the assistant; willingness, the pupil. A school or college education is only the rudiment of the greater education, and we must not ignore them at all. The few hours spent in them must be used to the best advantage.

Too much self-confidence is a danger which all young men are apt to fall into. They imagine at times they cannot do wrong, and that they are proof against the "frailties common to mankind." It is right to have confidence—it is necessary. It is right to think you have ability for doing this and that, but it is wrong to think you can do anything, as most do. Too much self-confidence, like pride, goeth before a fall, as many find to their sorrow.

Now comes the choosing of friends and companions. This is a difficult task, because there is so much fickleness and hypocrisy in human nature. Sincerity to one another is good, and so is truthfulness. A person having these virtues will make a good friend, and should be chosen in preference to one who lies, gambles, or does things similar, for such person could never be sincere or truthful. If you have among your friends any who are sincere in their friendly relations, you may be sure adversity will not frighten them away. Sincerity and truthfulness are the foundation of friendship.

The class of books you read should have attention. They help you to form opinions, and in a way educate. Bad books must surely degrade the mind, and such a mind is not of any use. Young men gain more useful and valuable knowledge in reading books on history, science, philosophy, and essays by such men as Bacon, Emerson, and Macaulay. Standard works by such authors as Dickens, Scott, Thackeray, etc., are interesting and help to pass away many an idle hour. Remember that good reading improves the mind, so beware of the books you read, and be judicious in your choice.

A lecturer once said: "Always have an object in view, and let your aim in life be elevated. Here young men are extremely apt to fail. They have no settled plan in life, no high-commanding purpose impelling a worthy action. The consequence is they are fickle of purpose, unsteady in conduct, open to the assaults of temptation, and are easily drawn into vicious courses." Think of it. Must you not be impressed with the importance of having an ambition to lead you on, of having something that must at times encourage you when you are about to weaken? It is the duty of young men to have an object in view; they must, if they want to succeed; and where can success be when you are living on in empty ambition?

"Be thyself" is another lesson to learn, for, if we are not ourselves, how can we expect to prosper and be honorable? It is an essentiality—something that every noble person is. It calls upon you to be other than an imitation, and surely no young man wants to be an imitator of another's character—a hypocrite. If you would do a thing, do it, if it is right, no matter if it displeases others who would have you do otherwise, that may be wrong. Be thyself, in all the affairs of life be thyself.

And now, in conclusion, it is said: Be kind, be generous, be sympathetic, for it is what the world needs. The many who have fallen, those who are falling, need your sympathy and encouragement. Little acts of kindness make many a place smooth, and it does no harm to do them. In this battle of life, young men, be good, obey, be truthful and honest, be thyself, and always have an object in view, and have courage. If you are so, when you "shuffle off this mortal coil" you may rest in quiet-

ness, and be at peace with the world, having done your duty and your best.

EDWARD DOBSON.

What the Little Ones Are Saying.

A mother was calling the attention of her little boy to the moon, which was to be seen clearly, but pallidly, in the early afternoon. "Why, you can't see the moon in the daytime?" replied the youngster. "Oh, yes you can—there it is over the trees!" The little fellow looked, and had to admit the fact that he saw it, but he added: "Tain't lighted, anyhow."

A little five-year-old here was told by her mamma, a Baptist, that if she did not stop being naughty she would go to that wicked place where the fire burns continually. "And shall I burn up, mamma?" "No, you will burn and burn forever." "Well," said the child, "I guess I will wait until I feel it burn me; then I'll stop."—Onset correspondence Brockton Enterprise.

A little seven-year-old, whose philosophical mind was bent on allowing its little owner to stay up longer than usual, asked a question that could not be answered offhand. It was this: "Mamma, what would we have been if we hadn't been anybody?"

A VALUABLE SUGGESTION.

"Remember, boys," said the new teacher, "that in the bright lexicon of youth there's no such word as fail."

After a few moments of deep silence a red-headed boy from Boston raised his hand.

"Well, what is it, Socrates?" asked the teacher.

"I was merely going to suggest," replied the youngster, as he cleaned his spectacles with his handkerchief, "that if such is the case, it would be advisable to write to the publishers of the lexicon and call their attention to the omission."

Correspondence.

LIBERAL, Mo., Aug. 28, 1893.

DEAR MISS WIXON: This is my first letter for the Corner. I delight in reading the Children's Corner. I am thirteen years old. I have no sisters or brothers. Papa takes THE TRUTH SEEKER, and likes it very much. Our school begins next Monday. I like to go to school. From your Liberal friend,
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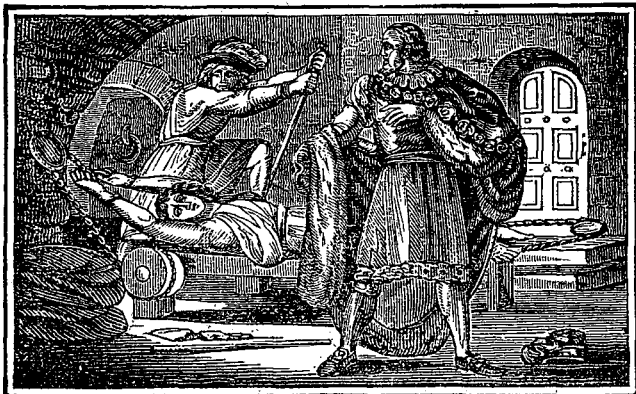
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New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, at the price named.

SERMONS OF RELIGION AND LIFE. By Henry Doty Maxson. Chicago: Chas. H. Kerr & Co. Cloth, pp. 334, price \$1.

This is a selection from the sermons of a Unitarian minister. It is published by the Unitarian Society of Menomonie, Wis. A biographical sketch opens the book. Then come sermons entitled Religious Possibilities of Agnosticism, Am I My Brother's Keeper? Sympathy, Which Is Catching—Health or Disease? Dr. Jekyll and Mr. Hyde: a Study in Dualism, Faith, Shall We Preach the Whole Truth to the People? Who Are the Atheists? Do Unitarians Believe the Bible? What Do Unitarians Believe? Jesus. The True Individualism, Immortality. Losing One's Soul, How Much Does He Get?

In the first article, "Religious Possibilities of Agnosticism," the author first sees to it that the reader gets a good notion of what Agnosticism is. He quotes Huxley's narration of how he came to invent the word "Agnostic," containing his phrase, "The chief thing that I was sure of was that I did not know a great many things that the -ists and the -ites about me professed to be familiar with." The author next tells that the word has taken on a more specific philosophic sense as descriptive of the view of Mr. Herbert Spencer, who insists that all the three theories respecting the origin of the universe—self-existence, self-creation, and creation by an external power, or in other words the Atheistic, the Pantheistic, and the Theistic—are ultimately unthinkable; but that they all, nevertheless, instead of being purely erroneous, contain a fundamental verity; that, pursued to their last analysis, they all alike lead the inquirer into the presence of an infinit, eternal mystery, ever pressing for solution, but ever insoluble. To this Spencer applies the term, "The Unknowable." This unknowable that surrounds us will, the author thinks, always excite those feelings of mystery and awe which largely constitute religion. The more we know, the more we find there is still unknown. In the words of the writer, "If you thrust out into space the expanding circle of knowledge, by so much as you increase the area of that circle, you lengthen the circumference which marks off the endless realm of the unknown still awaiting solution." Indeed, when investigation and analysis have done their utmost, the human soul, in the very nature of the case, must ever find itself in the awe-inspiring presence of an impenetrable mystery. The soul itself is mysterious. That anything exists is mysterious. All is mysterious.

But, says Mr. Maxson, we are met by a difficulty if we assert that this unknowable should be regarded with love or worship. "I stand awe-struck," says he, "in the midst of a gorgeous June day, whose warmth and light are not only filling my soul with cheer, but, in ways whose mysteriousness baffles my understanding, are quickening into fresh activity and crowning with renewed promise all the channels of life that are flowing on around me. But, on the other hand, I stand awe-struck in the midst of the shafts of lightning that are working havoc on every hand and threatening myself and those I hold most dear with imminent death. So if there lies at the center of the universe an impenetrable mystery, although it may inspire me with awe, there is no more reason, it may be said, for contemplating it with love than with loathing, with trust than with fear; and therefore why may it not be the part of wisdom, as far as in me lies, to shut it out from my soul and exercise my emotions solely on the known and the knowable, which will be of use to me?" To this objection against loving and worshipping the great mystery of the universe, Mr. Maxson admits he can furnish no reply wholly satisfactory. He allows that whether the religion of the unknowable is to be productive of a pleasurable or a painful sense of mystery will depend upon whether one's view of life savors of optimism or pessimism, whether his temperament and environment chance to conduce to well or ill being. However, for his own part, he nourishes the opinion that there is ground for affectionate feelings toward the world-mystery that operates our lives. He says: "The Infinite and Eternal Energy from which all things proceed inspires me with an awful sense of mystery. But, as I examine the stream of things which comes within the range of knowledge, I find, or seem to find, that, notwithstanding frequent failures and relapses and occasions for temporary discouragement, a wider view discloses the fact of a marked progress in the world of life, a marked advance in the evolution of human character. And so though I recognize the infinit significance of life as beyond the compass of my finite comprehension, still I am reassured

with the conviction that there is an eternal purpose of good running through all things. And so, grounded on the Inscrutable Mystery, I not only fall on my face in reverent awe; I cheerfully surrender myself in hopeful trust."

The reader will see from this résumé of the first article in Mr. Maxson's volume, the viewpoint and tone of the writer as they appear in the following essays. He will see that the author is a man of cautious thought, who after presenting the Infidel or Atheistic views in their full strength and with perfect fairness, in the end modestly insinuates some of those considerations in favor of Theism and devotionism which constitute him a Unitarian and enable him to conduct worship. We think that the book would make interesting and instructive reading for a Freethinker.

HORE SABBATICAE; or, An Attempt to Correct Certain Superstitious and Vulgar Errors Respecting the Sabbath. By Godfrey Higgins, F.S.A., F.R. Asiatic Soc., F.R. Ast. S., author of "Anacalypsis, or an Inquiry into the Origin of Languages, Nations, and Religions." New York: Peter Eckler. Octavo, pp. 81, cloth 50 cents, paper 25 cents.

The facts in regard to Sunday ought to be known. All institutions now observed by human beings may claim a human origin, but many pious people believe differently, and claim in addition to human laws divine authority for the religious observance of Sunday. But their notions in regard to this subject are confused and ill-defined, and will not bear the test of examination. They believe the Bible to be the inspired word of God, that Jesus Christ was the only-begotten son of God, and also God himself, but when the son of Mary defends his disciples for violating Jewish Sabbath laws by plucking corn on the Sabbath day (as recorded in Mark ii, 23-28), and tells the Pharisees that "the Sabbath was made for man and not man for the Sabbath," and that "the son of man is Lord also of the Sabbath," our modern Sabbatarians, although they assert that "Jesus spoke as one having authority," yet seem to have no sympathy with his liberal views, and, by striving to enforce the Puritanical Sunday laws of modern bigotry, they, in effect, like the ancient Pharisees, oppose the teachings of their "savior," and repudiate the authority of the God they pretend to worship. Because the Jews were commanded in the Bible to "Remember [Saturday] the Sabbath day, to keep it holy," certain pharisaical sectarians decided to remember the sun day, the venerable day of the sun, and keep it holy in like manner, without any biblical command for so doing. The Bible student will seek in vain throughout its pages for any reference to Sunday observance, as there is no authority whatever in either the Old or New Testament for keeping holy the day which the idolatrous pagans formerly dedicated to the sun. Christ and his disciples never proposed so radical an innovation. St. Paul and the evangelists never advocated such a change. The Apostles were Jews by birth, education, and faith. They were strict observers of Jewish laws and customs, and it was while celebrating the Jewish feast of the Passover at Jerusalem that Jesus was betrayed by Judas, and arrested, tried, convicted, and crucified by Pilate. The first Christian emperor, the wicked Constantine, who imagined that his stalwart form, impressive features, august and commanding presence gave him a resemblance to the Grecian Helios or Roman Apollo—the fabled god of the sun—was a strong advocate for the change from the Jewish sacred Saturday to the equally sacred pagan Sunday, or the day in med for and dedicated to the solar luminary. Accordingly, the change was made. Thus it was made without divine authority of any sort. So the Christians now disobey the commands to observe Saturday that were given, their Bible states, by God; and obey the commands to observe Sunday that were given by mere men. Could they be made aware of the want of foundation for their observance of Sunday, they would relax in their enforcement of it. We continually counsel our subscribers to post themselves on the subject and teach these Christians the truth. We have already been proffering our readers several good books for the purpose, and this one contains even things that are not in the others, and is of unchallengeable correctness in its historical affirmations. We commend it highly, and should be glad to see a copy of it in the hand of every Freethinker in the land.

Ex-Senator Warren Smith, of Nashville, Tenn., produces as his latest work a 10-cent pamphlet, "Theism or Law—Which?" Glancing over its chapter-titles, we find that first the Christian is flatly told, "The God Idea Is of Human Origin." The Christian is next stigmatized as that unpleasant character, the borrower, for, declares the next heading, "The Christian's God Is Borrowed." "The Character of the Christian's God" is the

title of a section which we suppose will make the devout start wildly in his seat with mutterings in which the words libel and blasphemy laws may be discerned. "God Swears in His Wrath," is the next heading, which, we should think, might suggest the employment of the statutes in another way. That "God Orders and Accepts Human Sacrifices," as we are next told, will perchance do the mission cause some good in Africa's anthropophagous wilds. The "Results of These Examples," following next, we will leave to shock Christians into something resembling common sense, passing on to perceive how "The Lord Is Guilty of Outrage, Injustice, and Vanity," "Is Warlike and Vengeful," "Is Partial," and "Is Guilty of Falsehood and Deception." That "God Violates His Oath and Breaks His Promise" is succeeding information that will surprise Christians, who never were known to do so themselves. "God's Personal Appearance" is next commented on, without, we fear, that delicacy in treating such matters which is recommended by modern manuals of etiquette. Even "His Dwelling-Place" is not spared remark. "Personality and Infinity Are Contradictory," verily, so does ourself believe. "The Chief End of Man" will scarcely turn out to be, in the opinion of this writer, to glorify God. "Responsibility to God," too, is a thing of which Mr. Smith says something, but, we would wager, feels nothing. "Creators Are Responsible to Creatures" is a declaration that will swell the Christian notion of "the colossal arrogance of Infidels" to huger proportions yet. "The Facts" is a heading which we suppose will scare Christian eyes away. That "Perpetual Vigilance Is Imperatively Necessary" is the truthful statement with which the ex-Senator closes his useful book.

"The prophet Jonas is said by holy writ to have remained in the bowels of the whale for several days, at the expiration of which the cetacean, who seemed to be possessed of friendly sentiments toward the prognosticator of the fate of Nineveh, gently evacuated him into the Mediterranean sea, where, it would appear, he was picked up by a passing vessel. Jonas would seem, if reliance is to be placed in biblical records, to have exercised considerable influence over the vegetable as well as the piscatorial kingdoms, and we may be certain that a gold medal, at least, would have been awarded to him at any agricultural exhibition for the marvelous vine from underneath the shade of which he uttered his celebrated imprecations on the city of which the inhabitants had, for reasons unexplained but doubtless cogent, refused him audience. The fact that the prophet may have proved an indigestible item in the whale's menu is not mentioned by the anonymous biographer of the amiable gentleman. Nowadays fishes seem to be more voracious and less polite, at any rate toward gentlemen engaged in ecclesiastical mission, as is proved by a recent tragical event off the coast of Santa Cruz in this colony."

The author of the foregoing, who thinks that the whale possessed "friendly sentiments" toward Jonah, deems that said prophet should have a medal, adds that after all he was so tough with bigotry and sanctimonious dryness as to be indigestible, and deplores the late decline in politeness of fishes as evinced in their conduct toward an ecclesiastical gentleman off the neighboring coast—the author of all this is a journal named *Progress*, the first two numbers of which have just reached us from Port-of-Spain, Trinidad, West Indies. It is, its pretty yellow cover-page proclaims, "a monthly journal of advanced thought." That it is indeed a periodical of advanced thought is evidenced by the Port-of-Spain *Gazette*, a journal run in the spirit of the populace of that church-swayed neighborhood. This *Gazette* says of *Progress* that "its existence is an insult to a Christian community." Nothing more in favor of this bright new Freethought monthly need be added.

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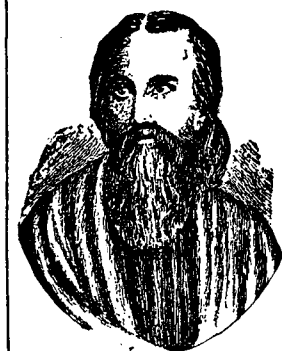
popularity, and when it gave me great trouble to do so, because I became skeptical as to the miraculous claims of the Christian religion." The foregoing is the way in which Charles C. Moore, of Louisville, Ky., opens his work entitled "The Rational View." He goes over all the arguments most useful to the Infidel in warfare against the scriptures. He considers the origin of the earth and man, design, evolution, the existence of a God, the history of the Jews, the authenticity of the Old Testament, the character of Jesus, the credibility of the narrative of the New Testament, and many other like topics. In style the book is plain, in statement nearly always accurate, and in judgment usually wise. It contains 373 pages, is bound in cloth, and sells for \$1.

We are pleased to receive a volume bearing the title: "Seventh Annual Report of the Commissioner of Labor, 1891. Cost of Production: the Textiles and Glass. Vol. I." The book is got out by that well-known publishing firm, the United States government. That this house enjoys a first-class reputation in the publishing line, we will not affirm. Its managers are far from what could be wished in the choice of matter for publication. Most of their volumes, it appears, are so dull and worthless that they are not read. But we are not without esteem for some of the points of the concern, despite its so numerous faults, and we wish that it may have all the success that it will try to deserve.

Montague Levenson has written out his "Thoughts on Institutions of the Higher Education." These thoughts are, that the classics in our colleges should be supplanted by science, as they waste the students' time and degrade their morals; that among the sciences, that of government and political economy should be taught especially; and that drunkenness and gambling among the students should be suppressed. These thoughts, which very much resemble our own, are elaborated with wealth of illustration and quotation in 114 pages, which may be had in cloth binding for \$1 and in paper for 50 cents.

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News of the Week.

FOUR Anarchists have been fined at Newark, N. J., for carrying a red flag.

FRANK WELLS, of Riverhead, L. I., has become insane from religion and overwork.

MARY NAEGLIE, of New York city, enthusiastic or perhaps insane on religion, committed suicide on the 12th.

A TORNADO that struck Port Jervis, N. Y., on the 7th singled out the Methodist church as the one building for its destruction.

THE Catholic Congress at Chicago was opened on the 4th. Judge O'Brien of the supreme court of New York was temporary chairman.

A HOME RULE bill, having passed the British House of Commons, was defeated in the House of Lords on the 8th, by a vote of 419 to 41.

A ROMAN CATHOLIC chapel near Mien Yang, China, has been destroyed by an Antichristian mob. The European priest fled and the native converts concealed themselves.

THE Wilson bill for repealing the silver-purchasing clause of the Sherman act, which received a two-thirds vote in the House of Representatives, is finding difficulty in the Senate.

THE Vienna Fashion Club has sent a circular to all the tailors in Austria, calling upon them to promote the colored dress coat as being in the interest of good taste. Not bright colors, but blue, brown, drab, and green, are recommended.

It is said that China is waiting to see whether the Geary law will be enforced here. If it is, she will at once expel all Americans in her dominions. She has them all enrolled, and can expel them more easily than we can her subjects.

JUDGE EWING has declined to endeavor to set aside Judge Goggin's order continuing the World's Fair Sunday-opening case sixty days. Attorney Edwin Walker for the directors, however, will try to obtain a decision and appeal, so as to close the gates.

HAMILTON FISH, ex-secretary of state, died on the 7th. His most meritorious work was procuring the settlement by the Geneva Tribunal of Arbitration of the claims against Great Britain growing out of the depredations of Confederate cruisers fitted out in British ports, and commonly known as the Alabama claims.

An investigation into nepotism in the national Senate reveals that nearly every Senator who is chairman of a committee gives the clerkship to his son or nephew, and that nearly all the clerks, assistant-clerks, messengers, and others who are engaged in the service of the Senate are related by blood to some Senator.

REV. DR. STOECKER, a leader of the persecutions against the Jews in Germany, has arrived in response to the invitation of Mr. Moody to take part in the Congress of Religions. Stoecker is being severely criticised. Professor Bamberger says: "To call here a man who preaches intolerance and hatred against fellow-citizens, is nothing more or less than treason."

A CHARWOMAN employed in the British Parliament house has died of cholera. England is alarmed. The disease is causing deaths in Italy, Austria, and Germany. The Rhine has been declared infected, and bathing in it has been forbidden. Hundreds of Mecca pilgrims have died about Suez, Egypt, and given the plague to others. The epidemic is raging in Russia.

UNDER the decision of Judge Ross, of Los Angeles, Cal., warrants for the arrest of six Chinamen under the registration clause of the Geary act have been issued. The Chauanga Farmers' Association has determined to arrest every Chinaman in the Chauanga valley. The council of labor will swear out two hundred warrants on the result of the trial of the six Chinamen.

NEWSPAPER veracity is reflected on by a late utterance of President Cleveland. Don M. Dickinson, who was postmaster under Cleveland's first administration, says: "I saw Mr. Cleveland yesterday, and we had a long chat. He told me the newspapers had said scarcely anything true about his movements for the last six months. 'When I have been at home they have had me fishing; when I've been fishing they have had me at home.' These were the president's words to me."

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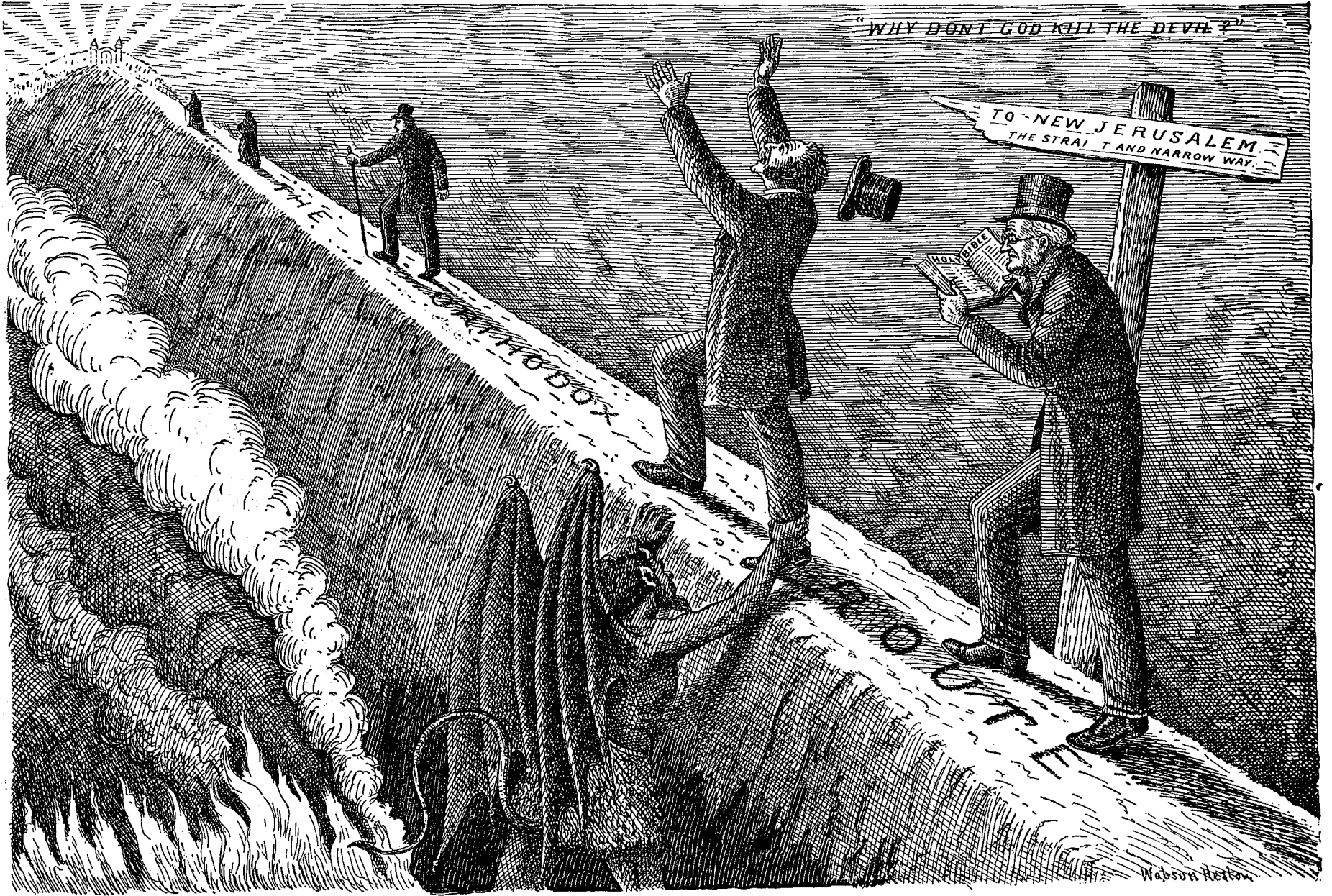
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A Journal of Freethought and Reform.

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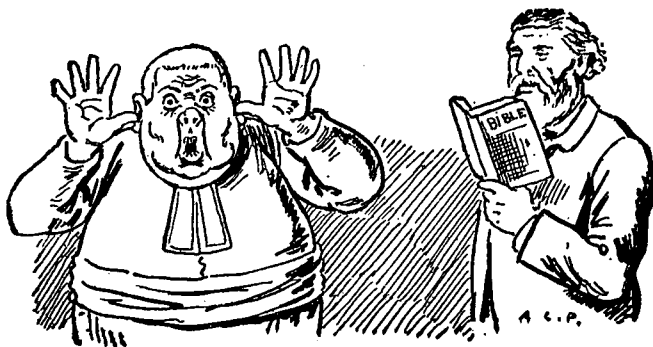
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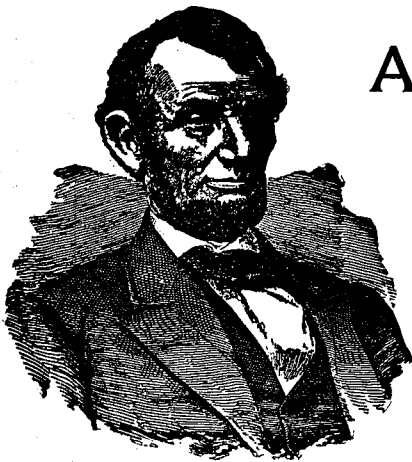
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Chapter II deals with the theological dogmas of original sin and celibacy. Woman, by the church, was not regarded as a human being; marriage was looked upon as vile; wives were sold as slaves; women driven to suicide; the influence of the church was unfavorable to virtue. The celibacy of the clergy produced degrading sensuality, and woman was the victim of these brutes.

Chapter III is on the Canon Law, showing how the church controlled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism, the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

Chapter IV—Marquette—is on Feudalism and its degradation of women, the rights of "lords spiritual," the immorality of the heads of the church, baptism of nude women in the early Christian church. It also deals with some of the later-day abuses of females, like our Northwestern pinneries, the English debaucheries, governmental crime-makers, etc.

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The chapter on "Wives" shows how the disruption of the Roman empire was unfavorable to the personal and proprietary rights of woman—that the sale of daughters was practiced in England seven hundred years after it was Christianized—that the practice of buying wives was regulated by law—that women were not permitted to read the Bible—that they were not admitted as witnesses—that civil marriage is opposed by the church.

In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interference with her "curse," of woman's degradation by the church to labor unfit for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

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FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
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SATURDAY. - - - - - SEPTEMBER 23, 1893.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

What We Pay to Support the Church.

When we are given definit knowledge of the exact amount of taxes shirked by the churches, we are more impressed than by the merely indefinit knowledge thereon that we ordinarily possess. The *Globe Democrat*, of St. Louis, has been to the pains of collecting the particulars of all the tax-exemptions in that city; and among these exemptions that of the churches stands out most markedly; and it makes a weighty impression on our mind. We do not mean, exemption of the churches alone, but of other ecclesiastical institutions and properties—associations, academies, convents, cemeteries, and the Lord knows how many more sorts. The Roman Catholic churches form a long string. They receive from the Agnostics, Infidels, Jews, and all the others who make up the body politic, a gift of the taxes that should be levied on \$2,934,600 worth of churches and parochial schools. The Presbyterian churches make a good second in the struggle to avoid paying one's honest dues. They dodge payment of the taxes on \$589,220 worth of edifices which the city departments are nevertheless expected to provide with water, protection from fire, policing, indemnity in case of riot, paved streets leading thereto, and so on. The Episcopalians next file forward and claim that they should be allowed to be dishonest to the extent of the taxes on \$379,539. The German Evangelical Lutheran churchmen then push to the front, pounce on and pocket the assessments on \$323,630, and retire to their pulpits to declare that Christianity elevates morals. The job, or deal, which the Baptists operate against the city treasury is one of the extent of the taxes on \$305,340. The Methodist Episcopal church South evidently feels that the populace should do something in reparation for the taking away of the slaves which its clergy and wealthy supporters once enjoyed, for it demands annually the taxes on \$301,860. For St. Louis's non-church-goers, unbelievers, and so on, to pay their hard-earned dollars to buy Congregational sermonizings and psalm-singsings, seems odd, but nevertheless they do so yearly to the amount of the taxes on \$272,330. The purchase by the same people of Methodist Episcopal rignarole and prevarication, seems as queer, and suggests that there is a violation of the freedom of contract supposed to obtain in this land, but the buying goes on year after year

in the sum of taxes on \$237,220. Other denominations filch tax-money on the following amounts: German Evangelical, \$219,680; Hebrew, \$217,400; Unitarian, \$106,240; Christian, \$52,000; Presbyterian Cumberland, \$41,880; Presbyterian United, \$40,780; English Evangelical Lutheran, \$40,380; German Lutheran, \$40,200; New Jerusalem, \$39,940; miscellaneous, \$227,650.

Besides these, the Christians have a deal more of property on which, by their intrigues with the public officers, they contrive to escape taxes. There are hospitals in which the inmates are by daily ceremonies inducted into sectarian beliefs, though we who pay their taxes decidedly do not want any such beliefs propagated by our money. There are asylums to which politicians give not only taxes but large bonuses of our money, and in which youth are bred in doctrines inexpressibly repellent to our sentiments. There are schools and academies which we must daily see before us imbuing the young with the creeds of religion, while we know that an establishment of ours for imparting to them the principles of irreligion or Freethought would be required to pay its every cent. There is the Young Men's Christian Association. And finally there are cemeteries, business concerns operated by the churches at a goodly profit. Out of these classes of exempt property, we will make room for a detailed statement of those of convents and cemeteries:

CONVENTS.	
Carondelet.....	\$6 750
Convent of the Good Shepherd.....	134 890
Convent of the Sacred Heart.....	205 850
Convent of the Visitation.....	278 620
Mt. Carmel of St. Joseph.....	25 460
Oblate Sisters of Providence.....	6 500
St. De Charetal Academy of the Visitation.....	27 800
St. Joseph Convent of Mercy.....	39 540
St. Vincent (German).....	62 850
Sisters of Loretto.....	35 900
Sisters of St. Joseph.....	72 700
Ursuline Convent and Academy.....	53 800
Total.....	\$950 660
CEMETERIES.	
Bellefontaine Cemetery.....	\$213 500
Bethlehem Congregational Cemetery.....	1 200
Calvary Cemetery.....	142 000
Cemetery Catholic.....	23 600
Evangelical German Cemetery.....	6 270
Evangelical Lutheran Congregational Cemetery.....	4 160
First Evangelical Lutheran Cemetery Society... Holy Ghost.....	4 500
German Evangelical Lutheran Cemetery of the Holy Ghost.....	39 140
German Evangelical Protestant Cemetery.....	23 790
Independent Evangelical Protestant Church Cemetery.....	6 870
Missouri Crematory Association.....	5 780
New Bremen Cemetery.....	6 140
St. Matthew's Cemetery Association.....	2 510
St. Paul's Church Cemetery.....	2 610
SS. Peter and Paul's Cemetery.....	5 720
Western Evangelical Lutheran Cemetery.....	7 360
Total.....	\$495 150

The total value of the church property exempt is \$10,507,550. This is over one-fourth of all the property exempt in the city, as the total, reckoning in the city hall, city hospitals, court house, fire department buildings, city asylums, markets, police department buildings, poorhouse, workhouse, water-works, and public parks, with state and national properties, is \$38,621,750.

The exemption of church property is a monstrous curse. It is so efficacious a help in the accumulation of property, that by its means the church has sometimes obtained a third of the wealth of a nation. When it did this, in the European countries of a few generations ago, it was enabled by this opulence to exert a tremendous power in keeping the people in servitude. By this instrumentality of tax-exemption it will be enabled to secure a like

proportion of the wealth of the United States if some future conjunction of events shall chance to revive its popularity. As it is at present, the exemption is a prodigious robbery, a glaring violation of the American principle of equal opportunities and no privileges, and a perilous tie of connection between church and state.

Scientists Are As Happy As Pietists.

It is said by some that Freethinkers must naturally be less happy than Christians because the scientific way of looking at the world offers no food for the heart. Science, it is said, is cold and hard. The exercise of the intellectual faculties, it is alleged, in the investigations, discoveries, comparisons, analyses, classifications, and determinations of science, cannot gratify the nature of man like the emotions of trust, adoration, faithfulness, and communion with divinity, which are developed by religion. But the persons who say these things make the mistake of supposing that human nature always remains the same. It does not. The nature of man, and of every other form of living being, changes with change of environment. It varies to meet the varying demands upon it. Evolution shows that with the change of the conditions of humanity or any other species of organism, there follows a readjustment of constitution to the new conditions. Whatever is found necessary or beneficial to the continuance of life, appears as the need for it appears. The pickman's palm grows horny, and the blacksmith's arm strong, as the requirements on them comes; and in like manner as men are more and more forced to intellectual activities as requisit to winning in the struggle for existence, so do there more and more appear pleasures accompanying those activities and prompting to their exercise. An African finds the attempt to comprehend a slight abstraction, to conduct a considerable mental operation of any kind, repugnant and painful. But the intellectual members of the Caucasian race—and they are increasing in number every day—turn to such activities as their chief delight. The pleasures of barbarous man have consisted in great part of the exercise of the emotions of wonder, awe, and, in particular, the emotion of satisfaction felt at supposed love and protection by an imagined personality beyond the skies. But there is now growing among advanced mankind the set of emotions making it a pleasure to know, and to do. The Christian repugnance to the scientific view of the world and scientific relations with it, amounts only to an example of the rule that all readjustment of human conditions involves a corresponding readjustment of emotions, and such a change is always felt as a deprivation by those partial to the old set of emotions, and is by them denounced as such.

Christ as Distiller and Tippler.

Among all the plain cases of immorality being sanctioned by the Christian religion, there is none plainer than that of liquor-drinking being commended by that system. Yet despite this plainness, so bemisted and beclouded are the majority of the people in the thick fog that outbreathes from the pulpit, that they believe Christianity to be a foe to the use of liquor. The church has taken up the cause of temperance lately, as it often does any reform when the movement has been started and pushed into popularity by others, and the church thinks that it is going to succeed; and this makes many suppose that Christianity is by nature a signal enemy of intemperance. It is not, however. The temperance movement is favored by church people solely by reason of the human, moral elements of their natures, not because of their super-

natural imbue ment; and the Bible itself pronounces for liquor-drinking in terms unmistakable. We have ever and anon held up to public view this sanction of drink by the scripture. Now we are helped in the good work by the New York *Sun*, a paper which is continually seizing on some truth that is being obscured by popular error and raising and displaying it aloft in convincing clearness to the eye of the multitude. This *Sun* has received a letter running thus:

"In your editorial under the head of 'A Question Christians Cannot Debate,' you aver that Christians with the example of Jesus before them, cannot consistently condemn the use of intoxicating drinks as a beverage; also that Christ himself was a drinker of wine. Will you kindly tell me how you make out the above, and where in the Bible it says that Christ indulged in intoxicating drinks?
W. L. B."

To this inquirer the *Sun* replies that in Luke vii, 33, 34, it is written:

"For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!"

Furthermore, this journal pursues, "when they wanted wine" at the "marriage in Cana of Galilee," as John ii records, "the mother of Jesus saith unto them, They have no wine." Then occurred this event:

"Jesus saith unto them, fill the water pots with water. And they filled them up to the brim. And he saith unto them, draw out now, and bear unto the governor of the feast. And they bear it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him, every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."

It appears, therefore, goes on our reply, that Jesus not only furnished a miraculous supply of wine, but that he produced it after the guests had already "well drunk;" and among those guests, as the evangelist records, were both Jesus and his disciples, the obvious inference being that he partook of the beverage along with the others. He would not have made this "beginning of miracles" by changing water into wine if he had objected to the use of wine even in considerable quantities.

Another instance is given by Matthew. He relates that at the institution of the holy supper, Jesus "took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my father's kingdom."

It is to be noticed, too, that St. Paul counsels Timothy to "drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."

Our journalistic collaborer in the work of exposing Bible faults despite ministerial lies, goes back to Old Testament times and shows that wine was there described as a blessing, and employed for sacred purposes. It was poured out as a drink offering to God. It is said of it that it "maketh glad the heart of man" and "cheereth both God and man."

Our contemporary then closes its plain talk to its correspondent in the following words. As the contrasting point of the Mohammedan religion, that it forbids liquor-drinking, was mentioned in the *Sun's* original article, we find it again touched on here:

"Our New Jersey friend must see, then, that Christians, under the law of their religion and the precept and example of Jesus, have no ground for debating whether the use of intoxicating beverages is sinful. Neither is there any reason for such debate among Mohammedans, for in express terms the drinking of those beverages is forbidden to them as a sin."

Is it not plain to every Christian after reading the foregoing that his religion does not discourage but does encourage the use of alcoholic beverages? Is there one Christian into whose hands this paper will fall so hardy that he will stand forth and allege that Christianity is not far inferior to Mohammedanism in the repression of intemperance?

Freethought Assembles a Parliament of Religions.

The way in which the firmest faith can be produced in a Christian believer, is to keep him ignorant that there are any men on earth who reject the evidence for his religion. A child, to whose eyes everyone about him appears a Christian believer, and whose parents speak of Christian doctrines as things of which doubt is out of the question, is the most thorough believer possible. When he grows older and learns that great bodies of human beings in other regions of the earth reject the Christian claims, his assurance of the truth of his faith is, imperceptibly to himself, somewhat lessened. If then his mind throughout his further life is little directed toward those people who repel Christianity, if he never obtains a very realistic conception of their numbers and their weight in judgment, his faith may suffer little more diminution. But if he reads much of these non-Christian peoples, and their numbers and importance begin to figure in his imagination as they deserve, he gradually grows to feel much less certain of his own creed. Journeying to the lands of these people, and mingling with them, produces a still stronger effect. Travelers are a class extremely given to unbelief. In short, a person largely governs his opinions by the rule, what everybody believes must be true; and his doubt of Christianity grows just as he gets to understand that everybody does not believe it, or gets an impressiv conception of those persons who do not, by whatever means he may get this.

By a bit of carelessness and inadvertence, the Christian ecclesiastics have done just this thing of which we have been speaking—directed attention to the fact that other peoples reject Christianity, and that these peoples are many and mighty. They have assembled at the Columbian Exposition a World's Parliament of Religions. The effect cannot but be prejudicial to their own cause. The attitude which they should take, to operate most favorably on their following, is one like that of olden time—scorn of all who believe otherwise than in Christ as unworthy to touch the hem of a Christian garment, and persecution and warfare upon them. They should, to win success with the masses, continue to insist on their religion as being self-evident, a thing the truth of which none but the veriest blind could fail to see, and to reject which argues a soul infatuated of crime and vice and all wrong, or possessed by the evil one. When, on the other hand, the Christian clergy allow themselves to be seen by their disciples willing to enter an assemblage of other ecclesiastics on a level with them, paying to the others as much consideration as is shown themselves, and presenting declarations and evidences of their religion in the same fashion and style as the others, the special distinction heretofore enjoyed by them in the minds of those disciples is sure to be lost.

The Christians have always alleged that a revelation has been made by divinity to mankind. A minute's consideration of the meaning of the word revelation, and then a noting of the huge numbers of people represented in the Parliament who do not believe Christianity, should convince anyone that no revelation has been made. A revelation means a revealing of something, a showing, a making evident or clear. Now, that Christianity has not been revealed, shown, or made evident or clear, to mankind, the presence of all these men declaring that it has not been made so to them abundantly testifies. So testifies, too, the number of sects present into which Christianity is divided. If that religion had really been revealed, there would not be five hundred different opinions on it. The diversity, the wandering and contradictory variety, of religious beliefs, shows plainly that they proceed not from one revelation made by one god to one set of men, but from the separate guesses of the multitude of separate human minds.

The fact that Christians have by the holding of this Parliament so departed from their former arrogance, self-sufficiency, and intolerance, which we said they should to serve their own interests have maintained, evinces a shifting of the spirit of the age from religion to science. Religion, held in firm

belief, is invariably bigoted and intolerant, while science proceeds by the opposite methods of broadness, all-tolerance and all-inclusion. An admittance of all applicants to fair and equal hearing, an impartial scrutiny of all evidence submitted, such as is the rule in this religious congress, is opposite to the spirit of religion and the whole of its past course of conduct. On the other hand, it is of the inmost nature of science. It is the very method that science adopts in its proceedings. A congress of scientific men gathered to investigate religion could have adopted no more characteristic course. It is the method which Herbert Spencer has employed in his sociological constructions, theological as well as other, only that scientist used the printed reports of travelers instead of the spoken reports of delegates.

Another striking feature of this congress is its absence of strife. That bitterness of feeling which a short time ago would have prevented its very assembling has not shown itself. This is unexpected. It is at variance with the relations that have up to the present prevailed between the various religions. It moves the New York *Herald* to remark:

"This exhibit of peace on earth and good will to men is the one transcendent incident of the World's Fair. We can almost hear the echo of millennial bells piercing the air above the hilltops, and are warranted in making a prediction that controversy will soon give way to charity and the bitterness of sectarian strife to the realization of practical religion. Cardinal Gibbons and a Jewish rabbi on the same platform! A Presbyterian and a Brahmin and a Mohammedan and a disciple of Confucius following each other in eloquent words of greeting and welcome! Such a spectacle was unknown in the ages of the past and has until this moment seemed an impossibility. If the great Fair were a failure in everything else, it would be memorable for this noble achievement. The idea was a novel one, and the man who suggested it must have regarded it as an experiment likely to be attended with grave danger. Its success, however, is a wonderful tribute to the common sense, the love of fair play, and the profound reverence for what is good and true and inspiring in the heart of this nineteenth century. Look back to the days of our grandfathers, or even to those of our fathers, and note the miraculous change that has taken place. Such an enterprise as this Parliament of religions would have been scouted by them with immeasurable contempt, or roundly denounced as Antichrist. The world was divided into warring sects, and the more loyal they were to their peculiar forms of worship, the more violent were their attacks on their neighbors and rivals. The man on the next corner was a deluder and ensnarer of souls, and no thunderbolt of rhetoric or logic was too heavy to hurl at him. The Baptist, who believed in immersion, might perhaps admit that the Congregationalist, who only believed in sprinkling, would possibly get to heaven, but if he did it must be by a lucky chance and in spite of his error. The Catholic threw red-hot shot into the Protestant camp and the Protestant gave him a Roland for his Oliver by calling his church the 'Scarlet Lady' of scripture. The chief characteristic of differing pulpits was their unwillingness to touch the hem of each other's garments for fear of contagion, a harsh and violent repulsion, a series of coarse and in some instances brutal attacks on each other."

The sole thing that has brought about this change of feeling is Infidelity. When a person believes with his whole mind and heart that his religion is the only means of mankind's escape from an eternal hell, he will do anything in his power against those who refuse to embrace it; the only reason that one does not do so now is that, owing to Infidelity's having permeated everything with doubt, he does not believe with his whole mind and heart. Accordingly, then, "the one transcendent incident of the World's Fair," as the *Herald* calls it, the assembling of hitherto hostile persons on terms of peace, is the work of Infidelity. It is because of Infidelity that "we can" in that paper's words, "almost hear the echo of millennial bells above the hill-tops." Yes, "if the great Fair were a failure in everything else, it would be memorable for this noble achievement." Its success, says the *Herald*, is "a wonderful tribute to the common sense, the love of fair play, and the profound reverence for what is good and inspiring in the heart of this nineteenth century." And, be it marked, this nineteenth century is above all the age in which, as preachers lament, faith is declining and the world is becoming uppermost, the age in which Infidelity and science have reached their utmost pitch hitherto known.

We must give some account of the goings-on at

the religious parliament. It was opened on the 11th by a procession. Jew marched with Gentile, and Catholic marched with Protestant. The religious beliefs of India, of China, and of Japan were represented, as well as those of the English-speaking nations. All, attired in their priestly robes and wearing the insignia of their office, marched in fellowship to the platform, while the audience rose and cheered at the sight.

On the succeeding day, the 12th, the more important meetings began to be held. These meetings, as well as those on following days, were very largely attended. It was necessary to hold overflow meetings in several halls. On the 12th, says one report, "For the first time from the same platform spoke a Jew, a Christian, and a Hindoo, each deeply in earnest; each logical and honest according to his light. For the first time a congregation of divided faiths listened with deepest interest to the presentation of views which a hundred years ago might have sent a heretic to the gallows. It was a consummate triumph of Liberalism; a study of comparative religions by a great university, which was ready to attack the subject without prejudice and in the pure light of reason." Yes, it was all of that. It was one of those noble and beneficent works with which Freethought is perpetually adorning and bettering the world.

To be sure, the value of the gathering did not lie in the worth of what the delegates said. It lay only in the fact that they had been made willing to come together, and say anything to one another as equals, at all. As for the intrinsic worth of their remarks, Freethinkers will readily imagine that it was scant. No wondrous sageness, for instance, will be imputed by Freethinkers to the address by the Very Rev. Augustine F. Hewitt, on "The Existence and Attributes of God," which, "amid a burst of applause," concluded thus:

"Matter and force are fixed quantities. Who fixed them? The matter in the stars and nebula never changes in quantity, and the force that drives them never varies. Who or what was their first motor? The mind demands this by a law of its original action, and the soul answers involuntarily, the supreme being that gave me my contingent being. The alternative is chance—an absurdity."

While the chairman of the day in opening pronounced this "the most momentous congress of the age," our readers will hardly deem very momentous the paper of the celebrated Rev. Alfred Momerie, of England. For that paper, on "The Philosophical and Moral Evidences of God," read, alas, thus. He said that the uniformity of nature, which had been claimed as an Atheistic argument, was really a first step toward the proof that there is a God. He held that the whole universe showed that there was one great purpose in the making of it. Science had proved not that there was a lack of purpose in the creation, but one great and intense purpose. There were many evidences of the world's relation to and dependence on mind. All showed the increasing activity of an infinit thinker. The most certain thing in science was evolution. That showed that the difficulties of civilization were being slowly but surely overcome. Infinit goodness and wisdom involved infinit restraint. There were restraints on the poet that were not on the prose-writer; there were restraints on a good man that were not on a bad, and there were restraints on a god that were not on a devil. He held that it was impossible for God to create a painless world. It seemed hard that a mother could not recall her child from death by prayer, but it would be harder for the world if she could. If we should know that the laws of nature had been broken only once, we should lose our faith and believe that we were living in a world of chance. It was because God was always with us that it sometimes seemed as if he could not be found.

No, not momentous in their revelatory wisdom were these remarks. Neither were the deliverances of the various Christian, Jewish, Mohammedan, and Buddhist speakers following.

Let us seek a grain of truth in the chaff-heap of the utterances of the following day, the 13th. We find it, luckily. It is in the speech of Right Rev. Bishop Shibata, of the Shinto sect, from Japan. It reads:

"Christianity was widely spread in Japan when, in 1837, the Christian missionaries, combined with their converts, caused a tragic and bloody rebellion against the country. It was understood at the time that these missionaries intended to subjugate Japan to their own country. It was this which caused the prohibition of Christianity in Japan. Christianity had brought riot, bloodshed, and rebellion in its train. Verily, it had brought instead of peace a sword. The government was forced to drive out the missionaries in self-defense."

Cries of "Shame! shame upon the missionaries!" arose on every side. Leaving the missionaries to the administration of shame, of which we think they can never get as much as they deserve, we will proceed to the next speaker. This was Mozoomdar, a Hindoo. He, says a report, "told a story that was touching in its delineation of the humanity of the noble faith and the gentle practices of the great sect to which he belongs." Certainly, his faith does possess considerable that is noble and many practices that are gentle—more than the religion of the cross. In succeeding addresses, representatives of many Oriental religions told things that the audience will be the better—the more broad-minded and liberal—for having heard. The newspaper reporter, catching the temporary fervor of generous tolerance, writes: "The truth and beauty which lie embodied in religions heretofore practically unknown to the mass of Christendom were laid bare to wondering and almost reverential eyes."

The congress would have been incomplete had it omitted, when there were so very many clergymen present, of all kinds, an example of that class of acts for which that profession has become so noted. What we mean will be seen when we relate that the Right Rev. Ruichi Shibata, of Japan, archbishop of the Shinto church, at the conclusion of his address "created a sensation by embracing three Caucasian ladies who were sitting upon the platform behind him. Upon the right cheek of each he imprinted the chaste kiss of religious brotherhood."

On the 14th some important speeches were made—important, that is, as the Christian public ranks things. Cardinal Gibbons presented a paper entitled, "The Needs of Humanity Supplied by the Catholic Church." The need of our readers for truth we fear we can but ill supply by passages from it, such as:

"We live and move and have our being in the midst of a civilization which is the legitimate offspring of the Catholic religion."

"The Catholic religion labors not only to assuage the physical distempers of humanity, but also to reclaim the victims of moral disease."

Rev. Lyman Abbott, the famous Brooklyn divine, and editor of the *Christian Union*, next favored the congress with sundry of those profound remarks in which theology is prolific.

Rev. Joseph Cook, of Boston, opened with the announcement, "The world expects of us this afternoon no drivel." But the world is old and has grown used to being disappointed in its expectations. Well it is that it is hardened against disappointment, for the best that it got in this case was such declarations as: "I hold that Christianity is the only religion that will harmonize the soul with its environments." We do not think that there was much harmony between the soul and its environments when Christianity was most believed—when men thought that their environment the earth was flat, that their environment the starry host revolved about the earth, that their environment of diseaseful influences was due to witches whom they must burn, and that their environment of religious dissenters was a manifestation of Satan which they must exterminate with the sword. That which the world expected to be "no drivel" was, too, in another part this: "Christianity only will deliver a man from the love of sin and the guilt of it." Whether it will deliver a man from the love of sin we will let the criminal statistics of Christian as contrasted with the unchristian ages tell. Deliver him from the guilt of it Christianity may; it is of all religions the one that has the best-developed system for freeing the ill-doer from guilt, as he regards it, upon payment of cash to the priest. Mr. Cook continued: "I appeal to the Bible as the ultimate authority for my belief. These cans and cannots of the Bible are

the crags of certainty upon which I would plant the foundations of the universal religion." One of cannots of the Bible, as we remember it, is that a man cannot get good from the lips of a fool.

Next Dharmapala, the Buddhist priest and scholar of Calcutta, stood on the edge of the platform and fearlessly exposed Christian lies and rebuked Christian ignorance. He suddenly demanded: "How many of you have read the life of Buddha?" Five hands, four of them belonging to women, were timidly held up. "Five only," said the Buddhist, with a tone and look of disdain. "Four hundred and seventy-five millions of people accept our religion of love and hope. You call yourself a nation, a great nation, and yet you do not know the history of this great teacher. How dare you judge us?" The audience cheered. "You complain that you do not make converts among us," he continued. "You preach a God of love, but in your actions you are selfish. You make of an ignorant or an unsophisticated man a perfect hypocrite. You have used the story of a life-crushing bloody Juggernaut to secure the means to save alleged heathens. Juggernaut has been popularized by Christian missionaries, and yet a committee composed of eminent Englishmen has declared that the Christian idea of Juggernaut was a myth, that death and blood were repulsive to our people. This Christian story has been exploded. It has gone into oblivion." And so the Orientalist went on, scoring his hearers and defending his own creed. He asked how many had read the life of Mohammed, the prophet of Arabia, and when four hands went up he asked why they should denounce Mohammedanism when they knew nothing of it or its founder.

The Parliament of Religions contains much that is nonsensical and valueless, but it also brings to light a few truths. And it is noteworthy as being the first instance of Christian use of the scientific method. Hear all sides and then decide. This instance has been brought about by the operation of Freethought—Freethought the untiring benefactress and showerer of good gifts, under whose blessed sway the tiger and the lamb of varying sects shall lie down together, and the ravening beasts of religious persecution and warfare hush to unawaking sleep.

An Omaha policeman has been suspended for neglect of duty. His plea of excuse is, all will admit, the most extraordinary ever entered. He alleges that he entered a church and, becoming interested in the services, remained there too long. The journal that reports the case adds, "Never was policeman, probably, ever before suspended for neglect under such circumstances." Yes, marvelous it is! all-strange! all-wonderful!

The Freethinkers who have obtained the lead in governing Italy are leading the pope a sorry life. They have just got up what Catholics style "a scheme of the Piedmontese usurpation in Rome to forge new fetters for the sovereign pontiff." This is a regulation, proposed in the Italian parliament, that all documents issuing from the Vatican must have an exequatur, or official recognition before being allowed publication in Italy, or transmitted abroad. "This," says a Catholic journal, "is an old expedient to deprive of the right of free communication those who have received the divine commission to teach all nations."

Our readers remember the scheme for obtaining public money for Catholic schools that was introduced at Faribault, Minn. The Faribault plan, however, will soon be a thing of the past in that city. The Catholics, whose children attend the parochial school which was placed under the jurisdiction of the city board of education, now insist, in view of the coming term of school, that only Catholic teachers be engaged. The board of education is willing to have two Catholic teachers, but contends that if Catholic teachers only were engaged the school would become once more one for Catholic religious instruction, and the purpose of the Faribault plan as expounded by Archbishop Ireland would be lost. The Catholic prelates of the country are, however, determined by this scheme or some other to grasp part of the funds now used by the public schools. That they may not succeed, every endeavor of every lover of secularism is needed.

Communications.

"The Rich Man Defended."

A FRIENDLY CHAT WITH BRAYTON AND REED.

I have written quite a little on land, financial, and tariff reforms, but those writings have been published in papers advocating such reforms and not offered to *THE TRUTH SEEKER*, as I thought it better to keep that paper battling with the old superstition and striving to elevate men to a higher plane of morality than to divert it from its proper channel. But believing the articles of friends Reed and Brayton, published in *THE TRUTH SEEKER* of September 2d, were calculated to lead men from the truth, I thought I might be allowed space in *THE TRUTH SEEKER* to give a reason for the faith that is in me.

Mr. Brayton says: "We see one man's right is as good to get and hold property as another's." Let us change the phraseology a little and say that one man's right to rob and plunder is as good as another's. What would friend Brayton say to that? When a half-dozen men can meet in the city of New York and stop the output of coal and throw thousands out of employment, and raise the price of coal from \$6 to \$10 per ton and freeze out thousands who are too poor to obtain it; when a Senator can touch a button and send oil up fifty per cent; when a few men can combine and make a corner on pork and wheat and send thousands of children to bed supperless, I think it about time for the American people to begin to question the right to "get and hold" property by such means.

"Then how can we blame the rich man for using his money as he thinks best?"

In 1873 Ernest Seyd came over from England with \$500,000 and bought out the American Congress body and breeches and got silver demonetized, making the bonds payable in gold, thereby adding millions to their value, making every bond held in England worth ten per cent more, which difference the American people had to pay. Here is one instance at least in which we may justly blame a man for doing with his money "as he thinks best." Did space permit I could cite scores of cases of the same sort.

"He [the rich man] builds railroads and factories and employs thousands of poor people."

How did he come by his riches? Did not the poor man earn them before he could obtain them? Which was first, labor or capital? There could be no capital till labor produced it. Labor must produce the capital before the factory can be built. Then labor must not only earn money enough to pay itself, but generally earns enough besides to make the employer rich. Which is really the indebted party?

"And now there is a cry against the rich man for holding mortgages that cover almost all the Western farms."

Suppose a mortgage had been given when wheat was \$2 per bushel, and the rich man, through his money, influences Congress to burn up the greenbacks and demonetize silver, and make money scarce, and thereby prices are sent down until wheat is only fifty cents a bushel; and now the mortgage comes due. How can a mortgage be paid which was based on wheat at \$2 a bushel, with wheat at fifty cents? How can a debt of \$2 be paid with fifty cents? Here is the clew to nine-tenths of the Western mortgages. It would seem that a man who would not cry out against such outrages must be either ignorant or heartless.

"If the laboring man cannot get work in one place he is free to go and work in another."

So, so. If he cannot eat skunk he is free to eat crow. A factory shut down recently and threw five thousand people out of employment. They are free to go anywhere else; but there is no work when they get there. They might as well have starved at home. What does such freedom amount to?

"It [the government] has given him [the poor man] a good home if he would go on to it and raise a living."

Yes, and there are vast treasures in the deep sea, but how is one to get at them? In the name of common sense, what benefit to the starving millions who roam the country that they can get farms in the West, when they are out of employment and have not a cent to buy bread with? How are they going to get there with their families—build houses, buy teams and tools and seed, and live until they can raise a crop? And worse than all, the great majority of them know no more about farming than a Hottentot knows about the fine arts. Throw a man overboard in mid-ocean, and then tell him if he will swim to land he need not drown.

And at the rate that capital, both foreign and native, is buying up great blocks of land, I want to know how long it will be before there will be no

land for the landless? Old Bill Scully owns ninety thousand acres of land in one block, enough to make nine thousand independent homes for the homeless. The men who work these lands are mainly Irish, live in shanties, pay all the taxes, bear all expenses, furnish all the seed, and not a bushel of grain can be sold until the lion's share is secured for old Bill Scully. He lives in London, and manages to take from this country about four hundred thousand a year, not one dollar of which will ever see this country again. Here is your European system, not only hatched, but full fledged and ready to reproduce its kind. But I suppose a man has a "right to do with his money as he thinks best."

"And now the poor man of the old country is enjoying liberties of our free institutions that the rich man's money has built up and maintains."

And that is the one thing which ails us. The rich man's money has brought over thousands of foreigners to underbid and degrade the American laborer, because he (the rich man) wanted cheap labor, and he has got it. I was riding with a gentleman, and we passed an Italian with a cat in his arms. "That cat will make a dinner for him," said my companion, and he pointed to a little, low building and told me how many Italians were quartered there. What self-respecting American wants to live on cats and garbage, and be packed away in shanties like herrings in a box, in order to compete with this foreign element? But this is just what he must do. He must work for the wages of the foreigner, live as the foreigner lives, eat cat and crow, or the foreigner will take his place.

But we must not "blame the rich man for using his money as he thinks best."

"Never were there any better times for the poor man than 1893."

Well, that is decidedly rich. Go tell it to the thousands of starving poor in the city of New York, where one woman wears \$14,000 worth of gold and diamonds, and another pays \$1,000 for a collar for a pet dog, and another makes shirts for three cents apiece and works all winter without fire in order to save enough to keep her children from starving. Proclaim it to the one hundred and forty thousand people in Chicago out of employment and begging for bread, where millions of bushels of grain are stored and mountains of beef and pork are killed and packed every week. Declare it to the thousands of miners and citizens who wander friendless and homeless through the land without where to lay their heads. Good times for the poor man in 1893! when it is estimated that there are two millions of people out of employment with nothing on earth to sell but their labor, and no market for that. No doubt Mr. Brayton is a good man, but as to his supposed facts, they are like the old woman's teeth—one is gone and the others are missing.

Secretary Windom said, "Capital had bought, or was fast buying up, the Associated Press and closing the avenues of knowledge to the people." Mr. Bland said recently that "capital had got control of the Metropolitan Press." And brave John Swinton said at an editors' convention: "You are intellectual prostitutes. There is not one of you who dares to print honest opinions. If you did you would be out on the street looking for a job. You are jumping-jacks—rich men behind the screen pull the string and you dance." No doubt here is the secret of Mr. Brayton's mistakes. He reads papers published in the interest of capital, and never dreams that they are published to lead him astray. Like the Christian who reads nothing but religious literature, he is molded like wax.

Now for Mr. L. G. Reed and the money question. In 1865 Secretary McCulloch said: "There are nearly \$2,000,000,000 in circulation. The people are out of debt—the business of the country is done on a cash basis. Every man who wants a day's work can get it and good wages, and the people are prosperous and happy." And this was right on the heel of one of the most expensive and destructive wars known in modern times, when it is generally expected that depression must follow. There was not a dollar in gold or silver in circulation, yet we had the most prosperous times in the history of this nation.

Can every man get a day's work and good wages now? Is business done on a cash basis? Are the people out of debt and prosperous and happy? What caused these prosperous times? The amount of money in circulation—more than \$70 per capita. It is generally stated at about \$50. But the \$2,000,000,000 did not circulate in the South at all. There were about thirty-five million inhabitants—twenty-five millions North and ten millions South. If two billion be divided by twenty-five million, it will be found to give over \$70 per capita. And here is the secret of the good times in 1865.

Would not the same cause produce the same result to-day? If not, why not?

Wherever paper money has been tried, it has produced prosperous times, as it did here in 1865. Venice used neither gold nor silver as money for more than six hundred years, but issued full legal-tender paper money, which brought to her such prosperity as was never heard of in the history of nations. And it continued up to the time of the Napoleon wars.

Franklin was instrumental in establishing a system of full legal-tender paper money in the colony of Pennsylvania, known as the Franklinian system, which lifted that colony out of debt and brought the most prosperous times in its history, and lasted up to the time of the Revolution.

France was conquered by Germany and lost two of her most valuable provinces, and had to pay Germany an indemnity of \$1,100,000,000. Yet, by issuing full legal-tender paper money, and making it plenty, kept every man to work, paid off her debt in a comparatively short time, and is to-day one of the most prosperous nations in the world.

Germany, on the contrary, demonetized silver, reduced the currency, made money scarce, and in consequence her people are poor and oppressed.

You see a hundred Germans in this country to one Frenchman. Why? Because the German is poor and discontented, and seeks to better his condition. The condition of the Frenchman is far better, and he has no occasion to leave his native country.

Having seen that full legal-tender paper money has brought prosperity in every instance whenever used, let us see if it is Constitutional money, and if there is power to make it.

The Constitution declares that "Congress shall have the power to coin money and regulate the value thereof." Thus the power to make money is placed in the hands of Congress, and it rests nowhere else. But the Constitution does not prescribe the material that money shall be made of. Therefore Congress is left free to choose its own material.

You say "the attempt through faith to make paper of equal value of gold is somewhat like the notion that God made the world out of nothing." I am inclined to think that paper is greater in value than gold. I think we could do better without gold than paper. But whether paper can be made the equal of gold or not, Congress can certainly make a paper dollar perform all the functions of a gold dollar. It is evident that you have studied the money question just about as the Christian has the God question.

Let us see. Money is a medium of exchange. No matter what material it is made of, so that it is convenient. It need not be valuable, because its function is only to mature value.

We want to know the length of a stick of timber, and we lay on the rule. The rule does not affect the length of the timber; it is neither longer nor shorter. The rule need not be gold nor silver; it will measure as accurately if wood, steel, or iron. A man has two cows for sale, and one is so good a cow that he asks \$50 for her. The other is so poor a cow that he will take \$20 for her. Now, the kind of money which is paid for these cows does not affect the value of the cows one iota, any more than the rule affected the length of the stick of timber. As the rule measured or expressed the length of the timber, so the money measures or expresses the value of the cows, and this is the true function of money. The value of the cows depends upon the amount of milk and butter they will yield, and not upon the kind of money paid for them.

Now for another step. I am leading you along just as I would a Christian from the errors of superstition into the broad light of truth and reason.

Congress takes sixty cents worth of silver bullion and by legislative enactment pumps a dollar of money value into it. And if Congress should take one-half or one-quarter of the silver and declare that it should be full legal tender for a dollar, we should be as much bound to obey that law as any other act of Congress. And it would be a far more convenient dollar than the present silver dollar. There is one cent's worth of nickel in a five-cent piece; ten cent's worth of copper in a hundred cents. So Congress decides. We obey the law, and nobody is cheated.

Now, if an act of Congress can make \$1 in money out of ten cent's worth of copper, can it not go one step farther and make \$1 out of a piece of paper? The Supreme Court says it can. The trade dollar, containing seven and a half more grains of silver than the standard dollar, was worth about sixty cents, when the standard dollar was worth one hundred cents. This ought to show you that the law not only determines values, but makes and unmakes money.

According to the idea that the money value of a silver coin depends upon the amount of silver it contains, I want to ask you if the trade dollar contained seven and a half grains more silver than the

standard dollar, and was worth forty cents less, how much more silver must be put into it to make it worth nothing?

I hold in one hand a full legal-tender paper dollar and in the other a gold dollar. The paper dollar will pay just as much, buy as much, as the gold dollar, and is much more convenient. Now, what is the difference to me in the cost of these two dollars? The bullion in the gold dollar cost me a day's work before it was coined, then I had to give to the government a day's work to get the dollar after it was coined. Then in loss to the coin by abrasion and in interest on the day's work which I paid for the bullion in ten or a dozen years will cost me another day's work. Now what did the paper dollar cost me? Just one day's work to get it from the government. Would not prudence dictate that I should use the cheaper dollar?

All the time spent in digging gold and silver out of the mines, which is put into money, and all the time spent in coining it is a dead loss to this country. Men thus engaged might just as well be divided into two gangs, and one gang set to digging holes in the ground and the other gang to filling them up again.

The trouble is, men do not arrive at conclusions by a course of reasoning. They derive their ideas by contact with others, by hearing ideas often expressed, and thus they are rubbed in, or on, so to speak, very much as one gets daubed by going through a paint shop.

The Christian believes that God created man, and that it was a good job. Then a snake knocked him out and made him so almighty mad that every soul he created for thousands of years he brought into existence only to sputter in a brimstone stew. Then his wrath so far abated that he came down and suffered himself to be killed in order to open up a way whereby one out of a hundred might twang an imaginary harp in an imaginary heaven.

Now, Mr. Reed, I am inclined to think that you have obtained your ideas of money as the Christian has obtained his ideas of God and the Bible, viz., by hearing the minister talk. If nine-tenths of all Christians would read the "Age of Reason" and take THE TRUTH SEEKER for one year, and carefully read it, they would realize how flimsy the arguments are upon which the whole Christian fabric rests. So, if you would read "Bryant on Money," "Brice's Financial Catechism," or some other standard work on money, you would entertain far different opinions from what you do now. Best wishes.

Naples, N. Y.

JOHN PECK.

"Spirits" Upon the Dissecting Table.

The persistent efforts of spiritists to multiply themselves and to create full-fledged men and women who can live forever from nothing, is, to say the least, extremely amusing. So I, as well as Brother Perry, have had plenty of amusement of late years. The question now is, Who is laughing at the other's expense?

I insist simply man is man. Brother Perry insists something not man may also be man. I insist man necessitates animal organism; he insists man can exist when all that constitutes a man is absent. I believe man is bred, born, lives, dies, and vanishes as such form; he believes that he is bred, born, dies, his organic form decomposes, yet a perfect man, identical in outline, features, functions, and talents survives. I believe man's physical body is the cause, consciousness or mind the effect. Brother Perry insists that the effect can continue when the cause has vanished. I believe mind is a function of the animal organization; Brother Perry that it is an entity—"a finer organization"—yet without components or parts that he can name. I believe consciousness, as manifest in monad or man, is generated from the vital electro-magnetic forces, engendered by means of the subtle and complex chemistry of the living animal organism; he complacently insists that all this is not needed to perpetuate the dual-man or "spirit!"

I insist that the physical organic form is a necessity to the origin and the continuation of a living being. That the nervous system is a necessity to consciousness; blood, or a circulating fluid and its concomitant organs, veins, and arteries, etc., to individual life. That such life is, furthermore, dependent upon the functions of the stomach and its chemical processes. That physical organs are an absolute necessity to produce sound, sight, taste, feeling, and thought. All our sciences declare such to be facts. All our knowledge is confined to these truths, verified by experiment and demonstration.

If the physical organs of thought, sight, hearing, tasting, smelling, respiration, assimilation, etc., are not an absolute necessity to the existence of a perfect man, then all empirical sciences, all self-evident facts, all knowledge is a delusion and a fraud.

But no rational mind disputes such facts concerning man. Man is an animal, and as such strictly subject to all conditions and laws governing the animal world. No one would insist that man can see without eyes, hear without acoustic organs, breathe without lungs, think without a brain, feel without a nervous system, or live with his heart dug out. But all these essentials to man's life and consciousness after death disintegrate, vanish as such forms, assume other forms, and are no more. This also is self-evident.

Now the laugh comes in: I insist man now is no more. Brother Perry, however, that when all which originally constituted man—his form, organs, anatomy, flesh, blood, brain, and all—has undergone chemical decomposition, and is now contained in soil, fluid, shrub, and worm, that yet the identical man—same in form and function—survives, and without such physical form can henceforth exist during all eternity as well as with it!

But what is the plain self-evident truth? *That man exists no more.* This I assert—nothing more, nothing less. This requires no proof, all know it. Mr. Perry might as well find amusement in the fact that I believe that twice two equals four, as to laugh because I frankly insist—in spite of the almost universal clamor to the contrary—that *when a man is dead he is dead!*

Now let us see if I am justified to find amusement in the fact that otherwise sensible men and women believe that when man is dead he is not dead, or that man can live without organic form.

What survives when man is dead and buried or cremated? His "spirit." What is this "spirit?" A dual form of man, embodying identical form and functions of the original man. What constitutes such "spirit form?" A "finer organism," Mr. Perry says. What constitutes such "finer organism?" No answer. Has it anatomy, organs, flesh, blood, nerves, etc.? No answer. What are they composed of? No answer. Has it weight? No answer.

Now let us place a living man upon a dissecting table and beside him Mr. Perry's ideal "spirit." Let us apply the scalpel and note the difference. First we make a deep and bold incision in the abdomen of the physical man. He squirms in agony, the blood gushes forth, he is soon dead. His "spirit," however, "escapes" unharmed. How? Whether from the gaping wound, from his mouth, or other orifice, spiritists have never agreed upon. (Such organic form escaping from within another organic form being a physical impossibility or miracle.) But we proceed with our operation. We cut further and deeper, and soon discover the most complex and subtle organism in existence—"the crowning work of nature" indeed! Every incision reveals delicate tissue, nerves, ganglia, organs, and all the necessary parts to constitute the perfect living man.

Now, let us make an incision into the "spirit." What is revealed to us? Taking for granted Mr. Perry's "finer organism" to be upon the dissecting table, we slash away, expecting of course to see manifestations of anguish and pain. But the result is startling. Not a motion is visible, not a drop of blood forthcoming. We dig deeper, cut a gash here and there with same results. We look closer to discover signs of organic form, nerves, anatomy, organs—alas! all in vain. We put on our strongest "glasses," apply a microscope, but there is absolutely not a solitary thing in sight. Now we make a gash deep into the heart (where it should be) and expect at least a flinching or squirming as the immediate result of the wounds inflicted, but, upon gazing upon the placid countenance of the "spirit," we still behold the same don't-care-a-damn kind of an expression, as if to defy us to do our worst to inflict an injury! And just then it occurred to us what a big fool we were to expect to hurt, wound, or kill an "immortal spirit," who by virtue of his (miraculous) being is beyond injury from carving knives, guns, or dynamite!

Finding nothing upon closest investigation inside or outside of such "spirits," nothing that has tangibility, weight, chemical attributes, etc.; nothing that has color, taste, smell, solidity, etc., is it, I insist, not amusing that sensible men and women believe their individuality can be perpetuated during all eternity with an *airy nothing*?

But our good and, no doubt, earnest friend ingeniously refers to the unseen forces of nature which are such potent factors in cosmic phenomena. But it avails him nothing to seek an analogy for "spirits" here. To be a "spirit," and all it implies, *it must be organic.* To be a husband, wife, son, or daughter to us in the "sweet by and by," such "spirits" must be of organic form. This again implies anatomy, organs, circulating fluid, and heart; also brain, etc. Can the outline and functions exist without interior organism to create

such outline and functions? Can such organs, fluids, chemistry, etc., exist without being manifest to our ordinary senses or in the open court of science? Can such organism resemble air, ether, electricity, or other organic forces of nature? If not, does not Mr. Perry's analogy fall flat to the ground?

All spiritists insist that a "spirit" in man, not man himself or his material body, does the thinking while man still lives. If this is so, our "spiritual" power of conception must be as acute now as after such a "spirit" escapes the grosser body. Now I ask our friend, in all candor, if it is in his power at the present time intelligently to grasp such a "spirit?" Let him divest the human form of garments, then of flesh, blood, anatomy, etc., and what, in the name of reason, is left to create such a form from? If reality, it must be something. If of the appearance of man, it must be again a body which has such appearance (air, electricity, gravity, cannot possibly assume the form of man); if of such appearance it must resemble flesh and blood; if it resembles the flesh, blood, hair, and teeth of man, it *must* be such physical flesh, blood, hair, and teeth. If not, how can the appearance of such forms be real in the absence of the substance which alone constitutes such appearance?

"Spirit," in the abstract, being undefinable, utterly unthinkable, and absolutely beyond scientific analysis, all theories explaining (?) certain mysteries upon such basis are illogical and unreasonable. As the idea of a God, not only *not* explains but infinitely increases cosmic mysteries, so the overwhelming mystery of finite "spirits" *per se*, or of "spirit" in itself, is so vastly greater than all the trivial mysteries of so-called "spirit phenomena," that until such "spirit" is first established upon a scientific basis, all candid minds—however reluctantly—are compelled to reject peremptorily the same in explanation.

I consider it far more reasonable to believe that the powers mentally and physically (maybe as yet unknown to us) within Mr. Perry or in a little child might "gently raise a table or a piano with one or a dozen persons on the same," than to believe that a "spirit" nonentity or nothing could do it. I believe the full capacity of humanity in that direction is not yet known. I am not ready to dispute the psychical powers of anybody to any extent. I believe most of it being performed by man has a rational basis. In my opinion it is infinitely less mysterious how a "medium" by skill or cunning, in spite of Brother Perry's vigilance, should write or paint between two slates than that the dead, who exist no more, can do it.

But now I positively have the laugh direct on our good brother. In his able defense of "spiritism" he *proves too much!* Even on the basis of "spirit" existence he relates a miracle: On five locked slates, which he received from a "medium," the "spirits" of his son and daughter wrote, and "on one painted a large rose in all the natural colors," and *not a particle of any pencil or paint was placed between the slates!*

Now, if not miracle, what is it? *Fraud!* Does not Brother Perry know that writing and painting are purely material processes, and that certain materials, conditions, and time are absolutely necessary to produce such results? When "spirits" then are said to write without pencils, paint without paints and brush, or "materialize" them from the atmosphere (positively not containing the elements necessary to produce paints, oils, bristles, etc.) in a few moments, it is self-evident to all penetrating minds that the whole performance is a fraud!

Conditions favoring so-called "spirit phenomena" always favor fraud. Why are oil-paintings or crayon drawings made in a few moments (?) behind drapery, or on the surface of the canvass reverse from spectators, but never in plain view of the audience? Because these conditions favor fraud. Why can "spirits" write between two slates under a table, but not simply on one slate on the table, in plain view? Because such conditions favor fraud. Why can "spirits" do certain "tricks" when hidden by a single board of the cabinet, but not outside of the cabinet? Because the board supplies the conditions favoring fraud. Why is darkness a necessary condition to all successful "seances?" Because it favors fraud. Conditions—*except those favoring fraud*—in all the above cases would be practically identical.

"Spirit forms," as such, being beyond the reach of scientific analysis and utterly unthinkable when divested of natural physical attributes; and all so-called "spirit phenomena," being extremely vague and uncertain—in large proportion accepted to-day and rejected to-morrow—such abstract existence of "spirits" towers so far above the trifling mysteries of such "manifestations"—at most on a par with

other cunning feats of legerdemain—that to offer them in explanation but infinitely increases the mystery.

It is not my intention, neither have I the ability, to shed new light upon the mysterious origin, character, or relations of body and mind; but only to prove that without such physical body mind does not originate, exist, or survive. Also that, of all profound mysteries, such "spirit bodies" or "finer organisms," not physical, cap the climax of all mystery!

Do you insist that the *physique* of a Humboldt does not explain his colossal intellect? Place his "spirit body," which you assume exists within his physical body, beside the latter, if in the power of your imagination, then tell me how much nearer you explain his mind in conjunction with such "spirit," or this "spirit's" mind, than in the physical alone? Do you insist on a "spirit" within his physical body during life to explain his psychical powers, then, by parity of reasoning, you are compelled to conjecture another such "spirit" *inside of this "spirit"* to explain his mind, and another in this, and so on *ad infinitum*; and when you get through "calling up spirits from the vasty deep" (of nothing and nowhere) how much nearer are you then to explaining mind? Do you know *how* these "spirits" or your "finer organisms" think, or have you simply divested the most complex physical form of nature (an automatic mechanism, bewildering in its delicate complications, and of capacities far beyond our present knowledge, and which, no doubt, is the source or basis of all mind) of all potentiality to feel, think, and reason, and are complacently investing an "airy nothing" or ghost with miraculous powers to do it for him? Sadly failing, however, to explain your "explanation."

Now, Brother Perry, put on your "glasses," apply the scalpel, and dissect your "spirits," then make known to the world what they are composed of. All matter has chemical properties; please tell us what they are. If not matter—"spirits" must go!

There are no eternal forms in nature. Man is a form of matter. Hence not eternal.
Rochelle, Ill. OTTO WETTSTEIN.

Everyone going to Chicago this fall should have a copy of S. P. Putnam's "Pen Pictures of the World's Fair" in his pocket. He will find it a great aid to intelligent sight-seeing. Price, 25 cents; 5 copies for \$1.

What the New York *Herald* says:

This is a handy volume to have in your gripsack when you start for Chicago. You can read it while on the way, and so prepare yourself for the wonders of that gorgeous Exposition, and after you get there it will give you a vast deal of useful information, a thousand and one facts, and plenty of interesting statistics concerning the various departments. It is as good a book for this purpose as we have seen.

What *New Occasions* says:

"Pen Pictures of the World's Fair" is a paper volume of 146 pages, containing a series of thoughtful and original sketches of the World's Columbian Exhibition, by Samuel P. Putnam, the well-known Liberal lecturer. The book is entertaining throughout, and for those whose time for reading and sight-seeing is limited, it will prove more helpful than any of the encyclopedic guides.

International Congress of Freethinkers.

An old proverb says, "Where there's a will there's a way," and the truth of this old proverb has been verified in the arrangements of this Congress. The committee has certainly worked with a will, and the way to success has been opened out to them. Each mail brings some cheery response to our calls for aid, and some grand word of encouragement and hope. Many of our friends who live in the country for miles around have written me declaring their intention to be present. With some of these it will be the greatest trip of their lives, and this Congress, the greatest event in the history of our cause, is the magnet attracting them toward Chicago. There will be crowds at the Congress. One cannot take up a newspaper of Chicago to-day without mentally commenting upon the frequency and number of congresses that are being celebrated in the World's Fair city every week. There are congresses of all descriptions, sizes, and colors. There seems to be, in fact, an almost unlimited free trade in the supply. It is passing strange that no one, not even McKinley, had thought of imposing a tax upon them, and thereby increasing the governmental revenues. There have been congresses of Catholics, Protestants, Single-taxers, Universal Peace, Literature, Education, Medicine, and so on. Throughout the most of them, and more especially the former, superstition has been enthroned as a god, and hypocrisy put forward as a science, and it is truly amazing to see how proficient some men have become with the art. The congress of the world's religions is now in session, and every

phase of superstition will vie each with the other to tell mankind at large which of them has succeeded in gulling the people the longest and most successfully. It is quite appropriate that at the close of the latter congress the Freethinkers of the world should meet in convention.

Chicago is now filled with priests and preachers of all denominations. But during the first week of October we want the order reversed—we want to see Chicago filled with Freethinkers. Everyone that can come should make an effort to be with us. Come, let us show our strength. We want to see the hall packed to overflowing, in fact, everything that can be done toward increasing the enthusiasm of the occasion. Observe that not America alone is to be represented in this Congress, but the world. Not America alone, but the world is interested in its success. Not the Freethought world, but the so-called religious world is interested in it as much as we. They will glory in our failure and frown upon our success. Our failure means a more aggressive attitude toward our secular institutions, and a prolongation of church domination in politics. Our success will place them on the defensive, rather than make them the aggressors in this great battle of opinions. This is the position in which we must place them. Far better for us to continue our assaults upon the fortress of faith than to have them combine for the purpose of a general attack. Not that we fear the fight; on the contrary, we invite it. We want to meet at close quarters, if possible, and fight them on their own ground. We have driven them back from one position to another, and we must keep up the fight until the clouds of intellectual darkness, occasioned by orthodox superstitious creeds, have dissipated themselves in the sun of truth and have faded away forever.

In this great Congress of Freethinkers the leaders of our cause the world over will be present, and speeches will be made by people of all tongues, recounting with glowing eloquence the story of their labors for human rights. Bohemia will have her story to tell by capable and faithful workers in our cause. Germany, too, will be there and have her say. The story of the growth of our cause in Russia will be told, and long-suffering Poland will tell us of her wrongs, and the patient though brilliant struggles she has made for liberty. England will be fully represented by Charles Watts, and though his present colleagues cannot be with us in person they will be represented by speech. George Jacob Holyoake, long known as the "Father of Secularism," has sent us an essay from his own pen, written specially for this Congress. Saladin, the brilliant and versatile writer, well known in America by his works, and G. W. Foote, president of the National Secular Society, will both, in all probability, favor us with a like epistle. Every day Freethinkers are arriving in Chicago and are preparing for the Congress. Others have written me that they are on their way, so that the present outlook indicates the greatest Freethought gathering ever held upon this side of the Atlantic. Nearly every one of our lecturers, and all the editors of Freethought journals in America, will be present and take part in the proceedings.

Here, then, is the opportunity for all Freethinkers to become acquainted with those who have devoted their lives to the education of the people in the principles of reform. Seize it, take the advantage this occasion offers. Come, stand up and be counted in the vanguard of liberty's army. Each one who shall attend and give in his or her name as a member of the Congress will receive a handsome certificate of membership, forming a splendid memento of the Congress and the circumstances that have occasioned it. I would say to each one of our friends who may intend coming to the Congress, that the best accommodations may be secured on the west side of Chicago. One thing let me impress upon you. *Keep away from the hotels and lodging-houses in the vicinity of the Fair grounds.* Good rooms for two persons or more may be had from \$4 to \$10 a week, while the same kind of a room near the Fair grounds will cost from \$7 to \$40.

The hotels in Jackson park expect to reap a rich harvest during October, and prices are proportionately exorbitant. Let none stay away on this account, for there are plenty of commodious apartments in other quarters of the city. There are plenty of good rooms on Washington Boulevard, near the hall where our Congress meets, right in the heart of the city and close to all lines of transportation. The fare to the Fair grounds will be only ten cents each way. We will secure all the rooms required in advance, providing those who wish them will write me in time, stating the date of their arrival, how many persons there are in the party, how long they intend to stay, and full par-

ticulars. Friends writing to us for rooms should inclose a few dollars, in order to secure them, for we may not have sufficient funds at our disposal to advance a deposit for all who may write; then there will be no mistakes, no disappointments. These rooms will be for the most part in fine private residences, thereby escaping the bustle and confusion of a crowded hotel. Those wanting rooms must write at once. Come one, come all. Chicago is big enough and generous enough, and quite capable of entertaining thousands yet. Let us crowd her more, and let a mighty peal of triumph ring out at our Congress. This will be my last letter to the Freethought public before the Congress meets. All the arrangements are complete. Everything is in readiness and waiting for you to come and take possession. The day of the rally will soon be here, and we are looking forward with joy to the realization of our hopes—a successful Congress, and the meeting with hosts of Freethinkers.

JOHN R. CHARLESWORTH,
Sec. Committee of Arrangements.
17 South Curtis street, Chicago.

Since our last report the following donations have been sent in behalf of the Federation:

W. S. Galloway.....	\$1 00	Minnie Hickethier..	\$1 00
Eugene Moore.....	2 00	Ed Pollards.....	50
Joseph Beck, M.D..	2 00	H. J. Warren.....	1 00
John Kane.....	1 00	S. P. Thorpe.....	2 00
Nellie Newkirk.....	1 00	A. L. Willis.....	1 00
D. P. Beery.....	2 00	Wm. Hall.....	1 00
G. Hessler.....	2 00	J. A. Thomas.....	2 00
H. Dannenbrink....	2 00	Mrs. P. Van Houten	5 00
Joseph Wenzel.....	1 00	Henry Leeken.....	2 00
Jonas Myers.....	5 00	James McGinnis.....	2 00
H. O. Irish.....	5 00	Frank H. Nicoles....	2 00
S. H. Trowbridge...	1 00	Sam E. Nicoles.....	2 00
Charles Gregg.....	1 00	H. S. Palmer.....	10 00
A. O. Egbert.....	1 00	B. B. Rockwood.....	5 00
N. S. Rolin.....	10 00	John L. Way.....	1 00
B. A. Curtis.....	5 00	Ralph Urmsen.....	1 00
John Crowley.....	1 00	Walter P. Buchan....	1 00
David Ulery.....	1 00	S. F. Benson.....	5 00
R. N. Howe.....	1 00	R. Butterfield.....	5 00
Aaron Richardson...	3 00		
Tilman Azias.....	50	Total.....	\$100 00
Charles Hickethier..	\$2 00		

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

What Are You Going To Do, Brothers?

The Chicago Congress of Freethinkers will of course have a value to its members, who will there meet each other and exchange thought, and also to the readers of its reports, who will be more or less instructed and stimulated by what will be said. What will be said? Enough, no doubt; but what will be done—anything? I notice nothing in the program but speech, speech, speech, and, so far as topics are announced, nothing to be advanced in the addresses to help the progress of secularism, as we call it, among the people and toward its practice, politically, socially, and individually, without which last it is worthless—only a name.

"Secular"—what is secular? The word has ordinarily, heretofore universally, been used to denote business not religious; sacred and secular have meant as different things as wind and water; and, in the mind of the Materialist and independent Spiritualist, the sacred has as little place in the secular, the religious in the rational, as fiction has in fact, as lies have in logic. But, boast not thyself of thine own name until thou hast heard another's claim thereto. The last output of Christian cogitation and pious impudence is this, by Rev. Richard Wheatley, D.D., in his article on the police force in eleven principal cities in the United States, in the *Chatauquan*, May, 1893:

Purely secular education is the grand panacea of all self-sufficient talkers for all the ills that afflict society. Herbert Spencer, Archibald Alison, and other sociologists, who endeavored to obtain knowledge of facts, have discussed the proposition in all its bearings. Their conclusion is that purely secular education enhances power of mischief, and that as a moral influence, if not wholly neutral, it exerts slight benefactive power. Education that insists on the being and government of God, on personal responsibility to him, and on rewards and punishments as sequential to free moral conduct, is as surely purely secular as training in the truths of arithmetic or geography; for, like them, it rests on undisputed facts known and read of all men. Even if religious, they are not less secular data. The education which excludes them is unscientific—it may be suicidal. Agnosticism, Infidelity, and wickedness are social nuisances infinitely more pernicious to health and happiness than the noxious ones that the police of all cities pride themselves on abating.

Think of that, Freethinkers, secularists! Is there a more egregious falsehood in anything that assumes to be an educational factor? We can excuse ignorance in the laity, and charitably suppose honesty in the common clergy, but must not a D.D., a teacher and author like this Wheatley, know he turns truth upside down? How much show would Freethinkers have in a "secular" government with such a construction and under such an administra-

tion as his? Agnosticism a nuisance. What Agnosticism? Agnosticism to the Christian's audacious assumption of a mythical monster who will eternally torment all who dare to doubt what the Christian pretends to tell about him. Infidelity a nuisance. Infidelity to what? Infidelity to the Christian's tyrannical imposition. Wickedness a nuisance. What is the wickedness meant? Contempt of the Christian's demand of obedience to him as one of God's police—going fishing or to the World's Fair on Sunday. God, his government, rewards, and punishments rest on undisputed facts? If they did there could be no Agnosticism. It is the very skepticism about these priestly notions, the very questioning of the alleged "facts," which constitutes the nuisance deplored, the sin "infinitely worse" than drunkenness, licentiousness, robbery, and murder, which the secular police try to abate, and which the secular moralist and reformer would lessen by instruction in the data of the facts of nature and by destroying confidence in the vicarious atonement of religion and eleventh-hour repentance and eternal glory. The liberty to dispute and investigate on these subjects is the right demanded by the thinkers, and without which they were the "dumb, driven cattle" which the holy mokes of Christianity and all other divine institutions have always striven to make and keep them. We are aware that under the thousands of years of priestly "training" in Godism there is little moral character in their dupes and coherents, who teach and have been taught that the only adequate motif of morals is the rewards and punishments they hold out, chiefly awaiting in a remote and uncertain hereafter; otherwise, in the church's fellowship or ostracism; all morality is negated by "Jesus died and paid it all"—only pay the priest. We admit that therefore a sudden revulsion from this belief of godliness by the ignorant would produce a social chaos, for a time; that the priest is needful until his dupes are better instructed by observation and conversation of people preferring decency for decency's (not God's) sake. But with the apathy of so many Freethinkers, who don't think half enough, and the aggressiveness of so many religionists, there is no danger of that.

The fear of hell's a hangman's whip
To keep the "saints" in order.

Freethinkers know enough to behave themselves without it—except sometimes under Christian influence or unbearable provocation by them.

Apathy, alas! We are too much like the old woman who had always borrowed a spinning-wheel, but when she bought one she vowed she would neither borrow nor lend—except a few of us who, out of the irritability engendered at our birth and bringing up at the skirts of superstition, as it is in Jesus, and continued by the schoolma'am, the parson, the Christian Endeavorers, and others who flaunt their "nuisances" in our faces and attempt to gag us, we cannot help crying out against them and seeking the society and assistance of our like and attempting to win the worthiest, the most honest and thoughtful, from the errors of their schooling and the influence of their company. The priest, wherever he could not silence the philosopher and prohibit the scientist, has stolen their thunder and slandered the original proprietors, who have rested too satisfied with the self-security of truth among its friends or foes. Religious power, under whatever name, has always damned everything it could not pervert, destroyed what it could not command, and stolen what it could not destroy, whilst the discoverer, the inventor, the informed, have, for the sake of peace and a crust, sought shelter beneath the eaves of the sanctuary that would otherwise belch anathemas and annihilation. The church is the agency of the college extension which panders to priestcraft; the summer-school and reading-circles are bossed by a band of D.D.'s; the weekly, daily, and monthly press is stultified with superstition though the publishers are often Freethinkers, whilst Freethought has a dozen ill-paid lecturers to combat orthodoxy's thousands of well-cared-for parsons, a half-dozen begging papers, whilst pious literature is sown broadcast.

The schools, whether public or private, from kindergarten to university, are under ecclesiastical or otherwise religious domination. The orphan college founded by the priest-hating Girard is a seminary of the gospel cannibalism. Even the astronomical observatory built by the Freethinking Lick is in the hands of churchly regents, and the prayer-mongers taunt the nature-students with, "If you don't like our style, you are free to go to some school that is not under Christian direction—if you can find it." For shame on Freethinkers that it is not to be found, when they send their own sons and daughters to Christian colleges; when they permit Christian teaching and text-books in the

public schools; when they largely support the higher institutions of learning; when they contribute their full share to the public-school funds; when they permit themselves to be taxed for appropriations for sectarian schools; when they are over-taxed on account of the non-taxing of gospel mills; when they have the majority of ballots in their own hands; when they have more than half the wealth and most of the brains of the land; when they make the bulk of the minister's congregation; when the minister himself, out of the pulpit, will court the society of the Freethinker and own himself another but for his bread and butter. Oh, tell it not in Andover, publish it not in the *Princeton Review*, lest the churchmen should say, There is nothing in secularism.

Tyngsboro, Mass. JOHN PRESCOTT GUILD.

All Honor to the Memory of Richard Proctor.

TO THE EDITOR OF THE TRUTH SEEKER, Sir: I notice with surprise that Talmage is announced to deliver the address over the remains of the lamented Richard Proctor on the occasion of the unveiling of a monument erected to his memory in Greenwood cemetery, which will take place October 2d. A more glaring incongruity could hardly be presented than that of a pious mountebank—a first-class charlatan—ranting and driveling a hypocritical rigmarole over the hallowed remains of the fearless Freethinker and astronomer, Richard Proctor—a man who died poor, but whose integrity was unsullied, who would scorn to practice a bold, bluff, dishonorable game, based on twenty-three per cent.

Mr. Proctor was by birth an Englishman, but really a cosmopolitan. He was bred a Roman Catholic, but when truth unfolded her beauties to his comprehensive mind, like an honest man as he was, he openly acknowledged the fact that he could no longer bow in allegiance to the Catholic or any other church which fettered and enslaved the human mind with musty, absurd creeds and dogmas, the relics of barbarous ages. He was fearless in the expression of his convictions, and like those men of gigantic intellect—Darwin, Huxley, Tyndal, and Spencer—with whom he identified himself, he always accepted truth, no matter how much his conclusions might conflict with conventional ideas. He was a perfect gentleman in all his transactions, never aggressive but always able to sustain his opinions, which were the result of a severe mental analysis. Those who were in the habit of reading his articles on various subjects, which for a long time appeared every week in the *Newcastle Chronicle*, one of the ablest and most widely read Liberal journals in England, will be able to form a conception of the frankness, honesty, and independence of the man, coupled with his expansive intellect. It was in the *Chronicle* that Mr. Proctor's debate with John Hampton appeared. It lasted many weeks. Hampton was a deluded crank, but a marvelous mathematician, and firmly believed that our earth was flat, and that "de sun do move."

Touching the coming memorial services to the honor of Richard Proctor, I assert emphatically that it is an insult to the memory of one of God's noblemen to have a notorious, canting trickster bellow his shallow platitudes over his remains. Such an outrage would be enough to make the bones of the astronomer rattle in his coffin with indignation.

Let us hope that such an outrage will not be perpetrated. There is one man who could and should represent with dignity and manly sincerity the fitting demands of the occasion, and before the splendor of whose eloquence and inspiring thrill of emotion men would bow their heads in tender sympathy before the tomb of the lamented Richard Proctor. That man is Robert Ingersoll.

AN ENGLISHMAN.

New York Notes.

It was during a discussion with a Christian that my friend the bey, who, though a graduate of Annapolis, had served in the Turkish army, and was an earnest Mohammedan, once remarked: "You laugh at our methods of education, but they are precisely like yours. We do not have so many books, but our scholars recite, and the teachers hear recitations, and that is all your schools do. Education is not a method. It is something beyond that, and our upper classes have as much as yours. If we have no general system, we do not follow an ironclad method, and proclaim, as you do, that it is the best in the world."

"You have boasted of the good results of Christianity. Tell me, what has it accomplished? During my residence in Constantinople I lived among

the people as one of them, and I assure you they had no need of a 'Society for the Suppression of Vice' or for 'Prevention of Cruelty to Animals.' Let me illustrate. When the first street cars were introduced into that city, many of the dogs, which, having always had the streets to themselves, refused to get out of the way quickly enough, and were run over by Christian drivers. Were they left by the roadsides to die? No, indeed! Instead of that the ignorant, heartless, and entirely degraded heathen brought out straw for the dumb sufferers to lie upon, and placed food and drink within their reach. Let the tree be known by its fruits."

"What," I asked a Catholic friend the other day, "is the real object of Mgr. Satolli's visit to this country? I have tried to inform myself through the newspapers, but each one gives to him a different mission. Now, can you tell me the facts?"

"You are right," he responded, "the papers have made many misstatements concerning the delegate, but the truth of the matter is this: the Catholic church in America is, or has been rather, what is known as a 'missionary church'—i.e., it has had no supreme prelate or head. The bishops have held all the power, and, being human, often misused it to further their own interests. Besides this, they selected the priests who were to become members of their own order, giving them authority over other priests who had no voice in these elections."

"Again, if a priest were wronged by a bishop, there was no appeal, except to Rome, and this in many cases was too great an expense for the priest to bear. It was to remedy and mitigate these evils that Mgr. Satolli was sent here by the pope. As to his being stationed at Washington, that has no political significance whatsoever. The only reason is that the Catholic University, for which Miss Caldwell left \$300,000, will be built there, and it was, of course, selected as the permanent residence of the apostolic delegate."

This certainly reads very nicely, and sounds very plausible, but let me make a suggestion or two. Is there not a significance in the "delegate's" putting in an appearance during a remarkable season of unrest in the Protestant church, and also during a parallel season of dissatisfaction in the Romish church? And as to his intended residence at Washington, this at once exposes the cloven hoof beyond the shadow of a doubt. The tactics of the church of Rome are too time-honored and well known to be mistaken, and too dangerous to be trifled with. All these things culminating during the administration of a president singularly favorable to religious movements of all kinds are warning straws in the wind.

It has been said, in answer to similar charges, that Mgr. Satolli is a most liberal man in his views, and his (alleged) decision in the public-schools affair quoted in substantiation of this argument. It is true that he has shown that kind of a disposition, and very wisely so. Mgr. Satolli is the representative of the pope, and must necessarily be, above all things, a diplomat. And would it be diplomacy to put himself in an unfavorable light with the general public of this country in order to please a few fanatics among his followers?

And, *apropos*, I should like to ask why, when the Homestead rioters wanted arms, they found them in the cellar of the parochial school; or what is the object of putting the Sunday-school scholars of a certain Catholic church in this city through a military drill for one or two hours each Sunday? *Pro majorem gloriam Dei?* LINDSLEY FLAVEL MINES.
New York, N. Y., Sept. 18, 1893.

Lectures and Meetings.

COLONEL INGERSOLL'S LECTURE DATES.

The people along the line of the following towns will, during October, be made happy by a visit by Colonel Ingersoll, who will speak on the following dates:

Oct. 8 Louisville, Ky.	Oct. 19 Omaha, Neb.
" 9 Lexington, "	" 20 Council Bluffs, Ia.
" 10 Paris, "	" 21 Atchison, Kan.
" 11 Cincinnati, O.	" 22 Kansas City, Mo.
" 12 Richmond, Ind.	" 23 St. Joseph, "
" 13 Indianapolis, "	" 25 Lincoln, Neb.
" 15 St. Louis, Mo.	" 27 Sioux City, Ia.
" 16 Springfield, Ill.	" 29 Chicago, Ill.
" 17 Quincy, "	

As previously announced in our columns, John R. Charlesworth will commence a tour Eastward. The following appointments are on his list, and friends along the route desiring lectures should address him at once:

Oct. 15 Cincinnati, O.	Nov. 3 Manhattan Liberal Club, New York.
" 19 Golden Pond, Ky.	" 5 Newark, N. J.
" 20 " "	" 19 Boston, Mass.
" 21 " "	
" 22 " "	

SEND for catalog of our publications. Sent free on application.

Letters of Friends.

Yes, Canvass!

BENTON HARBOR, MICH., Aug. 31, 1893.

MR. EDITOR: I inclose you twenty-five cents for "Pen Pictures of the World's Fair," by S. P. Putnam. I hope to be able soon to give you an order for Freethought books amounting to \$10. We Liberals are expecting to have J. E. Remsburg in this city some time next month. If you can let me have a reasonable commission on Freethought works I would devote considerable time to canvassing. My tracts and books are out all the time.

W. H. CONLEY.

Yes, Money Is Very Helpful.

ARCH BEACH, CAL., Sept. 4, 1893.

MR. EDITOR: They say money talks, so here is \$8 that says Freethought must move on and surge to the front till down-trodden humanity will look up for support, not to a mystic power, but to reason. We cannot afford it as a donation, however. It has two missions to perform—first, to help our leaders to keep the flag above the cross, and second, to circulate our literature. So put me down for Brother Putnam's "Four Hundred Years of Freethought" and the Truth Seeker Library.

J. S. THURSTON.

Five New Subscribers.

ILWACO, WASH., Sept. 6, 1893.

MR. EDITOR: I had thought that we had evolved sufficiently to exchange the Christian club of revenge for the mantle of charity.

Not many moons back, we sold and distributed eleven Bible Picture-books, and great was the howl among the sky-pilots. They said any man that would distribute such books should be sent to the state's prison.

Hence we feel slightly exultant over the fact that we send you a club of five names for THE TRUTH SEEKER for one year.

When we see the attitude of the church, from the halls of Congress down to the rural district, we think it should "nerve the heart and steel the sword" of every true Liberal.

J. A. LEEBER.

Judge Goggin's Good Work.

Sept. 11, 1893.

MR. EDITOR: I desire that you will call attention with a forcible editorial to the central fact that by the dispensation of a mysterious providence and the judicial grit of Judge Goggin the World's Columbian Exposition is a Sunday show pure and simple. To use an expression more striking than classic, the Sabbath-mongers are completely "knocked out."

Now, let a Sunday be appointed some time in October and let it be understood that every Liberal who can will attend on that day, and if possible let Col. Robt. G. Ingersoll be induced to speak on some appropriate theme in order that we may sufficiently show our appreciation of the good geni who have adduced this most glorious consummation; for it does look as though it is a triumph over bigotry, intolerance, and theological devilry that never ought to be allowed to pass without a supreme effort to acknowledge the goodness of the benign fates in thus giving Liberalism this victory over nineteenth century fanaticism.

B. G. MORRISON.

The Mexican Colony.

TOPOLOBAMPO, SINALOA, MEX., }
Aug. 12, 1893.

MR. EDITOR: Please publish this for the benefit of some of your readers who have been thinking about coming down here. I have been here three years, and know whereof I speak. Things have been badly misrepresented here of late in the columns of the Credit Foncier paper, and many people—perhaps eight or nine hundred—have come here and got disheartened and gone back; over forty have left during the last six weeks. I wish to deny through your paper a few Credit Foncier lies. First, there never has been any Credit Foncier Company organized in Mexico, not \$1 worth of stock has ever been issued to anybody. There are no school advantages whatever. They have no saw-mill nor never had but a few hundred feet of poor lumber on the old thing they did have when I first came here. They have never brought one pine log

down the river yet. There are one hundred and eighty kickers organized, and they are lawing with the Owenites and Wilberites daily, and everything is in an unsettled condition, and let no Freethinker think of coming down or investing his money until the difficulty between the two companies is settled.

A. BUTTERFIELD.

An Old Friend Renews Greetings.

PORT JERVIS, N. Y., Sept. 3, E. M. 293.

MR. EDITOR: I am an old admirer and reader of your most valuable paper and I prize it highly. I am a stranger in this place and have not found any readers of THE TRUTH SEEKER yet, but hope this will meet the eyes of some and will be a means of our becoming acquainted. I have found a few Liberal-minded people here, but not many.

The Baptist's joss-house was burnt here September 1st. I was at the fire and saw lots of the church-members there, but did not see one of them down on his marrow bones asking their Joss to save his temple from destruction. Oh, no. But they put their faith in the fire companies. Mustard seed faith is good for nothing in a case like that and the Christians know it, too.

I received a letter from an old friend of mine in Binghamton the other day and this is what he says in it:

"I went to church (Methodist) at Lester-Shire Sunday and heard the Rev. Mr. Wilbur spout. Suffering Moses, how I was edified, especially by a story he told of a man who was blind and restored to sight by prayer at the Sidney camp-meeting years ago. Oh, yes; I was well-acquainted with the facts in the case. It was a professor in one of our schools up there. The prayers of course gave the man faith that he should see; so he came down here to Binghamton and had Dr. McFarland, I think it was, remove a cataract from his eye, and behold! the obstruction removed, he could see. As big a fool as I am I could have told him that it required no particular faith to believe that."

Thus it is the world over. The lying hypocrits will rob science of all its possessions to build up their own rotten religion.

I receive the paper through a friend of mine, as I am too poor to subscribe, but hope some day to be able to become a life-long subscriber to such a valuable paper and to be able to possess some of the sterling books published by the same company.

An old Liberal and Freethinker,

R. M. TUCKER.

The Proposed University.

KEARNEY, NEB., Sept. 5, 1893.

MR. EDITOR: I am rejoiced to see that Mr. S. P. Putnam has seconded my long-cherished idea of an Ingersoll or Freethought university, set forth in THE TRUTH SEEKER of July 22d.

Brother Putnam, with his enthusiasm, eloquence, and energy, is just the one to inspire Freethinkers to give money and labor for this great and important project. If one million Freethinkers of the several million in our country would respond as has our friend Wittenburg, of New Era, Ore., with \$5, or even \$1, the Freethought university would be an assured fact. Mr. Putnam is right in saying that a small beginning should be made. A location and a building, even though small, would be evidences of good faith, and in time all other things would follow, such as an observatory, a library, scientific apparatus, statues of Freethought's heroes and heroines, and the other useful and beautiful adjuncts. He is also right in saying that Freethinkers should imitate the Catholics in their persistency and desire to spread their faith. The writer has during her lifetime seen institutions started with a log house and a few hundred dollars, which have since risen to positions of honor and usefulness, and are now recognized throughout the country. Why can we not do as well or better? Shall we stand by with helpless hands while Catholics and Protestants boast what they are doing and how their schools are flourishing? We should not be ashamed of a small beginning. I know of no project which holds so much in store for present and future as this. It is for the liberty and intelligence of posterity that Free-

thought works, and which we should attempt to preserve.

Let this great and inspiring work be inaugurated at the coming Freethought Congress, and plans laid whereby posterity may be endowed with a priceless heritage of knowledge, culture, and enlarged thought. Let the Freethinkers of to-day lay the foundation of a temple where Reason and Science shall sit enthroned, the true Goddesses of Liberty, in a true home, after being the degraded outcasts of all past centuries; where Thought shall wear no chains; where prison bars and fagot's flames shall not prevent men and women from making their ideals the living realities of the future. Let this great work be started, and ere the golden hinges turn and old Father Time swings back the doors that shall usher in a new century, its rosy light may fall upon the grandest achievement of all ages, a Freethought university, as Brother Putnam puts it, "free from top to bottom."

MRS. VANESSA MARCIA GOFF.

The Chinese Muddle.

NEW YORK, N. Y., Sept. 8, 1893.

MR. EDITOR: It seems to me that H. Sandberg takes a very narrow view with respect to the Chinese. He talks about the system under which the Chinese come to this country. Who created that system? He says the Chinese are owned soul and body by the Six Companies. Why not go for the Six Companies? Is the slave any worse than the slave-holder? Is the robbed any worse than the robber? The alien bill recently passed by the French Chamber of Deputies contains ten times as much justice as the Geary law, in that it provides that all foreigners shall register, making no discrimination in favor of one as against another.

The Chinese have their faults, but so have other nationalities. Opium dens are no worse than gin shops. Traffic in women is to be deplored and condemned whether carried on by Chinese or the Europeans. The Chinese should no more be ostracised than the white people of other lands who incite to riot and disorder in a foreign tongue because we do not adopt their peculiar notions.

It is to be hoped that the World's Congress will consider the question of establishing Freethought societies in the principal cities of the United States, and also of suggesting how those already established may be endowed with increased activity and usefulness. There are twenty-eight cities in the United States which have more than one hundred thousand inhabitants. Cannot something be done toward planting a wide awake Freethought society in each one of these cities, and suggestions offered as to how it can be kept alive and growing? Freethought societies scattered all over the country would in time exert a powerful influence for good if properly conducted. Only through them, in my opinion, is it possible to maintain a Freethought university or a home for aged Freethinkers. To give them character and stability, they should do what the church does—marry, educate, minister to the sick, and bury its members. Would it not pay to employ one or more organizers to establish these societies, and have them make regular visits to see they are kept wide-awake?

JOHN C. ROE.

The Way the Christians Do It in Chattanooga.

CHATTANOOGA, TENN., Sept. 10, 1893.

MR. EDITOR: I note Mr. S. F. Benson's and W. O. Decker's letters, and S. P. Putnam's reply, in your issue of September 2d, upon, "What Shall the Congress Do?" Mr. Benson gives the business processes of the church. A like system prevails here. Our city is full of churches—they control all departments of local government, control the schools, take possession of the minds of all the children; the country is full of exhorters and revivalists; they pound the pulpits until the women and the young actually believe their teaching. They howl of hell-fire and damnation, hypnotize and mesmerize all who are uninformed, young, or weak; force them to the mourners' bench, and to make public acknowledgment of conversion, and subscribe to the church. The preacher takes the last mite, and hounds the people day and night, and at this time

—when there is a great panic and distress—they are inducing everybody to fall upon their knees and with their backs to the country pray unceasingly in utter disregard of all earthly surroundings. So it is that if it is proposed to corrupt the government or despoil the nation all that is necessary is to start the pulpit-pounder out and the purpose of despoiling them of their senses, property, and liberty is an easy task. Our Sunday-schools first, then prayer-meeting, then preaching; then comes the revivalist, whom all rush to see, and then to give their hand, and then be like the others, fall down and pray and howl to be saved from hell, and then to return home to be and remain lunatics or hypocrits for the remainder of their lives. Not one in five hundred can escape their assaults. I live in a suburb of Chattanooga, in which there was no lawyer, no doctor, no preacher, no justice of the peace, no constable, and no church until recently, when the Sunday-school began, and some stale preaching. For the past month we have passed through the ordeal of a revival. They have cleaned up the place. Myself, about two neighbors, and, as I put it, a large pine stump only have withstood them. With such surroundings what can Secularists do? The young are stolen, mentally degraded, and despoiled; not one in a hundred can escape them. Thus Freethinkers are driven away from the children and youth to the quiet retreat and the university, as shown in the reply of Mr. Putnam. It seems that reason cannot stand before the conspiracy and curse of the Christian system.

J. W. JAMES.

The Only Infidel in His Town.

ITHACA, N. Y., Sept. 7, 1893.

MR. EDITOR: As I am the only genuine Infidel in this city, and being a constant reader of THE TRUTH SEEKER for the last two years, I thought I would write a few lines to you. I take the paper of a news agent. All the Christians hate me for my belief; and I can out-argue any theologian in the world, and take my text from his own book. Now, they say that the Lord knows everything. Well, did the Lord know when he made Adam and placed him in his garden that Satan, whom he had created, would come into that garden and coax that poor little innocent woman to partake of that fruit? Did he know that his devil was going in on purpose so that he would have an excuse to throw poor old Adam and Eve out of the garden? Was not that a farce? Why did the Lord repent to think he had made man? Poor, foolish old Lord! he did not know what he was about, or else his Satan was too smart for him. Oh, that old devil! I have always been sorry he created him. I wonder if he knew what he was about when he created this Satan, his partner? It takes all the priests and preachers over one-seventh part of their time to keep that old devil down. He got so much the start of the Lord that he had to send the Holy Ghost down to the Virgin Mary, and she had a son, said to be the best man on earth, and he lived a life of persecution, the same as I do for my belief. At last he was taken and crucified for his belief, the same as his followers would me if they dare; but to think that his father should allow, under his own eye, the best son that ever lived to be nailed to a cross, when he asked him, "Why hast thou forsaken me?" while at one swoop he could have wiped the whole earth out of existence. Show me the meanest man in any town that has got a pretty bad son, to let a gang of hoodlums take his bad son and nail him to a cross alive, and all for something that he has created himself, knowing just what it would be when he created it. How he must have loved that son. But finally, at last, he only died for a few, for the majority die without Christianity, and if he has a hell to put me in I do not wish to cheat him out of his job. The Bible was made by priests, and they rule the people with an iron rod. They take the children as soon as they are out of the cradle and teach them to love what the priests do. You must not offend one of them; if you do, he will have his God send you to hell. I do not like Jesus for turning water into wine and treating the crowd. And finally I believe the Bible to be a myth, the most obscene, lying book ever published.

If I get able I may start a bookstore—all Liberal works.

I am an old Union soldier, and draw \$12 per month, if Hoke Smith does not cut me off; will be seventy-three in January, but am as smart physically as a boy. I have been to the Bath Home, but they fired me out because I was an infidel; but if they had allowed me to talk I would have converted one-half the old soldiers there was there. They put up a job on me. I gave a corporal an old briar pipe, and he stuck it in my pocket, and then went and told the officers I stole it, so I left.

Send me THE TRUTH SEEKER of August 12th; I missed it. WM. L. MARSH.

The Old-Fashioned Heaven.

BUFFALO, N. Y., Sept. 5, 1893.

MR. EDITOR:

The old-fashioned heaven was up in the sky,
A place exceedingly small,
The great white throne nearly covered the space,
And the saints stood close to the wall.

The golden harps were stowed under the throne,
And the balconies hung over hell,
And sinners were plunged beneath the flood,
And the saved could hear them yell.

The howling in hell to justified ears
Was meat and drink for them all,
And the smell of toasting souls was sweet
To the saints that stood by the wall.

THE OLD-FASHIONED HELL.

How dear to my heart are the scenes of my childhood,
Now that fond recollection paints them so well,
Of the cot and the barn and the deep tangled wildwood,
And the old-fashioned minister that taught us of hell.

With what anguish of mind I remember my boyhood,
As is recalled to my view that old-fashioned hell,
The orthodox hell, the fiery old hell, the hell where the driftwood
Of mankind could tumble and fight and could yell.

The hell of my father—how dear to his soul
Was this old-fashioned hell, this moss-covered hell,
That existed to him in some wild unknown hole—
Where the trembling old sinner was toasted in hell.

Oh! hell of my childhood, thou Methodist hell,
As hot as brimstone and blazes could make it smell—
Without a drop of water from an old-fashioned well,
And not a moss-covered bucket existing in hell.

Did your soul in its anguish climb out of the heat,
Some little devil with a jump and a whoop,
Would trot along with his big cloven feet,
And thrust your tired soul down into the soup.

Oh! hell of my boyhood, I dream of thee now,
And horrors on horrors loom up to my view;
And the old-fashioned dominie with hell on his brow
That preached the more hell to your soul as older he grew.

The hell that our forefathers defended,
The hell that from our grandsires descended,
The hell for which all Christians contended,
The hell of my youth, thou art well recommended.

The revivals we had were glowing with hell,
And sinners and saints came trembling with fear;
The sermons were full and reeking with hell,
And the pious old preacher had the best of good cheer.

The old moss-covered story of saints up in glory,

With sinners and devils wallowing in hell,
With heads old and hoary, ghastly, and gory,
Bowed down and weary in that smoking old hell.

This hell was large and wide and deep, and devils manned it;
This hell was placed near heaven where God could scan it;
This hell was a scorcher, and sinners don't forget it;
This hell was everlasting—repent and pray and dodge it.

'Twas the hell that with the souls of infants was crammed;
'Twas the hell that by the ancient old pagans was planned,
'Twas the hell to which all but the Christian was damned,
And it is now the hell of the Methodists all over the land. J. W. DENNIS.

A Live Paper Whose Editor, Artist, and Distributor Should Be Burnt.

PITTSBURGH, Aug. 10, 1893.

MR. EDITOR: On the 3d of December last I sent you a check for \$10 to renew my subscription to THE TRUTH SEEKER for one year, which uses up \$3 of the same, and I then intended to write you soon requesting you to send me some Freethought books for the remainder; but I neglected to do so, because other matters absorbed my time and attention. I am an old man, being seventy-six years of age, and have been a Freethinker from my youth up; but I never read any Freethought literature until in May of last year, when I was sick at the house of a friend in Milwaukee, where I first saw a few copies of your paper, which I read with pleasure; and as soon as I got home I subscribed for it for a few months, to see what further intellectual fruit it would bear, and, as I was pleased with its fruitage, I renewed my subscription, as stated at the head of this letter. In the paper many subjects are rationally and scientifically discussed, well reasoned to a logical and satisfactory conclusion; hence a thoughtful person gains instruction and takes pleasure in reading it; and then there are Heston's pictures, a source of amusement as well as instruction. Heston is a genius in his appreciation of truth and error, as well as of the ridiculous, and he is endowed with great ability of demonstration. In his pictorial illustrations of truth, and his exposures of religious error, he sometimes mixes enough of the ridiculous to make them laughable as well as instructive; and here is where he stirs up the wrath of the clergy, they knowing that the great body of church-members can stand disputation much better than being laughed at, because the horizons of most church-members' intellects are hung too low to get a scientific argument under them, while they can see, understand, and appreciate a picture. Heston suggests a truth, a fact, a principle, or the correction of an error, and then by a picture demonstrates the truth of his suggestion—sometimes affirmatively, by the exhibit of direct and certain proof, and sometimes negatively, by showing that an absurdity would follow if his suggestion was false. The diagrams in Euclid perfectly demonstrate to a clear mind the truth of the theorems to which they are attached, and so it is with Heston's pictures. But as the fifth proposition in the first book of Euclid is called *Pons-æssinorum*, because dullards in college have great difficulty in getting over it, so an occasional picture of Heston's might be called an asses' bridge for Christians, because they cannot get over it without many a halt and stumble.

THE TRUTH SEEKER is a live paper; contains many bright thoughts; therefore as soon as I read it I give out each copy I receive to others, in order to spread the truth as far as possible; and in doing this I am frequently met with the charge of blasphemy and sacrilege, and one old Scotch Presbyterian said: "Heston, the Editor of THE TRUTH SEEKER, and you, for circulating such damnable pictures, ought to be plunged into hell,

"To gnash your gums, to weep and wail
In burnin' lake,
Where damned devils roar and yell
Chain'd to a stake."

His use of Holy Willie's prayer I thought was good.

I commenced Freethought at an early age—on my first day in the public school, in a backwoods neighborhood. Before going to school I had learned to read sentences composed of short and easy words, and had read in "Mother Goose's Melodies:"

Old Mother Hubbard
Went to the cupboard
To get her poor dog a bone,
But when she came there,
The cupboard was bare,
So the poor dog had none.

And also many other rhymes in said book. And I also read in the "New England Primer:"

In Adam's fall
We sinned all,

and other things therein. Of course, I understood that the stories in the former were mere fables, but I was instructed that everything in the latter was true and was to be implicitly believed.

I was started to school with two books—a spelling-book and the New Testament. The first contained long columns of words, to be studied, spelled, and pronounced without knowing their meaning or use; and the latter was to be used as a reading-book, and concerning which I was instructed by my parents that it was part of the holy Bible, God's holy book, and that I should study it diligently, so as to understand it and learn to be good, which I promised and determined to do. And I was also told that the master would help me and tell me everything I wanted to know. On the first day of school the boys and girls were arranged in classes (mixed), and composed of those about of the same age, and I was placed second in a Testament class. Our first lesson was concerning the genealogy of Christ, in Matt. i, a subject I was totally ignorant of. I knew no more about the meaning of genealogy than I did about the cube root; but I was anxious to learn, and wished to acquit myself well on the verses that would fall to me to read, the first of which was "Abraham begat Isaac," etc.; and as I studied over the lesson I saw that the word "begat" occurred many times, and must therefore be important, and I wanted to know what it meant. Hence I went with my book up to the master, where he sat like a king on his throne in one corner of the room, and asked him what "begat" meant—what Abraham did to Isaac when he "begat" him? The master frowned on me awfully, struck me several times with a whip, and then told me that that was one of the mysteries of the Bible, that it was wicked to pry into them, and that I should read and believe what I read and not ask questions, or that I would be burnt forever with fire and brimstone. Well, then and there I took the first step in Freethought, for I could not see what use God's holy book would be to me if I must read and believe it without knowing what it meant.

However, I continued to read in the Testament class until we had read the book through two or three times, and although I had ceased to ask questions about it, I did not escape punishment. On one occasion, after we had read about feeding five thousand men besides women and children with five loaves and two fishes, and that they were all filled, and there remained of fragments twelve baskets full, I whispered to the girl next me in the class, saying, "That would have been a good place for Mother Hubbard's dog." She laughed, and the master asked her what she was laughing at. And I told her slyly to tell him, for she and I were the best of friends, and I feared he would punish her severely to make her tell; and she would have stood great severity before she would have told him if I had not whispered to her to tell. Then he punished her for laughing, and me severely for making fun of and ridiculing the Testament. Many other trivial remarks about stories in the Testament, that I did not understand, that seemed doubtful, and I could not fully believe, brought me to punishment, but without convincing me of their truth or of the justice of eternal damnation for unbelief. That teacher was a member of the church (Presbyterian) in which my grandfather was an elder, and, like the other schoolmasters of that time, was a boss tyrant; to his mind, all pleasures among the children

were sinful and should be suppressed; his desire seemed to be: "Suffer little children to come unto me, that I may flog them with a whip big enough for an ox goad."

In thus going through the New Testament in the public school, I became a doubter, and lost all respect for my mother's (the Presbyterian) church. But not being satisfied, I undertook to read the Old Testament, and I began at Genesis and continued on through Malachi; and the filthy stuff I found therein sickened me of the Christian's God and his book. True, I found some good therein, but mixed up with such a mass of deceptions, cruelties, absurdities, contradictions, encouraged vices, and nastiness, that I rejected the book. I could not believe in nor worship such a God as is described therein. When I commenced writing I intended to particularize to some extent at this point; but I find my letter is getting too long to do so; hence I will simply remark that the story of the king's daughter saving, adopting, and educating Moses impressed me as good enough to be true; but admitting it to be true (of which I now have grave doubts), his career after arriving at manhood suggests that it might have been better for the human family if some crocodile in the Nile had eaten him, instead of his being saved by the princess. Church members say they believe the Bible to be the word of God, but from my conversations with many of them, I am satisfied that not one in a thousand has ever read it; their utter ignorance of its contents is astonishing; they simply utter, without examination, what they have heard from the pulpit.

I have frequently heard clergymen eulogize the Bible, because of its lofty sentiments, majestic imagery, beautiful poetry, and grand descriptions; and for these reasons urge its use in the public schools, but I have not been able to find that it is superior in these respects to many other books. There are some good poems in it, and the best and purest of them is the song of Moses, after the triumphant passage of the Red Sea. Some other of its poems, like Solomon's songs, are good enough as poetry merely, but are as salacious as anything to be found in Byron, Virgil, or any of the other great poets. And for majesty of diction and grandeur of description, I have not been able to find anything in it superior to what is contained in the works of Milton, Shakespeare, Coleridge, Byron, Virgil, and the blind old man on Chio's rocky isle. Take a couple of samples from Byron, to wit:

Above me are the Alps,
The palaces of nature, whose vast walls
Have pinnacled in clouds their snowy
scaples,
And throned eternity in icy halls
Of cold sublimity, where forms and falls
The avalanche—the thunderbolt of snow!
All that expands the spirit, yet appalls,
Gather around these summits, as to show
How earth may pierce to heaven, yet leave
vain man below.

And again:
Thou glorious mirror, where the almighty's
form
Glasses itself in tempests; in all time,
Calm or convulsed—in breeze, or gale, or
storm,
Icing the pole, or in the torrid clime
Dark-heaving, boundless, endless, and
sublime—
The image of eternity—the throne
Of the invisible; even from out thy slime
The monsters of the deep are made; each
zone
Obeys thee; thou goest forth, dread, fath-
omless, alone.

Lastly, take Homer's majestic description of the nod made by him,
Who rolls the thunder o'er the vaulted
skies,
in confirmation of his answer to the prayer of Thetis, whom he thus dismissed:

Depart in peace, secure thy prayer is
speed;
Witness the sacred honors of our head,
The nod that ratifies the will divine,
The faithful, fixed, irrevocable sign;
This seals thy suit, and this fulfills thy
vows,
He said, and awful bent his sable brows,
Shook his ambrosial curls, and gave the
nod,
The stamp of fate and sanction of the god;
High heaven trembling the dread signal
took,
And all Olympus to the center shook.

Many other samples might be given from these and other poets, and also from prose writers, but the above are sufficient.

KRATAIGOS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A German Fable.

A famous hen's my story's theme,
Who ne'er was known to tire
Of laying eggs—but then she'd scream
So loud o'er every egg 'twould seem
The house must be on fire.
A turkey-cock who ruled the walk,
A wiser bird and older,
Could bear no more; so off did stalk
Right to the hen and told her:
"Madam, that scream, I apprehend,
Does nothing to the matter;
It surely helps the eggs no whit,
So lay your eggs and done with it.
I pray you, madam, as a friend,
Cease that superfluous clatter;
You know not how't goes through my head!"
"Humph! very likely," madam said,
Then proudly putting forth a leg—
"Uneducated barnyard fowl,
You know no more than any owl
The noble privilege and praise
Of authorship in modern days;
I'll tell you why I do it:
First, you perceive, I lay my egg,
And then—review it."

—Exchange.

A Summer Outing.

I wonder how many Cornerites enjoy horseback riding? No doubt you all do. But did any of you ever take occasion to ride all day long on a warm summer day? If so, you can better understand the experiences of a friend and myself on one of the warmest days of this week; in fact, one of the warmest days of the season. Horseback riding has always been my favorite mode of exercise and pleasure. I have indulged in its pleasures ever since I was a "wee tiny chap," and when I get on the back of a spirited horse I imagine I am as near heaven as I will ever get. I doubt if the throne of heaven itself would have the charm for me that a place in a good saddle has.

On Tuesday morning, having secured a lay-off for two weeks, I decided to take a pleasure trip. The readers of the Corner are no doubt aware that archeology is a fascinating study with me, and having heard that Wyandotte county, Kan., afforded a rich field for archeological research, I advertently made up my mind to spend a day or two amid its prehistoric treasures. In the afternoon I thoroughly equipped myself for the ride. I donned a pair of leggings, strapped a satchel full of necessities over my shoulder, tied a rubber and another coat to my saddle, and placed my trusty revolver in the scabbard. I then mounted my Colorado pony, a spirited though docile animal, and after bidding the folks good-bye, started off on my long journey. I must confess that I felt like a true frontiersman, and my unsightly appearance surely warranted it. I imagined that as I passed through town the people would clear the streets for me, and on reaching the country, I feigned I could see the farmers surrendering the whole road to me. But an incident occurred on the journey which foiled my imagination and which I will relate further on.

After traveling over a very rough road for about nine miles I reached Oak Mills, my old country post-office, from which place I have addressed many a letter to my Corner friends. Here I struck a friend, Richard E. King, whom I persuaded to accompany me on the remainder of my journey. It was then almost night, and so we concluded to resume the journey early the next morning. I spent the night with my cousin, Will Oliphant, and the next morning my friend King met me there, and we started out. He had likewise equipped himself for the journey, and as he rode up, with a resolute expression on his countenance, he remarked, "Well, it is Wyandotte or bust!" My friend King is also a lover of antiquities, and he has a goodly collection of quaint and curious things. He has accompanied me on several occasions, and I am indebted to him for the assistance he has rendered me while exploring this section of the country for evidences of aboriginal occupancy.

Just before reaching the old historic town of Kickapoo we observed a very commanding point near the roadside, and thinking there might be a prehistoric mound or aboriginal place of interment on its summit, we scaled the steep ascent, but our expectations were only squandered. We noticed a basin or depression in the earth near by, and thought it was where some one had opened a mound, but investigation revealed the fact that it was nothing more or less than a modern stone-quarry.

Upon reaching Kickapoo the first thing that met our eager visions was the Kickapoo correspondent of the Leavenworth Times, James Malone; and from his observing countenance he was evidently looking for something to write up. We did not stop, but simply greeted him with the familiar salutation, "Hello, Jim!" and passed on. We did not give him a chance to ask any questions, for we would rather have met the devil than a reporter, anyhow.

We then traversed the beautiful Salt Creek valley, which lies just this side of Fort Leavenworth and Leavenworth city. This valley is at least a mile wide in some places, and there is not a more beautiful and picturesque spot in the varied landscape of Kansas. It is dotted with beautiful homes and farms, and the soil is noted for its productivity. This valley is one of the historic spots of Kansas. The first white settler of Leavenworth county, Major Robert Wilson, settled near the Salt Creek bridge in 1844, and established a trading-post. The house which he built, the first in the county, is still standing. The first country school-house in Kansas was built in this vicinity. It was a log structure about twenty by thirty feet in size. The first teacher was V. K. Stanley, who taught the school in 1856. Mr. Stanley is still living, and is a member of the school-board in Wichita. The celebrated Wm. F. Cody, everywhere known as "Buffalo Bill," lived in this valley for years, and his old home, or a portion of it, is still standing. It would require a volume to enumerate all the historical events of this romantic spot.

Before leaving the valley we stopped at a country store to get a lunch, and while there Dick had a fine pair of gloves stolen. We spotted the man who committed the theft just as he was riding out of sight, and we commenced pursuit, but he had gotten the start of us, and we failed to catch him. We then climbed the Government hill, near Fort Leavenworth and made our entrance into the city of Leavenworth on the bank of the Missouri river. This town was once the metropolis of Kansas. Its population is now about twenty thousand. We stopped here long enough to fill our satchel with provisions to use along the road. From Leavenworth to Lansing the road is macadamized, and we enjoyed this portion of our ride. The state penitentiary is located at Lansing, and about half way between Lansing and Leavenworth is the Soldier's Home. Some of the most interesting points in Kansas are to be seen in a ride from Atchison to Wyandotte, a distance of about forty miles.

We stopped on a large creek south of Lansing, in Wyandotte county, where we camped for several hours and partook of a hearty lunch, and fed our horses. We then resumed our journey, and did not stop again until we reached the village of Walula. Here we paused and held a consultation. It was then getting late in the evening, and every moment was precious. We were much fatigued by our long ride through the intense heat, and I had contracted a severe headache. We decided to turn back as far as Lansing and take a rest. This we did, and upon reaching this place we secured a feed for our horses, and while they were eating we laid down on the grass, and, with our coats for pillows, we took a much-needed rest. It was after dark, and we were among strangers. Therefore, imagine our indignation when some boys passed along and remarked, "Wonder if they are drunk?" This was a cutting remark, for we had never before been accused of drunkenness. Dick looked at me in astonishment, and said, "Wonder if Lansing water makes people drunk?"

We next concluded to finish our journey homeward, and rather than ride through the intense heat the next day, we decided

to ride all night and reach home about morning. We struck out, although the night was very dark, and the road for the most part rough and lonesome. My head was aching most unmercifully, and I was sitting sideways in my saddle with my head supported on my arm, and paying no attention to the surroundings. I was suddenly startled by some one calling to me to "Look out!" and upon looking up I perceived that I had unexpectedly come in contact with a cart, in which two ladies were seated. I politely excused myself, and swore to them that I would never be guilty of the like again. Dick, who was a little behind, gave them the whole road, and chided me for my carelessness.

I stopped at a drug-store in Leavenworth and made the clerk prepare something for my headache. As we passed through town that night, everybody stared at us, and we imagined that the police were looking at us in a suspicious manner, because we were suspicious-looking characters. But we congratulated ourselves on the fact that neither of us had a guilty conscience, if our imaginations did run rather high.

When we reached the Government hill it was approaching midnight, and as this place is noted for highwaymen, we carried our revolvers in our hands, ready for an emergency, but fortunately we passed the place in safety. At Kickapoo, we went to the school-house and were going to stop in and take a rest, but the doors were locked, and we were foiled again. From Kickapoo to Oak Mills we had to travel a road leading through a dark, lonesome hollow, next to the river, and which is scarcely ever traveled, especially at night. We managed to get through all right, however, and we reached Oak Mills just before daylight. I stayed with Dick until daylight, and then repaired to my home in Atchison. Although we found no relics of importance, we nevertheless had a pleasant time, and we are going to arrange for another trip at some future date.

GEORGE J. REMSBURG.

Atchison, Kan., Aug. 10, 1893.

We received a call the other day from Mr. and Mrs. William Thorpe, of Jersey City, formerly of Ballston Spa. It was a pleasure to see these loyal friends, and an inspiration to listen to them, for they are broad-minded, clear-headed, honest Free-thinkers, whose colors are nailed to the mast-head. They are parents of a bright and interesting family. The daughter Satie will be remembered as being instrumental in procuring a cow for R. M. Casey, recently deceased, and it is pleasant to know that the animal furnished nourishment to Mr. Casey and his invalid wife, and at last was sold to defray the expenses of Mrs. Casey's funeral. "So shines a good deed in this naughty world." May Mr. and Mrs. Thorpe and their happy family live long and prosper!—ED. C. C.

Correspondence.

PORT TOWNSEND, WASH., Aug. 24, 1893.

DEAR MISS WIXON: I saw my sister write a letter to the Corner, so I thought I would write one. I am twelve years old. I go to school, and study reading, writing, spelling, geography, language, arithmetic, and singing. Our teacher's name is Mr. Peck, and he is very strict.

We have three pet kittens, the names of which are Caesar, Brutus, and Antony. I fear my letter is getting too long, so I will close. From your Liberal friend,
JENNIE IFFLAND.

CENTRAL POINT, ORE., May 13, 1893.

DEAR MISS WIXON: This is my first attempt to write to the Children's Corner. I am fourteen years old. My home is situated in the center of the Rogue river valley. I live about a mile from a small town called Central Point. In this town there are two churches—Methodist and Baptist.

There are only two or three Free-thinkers around here, but I am numbered with the small list.

My brother has taken THE TRUTH SEEKER about a year, and I like it very much. Well, as my letter is getting rather lengthy for the first time, I will close. Hoping my letter may escape the wastebasket, I remain, yours sincerely,
LULA BEALL.

LOUISVILLE, KY., May 18, 1893.

DEAR MISS WIXON: As I have not written to the Corner for quite a while, I suppose you have forgotten me. There are a

great many Free-thinkers in Louisville, but most of them are men, and all of my girl friends are good Christians. We are Free-thinkers, and my father takes THE TRUTH SEEKER and a great many more Liberal papers. I read your paper all the time, and especially the Corner. I read a letter a short time ago in the Corner from Daisy Suter, of Alexandria, Egypt. I would like to correspond with her, and if you would not mind I would like you to send me her address. I will send her some stamps, and I would like her to send me an Egyptian one, as I have never seen one.

My father and I met a Catholic priest the other day who had known father for a long time. When he found out that I believed like father, he told me that I was a pagan, and would never get to heaven. I go to church sometimes, but not very often. I am not afraid to tell any preacher or priest that I am a Free-thinker.

Colonel Ingersoll lectured here a few months ago. His lecture was grand. He lectured on Shakspeare. I am very anxious to hear him lecture on religion, and I hope he will come to this city soon again. We always go to hear him. Father thinks he is the greatest orator of the day, and so do I.

I have read "The Story Hour," "Apples of Gold," and "All in a Lifetime." I admire them a great deal.

I hope to hear from you soon. Good-bye. Your Free-thinker friend,
LOIS BLIGH CARTER.

[The above letter, together with that of Lulu Beall, became mislaid and has just come to light. Better late than never.—ED. C. C.]

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Who silently adored.

Thus throned on high Olympus
The Thunderer Homer saw,
When from his eyes the Muses
The mortal veil did draw.
The mighty poet's vision
The mighty sculptor caught,
And there it sate for ages
Chryselephantine-wrought.

Thus grasped the bolt of terror
The right hand of the god,
Thus rolled the locks ambrosial
To ratify his nod;
Thus perched upon his scepter,
With ample pinions furled,
His regal bird, the eagle,
Gazed o'er the nether world.

Nine hundred years the Grecian
Unto it homage paid,
And e'en the victor Roman
Knelt awe-struck in its shade;
At length fanatic fury
Dethroned the idol vast
And in the smelting furnace
Its rich proportions cast.

The eagle-shaded forehead
Of Zeus no more prevailed;
And in his fallen temples
The smoke of incense failed.
Was lifted o'er the nations
The thorn-encircled brow,
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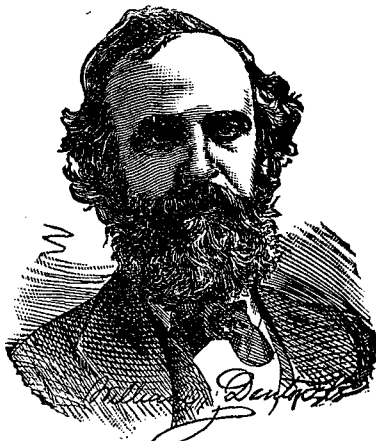
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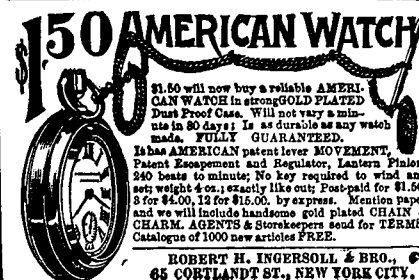
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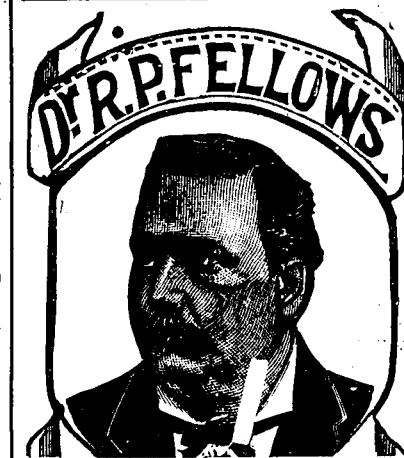
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News of the Week.

A GIRL baby was born to President Cleveland on the 9th.

DEMOCRATS in the House of Representatives announce their determination to secure the repeal of the Federal Election law.

THE business depression seems ending. Factories are resuming work. The revival is attributed to the assurance of the repeal of the silver-purchase act.

THERE is cholera in two or three districts of London, and in over a dozen other parts of England. Rome, Berlin, and Vienna report cases in themselves and other localities in their countries.

THE Senate's delay over the bill repealing the silver-coining act is exasperating most of the people of the country, who desire its passage. Talk of the uselessness of the upper House is being excited, with suggestions of its abolition.

QUEEN VICTORIA on the 11th laid the foundation-stone of a church at Crathie, Scotland. In a speech she declared her warm attachment to the church of Scotland, which, she said, so largely represented the feeling of the people of the country.

THERE is indignation against Rev. Father Smith, of St. Joseph's church, Paterson, N. J., because of his breaking into the rooms of the Catholic Club on Labor day, when they wished to hold a picnic and ball, and tearing down the American flag that they had displayed to advertise the event.

LAST Sunday a papal encyclical was read from all Catholic pulpits of Hungary, in which Leo XIII. admonished the priests and prelates to stand by the church in the fight against the Liberal government, which endeavors to reduce papal influence in the country's administration to the level obtaining in other states—Prussia and France, for instance.

OF the nine thousand religious pilgrims who left Tunis last May for Mecca only half have returned. The others died of cholera. The survivors tell of terrible suffering. One hundred thousand pilgrims gathered on the sacred mount, June 24th to hear a solemn address prior to proceeding to Mecca. Many were starving. The mount was strewn with corpses of victims of the pestilence, among which lay hundreds dying.

EX POSTMASTER-GENERAL WANAMAKER and his double quartet of singers have finished their tour of Cape May county, N. J. They were furnished with a special train by the West Jersey railroad. Wanamaker spoke at every church and urged the people to hold fast to the gospel and called on all believers to be more vigilant in the work of the church. He said religion was of more importance than the great questions of the day, not even excepting labor, tariff, or finance.

A DISPATCH from Rome gives an account of a riot in the town of Sulmona, in the province of Aquila, Italy, which originated in the appearance of cholera at that place. A number of cases of the disease had occurred in the town, and as a precautionary measure the officials attempted to stop a religious procession. This led to serious trouble, and an encounter between the military and police and the paraders was the result. During the fight a captain of the chasseurs was killed and several gendarmes were wounded.

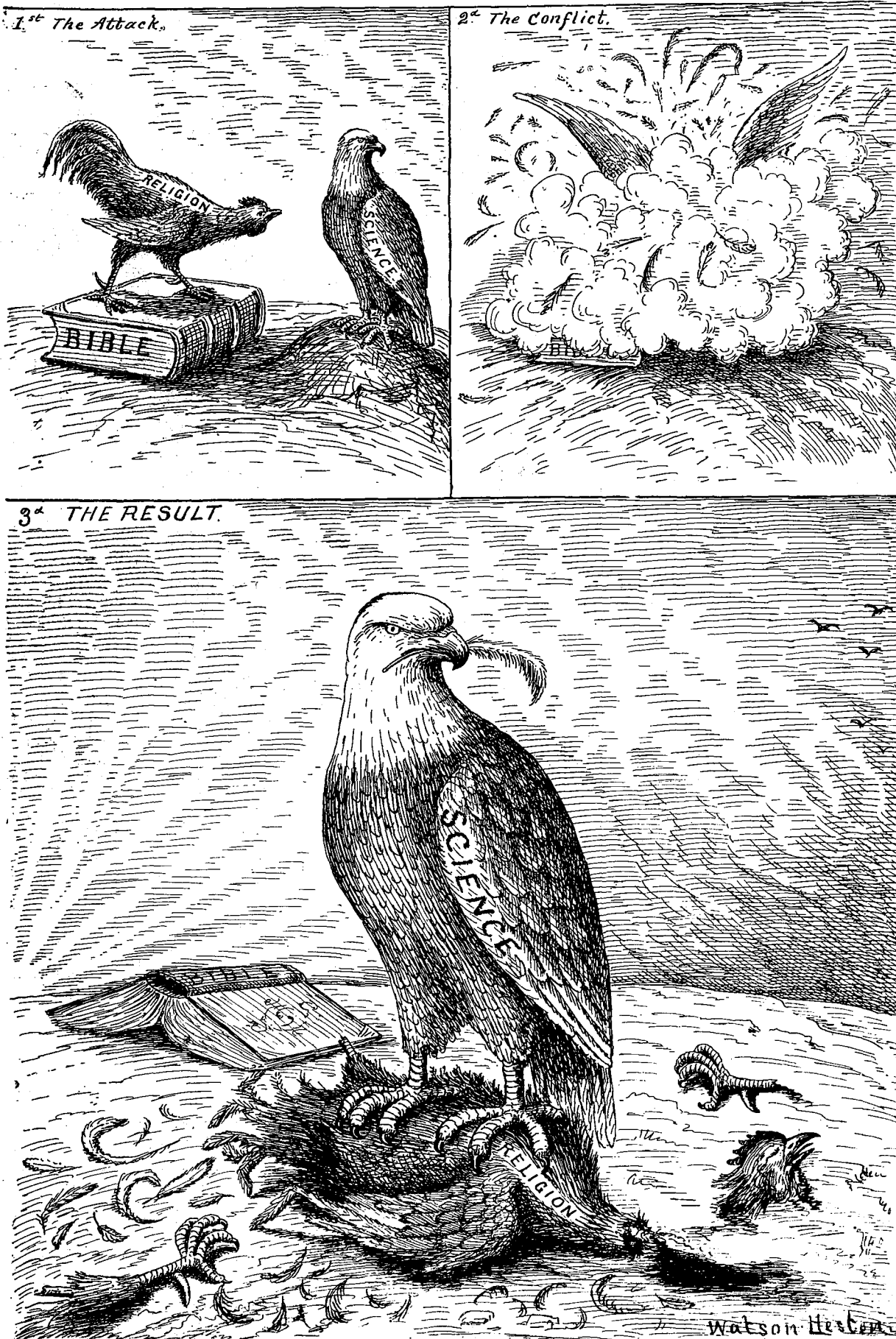
WITHIN the past few weeks Gov. Claude Matthews, of Indiana, has received a number of letters from individuals in different parts of the state warning him that the members of the Catholic church are preparing to rebel against the constituted authorities, and asking that he at once take steps to suppress any outbreak. To the majority of the letters the governor has not replied, but one from R. N. Moulton, of Decatur county, he answered to the effect that the rumor of Catholic rebellion is false. The letters arise from American Protective Association agitation.

At noon on the 16th the 100,000 or 150,000 people who have been waiting on the boundary of the Cherokee Strip were admitted. The territory thus opened is about 200 miles long by 56 miles wide. It covers a little more than 11,000 square miles, or between 7,000,000 and 8,000,000 acres. It will afford at the most farms of 160 acres for 40,000 or 50,000 persons. Much of the territory is well watered and exceedingly fertile, with a climate as nearly perfect as can be found anywhere on earth. There was a mad race for claims. There was land for less than half. Not only the disappointed, but those who located claims, will suffer extremely for water, food, and shelter, and a number will inevitably perish. It is a noteworthy fact that this is the last piece of public land, of any account, available for farming.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

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Chapter III is on The Canon Law, showing how the church controlled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism, the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

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In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interference with her "curse," of woman's degradation by the church to labor unfit for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

The work is a burning protest against the tremendous wrong done woman by the church, which controlled the state. It is also extremely valuable as history. No woman, it seems to us, can read it and remain a supporter of the religious institution which has crushed her individuality, her mentality, and degraded her person. To the woman's cause it opens an Age of Reason. It ought to be widely read for the good it will do.

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THE TRUTH SEEKER

A Journal of Freethought and Reform.

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FOUNDED BY D. M. BENNETT.

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SATURDAY. - - - - - SEPTEMBER 30, 1893.

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Four Hundred Years of Freethought.

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Nor is this Four Hundred Years of Freethought complete without recognition of our European brethren. They blazed the way, contending in their own countries for the same liberty of speech the American desired to enjoy. In a large measure the battle has been won. A bare quarter of a century ago even the man who proposed to hold a religious congress where Mohammedan and Catholic, Buddhist and Protestant, could stand upon the same platform and defend their creeds would have been deemed a proper inmate for an insane asylum. But Chicago has seen it in this culmination of Four Hundred Years of Freethought, and, cause for the greatest rejoicing, the religious congress is succeeded by a Congress of Freethinkers, and there is no inquisition to follow, no dungeons for the audiences, no racks nor flames for the speakers.

It seems to us a fitting time to call again to mind the noble men and women who have lived and worked, and some of them died, that the heretics of the world may meet in peace. So we print this week the portraits of some of these. A few of them are still living and joining in the celebration. The others have passed to their rest, but living yet in the grateful memories of those to whom they have given freedom. Let us treasure the lessons of their lives and emulate their example.

There is no need of biographies of these heroes. Those who have died have left their records in the world's history. Those yet with us are making history, and happily the time has not come to sum up their work.

How Blasphemy Fares in New Jersey.

The whole of Hunterdon county, New Jersey, last week was torn with excitement over the horrid suspicion that they had in their midst a blasphemer. The dire word had gone forth that one of their inhabitants was that infamous creature, a man whose mind was so constituted that he could not accept as conclusively the evidence for religion, and who therefore naturally treated it with levity whenever occasion called just as he did anything else. Dr. W. W. Hawke, a young dentist, was this hateful viper, and the town of Flemington the spot in the Christian bosom on which he had chosen to coil his venomous shape. The man of God of that hamlet had done his duty of denouncing the blasphemer, and the latter thereupon brought suit for \$1,000 damages. Charles A. Skillman, of Lambertville, one of the oldest practitioners in the state, opened the case. He told the jurymen they had to deal with an unusual case. In a practice of more than forty years he had not in either civil or criminal proceedings known of a case in which blasphemy figured, so degrading it was and so much moral turpitude did it involve. Mr. Skillman then read the complaint. The first count was to the effect that Pastor Sagebeer before preaching his sermon had told Miss Bertha Rittenhouse and others that the doctor had been present at a mock prayer-meeting, where whisky had been drunk in mockery of the sacrament of the Lord's Supper, mock prayers had been said, and the long-meter doxology had been sung. "They are blasphemers," the complaint alleges Pastor Sagebeer said to Miss Rittenhouse, "and you must not associate with them." If the charges against Dr. Hawke were true, said Mr. Skillman, he ought to be hunted out of town. If not true, the jury must give him a substantial verdict. Mr. Skillman defined blasphemy and told the jury the penalty in New Jersey for speaking evil of the deity or willfully and maliciously attempting to lessen the reverence for God or his attributes, or to weaken regard for the Christian religion was a \$200 fine or imprisonment at hard labor for twelve months, or both. "Why, up to 1813," said he, "blasphemy in Scotland, under certain circumstances, was punishable with death."

After divers witnesses had testified, Dr. Hawke took the stand and testified that when he had asked Pastor Sagebeer for a retraction the divine had said that he would not take what Hawke said as evidence of his innocence, as he would not believe a blasphemer. Further, when Dr. Hawke threatened a lawsuit the pastor said that he courted a suit, as it would make him the most widely known young sensational preacher in the state.

One of the rulings interposed by Judge Abbett was: "A slander is never privileged, even though it come from a minister of the gospel, and I will so charge the jury." By the judge's use of the word "even," we are reminded of the fact that a leniency is shown the faults of preachers that is not given to those of other persons. They are, such remarks indicate, privileged to do things of a certain degree of badness anyway, though perhaps not quite allowed the one indulgence of slander. When the alleged drinking of whisky was brought under question, the judge put in: "That's immaterial. Drinking whisky is no crime in New Jersey."

Several witnesses testified to such fearful sights as the beholding of Dr. Hawke, Tom Brown, Frank Gray, and two strangers drinking from a long-necked black bottle, and the hearing of them sing, "Jesus, Lover of My Soul," "Nearer, My God, to Thee," and the doxology. A witness testified that the singing was very fine and that he had gone to his room to listen to it and be soothed thereby. Many a church attendant will, we fear, on reading

this heave a sigh at the contrast with his own experiences, and wonder why the vocalistic dentist should receive upbraiding instead of honor.

Lawyer Lindabury said that he would prove beyond a doubt that the young men had in a drunken, riotous, scoffing, and blasphemous manner sang, "Jesus, Lover of My Soul," "Nearer, My God, to Thee," and the long-meter doxology, taking frequent drinks of whisky between. "If such things," said Mr. Lindabury, "can go unrebuked in this world there would be little for Christian ministers to do, and the Christian churches had better close up."

The verdict was one of six cents' damages for Dr. Hawke. Whether the accusation of the preacher that Dr. Hawke did do and say the things alleged was true, and, consequently, whether this award of damages was in its smallness just, we cannot say. We relate the matter only as an instance of the power which Christians still possess, in the state of New Jersey, to injure whomsoever has the brains to despise their creeds and the boldness to ridicule what he despises.

Hostility to Education.

A Catholic writer has collected instances of the Protestant church's opposition to education. There are also plentiful collections by Protestants of the Catholics' hostility thereto. We wish that Catholic and Protestant would fight each other over the point till there should ensue a mutual destruction like that of the Kilkenny cats.

This Catholic exposure of the Protestant hindrance to education opens with pointing out that Hallam, in his introduction to the "Literature of Europe," blames Luther for the general stagnation of literature. We are next reminded that Schlegel, in his "Philosophy of History," speaks of "the truly barbarous era of the Reformation." Likewise, Erasmus, in his "Letters" (59), says: "Luther wrote that 'all science, speculativ as well as practical, is damnable. Speculativ sciences are sins and errors;'" and Melancthon, Luther's disciple, "condemned public schools." Erasmus again says: "Wherever Lutheranism reigns, there literature perishes." The Anabaptists in Germany and the followers of Knox destroyed all libraries in religious houses. Nearly all the manuscript histories of England were destroyed by the Reformers. Gordon, of Rothesy, tells of Scotland in the days of Knox that learning was decried. Laing, speaking of the eighteenth century, says: "In every species of improvement and in the arts and refinement of social life, we must, unfortunately, consider Scotland as a century behind the period." And Scotland was then dominated and guided in every department of life by the Protestant clergy. As late as 1575 there had not been a printed edition of the Reform Bible published in Scotland. In Buckle's "History of Civilization" we learn that "the Scottish kirk had become a bye-word and a reproach among educational men." Some of the Scottish divines wrote against education. When the famous chief, Walter Scott, of Harden, was married, we are told in Chambers' Annals: "That the contract was signed by a notary, because none of the parties could sign their names." This Catholic arraigner next tells us to look in Chambers' Annals for accounts of the deplorable ignorance of the Presbyterian divines of Scotland, as shown in connection with witchcraft and other absurdities." In Germany, Erasmus tells us, the schools were neglected, the churches ruined, and fanaticism pervaded the people. Our writer now quotes: "In Germany, the war of the peasants sent more than a hundred thousand of those poor deluded beings to

the grave, more than twice that number of manuscripts were destroyed during that commotion; and the Thirty Years' War completed the work of destruction and left Germany almost a dreary wilderness." The circumstances under which the extensive library at Munster was destroyed by the Anabaptists recur here to mind. Rothman, one of their leaders, incited them to its destruction by the same argument which the Caliph Omar used in justification of the destruction of the Alexandrian library. "If conformable to the Bible, they were useless, and if not conformable they were hurtful, and in either case to be destroyed." Thus, cries our Catholic collaborer in anti-Protestant propaganda, one of the noblest collections of Germany perished at the hands of Baptist fanatics.

And in the same manner, too, many of the noblest collections of learning perished at the hands of Catholic fanatics. Both the Protestant and the Catholic faiths are, by their essential nature, at deadly enmity with knowledge. Each lives solely by the ignorance of its devotees. Each exists because the masses are so ignorant of the natural causes which produce all things that they believe the clergy's lie that supernatural causes produce them, and give money to that clergy to use their influence favorably upon those preternatural agencies. If the masses were instructed as to natural causes that have already been discovered, and made acquainted with the axiom of science that all things for which such causes have not been discovered still possess them, then not a penny would cut the cobweb on the contribution-box.

Why the Clergy Represent Man Helpless.

Rabbi Wise, of a Jewish congregation in New York city, has preached a sermon on the subject, dear to every sacerdotal heart, of the ignorance and helplessness of man. After praising the achievements of man's genius as seen at the World's Fair, he changes his tone and croaks:

"But, behold, certain natural phenomena make their appearance and teach us the lesson that our much praised knowledge has its limitations. Medical science has undoubtedly made rapid progress. Step by step it battles with the angel of death, but what do we see? From the far East comes a small speck, detectable only through the microscope. Science calls it the comma bacillus, and the whole world, with all its power, intelligence, might, and inventive genius, stands aghast and in abject terror before the approaching peril—helpless and dejected. Aye, the secret things belong to the Lord our God."

The rabbi then pictures corresponding discomfitures of mankind by financial disaster, storm, and so on. After each he exhorts us to fly from man who cannot save to the bosom of God.

But not the slightest use in doing so can be pointed out by all the rabbis in the world. Even supposing that man cannot save, God certainly can not and does not. Not one case of his doing so was ever known. And the truth is, man can save. He has already saved us from countless ills. He has saved us from unnumbered diseases that cut short our lives when we knew of nothing better than to take the advice of rabbis and priests and appeal to their God. And he will very soon, at the present rate of medical progress, have learned how to save us from many diseases more. In finance man has saved us from much. The present monetary troubles, great as they are, do not equal those of former ages. And science will yet do away with such as we have now. Man has, too, averted a large part of the dangers proceeding from storms. And here likewise he will do better yet. Man does all, God nothing.

The reason that the preacher belittles the province of the known, and magnifies that of the unknown, is that other professions deal with the known while he pretends to have influence over the unknown, and he wishes to divert the people's money from the pockets of the other professions into his own.

Agents Wanted.

We believe that not only can good be done but money made by any Liberal who will canvass for our book "Old Testament Stories Comically Illustrated." In fact we know one man who worked at it but a few hours weekly and sold nearly fifty

copies in a month. The price is low; everybody knows the Old Testament stories, and nearly everybody would like a book applying nineteenth-century wit and knowledge to them. People like to laugh. Reverence for the Old Testament tales has largely disappeared and jokes at the expense of Jonah and Joseph and Esau and Samson and David, and the other worthies of unsavory reputation, are keenly appreciated. It seems to us that the book will sell at sight. It does here in the store. Liberals out of employment will find this a good way to make an honest dollar.

Terms to agents sent upon application.

We desire to call the attention of readers of THE TRUTH SEEKER to the benefits of subscribing to the Truth Seeker Monthly Library. The yearly subscription is only \$3, and subscribers to the Library receive a paper-bound copy of each book issued in it; or, if they desire the books in cloth binding, subscribers can remit the difference in price between paper and cloth binding, and get the books in the latter shape. So far this year subscribers to the Library have received "Paine Vindicated," by Colonel Ingersoll, price 15 cents; the "Creation of God," by Dr. Hartmann, price 50 cents; the "Resurrection of Jesus," by Don Allen, price 40 cents; "Crimes of Preachers," price 25 cents; the "Handbook of Freethought," by W. S. Bell, price 50 cents; "Religion a Curse," by S. P. Putnam, price 25 cents; "Design Argument Fallacies," price 15 cents; "Pen Pictures of the World's Fair," price 25 cents, and "Abraham Lincoln: Was He a Christian?" price 50 cents. Other books besides are in preparation. One of these, we may mention, is "Pleasure and Progress," by A. M. Lorentz, LL.B., of which further notice will shortly be made. Send \$3 and receive at once the books already published, and, as they appear, those which will be published between now and January, '94.

Colonel Ingersoll Expresses His Views of the Parliament of Religions.

Although he was not invited to take part in its deliberations, there is probably no man in this country who is watching more closely the proceedings of the Parliament of Religions in Chicago than Col. Robert G. Ingersoll, the leading American Agnostic, says the *Herald*. A reporter for that paper had a talk with him last week about this meeting in which so many churchmen of all denominations have figured.

"The Parliament of Religions," the reporter volunteered, "was called with a view to discussing the great religions of the world on the broad platform of tolerance. Supposing this to have been accomplished, what effect is it likely to have on the future of creeds?"

"It was a good thing," answered Colonel Ingersoll, "to get the representatives of all creeds to meet and tell their beliefs. The tendency, I think, is to do away with prejudice, with provincialism, with egotism. We know the difference between the great religions, so far as belief is concerned, amounts to but little. Their gods have different names, but in other respects they differ but little. They are all cruel and ignorant."

"Do you think likely," the scribe asked, "that the time is coming when all the religions of the world will be treated with the liberality that is now characterizing the attitude of one sect to another in Christendom?"

"Yes, because I think that all religions will be found to be of equal authority, and because I believe that the supernatural will be discarded and that man will give up his vain and useless efforts to get back of nature—to answer the questions of whence and whither. As a matter of fact, the various sects do not love one another. The keenest hatred is religious hatred. The most malicious malice is found in the hearts of those who love their enemies."

"Bishop Newman, in replying to a learned Buddhist at the Parliament of Religions, said that Buddhism had given to the world no helpful literature, no social system, and no heroic virtues. Is this true?" was the next question.

"Bishop Newman is a very prejudiced man," said the colonel. "Probably he got his information from the missionaries! Buddha was undoubtedly a great teacher. Long before Christ lived Buddha taught the brotherhood of man. He said that intelligence was the only lever capable of raising

mankind. His followers, to say the least of them, are as good as the followers of Christ. Bishop Newman is a Methodist—a follower of John Wesley—and he has the prejudices of the sect to which he belongs. We must remember that all prejudices are honest."

"Is Christian society, or rather society in Christian countries, cursed with fewer robbers, assassins, and thieves proportionately than countries where 'heathen' religions predominate?"

"I think not," said Colonel Ingersoll. "I do not believe that there are more lynchings, more mob murders in India or Turkey, or Persia than in some Christian states of the great republic. Neither will you find more train robbers, more forgers, more thieves in heathen lands than in Christian countries. Here the jails are full, the penitentiaries are crowded and the hangmen are busy. All over Christendom, as many assert, crime is on the increase, going hand in hand with poverty. The truth is, that some of the wisest and best men are filled with apprehension for the future, but I believe in the race and have confidence in man."

"How can society be so reconstructed that all this horrible suffering resultant from poverty and its natural associate, crime, may be abolished, or at least reduced to a minimum?" I asked.

"In the first place we should stop supporting the useless. The burdens of superstition should be taken from the shoulders of industry. In the next place men should stop bowing to wealth instead of worth. Men should be judged by what they do, by what they are, instead of by the property they have. Only those able to raise and educate children should have them. Children should be better born—better educated. The process of regeneration will be slow, but it will be sure. The religion of our day is supported by the worst, by the most dangerous people in society. I do not allude to murderers or burglars, or even to the little thieves. I mean those who debauch courts and legislatures and elections—those who make millions by legal fraud."

"Is it possible for men to be good and honest without the help of Christianity?"

"Christianity is not a help," was the colonel's reply. "Christianity offers to sell crime on a credit. It says to the bank cashier: 'Be honest. Don't you steal a cent, but if you do steal the entire bank God will forgive you in Canada just as quickly as in the United States.' Christianity does not make men good. Good men have given Christianity the good reputation it has."

"What do you think of the Theosophists? Are they sincere—have they any real basis for their psychological theories?"

"The Theosophists may be sincere. I do not know. But I am perfectly satisfied that their theories are without any foundation in fact—that their doctrines are as unreal as their 'astral bodies,' and as absurd as a contradiction in mathematics. We have had vagaries and theories enough. We need the religion of the real, the faith that rests on fact. Let us turn our attention to this world—the world in which we live."

Before our talk began Colonel Ingersoll had taken up a pamphlet in which he was soon absorbed. He read on to the last page and exclaimed:

The fellow who wrote that gives Bishop Potter some hard blows."

I looked at him questioningly.

"It's just this way," said the colonel. "Bishop Potter, in advocating the opening of the World's Fair on Sundays, dubbed the fourth commandment 'a venerable relic' and Sabbath observance as 'a scarcely less venerable tradition.' Now this hardy pamphleteer pertinently asks; 'Why did Bishop Potter for so long read the commandment to the people of Grace church, New York, as one of God's commandments? Does he not now require it to be read by the clergy of his diocese? Has it been stricken from the decalogue in the new prayer book? And are all the commandments omitted as being, like it, only 'venerable conceptions' and 'traditions?' I guess those are pretty tough questions for Brother Potter to answer."

Notes on the Congress of Religions.

The Congress of Religions is like the Midway Plaisance. It is a curiosity shop. It has not the slightest practical value. It gives no light on any subject whatsoever. It is simply a gush about God, and makes one smile. All confer in this grand conglomeration provided they will not attack the Christian religion. They must give the good points of their own religion in a neighborly sort of way. It is to be a feast of sweetmeats, and every speaker must devote himself to taffy. He must not refer to superstition, tyranny, or persecutions or bloody massacres, or any wrong thing that has ever been

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Thomas Paine



P. G. Ingersoll



J. M. Bennett

done in the name of religion. Religion is the fetish and all bow down before it. No matter what he is, if Christian, Jew, Mohammedan, Buddhist, Free Religionist, Unitarian, Patagonian, Feeji Islander, or Esquimaux, if he will only proclaim the sacred name of religion he is all right. He can say his say, and utter all sorts of notions about God, but he must not say there is no God. That is forbidden ground. He must not attack anybody else's notion of God. He must speak in dulcet tones and flatter every deity, and only by innuendo give the preference to his own deity. Of course the out-and-out Freethinker has no place in a congress of this kind. The Atheist is tabooed. The scientific man is outlawed. Faint or dense the cloud of theology envelops it all. It is permeated from beginning to end with faith. It is the place for the believer, but not for the man of facts and the investigator.

Well, there are many ways of looking at this nondescript congress. It is a manifold affair. Like the many mirrors in the Moorish palace, it presents a bewildering variety, and looks to the casual observer much more immense than it is.

From the Unitarian standpoint it is a pretty good scheme. It emphasizes the idea that all religions have the same origin, the same purpose, and on the whole are equally natural and equally good. It is a triumph for the liberal Christian element. It is anti-orthodox from its very nature. It is a deadly blow to the old-fashioned ideas. If Christianity is only a natural religion, then Calvinism goes by the board. If Christianity is not a supernatural religion based on a miracle and a special divine revelation; if it must take its chances with all other religions, and appeal only to reason; then where is its supremacy? All those who participate in this congress practically renounce the old orthodoxy, and align themselves somewhat with human progress. They really take the side of the devil and are willing, with Adam and Eve, to pluck the fruit of the tree of knowledge. The pure Theist has won the day. He no longer needs to be a Christian in order to enter the charmed circle. The lion and the lamb can lie down together provided they both have an abiding faith in the "goodness of God."

So we might say that on the lines of a liberal and progressive faith there is quite an advance. The growls of ancient superstition are now succeeded by the mellow accents of a polite recognition of each other's pet belief.

But all is not rose-colored. I opine that this Congress would be like the old church councils, and there would be a knock-down and a drag-out if it were not that the civilization of the age keeps a steady watch over the proceedings through the agency of the lynx-eyed newspapers. It won't do to break out and violate the courtesies of the occasion unless Joseph Cook is on the platform and the rampage, for there is no use to try and make Joseph Cook a Chesterfield in debate. Still there is an undercurrent of bitter feeling. The good old orthodox soul is horrified at the idea that the Jew or the Mohammedan has anything to say in behalf of his religion. The harmony is all on the outside.

The hand-greetings are pretty cold all round. There is much mental reserve. Every religionist is on the lookout that no one gets the drop on him. There is a great lack of sincerity and openheartedness. There is a concealed warfare. At times it is impossible to prevent the groans and hisses of contending parties, and the police are on hand to prevent further displays. I don't think this Congress will add to the harmony of Christian sects or of the religions of the world. After the Congress is over there will be a more furious battle than ever. I am glad of it. It would be exceedingly dangerous to the progress of mankind if all the religions of the world should agree. There would be a mighty poor chance for the radical Freethinker if this should happen. The salvation of science lies in the fact that religions do not combine. Religion, if thus harmonious, would rule the world everywhere with a rod of iron.

There seems to be a sort of subtle conspiracy all round among the religious people to shut off Freethought entirely. They don't want it. The Atheist and the Agnostic need not apply. There must be no discussion of the God question. Believe or be damned is the shibboleth. The Freethinkers could not even have a hall of their own without a padlock on their lips. The Free Religionist, the Unitarian, the Mohammedan, the Catholic, the Presbyterian, by universal combination might make it pretty hard for the Atheist. They would ostracize him to their heart's content, and God would have the glory. It is rather difficult now to be an outspoken Atheist; but the difficulty would be enormously increased if the religious element should really combine into one vast whole. Fortunately, those who do believe in God do not agree and will not agree; if they did, I am of the opinion that Freethought would be absolutely crushed out. I am somewhat afraid of these Theistic fellows, no matter how mild they are in appearance. They have the disease, and there is no knowing how violently it might break forth. But so long as they constantly quarrel about God, the world is free from a tremendous intellectual tyranny. God is at the bottom of it all, and if God is saved, then despotism will still flaunt its banners. That is why the far-seeing Catholic joins in this religious Congress. This is why he foregathers with the Free Religionist and Unitarian. With them he is defending the outworks of his mighty citadel. These men, liberal and progressive as they are, make alliance with the pope. The pope is no fool. He understands that his throne is built on Theism, and every argument for Theism is, in the long run, an argument for the pope. While people believe in God, so long will many believe in the pope; for, though every Theist is not a Catholic, still he furnishes the logical foundation of the Catholic church, for Theism is faith and only faith. The main argument for God's existence presented to this Congress is, God is thinkable, therefore he exists. If that is not faith I do not know what faith is, and it is that kind of faith which subjects reason to sentiment. What limits can there be to human credulity when it is asserted that the think-

ableness of a thing is a proof of its actual being? And yet learned doctors argue that there is a God, not on the ground of fact, but on the ground that there is an idea of God in the human mind. I must confess that I am impatient of these frivolities. I would smile at them but for the danger that is in them, for broaden religion and Theism as you will the seed is there of mental servitude, and it will produce its perilous fruit. Is the tyranny of Theism simply as such any better than the tyranny of a pope?

The Congress of Religions is a failure so far as producing harmony is concerned; and in the interest of human liberty it is better thus to be. There is, I admit, one good thing in theologians—that is, pugnacity; and I suppose that pugnacity and dogmatism go together. Theologians will fight and fight about trifles, and they fight one another with delightful asperity. Keep it up, I say. It is the everlasting fight of the Kilkenny cats, and it is the salvation of the world. If theology could for once present a united front, then farewell to freedom. But theology is broken into a thousand camps; every ism floats its flag, and hence truth and liberty have some chance.

Bicker away, O theologians! Bark and bite at one another. Quarrel about every creed under the sun. Dispute about the trinity, hell-fire, atonement, foreordination, predestination, and infant damnation. Excommunicate one another. It's the best thing for man that you don't agree. Keep on damning one another. It saves the world from being damned by you.

SAMUEL P. PUTNAM.

Chicago, Ill., 1893.

Lectures and Meetings.

THE Manhattan Liberal Club meets every Friday evening, at eight o'clock, in German Masonic Hall, No. 220 East Fifteenth street, New York. Its lectures for October are:

October 6th.—"The Silver Question:" Henry Nichols.
October 13th.—"Christianity and After:" T. B. Wakeman.

October 20th.—"Freethought and Morality:" S. P. Putnam.

October 27th.—"Arbitration:" Albert Day.

E. B. FOOTE, JR., Presiding Officer.

THE Newark Liberal League opens its season of 1893-4 at 177 Halsey street, corner Market, Sunday afternoon, October 1st, at 3 o'clock. W. S. Bell, of New York, will lecture. Subject: "Evolution of Religious Worship." This being the first lecture of the season we hope to have a good audience to greet Mr. Bell. He made a favorable impression when here last season.

J. E. REMSBURG goes to Wisconsin after the Congress. His appointments are as follows:

Portage,	Oct.	10	Hillsborough,	Oct.	15
Madison,	"	11	West Salem,	"	16
Lodi,	"	12, 13, 14			

Readers will aid the cause by forwarding us names of their friends who might be interested in sample copies of THE TRUTH SEEKER.

FOUR HUNDRED YEARS OF FREETHOUGHT.

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The Annual Convention of the Canadian Secular Union.

The Convention of 1893, says *Secular Thought*, may fairly be said to have been the most interesting and successful one of recent years. Although several of the older members were absent, the attendance at the Sunday sessions was large and enthusiastic; and the business accomplished will cause it to be remembered as the starting-point of at least two great agencies toward the success of our cause—the establishment of a funeral fund, and the appointment of a committee to arrange for the permanent and regular support of *Secular Thought*, and for the payment of a traveling or visiting lecturer, who will thus be enabled to make visits to all parts of Canada where lectures may be desired.

On Saturday evening the first session was called to order at about half-past 8 o'clock, at 35 Adelaide street East. In the absence of the president, the vice-president of the local Secular Society was voted to the chair, and he at once called upon the secretary to read the president's address, which was as follows:

TO THE CANADIAN SECULAR UNION AT THE ANNUAL CONVENTION, *Friends and Fellow-workers*: Prevented from being at your Convention by the search for secular wealth in the mountains of British Columbia, I send greeting to the friends assembled in council, and hope that the spirit of reason and of progress will inspire your deliberations and lead onward in the advancement of Liberal opinions.

During the past year we have witnessed at large most encouraging signs of the evolution of Freethought. The general sentiment of civilized communities is steadily drifting away from orthodox religious beliefs, and heresy is even daring to lift its head in the pulpit. A few preachers have ventured to hint at some of the truths that Thomas Paine boldly declared a hundred years ago, and these glories in persecution as advanced thinkers. The agitation of the Sunday opening of the World's Fair has done much to educate the people, and we may reasonably claim that the principles of Secularism have been more widely accepted in consequence.

Among our greatest immediate causes for gratification have been the successful tour of Mr. Ellis across the continent, the sustaining of the issue of *Secular Thought*,

and the passage of the Oaths Laws by the Dominion Parliament.

Mr. Ellis has given a stimulus to Secular agitation in many places by his instructive addresses; and aided by his talented daughter he has sent out every week by his journal a valuable supply of information and argument that must have had an effective influence upon the thoughts of its readers.

Since the 1st of July of this year it has been possible for any person who has conscientious scruples against taking oaths to make affirmation in all cases under control of the laws of the Dominion. It is desirable for the sake of influence that every Secularist should bear this in mind, and always refuse to take the oath, thus testifying against the superstition involved in that custom.

Of future work I may say that we hope to secure a change in the oaths laws of the province of Quebec. A commission is now engaged in the revision of the statutes of Quebec, and I have taken measures to secure the consideration of a change in the disgraceful edicts that at present disqualify Agnostics or Atheists from testifying in the courts of this province. Several circumstances that it is not prudent to mention just yet lead me to believe that our ends will be quietly but effectively gained, as was done in the case of the Dominion Parliament, without exciting the opposition of bigotry or the vested interests of the clergy. When I assumed the presidency of the Secular Union I marked out this reform as the one to which I would devote my special efforts, and I am gratified to feel that my term of office has been signalized by the culmination of this long struggle, which so many earnest and faithful workers have aided in the past, and which now in the fullness of time brings one more trophy to the cause of Rationalism.

We hope that *Secular Thought* may be upheld by worthy financial support, and that its sphere of usefulness may be enlarged. As the only professed Freethought paper in Canada, it ought to be sustained. The press is fast superseding in influence both the pulpit and the platform, and it is very desirable that our society, in connection with the paper, should secure the broadcast issue of judiciously selected tracts and pamphlets. A fund should be provided by which the free circulation of tracts upon a given subject could be secured at an opportune time and place when public opinion and action might be influenced favorably thereby. A bureau of literature, under the direction of a small committee, might at comparatively small cost circulate Liberal opinions throughout the country and affect more minds than could possibly be reached by any practicable system of lecturing. Such work as was done by Mr. John Helm in sending Mr. Allen Pringle's admirable pamphlet upon "The Bible in

the Schools" to every teacher in the Dominion is an example of the sort of effort that the times demand, and which should be taken up systematically. Earnest Liberals in every town should be supplied periodically with matter for free distribution, besides making all possible uses of the mails to reach legislators and known persons of influence. I would like to see a fund raised for this purpose.

I should be glad to hear that some efforts are being made to invigorate the Toronto Society, and trust any plans put forward with that object will meet with your hearty coöperation. All around us we see signs of the liberalization of thought and the secularization of action. Our only course is to persevere in contributing our efforts to the grand forces of the age, which through education in natural science and the laws of evolution are gradually emancipating the human mind from those beliefs in supernaturalism which have hitherto held the human race in bondage to the altar and the throne. I expect to be present at the International Congress of Freethought at Chicago in October, and will speak for the Canadian aspects of Secularism. For some years I have been honored with the presidency of the Canadian Secular Union, and shall be pleased and proud to serve yet another year in that capacity should it be the general desire; but I feel it to be fitting that others should receive the recognition of their zeal and devotion by election to this office, and I shall be heartily in accord with any choice that the Convention may make.

I remain, with cordial good wishes,

Faithfully yours,

ROBERT C. ADAMS.

Kaslo, B. C., Aug. 18, 1893.

At the conclusion of the address, the secretary gave a synopsis of the business which had been accomplished during the past year, calling particular attention to the clauses in the recently passed act of the Dominion legislature by which anyone having "conscientious scruples" against taking the oath in a court of justice or otherwise is allowed to affirm without being subjected to any inquisition as to his religious opinions.

The secretary then gave a short account of his lecturing tour in the spring of the year.

Referring to the Sunday-car contest in Toronto, he said there were two well-marked features in it: the almost total abandonment by the intelligent ministers of the biblical argument in favor of the old-time Sabbath observance; and an emphatic

declaration by the workingmen that they were able and determined to look after their own interests without the intervention of the clericals.

Of the matters to be brought before them, the establishment of a burial club in connection with the Union was a very important one, and he hoped it would be discussed and some plan adopted.

An effort would, if possible, be made to establish a Sunday-school during the next season; and the secretary read an item from Sweden, recording the fact that the Sunday-school attached to the Stockholm Freethought Society had fifty-seven children attending regularly, to show how backward Canadian Secularists were.

After some little discussion on various matters mentioned in the report, the chairman called for the next order of business, and the letters were read by the secretary from various friends who could not attend.

The following committees were then appointed:

On Resolutions: Messrs. Kendall, Armstrong, Lockie, and Ellis.

On *Secular Thought* and Propagandism: Messrs. Lockie, Middleton, Wilson, Risser, W. C. Hay, and Ellis.

The Convention then adjourned.

SUNDAY MORNING.

At the meeting of the Convention on Sunday morning, Mr. J. Lockie was elected to the chair, and at once called for nominations for the office of president. Capt. R. C. Adams, of Montreal, was reelected by acclamation, as were also the retiring secretary and treasurer. After several nominations had been made for members of the executive committee, it was moved and seconded that the whole of the executive committee be reelected. This was carried unanimously. The present staff of officers is therefore as follows: President, Capt. Robert C. Adams, Montreal; secretary, J. Spencer Ellis, Toronto; treasurer, A. Earsman, Toronto; executive committee, Messrs. George Martin, Montreal; W. Macdonnell, Lindsay; J. Lockie, Waterloo; A. Roe,

Wingham; E. Duval, Hamilton; and J. Taylor, J. A. Risser, F. Armstrong, and E. J. Kendall, of Toronto.

The secretary then reported the following resolutions from the committee on resolutions, and the chairman put them to the meeting:

Resolved, That this Convention, while regretting the unavoidable absence of its worthy president in the West, desires to thank him for his able address; for the continued energy and ability he has displayed in fulfilling the duties of his office, and for the exertions he has made in favor of a liberal improvement in the law as to the taking of oaths; and, while congratulating him upon the success already attained, as shown by the clauses embodied in the Dominion statutes, hopes that he may be enabled to continue those efforts until the statute-book of Quebec also is relieved of this objectionable trace of a barbarous superstition. The Convention trusts he may for many years to come be enabled to carry at its head the flag of freedom and progress.

Resolved, That this Union desires, through the medium of its late respected and eminent leader, Mr. Charles Watts, to convey to its fellow-workers in the Liberal cause in England its great appreciation of the efforts made during the past year by their able army of advocates headed by Mr. G. W. Foote, Mr. G. J. Holyoake, and Mr. Charles Watts, and trusts soon to hear of the completion of the arrangements being made to establish the headquarters of English Freethought in London on a grand and permanent foundation.

The resolutions were carried unanimously.

Mr. G. W. Hay then gave some interesting reminiscences of his experience with ministers and others in propagandist work. He urged the necessity of more care being taken in the training of the minds of children in Liberal ideas. As showing the deeply rooted bigotry of some Christians, he recalled a case where he had acted as chairman at a teetotal meeting. The next morning, at a meeting of ladies, it was suggested that the floor should be scrubbed where he had stood.

Mr. Middleton spoke of the late Sunday-car contest, and said the *World* deserved the support of all Liberals for the stand it had taken, notwithstanding they might not approve its politics.

Mr. Moffatt, of Orillia, thought it would not be

long before Toronto people would be able to ride on cars on Sunday, and he hoped country people would be able to come into town as freely on Sunday as on other days. He had seen a great change in public sentiment during recent years. Formerly he had met much opposition; but he had been lately elected to office, though he had been opposed on the ground of his infidelity, and to-day many of his former opponents were very friendly with him.

Mr. James Wilson, of Attwood, said it was undoubtedly the fact that public opinion was becoming more liberal. He was once a leader in the church. When he left the church, a petition was signed by a large number to prevent his acting elsewhere; but when it came to the heads of the church, who knew him intimately, they refused to sign it.

Mr. Lockie said he had the honor of being publicly prayed for in the churches; but, strange to say, both those churches—one on each side of his house—had been struck by lightning, while his house had escaped. Mr. Hodgins suggested that that might be due to the fact that Mr. Lockie paid his taxes. Mr. Moffatt thought all the churches, notwithstanding their profession of faith in divine providence, took occasion to insure, and all the ministers he knew were heavily insured. He thought a great need among Freethinkers was more social intercourse.

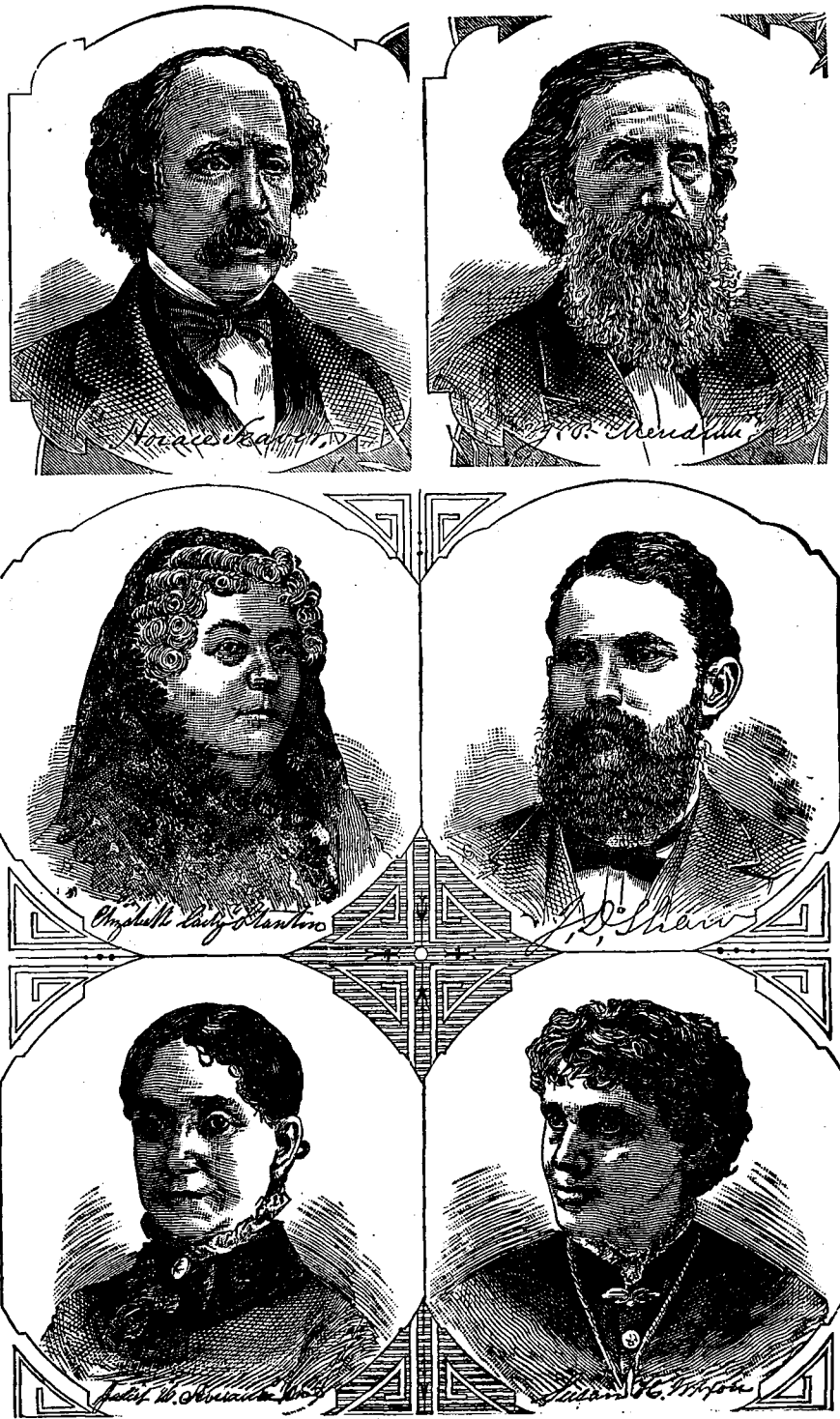
Mr. Ellis suggested that next year the Convention should open with a banquet, which would perhaps be one means of helping to attain this end.

Mr. Stewart recalled a convention of thirty years ago in Scotland. There were a dozen of them, and everyone of them had been imprisoned for thirty days for lending Paine's "Age of Reason."

Mr. Middleton spoke of the increasing liberalism of the parsons. A year ago he had induced Rev. Mr. Johnson, of Lindsay, who had been a Sunday-observance fanatic, to read Mr. Macdonnell's "Day of Rest," and he had not said a word about Sunday since.

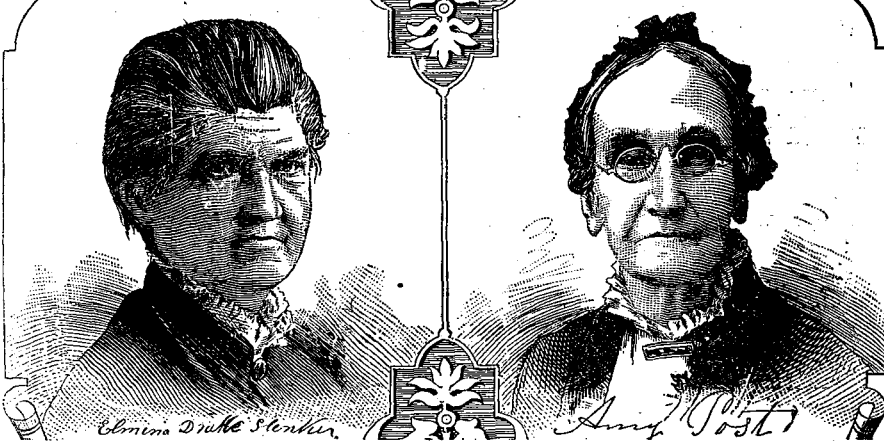
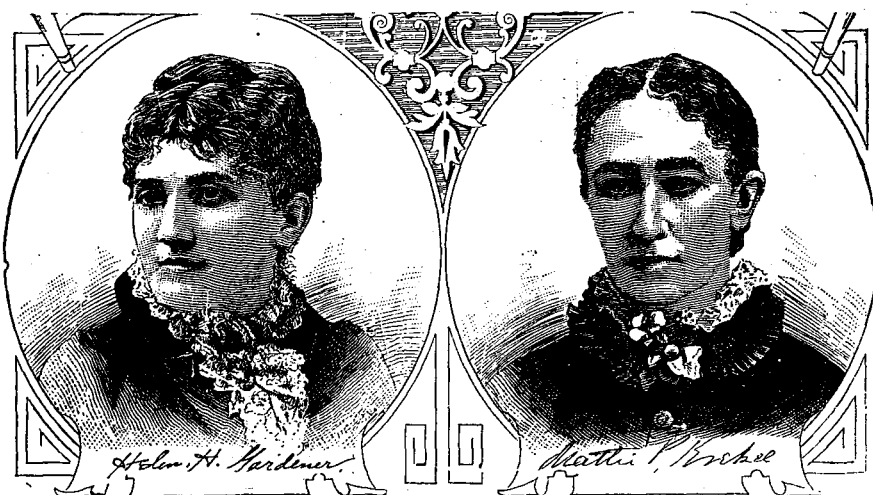
FOUR HUNDRED YEARS OF FREETHOUGHT

Some of the World's Freethinkers who lived and labored, and some of them died, that we of to-day may exist without fear of the dungeon and the rack.



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L. K. Washburn. John R. Charlesworth

SUNDAY AFTERNOON.

Soon after 2 o'clock, Mr. J. Lockie again took the chair and called upon Mr. Lemay, Toronto, to read the paper which was the first in order on the program, "Religion in the Province of Quebec." At the conclusion of the paper, which was received with many marks of approval, Mr. Stewart gave some of his experiences with the Canadian Institute. Mr. G. W. Hay said there was no question that Quebec was the most priest-ridden country in the world. Mr. Ellis spoke of the recent contest between the *Canada Revue* and the clergy, and thought Ontario Secularists should aid the Quebec Liberals whenever possible. Mr. Moffat said it was a fact that, whenever Catholics left the church they almost invariably became Freethinkers.

The chairman then called upon Miss Hepburn to read her paper upon "The Position of Woman," which was received with frequent applause.

The chairman then called on Mr. Denton to read his paper on the formation of a burial society.

The secretary moved that a committee be appointed to take the matter in hand and carry it out—the committee to consist of Messrs. Risser, Armstrong, Denton, Taylor, J. S. Ellis, McClement, and Densmore. The motion was carried.

Mr. Watts then gave a brief address, comprising a short sketch of the history of Secularism in England and its present aspect; and he delivered a message of greeting from Mr. G. W. Foote and Mr. G. J. Holyoake, both of whom regretted their inability to be present at the Convention. After some further discussion, in which Messrs. Hay, Ellis, Burnell, Watts, Hepburn, and the chairman took part, the meeting adjourned until 7 P.M. at the Academy of Music.

The audience began to arrive at the doors of the Academy of Music before 7 o'clock, and at that time there was a considerable crowd waiting for the doors to open. When Mr. Watts walked on to the stage, accompanied by Mr. Lockie (who had been appointed chairman), the auditorium was well filled, and many who arrived late could find only standing room. Mr. Watts's lecture was received by the immense audience with all the old-time enthusiasm.

Official Program of International Congress.

THE CONGRESS MEETS AT 517 WEST MADISON STREET, CHICAGO, COMMENCING SUNDAY, OCTOBER 1ST, ENDING SUNDAY, OCTOBER 8TH.

Sunday, October 1st.—Morning Session, 10 A.M.

Presiding officer, Judge Waite.

1. Pianoforte Selection by John J. I. Rensburg.

2. Address of welcome by the Chairman.
3. " " " Samuel P. Putnam.
4. " " " Robert C. Adams.
5. " " " (in German) by Jens L. Christensen, president German Turn-Verein.
6. Appointment of committees.

Afternoon Session, 3 P.M.

Presiding officer, Capt. R. C. Adams.

1. Selection by the Edelweiss Zither Club.
2. Address (in German) by Hermann Boppe, editor Milwaukee *Freidenker*, "Die Moral der Republicanischen Weltanschauung."
3. Selection by German Turner Singing Society.
4. Address by T. B. Wakeman, "Christianity and After."
5. Address (in German) by Jens L. Christensen, "The Cross and the Crown."

Evening Session, 7 P.M.

Presiding officer, Samuel P. Putnam.

1. Selection by the Edelweiss Zither Club.
2. Address by John E. Rensburg, "Jesus Christ."
3. Address by L. K. Washburn.
4. Selection by German Turner Singing Society.
5. Address by John R. Charlesworth, "Freethought—What It Implies, Its Power and Results."
6. Address by Charles Watts.

Monday, October 2d.—Morning Session, 10 A.M.

Presiding officer, Judge Waite.

1. Reports of committees—standing or special.
2. Secretary's report of progress.
3. Reception of foreign delegates.
4. Pianoforte Selection by John J. I. Rensburg.
5. Address by Harry Hoover.

Afternoon Session, 3 P.M.

Presiding officer, Judge Waite.

1. Pianoforte Selection by John J. I. Rensburg.
2. Address by W. S. Bell, "The Conflict Between Christianity and Civilization."
3. Address by J. H. Burnham, "The Love and Worship of the Christian's God."
4. Address by J. D. Shaw.

No Evening Session.

Tuesday, October 3d.—Morning Session, 10 A.M.

Presiding officer, Samuel P. Putnam.

1. Reports of committees, standing or special.
2. Reports of officers of the Freethought Federation of America.
3. Nomination and election of officers.
4. Address by president-elect.

Afternoon Session—3 P.M.

Presiding officer, Samuel P. Putnam.

1. Secretary's report of progress.
2. Pianoforte selection by John J. I. Rensburg.
3. Address by Franklin Steiner, "The Church and Freethought."
4. Discussion of ways and means to promote the interests of the cause. Introductory paper by Thaddeus B. Wakeman.

Evening Session, 7 P.M.

Presiding officer, Capt. Robert C. Adams.

1. Selection by the Edelweiss Zither Club.
2. Address (in Bohemian) by Frank B. Ydrubek.
3. Selection by Bohemian Orchestra.
4. Address (in English) by J. J. Kral.

5. Address by Samuel P. Putnam, "The Rights of Man."
6. Selection by Bohemian Orchestra.
7. Address by E. A. Stevens, "The Real and Lasting Religion of Man."

WOMAN'S DAY.

Wednesday, October 4th.—Morning Session, 10 A.M.

1. Address by presiding officer.
2. Pianoforte selection by a Friend.
3. Address by Lillie D. White, "The Coming Woman."
4. Address by Mattie P. Krekel, "Individuality as a Factor in the Progress of Humanity."
5. Address by Sarah E. Ames.

Afternoon Session, 3 P.M.

1. Address by presiding officer.
2. Pianoforte selection by a Friend.
3. Address by Katie Kehm Smith, "The Necessity for Aggressiveness on the Part of Liberals."
4. Discussion on "Woman's Relation to Advanced Thought." Introductory paper by Dr. Juliet H. Severance.

Evening Session, 7 P.M.

1. Pianoforte selection by a Friend.
2. Address by Voltairine de Cleyre, "Mary Wolstonecraft, the Apostle of Woman's Freedom."
3. Address by Mrs. M. A. Freeman, "Woman's Day."
4. Selection by the Edelweiss Zither Club.
5. Address by Susan H. Wixon, "Progress of Woman for Four Centuries."
6. Selection by the Edelweiss Zither Club.
7. Address by Addie L. Ballou, of San Francisco.

Thursday, October 5th.—Morning Session, 10 A.M.

Presiding officer, Judge C. B. Waite.

1. Reports of committees—standing or special.
2. Reports of officers of American Secular Union.
3. Nomination and election of officers.
4. Address by the president-elect.
5. Address by Dr. C. W. Mak, "Freethought and Phrenology."

Afternoon Session, 3 P.M.

Presiding officer, Capt. Robt. C. Adams.

1. Pianoforte selection by John J. I. Rensburg.
2. Address by Judge C. B. Waite.
3. Address by Dr. J. L. York, "The New Faith."
4. Address by J. D. Shaw.

Evening Session, 7 P.M.

Presiding officer, Judge C. B. Waite.

1. Pianoforte selection by John J. I. Rensburg.
2. Address by Dr. Paul Carus.
3. Address (in English) by Isaac A. Hourwich, of Russia.
4. Address (in Polish) by Madam Josephine Kodis (graduate from the University of Zurich).
5. Pianoforte selection by John J. I. Rensburg.
6. Address by Capt. Robert C. Adams.
7. Address by Clarence S. Darrow.

Friday, October 6th.

Delegates will assemble at the hall at 10 A.M., and proceed from there to the World's Fair in a body.

Saturday, October 7th.

Delegates will meet by appointment, and will be shown the various places of interest in and around the city of Chicago. Grand banquet commencing at 7:30 P.M.

Sunday, October 8th.
There will be sessions during the day, at which addresses will be delivered upon various Freethought topics by all the lecturers in turn.

Four Hundred Years of Freethought.

I find it impossible to print the large number of letters I now receive from friends cooperating for the support of this enterprise. George Jacob Holyoake and Saladin from over the waters send their good word. There are now over three hundred and thirty subscriptions to the book—but the more the better. The following I have the pleasure of adding to the list:

B. A. Curtis.	Gust. E. Kreuzke.
W. Dosse.	Philip Pierce.
W. Coldbeck.	Elnora J. Taylor.
Robert Thorne.	Wesley Miller.
Isaac H. Watson.	L. Fowler.
Henry Luken.	Addison Ellesworth.
I. M. Beck, Sr.	G. W. Whittemore.
Jas. McGinnis.	J. M. Jackson.
Lucy N. Colman.	Richard Hazleton.
Frank H. Nicoles.	Dominique Soldine.
H. L. Moffit.	Frank Flitner.
Isadore Goulette.	John Hudson Llewellyn.
Isadore Caron.	John L. Moore.
John Leitch.	D. Crine.
Geo. N. Adams.	J. J. McCabe.
G. M. Gates.	H. Wettstein (2 copies).
E. Wickersham.	A. W. Nelson.
Josiah Bivans.	Ole Eidem.
Emanuel dos Santos.	Dr. W. Bottsford (5 copies).
H. P. Anderson.	Alex. Risk.
Wm. Slater Mowry.	O. Child (5 copies).
W. J. Dean.	Henry Bird (5 copies).
Daniel Crosby.	J. S. Thurston.
Philip H. Fitzgerald.	W. A. Griswold.
R. J. Moffat.	Geo. Adams.
Mrs. Sarah J. Metzler.	H. L. Lindeleof.
	SAMUEL P. PUTNAM.

Items of Foreign News Interesting to Freethinkers.

La Antorcha del Libre Pensamiento is the name of a new-born Freethought journal in Havana, Cuba. We send our fraternal greeting and best wishes.

The editor of *El Progreso*, the Spanish Free-thought monthly published in New York city, and the editors of *Las Dominicales*, of Madrid, have been excommunicated and their respective journals put on the black list by the bishop of Popayán, Columbia. Both journals are in a prosperous state as yet.

But It Was Premature Rolling.

Joseph Cook says that when the news came to him of the closing of the World's Fair gates on Sunday he went out on the Dakota prairie and rolled for joy. Mr. Cook says the victory "illustrates the value of a vertebrate Christianity as opposed to a lax, moluscan Liberalism." —*Michigan Christian Advocate*.

Friends of freedom, how do you like it? Is there not need of union? Is the Freethought Federation in vain?

Once more unto the breach, dear friends, once more;
Or close up the wall with our Freethought dead.

Ridiculous Bigotry at the Fair.

From the *Detroit Evening News*.

After all, the liberalizing tendencies of the World's Fair in the way of religious presentations does not extend to the Freethinkers, who have been denied the use of the hall in which the religious congresses are being held in Chicago. It would seem that where every phase of thought on the end of man and the means of attaining it, from devotion to the tenets of Roman Catholicism to the worship of idols or the wrapping of one's self up in the dreamy philosophies of the East, was permitted, there should have been room for the presentation of the opinions of people who have no belief in these systems, but who have on the contrary some reasons of their own for disbelief in all of them. The contention of President Bonney, who runs the religious sideshow of the Fair, that he does not propose to allow any set of people who will criticize the church to drag the name of the creator in the mire, is petty. The church has been given some pretty hard raps in the congresses already held, and for its own good, by its own friends in many cases. To presume that the Freethinkers, who probably have as many persons of a philosophic turn and of exact expression in their ranks as any of the other schools, cannot hold a congress without being offensive to those who hold to one or the other forms of belief in the creator is ridiculous. It would have been just as fair to

have indulged in the same presumption about any one of the other bodies which applied for the use of the World's auxiliary facilities.

Churchly Purpose and Performance.

Sheriff Whitcomb, of Berrien Springs, Mich., has notified the butchers, the bakers and restaurants, candy and cigar stands, drug stores, and all the other business places that they must keep closed doors Sundays hereafter.

The *London Star* says that the good Christians of the Isle of Skye amuse themselves and serve the cause of God by throwing bricks at tourists who take views there on Sunday. Well, in Boston, United States of America, photographic galleries are closed on Sunday by the police in enforcement of law.

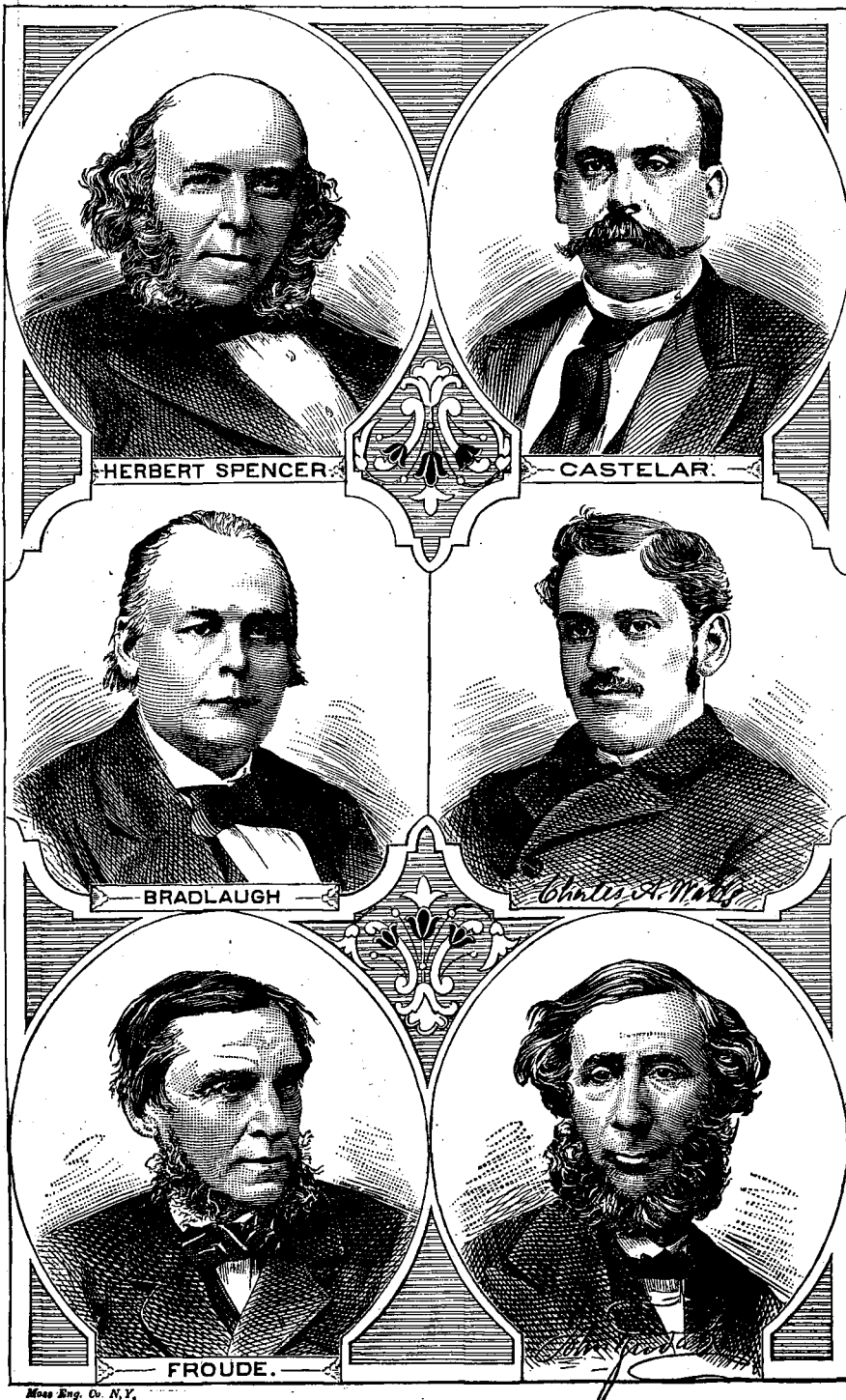
On August 26th the members of the Muncie, Ind., baseball team were again arrested for desecration of the Sabbath. The Sunday previous the team played a game with Alexandria. To evade the law no admission fee was charged, but those who went into the grand stand were charged twenty-five cents. By this assessment the Ministerial Association alleges that the law was violated.

The retail grocers of Kansas City have decided to close their places of business on Sunday, after October 1st. Says the *Christian Statesman*: "Those who open their stores on Sunday after that date will be prosecuted. This was decided by the retail Grocers' Association. The time was set five weeks in advance to give the members a chance to secure the cooperation of the butchers. Some of the grocers also conduct meat markets, and to protect them the grocers propose to close the meat markets also."

At the recent meeting of the New York Sabbath Association it was "Resolved, That we rejoice in and indorse the decision of the Supreme Court of the United States, on Feb. 29, 1892, that 'this is a Christian nation.' Resolved, That we see in such contrary decisions as that of Judge Stein, of an inferior court, the necessity for putting the decision of the Supreme Court into our national Constitution that all our Christian institutions may have an undeniable legal basis in our fundamental law. Resolved, That we rejoice in the World's Fair Sabbath-closing law, and in the equally impressive failure of Sunday opening, and we urge that these great victories be vigorously followed up with state and local victories over Sunday papers, Sunday trains, and Sunday mails."

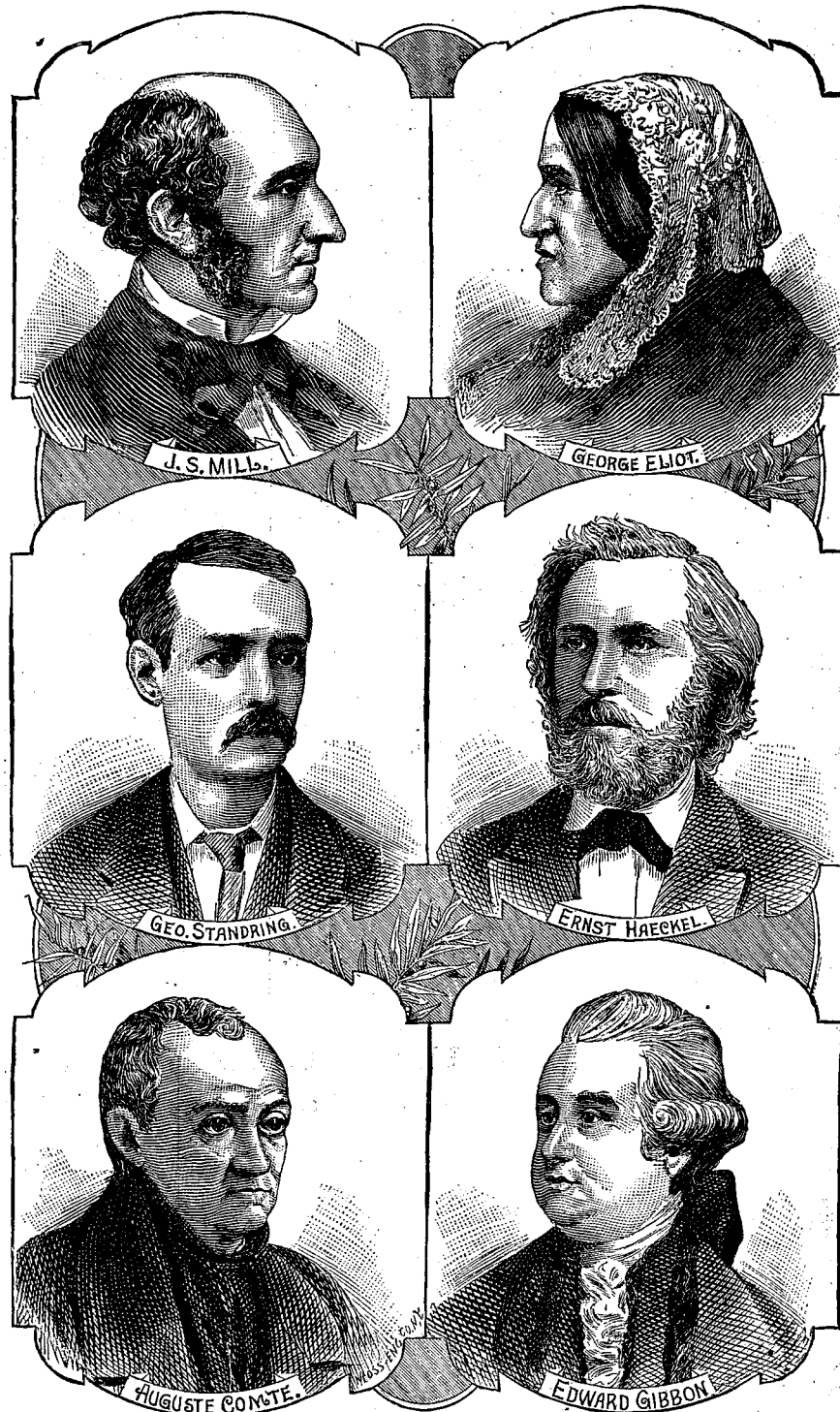
FOUR HUNDRED YEARS OF FREETHOUGHT

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Letters of Friends.

It Will Kindle the Light.

STITZER, WIS., Sept. 12, 1893.

MR. EDITOR: Please find \$5 to pay for Samuel P. Putnam's "Four Hundred Years of Freethought." May it kindle the light of science and reason never more to be extinguished by Christian ignorance and superstition. I wish the Freethinkers' Congress a great success. My design is to be with you at the great Columbian Exhibition in Chicago.

Truly for the cause of light and reason,
WM. A. GRISWOLD.

Scatter The Freethought Seed.

CHAPIN HOME, N. Y., Sept. 16, 1893.

MR. EDITOR: A friend in Camden, N. J., writes me that THE TRUTH SEEKER I sent him has been distributed among friends in his vicinity, and has been read with a great deal of interest. I think you may soon expect some subscribers for the paper. They are outspoken about the truth your paper contains.

Let all Liberals scatter the seed by the wayside, and it will yield fruit an hundredfold. All it wants is the people to read without superstition or bigotry. Then they will discover a rich mine open to them, where they will find reason and common sense, when no Salvation Army, with all their toot-horns and cymbals combined, could ever make a convict of Freethought.

S. R. THORNE.

Pay the Dominies Off in Their Own Medicin.

NEW CAMBRIA, KAN., Sept. 10, 1893.

MR. EDITOR: It is well known that the dominies dictate the course of the secular press, especially the local press or county

papers, at least to the extent of suppressing anything of a Liberal or Infidel character, and at the same time claim the right to denounce the above doctrine most vehemently through the same channel. Now, we do not believe in suppressing anybody, but in self-defense it is well enough sometimes to make these doctors take their own medicine, and the way to proceed is to go to the weak-kneed editor as I have done and demand a hearing in self-defense; and if this is denied, then demand of the editor that he cease to give the dominie a hearing without he will consent to a reply, and that of course he will not do. He would rather remain silent than to do anything that would be the cause of setting the people to thinking; so to this extent we can suppress them and make one grand stride forward by compelling the secular press to at least remain neutral.

JOHN W. ABBOTT.

Battle Must be Fought Openly and Justly.

WARREN, O., Sept. 13, 1893.

MR. EDITOR: Herewith I again send you a year's subscription. Am sorry that I could not send it sooner, but these are hard times to raise money, you know. At my age, when the snows of four score years are fast approaching, and these made none the less tolerable by a term of service in the tented field, I feel that this may possibly be my last remittance for the paper that has so valiantly fought the battles of progress.

Its old battle for secularization of the schools begins to have new adherents, but if our schools are to be saved from papal interference and perversion, the battle will have to be fought openly and justly, as has been contended for by the Secularists. Secret societies will only produce opposition in kind. What we need is to make

the schools purely secular, and stand by them on that line, if it takes the last man and last dollar.

It would please me to do whatever I can to help along the cause of progress and humanity, and I wish success and prosperity to the good old TRUTH SEEKER, which has done so much and so well.

Very truly yours, THOS. DOUGLASS.

The Clergy Afraid of Ingersoll.

FORT PREBBLE, ME., Sept. 9, 1893.

MR. EDITOR: After a long time without the good cheer of THE TRUTH SEEKER, I inclose \$4, for which send the paper to my address for six months, and the following books: "Force and Matter," "History of Religions," and "Men, Women, and Gods."

When I wrote to THE TRUTH SEEKER last I was in the priest-ridden city of Atlanta, Ga., at the time when the clergy of that city had their scare about Colonel Ingersoll coming to lecture. How the orthodox pigmies did howl when it was made public that the colonel was coming, and well for them they did howl, for if such men as Ingersoll, Remsburg, and Putnam would only go down there they would cripple their profession and make it necessary for them to gain a livelihood by some other means than dispensing fire and brimstone to the poor, unfortunate beings who come under their leprous voices. There are more than thirty-five churches (temples of superstition, I call them) in Atlanta, each one of them with a holy, pious sky-pilot quartered on its adherents, for no benefit to the people, but for revenue for themselves.

I do not know how this city stands in orthodoxy, as I only arrived at this station two days ago. Yours for Freethought,
SAMUEL B. PRICE.

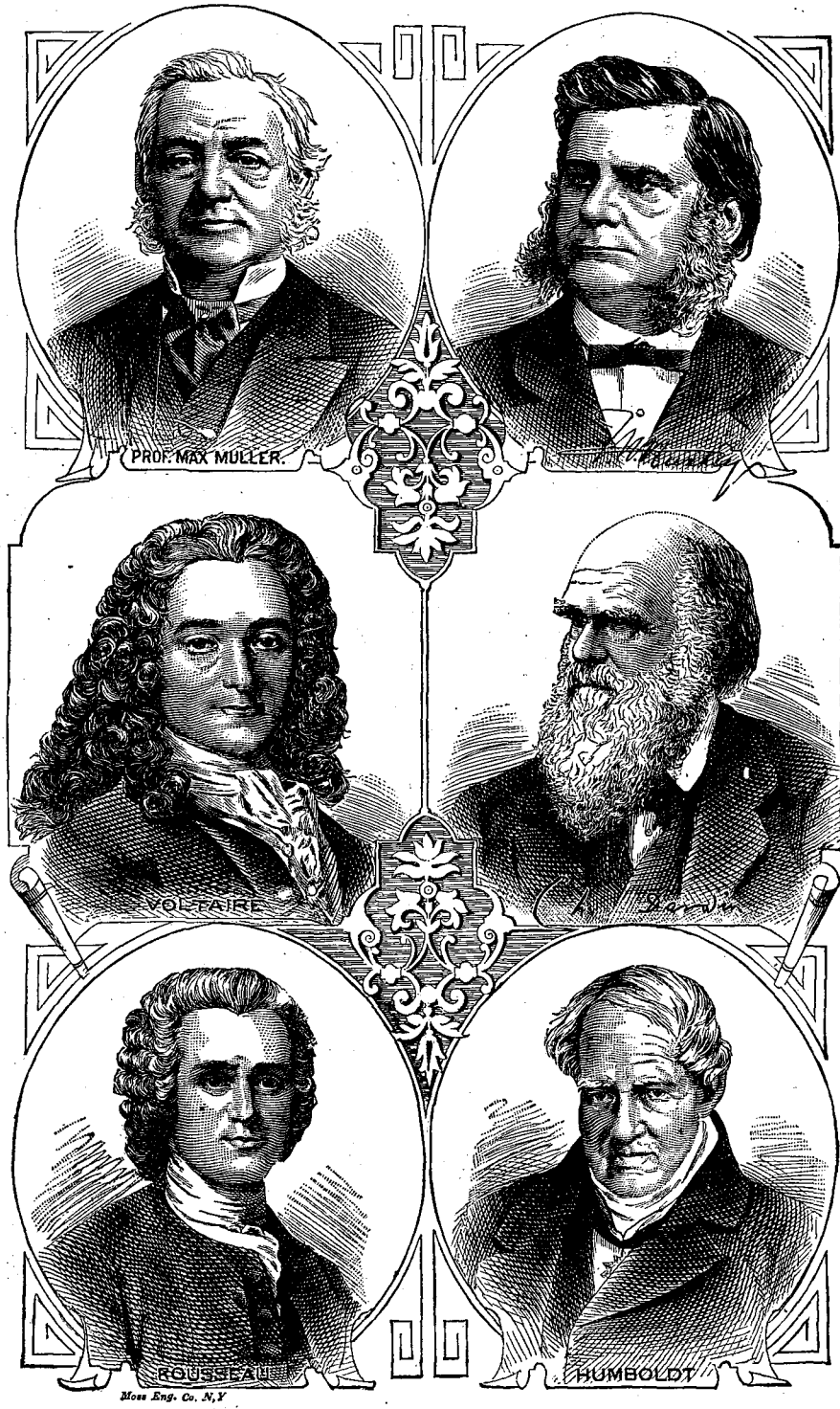
Official Taffy for Leo.

SHAWANO, WIS., Sept. 15, 1893.

MR. EDITOR: I think it was during the election campaign of last year that I read an article or speech in THE TRUTH SEEKER, by Mr. McCabe, of Albany, N. Y., the drift of which was to favor the election of Mr. Cleveland on the ground that he would not toady to the Roman Catholic church as much as Harrison had done, and would do again if reelected. While it is a sad fact that Mr. Harrison was more or less guilty of bowing to Rome for promised or hoped-for political influence, and made several disgraceful important appointments upon the sole ground of the appointees being Romanists, and upon the demands of Bishops Ireland and Gibbons, it is also a well-known fact that he stood by General Morgan, commissioner of Indian affairs, in his correct policy not to allow the Catholic Bureau at Washington to exclusively run the Indian schools for the express and exclusive benefit of the Romish church, on public money, to the extent of half a million dollars each year. It is also well known that fidelity to General Morgan is what consolidated the Roman church vote against Harrison for Cleveland, and elected him. The acts of Cleveland since March last are almost positive proof that he was a party to a bargain to do as he has been doing, because, if the country has been watching the appointments, it is plainly evident that Rome has got far more than her share of the spoils—not perhaps in so conspicuous a way as Harrison's appointment of Egan and Ryan, and lots of others, but they have "got there" just the same all over the country in the desirable local snaps. And to cap the climax of Cleveland's shameful sycophancy, he insulted the American people by sending Pope Leo his taffy letter of congratulation upon the occasion of Leo's "jubilee," which took

FOUR HUNDRED YEARS OF FREETHOUGHT.

Some of the World's Freethinkers who lived and labored, and some of them died, that we of to day may exist without fear of the dungeon and the rack.



place a long time before Cleveland was president!

It is evident that Cleveland has entered into a secret understanding with the Roman octopus to become a candidate for president for a "third term," to break the record of Washington and all former presidents, and that the Catholic vote is pledged to him for that event. But what I started in to do was to remind Mr. McCabe that, while he might have had honest faith in his belief, it turns out that he was awfully mistaken, which should warn all patriots to look well after the candidates for office before election, by open and specific pledges of where they stand on the Romish question, and this will naturally lead to a wonderful growth of the American Protective Association, which the octopus hates and begins to fear. While office-hunters of all parties cater to the Romish vote and betray the people by obeying Rome after elected, there is no salvation for Americans but political action, at the ballot-box, after the manner of the American Protective Association.

W. S. Wood.

Settled Down to Take The Truth Seeker.

COCOANUT GROVE, FLA., Aug. 30, 1893.

MR. EDITOR: Please send me a copy of THE TRUTH SEEKER for one year. I will inclose \$3. It has often been my fortune to meet with copies of your paper. I saw a great many while Mr. Bennett was on his trip around the world, and often since, and my verdict every time was that it suited me the best of any paper I ever saw. But I was always pretty well loaded down with reading matter, having all that I could spare the money to pay for and the time to read. But I got one while at the World's Fair at Chicago, from which I have just re-

turned after a little more than three months' stay at the breezy city. And let me say I almost fell in love with the place, the city as well as the Fair. As I was saying, I got one of your papers at the Fair, and it was so good that I decided I must try and make room for the paper one year at any rate.

I was particularly anxious to get a full account of the Freethinkers' Convention. How glad I would be if I could have stayed to see it.

I was particularly interested in the religious conventions assembling at Chicago. But I soon discerned they do not represent the best thoughts of the world untrammelled. They represent principally the clique or committee that selected the writers of essays. It was very apparent that in theological matters they were running in a very narrow groove, but the problem was solved when I learned from THE TRUTH SEEKER of June 24th that they would not permit an attack on any established religion. What a transparent sham, to call a congress of the world and decide before it meets to discuss methods and ways and means to promote the welfare of mankind, that it must not attack the greatest evil that ever cursed human beings, priestcraft.

Now, just a word with regard to my outing. After staying here in Dade county, Florida, nineteen years, less a month and a half, it was decided I was entitled to a vacation, and a very pleasant vacation it was, meeting and spending considerable time with a brother and his family and a sister and her family that I had not seen for twenty-eight years. In fact, I had never seen their families at all. I was glad to get back to beautiful, pleasant Biscayne Bay and away from the heat of Northern

cities. It may surprise some Northern people to hear that it is cooler here in summer than in the North, but it is true, nevertheless.

In the nineteen years that I have been here I never saw the thermometer above ninety-three degrees in the shade, and very seldom up to ninety degrees.

Hoping a great many of our Northern Liberal friends may find the climate and the people here pleasant and congenial, I am, with best wishes,

Yours truly, SAMUEL RHODES.

The Clergy Oppose Every Good Thing.

ADRIAN, ILL., Sept. 6, 1893.

MR. EDITOR: The fact that the clergy are opposing the opening of the World's Fair so strenuously is not to be wondered at, because history demonstrates that the church has undertaken to dabble into everything since its organization. Starting with the advent of Christ, they began opposing him. Their opposition continued until they caused his crucifixion. Now, what spirit of religion could have possibly caused this?

Finally, after the sect known as Christians grew powerful and overcame the pagans in war, they made Constantine the Great emperor. A more inhuman wretch never existed. He murdered his near relatives, and committed crimes too numerous to mention. Was it religion that promoted such acts? I rather think not; more likely the devil, if there is such a thing.

Peter the Hermit went all over Europe, preaching the Crusades. Why? Did he do it because of any religious feeling? No. He did it simply to be revenged for imaginary insults to himself. What religious sentiment prompted him to do this? Only think of the many millions who perished in the Crusades. A horrible religion, a more horrible clergy.

When the Reformation began, John Huss was burnt at the stake, not because of any religious feeling for him, but to demonstrate to the world that it was unsafe to oppose the church. What is to be expected from such an element? If they would burn John Huss, would they not oppose the World's Fair?

Next followed the execution of the martyrs of Brussels at Brussels. There the preachers danced around those burning boys for a long time. Is it to be wondered at that the same element should oppose the World's Fair opening on Sunday?

At Metz, a short time after, the preachers executed La Cleric. They first sawed off his legs, they sawed off his arms, they cut out his tongue, cut off his nipples, dug out his eyes, and afterwards placed a red-hot iron around his head. They then threw him on a heap of burning fagots. What religion would tolerate such damnable deeds?

In Scotland the people became so thoroughly imbued with a religious sentiment that they gave all their lands and their chattels to the preachers during the eleventh century. As a consequence, the preachers became so arrogant, that the people were compelled to appeal to Rome. The pope replied that he was powerless to do anything for them. The result was that the people rebelled. If the preachers were successful in having the World's Fair closed on the Sabbath, they no doubt would want visitors to contribute something to the church before entering. There is no religion in that.

During the seventeenth century Jeffries made a trip down in West England. He caused to be hung over three thousand of England's most worthy citizens. Yet he claimed to be a good Christian. It is said to have been the most bloody act ever perpetrated by a person claiming to distribute justice. If there is such a place as hell, Jeffries is there. Yet it was done under the guise of religion; so is the opposition to the Sunday opening of the World's Fair.

It is stated upon good authority that Ex-Secretary Wanamaker wants the church to boycott the Fair if it opens on Sunday. I always thought Wanamaker was an old hog. Now I know it. He can afford it, but he has no feeling for the poor laboring men who cannot.

Wanamaker's object is to get the church trade by taking such a stand. He thinks

other men too liberal-minded to resort to such methods.

If the church resorts to such methods, I say other people, who do not belong to the church, ought to take like measures.

M. J. RUSSELL.

Catholics Arming.

MILWAUKEE, WIS., Aug. 5, 1893.

MR. EDITOR: I think you ought to know what I am about to write, viz.: On August 1st I had business at Bay View, a suburb of this city, and the first man I spoke with there complained of the hard times, etc., and he told me that the Roman Catholic priests were holding secret meetings and drilling every day; that the Catholic churches were filled with arms and ammunition; that they had tried to keep their members from doing any trading at Protestant stores; that just before the last election they had a lot of tickets printed. On the Democratic ticket was Cleveland, pictured as an angel, in the act of going to heaven. On the Republican ticket was Harrison, pictured in the form of a devil. The priests forbade their members voting for him, but they must vote for the angel. Not long ago there were several boxes shipped here to the priests, and marked, "Old wine, from the old country." In taking them from the cars one was burst open, and it was filled with firearms. (Queer Bibles to be sent to the house of God.) They were moved to the church in the night, and they have plenty of arms and ammunition in the Catholic churches all over the country. Another young man told me he was going to get a gun and carry it for self-defense. From there I went to Cuddaby. A Protestant told me there that the Catholic church was filled with arms and ammunition, and the priests were holding secret meetings and drilling every day, and about the 15th of September intended to make the grand rush, and at the dead of night, when every innocent Protestant was asleep, burn and slaughter every one who opposed them.

How is that for Christians? No need of trying to get information from an alderman or mayor, for in the majority of cases they were put there by the Irish Catholic vote.

There are Catholics all around me, and I do not want my name published, as it would seal my fate; but I have given you facts, not fables. Things are getting serious.

On Saturday, August 5th, there was a funeral here at the Catholic cemetery. The young priest, on his way back to the church, met two young ladies, and induced them to go back to the church with him and he would give them some nice pictures for their books. They entered the church with him, when he locked the door and they were his prisoners; he commenced his advances toward them. When they knew what his object was, they wanted to be let out, and said they would tell their father if he did not let them go. But he would not until he made them promise not to tell their father. Then he unlocked the door, and they went right home and told their older sister, who told the father, who straightway got out a warrant and had him arrested. His trial came off the next Monday, and the justice let him go. He straightway packed his grip and left the country.

As near as can be learned, Uncle Samuel is feeding and clothing a traitor at the Soldiers' Home, near Milwaukee. The priest pays him, I understand, \$15 per month for drilling a company of young Catholics in the manual of arms.

Now, Mr. Editor, if these facts are realized, if the true Americans don't clean them out root and branch from this continent, and then immediately enact such stringent laws that not one of the traitors will ever be allowed to set foot upon our free soil again, then they ought to suffer. History points to the truth of their great aim, and if a lesson cannot be learned from past events, what use is experience?

The people are also aroused on this subject at Lincoln, Neb., and have written the governor for a means of defense, but he only replied there is no danger. It is always so—no danger until the enemy is upon us. Then what can we do? Nothing but an unconditional surrender to a "Dago" pope. Arouse the people in time.

Hoping this time this may reach you safely, I remain truly yours,

AN OLD RESIDENT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communication for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Aunt Avis.

Aunt Avis once was young and fair
With rosy cheeks and soft brown hair;
Her voice was tender, sweet, and low
As murmuring brooklet's gentle flow,
In time came suitors her to woo,
With words of hope and promise true;
From all she chose the soldier brave,
And unto him her whole heart gave.

In fondest trust they then were wed,
"For better," and not "worse," he said.
And then began her days of joy,
Brimful of love without alloy.

And Avis felt her bliss complete,
Of heaven sure a foretaste sweet,
When babies two came her to bless,
With wealth of precious happiness.

One morn the husband, smiling, said,
As to the door his horse he led,
"Dear wife, I go to mill to-day,
But not long shall I be away."

He kissed the babies, face and feet,
"Good-bye," he said, "my darlings three,
And keep the supper warm for me."

Aunt Avis watched him ride away.
Her fair young husband bright and gay,
Then, cheerily to her work she turned,
With spinning flax all day concerned.

At length 'twas time for him to come,
He who e'er made the light of home;
Aunt Avis laid her work away,
Wondering why he should so long stay.

She watched the shadows slanting west,
And rocked her babies to their rest.
No supper would she touch till he,
Her husband dear, with her should be.

But daylight into twilight crept,
Till night upon earth's bosom slept,
And still, she waited there alone,
Waiting the coming of her own.

Ten—eleven—twelve!—the midnight hour
Wrapped in its darkness leaf and flower;
Anxious she listened at the door,
For ne'er had he so staid before.

That night, and many nights the same,
She watched for one who never came;
Listening, waiting, night and day,
Till youth and beauty fled away.

O, what suspense, and doubt, and dread!
Was he alive, or was he dead?
For since that morn that dawned serene,
Horse, or rider, was never seen.

One babe soon vanished from the earth;
The other in young manhood's worth,
Passed suddenly to dreamless sleep,
And left her all alone to weep.

With her to labor was to pray;
With earnest work she wretched each day;
And every night through shadows dim,
She kept the supper warm for him.

She waited still with hopes and fears,
Through the mists of seventy years,
Till patience, industry, and thrift,
In gloomy cloud made shining rift.

"To sit and think," she said, would kill.
But work bids storms of grief be still.
And though her heart was sad and sore,
She toiled till wealth came to her door;

With it, she many comforts gave,
And some from sin her hands did save;
And good deeds, to young and old,
Returned in love a thousand fold.

Pure, and more pure grew her sweet face,
Saintly, in tender, holy grace
Until she entered into rest,
By ninety years crowned and caressed.

O woman's love and woman's trust!
Faithful, till dust doth enter dust!
If blessing wait beyond the pall,
Aunt Avis, thou deserv'st them all.

—From the Story Hour.

Feast the Eye.

The rainbow comes and goes,
And lovely is the rose.

—Wordsworth.

We all enjoy a feast of good things—to eat what tastes good to us; to please the palate and delight the appetite.

But almost as sweet is it to feast the eye—to see the beautiful things nature spreads around us. Each tiny blade of grass or green leaf has a thousand beauties if we study it carefully. The smallest flower that blooms is perfect in loveliness.

The fitting clouds, the rippling streams, the breezy hills, and cool, green meadows each and all have their charms and their sweetness.

"Seek and ye shall find." We usually find what we look for. If we start out de-

termined to find the good, the true, and the beautiful, we shall discover it in abundance. But if we seek flaws, thorns, and imperfections, they will thrust themselves before us. I often think of the old lady who made it a point to find dust and dirt in the houses of her friends. She would drop the ball of yarn so as to turn up the edges of the carpet and see if there was not dust or dirt hidden there, and of course seldom failed of finding some.

But think you not she would have been far happier had she sought cleanliness, beauty, sweetness, and light?

We become what we most love and admire. We daily make ourselves through our thoughts, our words, and our deeds.

We "grow pure by being purely shone upon." Hence it is we should cultivate the taste, and feast the eye.

AUNT ELMINA.

Tongue-Twisters.

Say These Over Fast and Hear Your Friends Laugh.

Read the following aloud, repeating the shorter ones quickly half a dozen times in succession:

Six thick thistle sticks.

Flesh of freshly fried flying-fish.

The sea ceaseth and it sufficeth us.

High roller, low roller, lower roller.

A box of mixed biscuits, a mixed biscuit box.

Strict strong Stephen Stringer snared slickly six sickly silky snakes.

Swan swam over the sea; swim, swan, swim; swan swam back again; well swum, swan.

It is a shame, Sam, these are the same, Sam. 'Tis all a sham, Sam, and a shame it is to sham so, Sam.

A growing gleam glowing green.

The bleak breeze blighted the bright broom blossom.

Susan shineth shoes and socks; socks and shoes shine Susan. She ceaseth shining shoes and socks, for shoes and socks shock Susan.

Robert Rowley rolled around roll; round a round roll Robert Rowley rolled round; where rolled the round roll Robert Rowley rolled round.

Oliver Oglethorpe ogled an owl and oyster. Did Oliver Oglethorpe ogle an owl and oyster, where are the owl and oyster Oliver Oglethorpe ogled?

Hobbs meet Snobbs and Nobbs. Hobbs bobs to Snobbs and Nobbs. Hobbs nobbs with Snobbs and nobbs Nobbs' fob. "That is," says Nobbs, "the worse for Hobbs' jobs," and Snobbs sobs.

Sammy Shoesmith saw a shrieking songster. Did Sammy Shoesmith see a shrieking songster? If Sammy Shoesmith saw a shrieking songster, where is the shrieking songster Sammy Shoesmith saw?

I went into the garden to gather some blades, and there I saw two sweet pretty babes. Ah, babes, is that you, babes, braiding blades, babes! If you braid any blades at all, babes, braid broad blades, or braid no blades at all, babes.

You snuff shop snuff, I snuff box snuff.

Correspondence.

FORT FAIRFIELD, ME., Sept. 8, 1893.

DEAR MISS WIXON: My papa takes THE TRUTH SEEKER. I am eight years old, and I live on a farm. We have seven kittens; Dot, Snowball, and Lillie—the rest I haven't named yet. My papa and mamma are Freethinkers. One brother is away, and one brother is in Mississippi, and my father's brother is in Minnesota. So good-bye. From your Liberal friend,
ETHEL GRANT.

Science.

Our Kid Gloves.

The fact is we do not many of us own a pair of kid gloves, although we think we do, and we buy what we are told are really kid gloves. But there are very few real kid gloves in the market. How can there be, when in the whole known world there are such a small number of goats, comparatively speaking? Goats do not and cannot begin to supply the demand for gloves. What then? Well, the skins of young lambs must furnish a substitute, and your lovely kid gloves are, nine times out of ten, made from the skin of the little lamb. A lady said, "I always

wear kid gloves." She probably never wore a genuine kid glove in her life.

The process of preparing a glove of lamb-skin which passes for kid is quite interesting. The skins are taken to the manufactory and immediately dumped into large tubs or tanks. These tanks are filled with the yolks of many eggs, and some other adhesive material added. In this mixture they are mixed and pounded softly with a padded stick. In some factories men tread them barefoot, instead of using the stick. This is called "nourishing." After nourishing a certain length of time, they are rinsed carefully in clean water. This leaves them soft and pliable, and in color a dullish white. They are then pressed out and stretched, rough side down, on a marble slab, till every wrinkle has disappeared. While thus stretched, they are dyed in various colors, the dye being applied with a brush. The utmost precaution is used so as not to get any of the dye on the inside of the skin, a stain being considered a great injury in the sale of a costly glove. The skins are then taken to the drying-room, where a high temperature soon leaves the skins dry, hard, and somewhat rough. But they must be soft and smooth before they can be worked. To get this result they are left for several days in moist sawdust, when they are stretched again to the greatest extent by a machine, which is worked gently by means of a screw. After this process the skins are ready to be made into gloves. Sometimes it falls out that there are cracks, or thin places in the material, and if these are made up they will be pretty sure to tear the first time worn. Many of these poor skins are made into gloves and sold at cheap rates. But it is never safe to buy cheap gloves—they are generally the dearest in the end.

S. H. W.

QUESTIONS.—Are there many real kid gloves in the market? Why are there not? What substitute is used? Explain the process of preparing lambskins for glove-making. Is it good policy to buy cheap gloves? Why?

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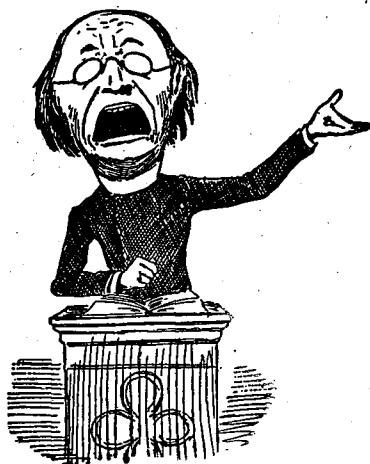
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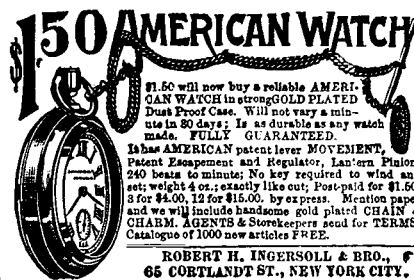
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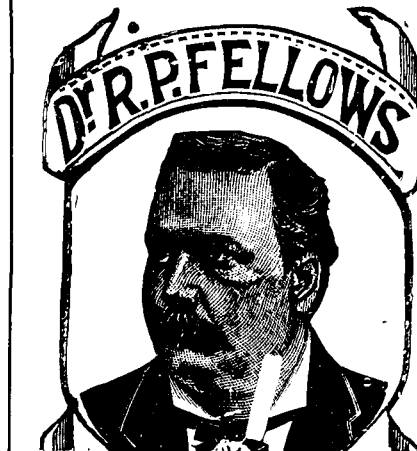
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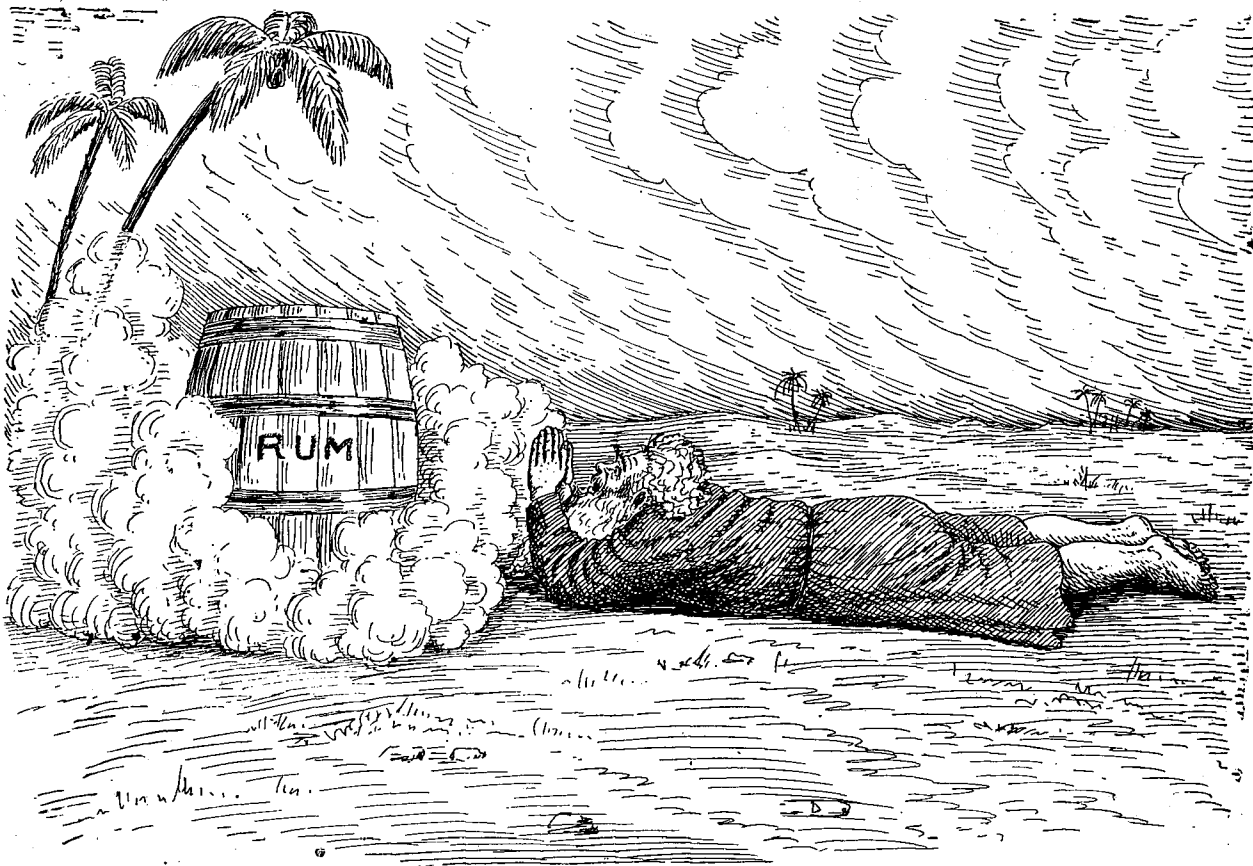
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News of the Week.

BRUNSWICK, Ga., has a number of cases of yellow fever.

SEVERAL cases of small-pox have been discovered in New York.

EMILE ZOLA is in London, lecturing before the Institute of Journalists on anonymity in journalism.

HEAVY and disastrous floods in Japan recently. Hundreds of people were drowned and thirty thousand are receiving relief.

THE gunboat Alexander Petion of the Haytian navy foundered on September 6th near Cape Tiburon and all but one of her crew of ninety were lost.

CIVIL war is raging in Brazil. Most of the war fleet is in rebellion and for several days Admiral Mello bombarded Rio Janiero. Panic reigns in the city.

THE treasury of President Hippolyte of Hayti is empty and resident merchants refuse to lend him money. Besides a financial crisis, revolution is imminent.

PRESIDENT CLEVELAND has appointed William B. Hornblower, of New York, to be associate justice of the Supreme Court of the United States, vice Samuel Blatchford, deceased.

PRESIDENT ASA B. POTTER, of the Maverick Bank, Boston, was acquitted in his second trial. He was charged with misappropriation of funds and falsification of the bank's accounts.

PRINCE MAX of Saxony, nephew of King Albert, has entered the cloister of Eisenach as a monk. Although he is but twenty-three the pope has appointed him apostolic vicar of Saxony.

CHOLERA is hourly spreading in Russia and other parts of Europe. Hamburg, which was so terribly stricken last year, is threatened with a recurrence of the epidemic, several cases having appeared in the suburbs.

THE remains of James K. Polk, tenth president of the United States, were, with those of his wife, Sarah Childers Polk, removed on September 19th from the tomb at Polk place and reinterred in the Tennessee state capital grounds at Nashville.

THE orthodox Jews and the Atheistic Jews are fiercely at outs in New York. The latter, mostly Russian Anarchists, complain that the Sons of Israel congregation persecutes them because of their unbelief and that the police afford them no protection.

A REVOLT against Austrian rule seems imminent in Bohemia. The suspension of the liberty of the press, and the right of trial by jury for political offenses, as well as of public meeting, in Prague and its vicinity, is bringing to a crisis the Czech agitation for home rule.

THERE is a revolt in the province of Buenos Ayres, Argentina. The national government ordered the provinces to disarm; Buenos Ayres treated this decree with contempt; then the people, under Radical leaders, took up arms to compel the provincial government to comply with the decree of the nation.

CHINA is becoming better prepared for war than she has been. She has obtained from German and British ship-yards many vessels of war. She also builds such craft herself, and manufactures modern breech-loading rifles. Indignant at France's doings in Siam, she holds, it is said, her fleet of iron-clads ready to sail "at a moment's notice."

THE United States government and the Canadian transportation companies have entered into a new arrangement regarding immigration. The companies will not sell a ticket into the United States to an immigrant unless he has a passport from United States inspectors, who will be stationed at ports of entrance on the international line, and will pay a head tax of fifty cents to the United States government for each immigrant carried.

IN the exchange of menaces between the Triple Alliance of Germany, Austria, and Italy on the one hand, and the Dual Alliance of Russia and France on the other, little countries are being pushed forward to pose as allies and produce the effect of a universal cataclysm. French papers drop hints of splendid new Danish fortifications, and Germans counter this by remarks on Belgium's and Roumania's magnificent new lines of defense. The Dual compact announces that the Russian fleet is also to visit Spanish ports, where it will be received with excited, significant enthusiasm. The Triple Alliance answers with a succinct report of Sweden getting together a fleet to offset Russia in the Baltic.

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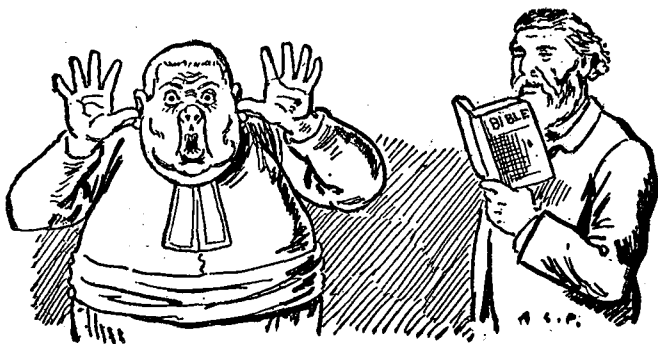


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E. M. MACDONALD, - - - - Editor and Manager.
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

"An Agnostic Ministry."

On another page Rev. Mr. Chunn endeavors to demonstrate the essential bigotry of an attempt on the part of the Unitarian church to set up any "dogmatic qualifications" for its ministry which should exclude Agnostic ministers from Unitarian pulpits. To an outsider it would appear that whatever reception his own congregation might accord to the deliverances of an Agnostic preacher, the church at large could not accept him as its representative. Juggle with words as we may, the fact remains that Unitarianism is a form of Theistic Christianity, and the man who wears its name can not, in justice to the organization, repudiate Christianity and Theism. Mr. Chunn's congregations at Luverne and Rock Rapids may be wholly in accord with the views he enunciates in this sermon and their right to accord him a generous support, financially and otherwise, we have no wish to call in question, but in their case, as in his, "Unitarian" is simply—to slightly vary a sentence of Professor Clifford's—Agnostic and Infidel "writ respectable." In passing it may be said that there are a number of such societies and such ministers in the West, and the fact is far from reflecting credit on Americans, showing that American courage and American directness are at a very low ebb in some sections. Agnosticism and Atheism are hated and feared, for they are not "respectable," they do not give admission to "good society," but Agnosticism and Atheism covered with the veneer of the Unitarian or the Universalist or the Congregationalist name find ready acceptance and support, for, forsooth, are not these all "Christian" churches?

Returning to the point at which we digressed, it might be profitable to ask Mr. Chunn, who seems to be a very earnest young man, whether he believes there is any organization—religious, social, industrial, or political—which would not grow more or less restive should one of its recognized spokesmen give public and continued utterance to opinions diametrically at variance with those popularly supposed to represent its position, and who should persist in calling himself by its name and should proceed to brand its members as bigots because they objected to his performances? Suppose, for instance, that one of our Liberal lecturers should become convinced of the truth of Theism, and of some of the

fundamental tenets of Christianity, and should go about the country lecturing as a Liberal, but advocating Theistic and Christian ideas while looking to Liberals for recognition and support, and denying the right of Liberals to "set up dogmatic qualifications" to the extent of repudiating him as the representative of Infidelity and Agnosticism. Would Mr. Chunn say that this man could in any proper sense be called a champion of Freethought? That he was justified in attempting to utilize the Freethought platform for his Christian propaganda and in demanding Freethought support in so doing? That he was fair and honest in denouncing Liberals as bigots because they objected to his actions, and that his rightful place was not in the Christian pulpit? Or, suppose a man calls himself a Republican, but denounces Republican doctrines, praises Democratic principles and votes the Democratic ticket, how long will his professions of Republicanism be accepted, and how long before he will be excluded from the primaries of that party? These illustrations, showing the utter untenableness of Mr. Chunn's position, might be multiplied indefinitely, but lack of space forbids further citation here.

But this is not the only aspect of Mr. Chunn's position which may be profitably viewed. So far we have been considering the rights of the organization whose doctrines Mr. Chunn abjures while claiming the right to bear its name, accepting for convenience his assumption that the quotation he makes from the *Christian Register* bears out his contention that that paper is trying to set up dogmatic qualifications for the Unitarian ministry. We will requote the paragraph in question: "No literary ambition, or interest in social problems, or desire to deliver lectures, or love of philosophy, will be sufficient to hold any man or woman long in the ministry, unless there be also a deep and a strong desire to impart comfort by exhibition of the divine goodness and the hope of immortality."

To us this does not bear the meaning that Mr. Chunn appears to have extracted from it. It simply says, in clear, direct language, that no purely humanitarian enthusiasm nor any love for philosophy, as philosophy, will suffice to long hold a man in the Christian ministry after he has lost all faith in the supernatural dogmas of Theism and Christianity. This would seem to be almost axiomatic. Why should an Agnostic wish to continue to pose as a representative of an organization whose fundamental doctrines he repudiates, holding them to be false or unproven in science and morally pernicious? What business, anyway, has an Agnostic in the Christian ministry? Why does he want to be there? How can he feel at home in a temple to whose gods he cannot sacrifice? Is he so weak that he cannot stand without the supporting arm of a priesthood in whose worship he cannot share, and whose cherished beliefs he holds to be idle speculations about the "unknowable"?

Mr. Chunn avers that "The Unitarianism that would set up dogmatic qualifications for the ministry lacks the inspired Bible of orthodoxy, but it also lacks the consistency of orthodoxy. It is the hybrid offspring of orthodoxy and Liberalism, and it ought not to receive recognition by either parent." As shown in preceding paragraphs, there is no valid reason why a body of men, although wholly destitute of sacred books and divine standards of authority, should be asked to permit to pass as their own opinions which they do not accept, merely because the person who gives voice to those opinions chooses to tag himself with their corporate name. They are fully within their right in individually and collectively disowning him and his doctrines. Signing another man's name to a

note of hand is not the only kind of forgery there is.

The minister who tries to preach Agnosticism in a Christian pulpit should be neither surprised nor indignant if he finds himself regarded as "the hybrid offspring of orthodoxy and Liberalism," and so fails to "receive recognition by either parent."

It might be pertinent to inquire what Mr. Chunn means by the phrase "heaven-born jewel." Being an Agnostic in so far as belief in a place called "heaven" is concerned, it would seem that such a positive assertion that our moral natures are born in that unlocatable region is scarcely in keeping. The scientific theory is that our moral natures have developed as have our bodies by almost inconceivably slow processes here on this earth.

Again, Mr. Chunn declares: "I am willing to trust that power which preserved me through past eternity, and brought me into this world about thirty years ago, to take care of me through future eternity. Whatever the condition may be that awaits me beyond the grave, it is the best condition that could await me." If this be accepted, was not the condition of those maimed and killed by the Pomeroy tornado "the best condition that could await" them? Then why does Mr. Chunn sneer at Christians who manifest the same "trust" in their "personal God" that he does in his "power"? "Trust" implies personality in that which is trusted, and the faith that "nature doeth all things well" is as much superstition as is the faith that "God doeth all things well."

What is the Religious Character of the Nation?

In the World's Congress of Religions, Prof. Thomas O'Gorman, of the Catholic University, said:

"We may truly say that with us separation of church and state is not separation of the nation from religion. The American conception is that the religious character of the nation consists mainly in the religious belief of the individual citizen and the conformity of conduct to that belief."

What does Professor O'Gorman mean by "nation"? If by nation we are to understand is meant the political machine, then we must say that there can never be peace and security in the republic so long as there is the slightest bond of union between it and religion, and we can readily believe that with such religionists as Professor O'Gorman and his confrères separation of church and state does not mean separation of the nation and religion. The phrase, "separation of church and state," is only "gull's seed thrown to catch the unwary." Professor O'Gorman gives the impression, or wants to seem to give the impression, that by "nation" he means the individuals of the country, spoken of as a collectivity, and that separation of the political machine from the church machine is not separation of this collectivity from religion. But we use words very loosely and carelessly when we make them say that the religious character of the nation consists in the religious beliefs of the individual citizens. The nation has a political character because it stands for a particular form of government, but it has no religious character, for the good reason that it stands for—or should stand for—no particular form of religion.

"The American conception is that the religious character of the nation consists mainly in the religious belief of the individual citizen and the conformity of conduct to that belief." "Mainly"? The religious character of the nation is composed chiefly of the belief—belief, not beliefs, mind you—of the individual citizens. But what is the minor factor of this religious character of the nation? The use

of the word "mainly" implies that, in the opinion of Professor O'Gorman, there exist some elements of the religious character of the American nation—or government—other than the religious belief of the individual citizen. What are these unnamed elements? What can voice the religious convictions of the people, taken collectively, but the belief and consequent conduct of the individuals who compose the collectivity? Why, law, statute law, to be sure. What laws would Professor O'Gorman, as a member of the majority, demand to complement the belief and conduct of the individual Christian citizen in order that the religious character of the nation might be wholly shown?

Preacher vs. Preacher.

An incident of the World's Parliament of Religions;

"The feature of the evening was a bitter attack on the religion of the Hindoos by Dr. George F. Pentecost, the famous evangelist of London. His paper was entitled 'The Present Outlook for Religion.' He held that the Christian religion was the only true religion. He said some of the Hindoos have been here and have dared to make an attack upon Christianity. They cite the slums of New York and Chicago, and ask us why we do not cure ourselves. They take what is outside the pale of Christianity and judge us by it. He then attacked the religious systems of India, charging that they were immoral.

"He added: 'There have been several Buddhist bubbles floating around Chicago for the last week that need pricking.'

Almost at the same moment, Rev. Dr. Charles H. Eaton, pastor of the Church of the Divine Paternity, New York, was praising to his congregation the Parliament. These sentences fit the case of Dr. Pentecost quite as well as though they had been uttered especially for his admonition:

"The World's Fair is a marvel by day and a dream by night, but if human hearts are worth more than blocks of stone, then the religious congress is of more importance than all the rest.

"The object of the Parliament was an interchange of statements of all phases of belief, a comparison of views in a brotherly spirit and to show that there is a bond of common brotherhood among all men. The results would be the teaching of the universal necessity of religion to mankind. A Turkish peasant once looked down a well and saw the moon shining on the quiet water. 'What a pity it has fallen,' said he. He straightway procured a rope and grappling-iron, and, lowering it, caught the moon on the hook. He gave a strong pull and fell backward. As his head touched the earth, he looked up and saw the moon shining in the heavens. 'Allah be praised,' said he, 'I have put the moon back in its place.' Many Christians who assert their beliefs to be the only true guide would do well to note this little story and by observation they would discover many of the highest qualities in the so-called pagan people."

By the way, what does Dr. Pentecost mean by his declaration that the slums of New York and Chicago are without the pale of Christianity? Certainly, a vast majority of the denizens of those slums are firm believers in the dogmas of the creed of which Pentecost is one of the loudest champions.

Let Us Learn Good from Everything.

The peoples of Europe and America are not better than the rest of the world in all things. It is generally allowed by thinkers—though this is disputed by some—that they are better on the whole, on the average. But there are a good many points in which other peoples are our superiors. By Christians nothing would ever be said about these. They wish to represent our peoples as preëminent at all points, and others as defective at all points, because ours have Christianity and the others have not. But we can learn of foreign peoples in many things.

The Japanese are a very happy and contented folk. Perhaps they are more happy than we. If this be so, then, as happiness is the end of life, they can be said to be a race superior to us. However, happiness is a thing difficult to measure. We will not attempt a comparison. We will say merely that the Japs enjoy life mightily well. Their happiness is attributed by some travelers to the politeness that characterizes all ranks of them. Rich and poor, these are alike courteous. It is impossible to distinguish employer from laborer, wealthy from beggar, by their behavior. All, says a writer in the *Fort-*

nightly Review, are clean, all are easy, all guide themselves by propriety in behavior. This politeness must go far toward securing happiness. Where courtesy is not in form merely, where it springs from, and promotes the growth of, real kindness in the heart, it settles all questions and difficulties of the relations of men with one another. Observance of the maxim referred to in the phrase, "In honor preferring one another," would pretty nearly altogether soften the roughness and sweeten the bitterness that pervade intercourse in our rude Western race.

The kindness of the Japanese to animals is remarkable in contrast to that exercised here. A case of cruelty toward animals by children, such as the tormentings of cats and dogs that our boys are continually at, is about as rare in Japan as a homicide in this land.

Japan has no poverty problem. One reason is said to be found in the land system, which gives a holding to every worker and encourages him to labor and reap not a part but all the fruits thereof.

The equality and intermingling of classes is great. It is helpful in a number of ways. The governor lets his child go to the common school and sit next to the child of the manual laborer, certain that his child will pick up no bad manners and get no contamination in thought or in person. This equality enables rich and poor to meet as friends, and gifts can pass without degradation. The rich nobles in the country are thus able to give to those whom they know to be in need, and friendship becomes the channel of charity.

Wants are limited in Japan. There is a curious absence of ostentatious luxury. The habits of living are in all classes much the same, and the rich do not outshine the poor by carriages, palaces, and jewelry. The rich spend their money on curios, which, if costly, are limited, and the most popular agitation is that against the big European houses which ministers build for themselves. Wealth is thus not absorbed, and is more ready for investment in remunerative labor.

We should admire and imitate good wherever we see it. It is only by so doing that we can maintain that slight advance over the rest of mankind which we now, perhaps, possess. But the priests and preachers would never urge upon us for adoption a trait or habit of any other people. They think that to admit that any other race has merits which we have not, would be to acknowledge the falseness of the clerical claim that Christianity confers all goods.

And the essential Christian spirit is not in harmony with any recognition of the excellence of others. That spirit is the quintessence of selfishness and self-conceit. The truly Christian impulse is, to think our world looked after by a god because we are on it, our human species of a different origin from other animals because we belong to it, our sect going to heaven and our neighbor's to hell because we belong to the former and he does not, and our nation better in every way than others because we are a member of it. The Christian spirit is the acme of selfishness and arrogance. When it prevails wholly it arrests all progress. The race can advance only by means of the policy of the Liberal—an impartial search for truth, and a free recognition of truth and merit wherever found, and adoption of them.

Agents Wanted.

We believe that not only can good be done but money made by any Liberal who will canvass for our book "Old Testament Stories Comically Illustrated." In fact we know one man who worked at it but a few hours weekly and sold nearly fifty copies in a month. The price is low; everybody knows the Old Testament stories, and nearly everybody would like a book applying nineteenth-century wit and knowledge to them. People like to laugh. Reverence for the Old Testament tales has largely disappeared and jokes at the expense of Jonah and Joseph and Esau and Samson and David, and the other worthies of unsavory reputation, are keenly appreciated. It seems to us that the book will sell at sight. It does here in the store.

Liberals out of employment will find this a good way to make an honest dollar.

Terms to agents sent upon application.

The New York *Herald*, in an editorial criticism of Zola's arguments against anonymity in journalism, says: "All the great movements in public opinion are anonymous. The belief in God is the result of the unanimous belief of the nameless crowd." This is true, and it is also true that the Southern lynchings and torturings are the results of the "unanimous belief of the nameless crowds." Peculiar coincidence isn't it, gentlemen of the *Herald*?

The eminent Dr. Brinton contradicts those who hold that diseases of the nervous system have increased with the increase of civilization. He says that "civilization, so far from increasing this class of maladies, is one of the most efficient agents in reducing them in number and severity, especially when free from religious excitement and competitive anxieties." For our part, we should conclude from the pages of history that at no period can nervous diseases have prevailed more than in the old times of religious panics and crazes, with the epidemics of convulsions, dancing manias, and the like.

A maze to the pride of intellect, the Bible is simple and sweet and blessed to faith. To the ritualistic Jews a stumbling block, to the rationalistic Greeks foolishness, to the faithful and lowly it is nothing short of the power of God. It comes to such as the sun rises out of the horizon upon him that watches for it, and shines upon him in all its sublimity.—*New York Observer*.

Eliminate intelligence, and to the "faithful and lowly" Mother Goose's Melodies or the Arabian Nights would be "nothing short of the power of God," if such a view of either were sedulously inculcated generation after generation, under penalty of hell on earth and beyond for non-belief.

In answering the question, "Does a man who is prosperous and rich in the world's goods owe a duty to his neighbor, who is less fortunate?" John Swinton says, in the *Independent*: "I know persons, who, repudiating all religious dogmas, act on this law. I know men who are really Infidels, blasphemers, repulsive persons, who act on this law with promptitude, precision, and inevitably." Indeed! And are these benevolent persons repulsive inherently, regardless of their infidelity, or are they simply repulsive to you, because they are Infidels?

"LONG BRANCH, N. J., Sept. 28, 1893.—Five hundred delegates were present to-day at the thirty-fourth annual convention of the State Sunday-school Association, and the Rev. Mr. Provost in his address startled them. 'Many of the Sunday-school teachers,' said he, 'are users of rum daily, go to races, gamble, play cards, and use profane language. I know many and can name them in this building, but do not feel like it just now.'

When you make church-membership and activity in religious work the conditions of social respectability you inevitably breed hypocrites. History bears sad but eloquent witness to this. When the National Reformers have won and the nation is "Christian" in law and name the hypocrites will be multiplied a million-fold.

As one of the fruits of the World's Congress of Religions we have the "Brotherhood of Christian Unity," an organization having for its object "The glory of the Creator and the relief of man's state." The New York *Times* indulges the presumption that "There are doubtless many professed Agnostics, and even avowed unbelievers, who will be prepared to subscribe to what is in no sense a confession of faith." Why unbelievers should profess to "desire to serve God" in order to work for humanity when they can labor in humanity's behalf without stultifying themselves by any such acceptance of Theism, the *Times* does not condescend to state.

"Joseph Garrison, a well-to-do farmer, who lives near the line between North and South Carolina, was one of the unfortunate farmers in this section whose crop was badly damaged by the great storm. Garrison went out in one of his fields of corn a day or so ago, and, seeing that it was almost totally ruined, he blasphemed terribly.

He returned to his house and has been in a delirious condition since. In his wakeful moments he repeats the epithets. The case attracted a great deal of attention."

The dailies head this—"Cursed God and Was Stricken." That this man's delirium was caused, as was his "blasphemy", by the loss of his crop, does not seem to have occurred to the reflectors of what the New York *Herald* calls the "unanimous belief" of the masses, so they jump to the irrelevant and irrational conclusion that some god hit him on the head and upset his reason because he had blasphemed his majesty.

It is significant that the victories of Freethought are in the fields of literature and science. In the domain of politics the church militant is still the church triumphant, in most cases. In the magazines and reviews we can feel the pulse-beats of a nobler and deeper thought, but the newspapers and religious journals chronicle an almost unbroken series of defeats for freedom of thought on every political rampart where the church enters the fight in earnest against the secular theory of government, against the cherished principles of the fathers of the republic, against the idea and fact of equal opportunities for citizens of all shades of belief, non-belief, and unbelief. We can study nature and we can dream of a better era, but we cannot, it would seem, hold our own in the face of a united church, of an invasive and aggressive hierarchy.

This country now possesses what is termed an American pope. This is Monsignor Satolli, who has been sent here to occupy a permanent position as chief arbiter and director of the concerns of the papacy in this country. His power is superior even to that of our archbishops. The Catholics are divided as to the desirableness of his office. Some of the clergy favor, and some seem inclined to resist, this prelate. One secular journal, the New York *Herald*, gives a surmise as to the pope's motive in establishing the office, which conjecture we think may not be far wrong, and which we will therefore print here, as follows: "When Mgr. Satolli said at the Catholic Congress in Chicago that 'America is the key of the future,' he indicated the motive of the pope in sending him here clothed with extraordinary power. The opinion is a perfectly sound one, and is ratified by the judgment of every student of history. Both politically and spiritually the republic is the hope of the world. It is no boast to say that we represent on the one hand the largest freedom of worship and on the other the most advanced ideas of government. Since, therefore, we have a domain which is practically without limit, and a population unaffected by religious traditions, we present to the missionary an ample and remunerative field for the exercise of his energy."

"The Congress may not be the occasion of giving a new composite religion to the world, but it will certainly have a tendency to create the impression that one religion is about as good as another, after all; indeed it has done something in this direction already. And as merely moral systems the difference may not be so very great; but while other religions have no power in them or back of them but the power of the human will, there is in Christianity the power of God to transform the soul. This fact has, however, been very largely lost sight of by the promoters of the Congress of Religions. They propose to make an exhibit of Christianity, but they can not thus exhibit its hidden power, without which it is not Christianity. The Congress of Religions is simply an exhibition of human vanity."—*American Sentinel*.

As the *Sentinel* seems disposed to admit that as "merely moral systems" there may be no great difference between the world religions, we are at a loss to see the need of the alleged transforming power of God in Christianity. Does the *Sentinel* mean to say that, no matter how good a life a man may have led, there can be no resurrection for him unless his soul has been transformed by the power of God through Christianity? The *American Sentinel* is making a brave and able fight against the God-in-the-Constitution fanatics, who are striving to make church and state one, and whose efforts, if successful, would result in the utter subversion of the liberties of the American people. Its enemies in this struggle are its fellow-Christians; its allies are the Freethinkers. Which—the hierarchical Christians or the Freethinkers—have felt

the "power of God to transform the soul"? "By their fruits ye shall know them."

We desire to call the attention of readers of *THE TRUTH SEEKER* to the benefits of subscribing to the Truth Seeker Monthly Library. The yearly subscription is only \$3, and subscribers to the Library receive a paper-bound copy of each book issued in it; or, if they desire the books in cloth binding, subscribers can remit the difference in price between paper and cloth binding, and get the books in the latter shape. So far this year subscribers to the Library have received "Paine Vindicated," by Colonel Ingersoll, price 15 cents; the "Creation of God," by Dr. Hartmann, price 50 cents; the "Resurrection of Jesus," by Don Allen, price 40 cents; "Crimes of Preachers," price 25 cents; the "Handbook of Freethought," by W. S. Bell, price 50 cents; "Religion a Curse," by S. P. Putnam, price 25 cents; "Design Argument Fallacies," price 15 cents; "Pen Pictures of the World's Fair," price 25 cents, and "Abraham Lincoln: Was He a Christian?" price 50 cents. Other books besides are in preparation. One of these, we may mention, is "Pleasure and Progress," by A. M. Lorentz, LL.B., of which further notice will shortly be made. Send \$3 and receive at once the books already published, and, as they appear, those which will be published between now and January, '94.

Freethought Progress.

The secretary of the Freethought Federation reports that the Congressman from a certain district is a Freethinker. Don't mention it; he voted for the Sunday closing of the World's Fair.

The Sunday omnibus business in Toronto is increasing; a second line being started on Sunday last, thus covering the city front for about six miles. No fares are charged, but a box is left on the seat, into which passengers drop what sums they choose to pay. Both lines appear to do well financially.

It is no indication of "progress" that the London *National Reformer*, the journal founded and for thirty years edited by Charles Bradlaugh, will soon cease publication, but it is some relief to know that its present editor, John M. Robertson, is to start a new monthly, to be called the *Free Review*. It will cost one shilling (25 cents) per number, fifteen shillings per year. The corps of contributors announced is the best possible guarantee of the quality of the publication.

Mr. G. W. Foote, editor of the London *Freethinker*, lectured early in September at Douglas Head, Isle of Man. It was a decided innovation, and he accomplished his purpose in plain defiance of the town commissioners, who arbitrarily ruled that only the clergy could occupy the common ground of Douglas Head. Mr. Foote was ably supported by Mr. Robert Forder and other fearless Freethinkers from various parts of England, and the Liverpool roughs of the Christian Evidence Society were nicely foiled in their attempt to create a mob and drive the Infidels from the Head.

"Kissing the book" is likely before long to become one of the lost arts. Another objector to the practice has turned up in the West London police court in the person of Dr. Morris Wallace, called to give evidence in a case where one woman was charged with stabbing another in the eye with a fork. The doctor said he had no religious scruples, but he considered that there was a risk to health involved in putting to his lips a book which has already been kissed by other people. The magistrate suggested as a compromise kissing the inside of the volume. But here, too, the doctor objected "on sanitary grounds," and he was finally sworn by holding up the right hand.—*New York Herald*.

Churchly Purpose and Performance.

Is religion no longer dangerous? The London *Freethinker* shows that the present pope has created "one new patriarchate, twenty-seven new archbishoprics, and seventy-seven new bishoprics."

The Sabbatarians of Yarmouth have incited the police to prosecute Sunday oyster-sellers, tobacconists, and fruiters, for following their own calling on the Lord's day, under the old act of Charles II.—*London Freethinker*.

The Consolidated Street Railway Company of Worcester, Mass., recently did some Sunday work on their tracks, upon which an indignation meeting was called by the ministers of that city to protest against a recurrence of the "desecration."—*American Sentinel*.

The *Catholic Review*, referring to Protestant missionaries, says that "in India, China, and other parts of Asia, in central Africa, with the help of British officers, they are exterminating the native Catholics and banishing priests and native rulers."

The grand jury of Tarrant county, Tex., hands this report to the presiding judge:

To HON. S. P. GREEN, judge of the forty-eighth district of Tarrant Co., Tex., *Dear Sir*: We, the undersigned grand jury, would respectfully report that we have made diligent inquiry into all crimes and misdemeanors that have come to our knowledge; that we have found three hundred and thirty-three bills of indictment, a large portion of them being for violations of the Sabbath law. The

disposition of a great many business men to disregard the Sabbath seems to be growing to an alarming extent. While this does not apply to all lines of business, yet it does exist, and unless there is a united effort on the part of all law-abiding citizens to enforce the law, no one can foretell the result, as all the larger crimes are a result of disregard for law in minor offenses.

The woes of sinners in hell will not be a cause of grief to the saints in heaven, but of rejoicing; will be the fruit of an amiable disposition, and a perfect holiness, and conformity to Christ. At the judgment you may be ready to fly to some godly friend; but you will see them, unconcerned for you, with joy ascending to meet the Lord, and not less joyful for the horror in which they see you. When they hear you groan and sigh and gnash your teeth, these things will not move them at all to pity you. After your godly parents shall have seen you lie in hell millions of years, or ages, in torment day and night, they will not begin to pity you then. They will praise God that his justice appears in the eternity of your misery. The torments in hell will be immeasurably greater than being in a glowing oven, a brick kiln, or fiery furnace.—*President Edwards*.

"I notice in your paper a reference to the cost of converting Jews. It reminds me of the cost of converting the heathen in these parts. The missionaries of Kangra have been at work since 1846, and have converted in that time one adult. The Moravian missionaries at Lahoul have been at work about the same time, and have converted one Lahouli and one Ladaki (adults). Of course they do better business with infants, some of whom are voluntarily brought to the mission by their parents, while others are sold in times of scarcity. You will be interested to know what becomes of them. The children are brought up, of course, in the tenets of Christianity. When they arrive at marriageable age, a board forthwith assembles and decides which maiden shall be given to which youth. The marriage is then consummated. Thus more little Christians are bred, just as you would foxhounds and horses, and so the church of God increases." This is an entirely new view of the propagation of the gospel in foreign parts. But why, I would ask, can not this method of multiplying the saints be practised as well at home as in *partibus infidelium*?—*Punjab, India, letter in London Truth*.

Everyone going to Chicago this fall should have a copy of S. P. Putnam's "Pen Pictures of the World's Fair" in his pocket. He will find it a great aid to intelligent sight-seeing. Price, 25 cents; 5 copies for \$1.

Lectures and Meetings.

COLONEL INGERSOLL'S LECTURE DATES.

The people along the line of the following towns will, during October, be made happy by a visit by Colonel Ingersoll, who will speak on the following dates:

Oct. 8 Louisville, Ky.	Oct. 19 Omaha, Neb.
" 9 Lexington, "	" 20 Council Bluffs, Ia.
" 10 Paris, "	" 21 Atchison, Kan.
" 11 Cincinnati, O.	" 22 Kansas City, Mo.
" 12 Richmond, Ind.	" 23 St. Joseph, "
" 13 Indianapolis, "	" 25 Lincoln, Neb.
" 15 St. Louis, Mo.	" 27 Sioux City, Ia.
" 16 Springfield, Ill.	" 29 Chicago, Ill.
" 17 Quincy, "	

THE Manhattan Liberal Club meets every Friday evening, at eight o'clock, in German Masonic Hall, No. 220 East Fifteenth street, New York. Its lectures for October are:

October 6th.—"The Silver Question:" Henry Nichols.
October 13th.—"Christianity and After:" T. B. Wake-man.
October 20th.—"Freethought and Morality:" S. P. Putnam.
October 27th.—"Arbitration:" Albert Day.

E. B. FOOTE, JR., Presiding Officer.

THE fifth Annual Convention of the Oregon State Secular Union will be held at Red Men's hall, corner of Second and Salmon street, Portland, Ore., October 20th, 21st, and 22d. Entertainment will be provided for visiting Liberals by the members of the First Secular church of Portland and therefore those who expect to attend will please inform the secretary, Katie Kehm Smith, Oregon City, Ore. There will be important business before the Convention that should interest every Liberal in the state. Let the attendance be large. An interesting program will be provided. By order of the executive committee.

As previously announced in our columns, John R. Charlesworth will commence a tour Eastward. The following appointments are on his list, and friends along the route desiring lectures should address him at once:

Oct. 15 Cincinnati, O.	Nov. 3 Manhattan Liberal Club, New York.
" 19 Golden Pond, Ky.	" 5 Newark, N. J.
" 20 " "	" 19 Boston, Mass.
" 21 " "	
" 22 " "	

J. E. REMSBURG goes to Wisconsin after the Congress. His appointments are as follows:

Portage, Oct. 10	Hillsborough, Oct. 15
Madison, " 11	West Salem, " 16
Lodi, " 12, 13, 14	

HENRY ROWLEY, of Brooklyn, will lecture before the Newark Liberal League, Sunday, Oct. 8th. Subject, "Education."

Bound Volumes of The Truth Seeker.

We have a few bound volumes of *THE TRUTH SEEKER* for the year just closed (1892) which will be sent on receipt of \$4. We also have a few of previous years which can be sold for \$3. Readers desirous of keeping files as received weekly can obtain the File Binder for \$1.

Communications.

An Agnostic Ministry.

The *Christian Register*, a Unitarian newspaper published in Boston, in its issue of August 24th answers the question, "What encouragement should be given to Agnostics to enter the ministry?" The gist of the *Christian Register's* answer to the question propounded is that an Agnostic, one who does not accept the belief in a personal God, and in the conscious existence of mankind beyond the grave, ought not to be encouraged to enter the ministry. This passage may be regarded as the keynote in the editorial article referred to: "No literary ambition, or interest in social problems, or desire to deliver lectures, or love of philosophy will be sufficient to hold any man or woman long in the ministry unless there be also a deep and strong desire to impart comfort by exhibition of the divine goodness and the hope of immortality." This position taken by the *Christian Register* on the subject of "An Agnostic Ministry" cannot be construed in any other sense than as an attempt to set up a dogmatic qualification for the ministry. That which distinguishes our Liberal faith from all other faiths in Christendom is the absence of any dogmatic test whatever for those who sit in the pews, and for those who speak from the pulpit. The door that leads to our pulpits, as well as the door that leads to our pews, is supposed to be wide and high enough to allow every man to enter freely, from the man who accepts the Nicene creed, which honors Christ and the holy spirit as worthy of worship along with God the father, to the man who turns away from the worship of both Trinitarian and Unitarian gods to bow reverently at the shrine of the "unknown and unknowable god." The *Christian Register* would not prefer charges of heresy against an Agnostic pastor, but it gives us to understand in the most unmistakable language that an Agnostic would be better off out of the ministerial profession than in that profession. Happily, the day has gone by when a Unitarian pastor can be tried for heresy, but unhappily the day has not gone by when, if he is an Agnostic, he may receive a hint that he could employ his time and talents to better advantage in some other profession than that of the ministry of religion.

The attempt to set up dogmatic qualifications for the ministry is always fraught with danger. The setting up of dogmatic qualifications for the ministry has been one of the greatest curses of orthodox religion, and has been the means of driving thousands of the brightest intellects from the orthodox faith. If Unitarianism is to bind its ministers to a certain creed, what more is Unitarianism than orthodoxy broadened out a little? If it is logical to encourage only those persons who accept the belief in the personality of God and in the immortality of the soul to enter the ministry, why is it not logical to encourage only those persons who accept the belief in the inspiration of the Bible and in the divinity of Christ to enter the ministry? Who has the right to determine what shall be or what shall not be a doctrinal qualification for a candidate for the Unitarian ministry? If you would add to the dogmatic qualifications that the *Christian Register* would demand of a candidate for the ministry the belief in a supernatural Christ, you would meet the requirements of the liberal Congregational churches. If you would add to the dogmatic qualifications that the *Christian Register* would demand of a candidate for the ministry a few more dogmas, such as the inspiration of the scriptures, the atonement, everlasting punishment, you would meet the requirements of the most orthodox church in Christendom. When we once begin to set up dogmatic qualifications for the ministry, where shall we stop? In our zeal to protect the churches from "unsound teachers," we may find ourselves vying with the most rigid orthodoxy in hedging in our pulpits. Orthodoxy, when setting up dogmatic tests for the ministry, can make a show of consistency, for it professes to find in its inspired Bible authority for setting up these tests. Unitarianism has no inspired Bible that it professes to accept as authority, and, therefore, unlike orthodoxy, it has no criterion to guide it when making dogmatic qualifications for the ministry. The Unitarianism that would set up dogmatic qualifications for the ministry lacks the inspired Bible of orthodoxy, but it also lacks the consistency of orthodoxy. It is the hybrid offspring of orthodoxy and Liberalism, and it ought not to receive recognition by either parent.

Orthodoxy we know, and Liberalism we know, but what is this mongrel faith that the *Christian Register* would invoke us to reverence?

It is not the particular object of this sermon to attempt to show the tenableness of the Agnostic

position. But I wish to remark that the Agnostic can be driven from his position only by bringing against him an array of stubborn facts. He cares not for beautiful sentiments that are not based on stubborn facts. You may deliver to him a panegyric on the "Divine Goodness," but such a disaster as the late Pomeroy tornado proclaims in more convincing tones that God is Law than the most eloquent human tongue can proclaim that God is Love. The man who can stand amid the wreck of that Pomeroy tornado—the wreck of property, the wreck of life, and the still more awful wreck of mind caused by that never-to-be-forgotten event—and then worship a personal God of infinite power and goodness, would experience no difficulty in paying homage to the Jehovah of the Old Testament. In 1 Sam. xv, we are told that Jehovah commanded Saul to smite Amalek and spare not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass. Orthodox scholars have attempted again and again to save the moral character of Jehovah in the face of this bloodthirsty command that he gives to Saul. I take up an orthodox commentary on 1 Sam., and I read on this passage: "The national interest required, and God, as king of Israel, decreed, that this public enemy should be removed." It fills one's soul with contempt to read the vain efforts made by orthodox scholars to preserve the moral character of the Old Testament God in the face of the long list of terrible crimes of which he stands condemned. But a personal God, who causes or permits such a disaster as the Pomeroy tornado is as guilty of just as heinous a crime as was Jehovah of the Old Testament when he commanded Saul to exterminate the Amalekites root and branch. We do just as great a wrong to our moral nature when we attempt to vindicate the justice of a personal God in causing or permitting the Pomeroy tornado, as we should do should we attempt to vindicate the justice of Jehovah in commanding Saul to exterminate the Amalekites. The time has come for theologians to cease making gods that men and women can worship only at the expense of crucifying their moral nature. One man can look always on the bright side of the picture of life, and sing the "Divine Goodness." Another man can fix his eyes on the dark side of the picture of life, and with just as much reason bewail the "Divine Badness." Some advocates of the Liberal faith can hold fast to their belief in a God, infinite in power, goodness, and knowledge in spite of the moral and physical evil with which the world is smitten. But other advocates of the Liberal faith who are just as reverent, just as conscientious, just as earnest in their efforts to work for the good of mankind, cannot cherish such a belief of God. The men and women who belong to this latter class can commend no characteristic in a God that they would denounce in a fellow-mortal. Their moral nature is their one priceless jewel which they will preserve intact. Nothing will ever induce them to worship at the altar of any God where they cannot worship without dimming the luster of that heaven-born jewel, their moral nature. These men and women have not renounced their belief in "God;" they have simply renounced their belief in the hosts of man-made gods—gods of thoughts as well as gods of stone—that have been set up as objects of worship.

Then, too, as regards the question of personal immortality, the Agnostic is not willing to accept sentiment as the equivalent of facts. If the *Christian Register* has any facts to give that man continues to live after the death of his body, we should be glad to take them at their full value. We should be glad to listen respectfully to all valid arguments that can be advanced in support of the belief that man is possessed of an immortal soul which survives the wreck of his mortal body. But no desire to follow the rules of religious etiquette, or to bestow comfort upon the sorrowful, ought to lead a man to give his assent to theories of the future condition of mankind that there are no scientific grounds for assenting to. Man, like all vertebrate animals, begins his existence in a simple cell. No eye can distinguish any difference between the simple cell that afterward becomes a man, and the simple cell that afterward becomes a dog. The individual life of man, like that of every other animal, begins with the act of fertilization. The individual life of man, as far as science can determine, ends with the death of the body. Science knows nothing of an immaterial soul that becomes a part of man at some period in his development. The difference between man and the dog is a difference of degree and not of kind. These facts, established by the investigations of modern scientists may not be pleasant facts to consider, but what good shall we accomplish if we close our eyes to the facts? The ostrich cannot escape from the hunters by hiding its head in the sand. We cannot escape the condition that awaits

us beyond the grave by taking refuge behind pious sentiment. Every fair-minded person must look these facts squarely in the face. While the Agnostic sees no way to escape the conclusion arrived at by scientists regarding the future condition of mankind, he is not presumptuous enough to assert that science has solved the problem of personal immortality so that it can never be opened up again. Science may have failed to discover and to give due weight to all the factors that ought to enter into the solution of the problem of personal immortality. Science at this stage of its progress cannot be relied upon as an infallible guide to conduct us through the intricacies of the problem. The attitude that the Agnostic takes toward the question of personal immortality is not that of dogmatic denial or dogmatic affirmation; it is that of suspended judgment. When a man asks me if the planet Mars is inhabited, I answer: "I do not know; science has not yet in its possession sufficient data to determine whether or not the planet is inhabited." And, when a man asks me if the departed are enjoying conscious existence beyond the grave, I answer: "I do not know; science has not yet in its possession sufficient data to determine whether or not the departed are conscious in the shadow-land."

As far as the hope of personal immortality is concerned, the Agnostic has no quarrel with hope. But it is a war to the knife with dogma. Man in every age of the world has been making his god in his own image, and denouncing as an Atheist everyone who would not fall down and worship this god. And man in every age has been making his future world after the fashion of this present world, and denouncing as a Materialist everyone who would not believe in the existence of this future world. The time has come to call a halt on the manufacture of religious dogma. Men may well agree to differ in their opinion regarding a question on which so little light has been shed as that of the future condition of mankind. It is by no means a necessary conclusion that a continued conscious existence beyond the grave is the best possible condition that mankind could experience. I would not trust the best heaven-maker in the world to make a heaven for me in which I should be forced to spend future eternity. But I am willing to trust that power which preserved me through past eternity, and brought me into this world about thirty years ago, to take care of me through future eternity. Whatever the condition may be that awaits me beyond the grave, it is the best condition that could await me.

It seems to be difficult for the *Christian Register* to understand what motivates an Agnostic to enter the ministry. It is an historical fact that the man of the narrower creed has always found it difficult to understand what motivates the man of the broader creed could have to preach his message to the world. The man of narrow creed can discover lying beyond the bounds of his creed no truths that are worth preaching. A few years ago I heard an orthodox minister say that if he did not accept the doctrine of vicarious suffering in the strictest sense, that Christ shed his blood on Calvary to save mankind from the just wrath of God, he would have no motive to preach the gospel. The conservative wing of the Congregational denomination cannot appreciate the motive that prompts the more liberal members of that faith who believe in a "second probation" for the unfortunate heathen, to carry the gospel to heathen lands. The doctrine of a second probation "cuts the nerve of missions." The average orthodox believer cannot appreciate the motive that leads men and women to embrace the Unitarian faith. When you give up the inspired Bible and the supernatural Christ, you have given up all in religion that for the average orthodox believer has any value.

The truth is, that to broaden one's creed means to strengthen and not to weaken one's motive to preach. The Agnostic minister certainly has as strong and worthy motives as any man to preach his message to the world. The Agnostic minister has a just right to a share in these grand ethical truths which are the common property of all religions. These grand ethical truths, which are as old as the oldest of the world's historic religions, ought to constitute the staple of all preaching. There is no just reason for believing that either the orthodox ministry or the conservative Unitarian ministry has the monopoly of these ethical truths. Then the Agnostic's conception of God as eternal and unchangeable law is grander than the conception of God as personality. One of the greatest curses that has disfigured the Christian religion is the doctrine of the forgiveness of sins. Christianity has taught for centuries the pernicious doctrine that there is no sin under heaven, except the sin of honest doubt, that God will not gladly forgive. The

Agnostic knows nothing of a God who can or who will forgive sins. Sin is a transgression of the law of righteousness. It is just as impossible for a man to transgress the moral law and escape punishment as it would be for him to put his hand into the fire and escape burning. It would require a volume to do justice to the evil results that have followed from the Christian doctrine of the forgiveness of sins. The Agnostic gospel of God as unchangeable law steers clear of the evil that the Christian gospel inculcates by its doctrine of God as unchangeable personality.

Another fault of which the Christian gospel stands condemned is that of teaching men and women to despise this world, and to fix their hopes on another world beyond the grave. Monasticism is the logical outcome of the Christian doctrine of heaven. The less men should care for this world the greater would be their happiness in heaven. A life of hardship and self-denial here was the currency coined in the mint of selfishness—with which men and women were to purchase crowns of everlasting glory in heaven. The common people were duped by the priesthood, and induced to exchange their earthly possessions for the imaginary possessions of heaven. The Agnostic gospel knows nothing of another world beyond the grave. "One world at a time," is the motto of the Agnostic gospel.

The Agnostic gospel instead of teaching its advocates to despise this world, teaches them to use it, to improve it, to beautify it. The Agnostic gospel is the best antidote to the poison of monasticism. It is the best antidote to that spirit of fanaticism which leads men and women to believe that by catering to the whims of priestcraft they are laying up for themselves treasures in heaven.

The ministers of religion have been preaching for centuries the proud gospel of I-know. The time has come for them to preach the humbler gospel of I-do-not-know. The ministers of religion for centuries have been speaking as familiarly of the plans of God as if they had been admitted into the secret counsels of the most high. The time has come for them to learn the truth that reverence consists in bowing in silent awe in the presence of the Unknowable, and not in making arrogant claims to have fathomed the thoughts of the almighty. The ministers of religion for centuries have been speaking as positively and as arrogantly of the condition of mankind beyond the grave as if they themselves had passed over into the shadowland and returned to tell us what their eyes saw and their ears heard in that realm of mystery. The time has come for them to learn the truth that reverence consists in making an honest confession of ignorance when standing in the presence of death, and not in claiming to gaze behind the vale of the future upon which fate has inscribed the word "unknown." The world is longing for ministers of religion who are bold and honest enough to stand up like men and make a clean breast of their ignorance. The world has been fed long enough on religious dogma. Men and women have been paying out their money long enough to support a ministry that professes to know the unknowable, and fathom the unfathomable. I venture to prophesy that when ministers of religion learn the art of confining their preaching to the sphere of the knowable, they will find their congregations growing larger and not smaller. I would put no restrictions upon psychical research. I shall always be glad to receive any light that future investigation may shed upon the problem of man's existence beyond the grave. But I shall not take opinions for facts; I shall not take sentiment for truth; I shall not take the light of the will-o'-the-wisp for the light of the sun. I believe that if there is any man who is qualified to preach, it is the man who can put away early prejudice and religious sentiment under his feet and follow unimpeded the path of truth. Unitarianism, as I understand it, gives its advocates the largest freedom of thought and speech. It does not hedge in its advocates, as the *Christian Register* would have us believe, and then say to them: "You may have the largest liberty, only you must not go beyond the limits of this hedge." If the *Christian Register* has sounded the war cry of Unitarianism, then the time has indeed come for every friend of true progress to leave Unitarianism and work for the organization of a church that shall be free in reality as well as free in name. But the *Christian Register* does not voice the sentiment of progressive Unitarianism. It voices the sentiment of non-progressive Unitarianism, which, like orthodoxy, is bound to droop and die before the coming of the larger and broader and truer faith. M. W. CHURN, PH.D.,

Pastor of the Unity churches, Luverne, Minn., and Rock Rapids, Ia.

A Methodist "Ranter" on Lincoln's Religion.

In the New York *Christian Advocate* of September 7th appears a lengthy editorial under the caption, "Was Abraham Lincoln a Church-member?" During the Ingersoll-Collis controversy last winter concerning Lincoln's religious belief the *Advocate*, to the surprise of many, denied the claim of General Collis that Lincoln was a church-member and affirmed that he was not.

A little later the *Mail and Express*, Col. Elliott F. Shepard's paper, came out in an editorial asserting that Collis was right, and the *Advocate* and Ingersoll wrong. Colonel Shepard attempted to prove that Lincoln was a church-member. But the only proof adduced was a deliberate forgery, executed by the pious editor himself. He quoted from Townsend's "Library of National, State, and Individual Records" a letter which Rev. Dr. Smith, formerly pastor of the Presbyterian church of Springfield, Ill., which Lincoln sometimes attended, wrote to Lincoln's partner, W. H. Herndon. This letter, as penned by Dr. Smith, and as it appears in Townsend's work, contained the following words: "Mr. Lincoln became a member of my congregation."

As there is but one copy of Townsend's work in existence (it is simply a set of scrap-books stowed away in Columbia College), the editor of the *Mail and Express* thought a forgery would not be detected, and so he expunged the word *congregation* and forged the word *church*, making the passage read as follows: "Mr. Lincoln became a member of my church." After presenting the forgery the editor coolly adds: "So that General Collis was right at first when he asserted that Mr. Lincoln was 'a member of a Christian church,' Colonel Ingersoll notwithstanding."

A reader of the *Advocate* has taken its editor to task for not accepting Colonel Shepard's "correction." He says:

I have expected you, ever since that was published, to correct your mistake. Now that you have got home, I hope you will attend to it, as it is very important.

To the above Mr. Buckley thus spiritedly replies:

You will wait a long time for us to correct that proposition. We positively know that Mr. Lincoln never was a member of a Christian church. He stated this himself on various occasions to Bishop Simpson and others. We also believe that the Rev. James Smith never claimed that Mr. Lincoln was a member of his church.

But while Mr. Buckley is so ready to admit that Lincoln was not a church-member, he spurns the claim that he died a Freethinker. With his characteristic good manners he refers to "Abraham Lincoln: Was He a Christian?" in the following courteous language:

An Infidel ranter has issued a book, which, with a show of fairness, gives a long list of witnesses to Lincoln's Christianity, and a much longer list of those who witness to his Infidelity; but in analyzing them he proceeds on the principle that every one who says that Mr. Lincoln ever changed from the Freethinking, coarse Infidelity of his early life, and became a man of prayer, and believed that Jesus Christ was a teacher come from God, is a liar; and everyone who says that he always remained an Infidel tells the truth. A more grotesque pretense of analysis of testimony was never seen."

He omits the name of the book and its author, lest some reader of his paper should procure a copy and discover his misrepresentations. He implicitly asserts that the only answer I make to the Christian witnesses is a simple denial, when he knows that the testimony of every witness is carefully reviewed and refuted by convincing proofs that neither the editor of the *Advocate* nor any other Christian claimant can overthrow. Not to go over the whole ground again, take the testimony of his Methodist witness, the *Western Christian Advocate*. This witness testified as follows:

On the day of the receipt of the capitulation of Lee, as we learn from a friend intimate with the late President Lincoln, the cabinet meeting was held an hour earlier than usual. Neither the president nor any member was able for a time to give utterance to his feelings. At the suggestion of Mr. Lincoln, all dropped on their knees and offered in silence and in tears their humble and heartfelt acknowledgment to the almighty for the triumph he had granted to the national cause.

In answer to this evidence, I presented a letter from Hon. Hugh McCulloch, a member of the cabinet, containing the following explicit denial:

The description of what occurred at the executive mansion when the intelligence was received of the surrender of the Confederate forces, which you quote from the *Western Christian Advocate*, is not only absolutely groundless, but absurd. After I became secretary of the treasury, I was present at every cabinet meeting, and I never saw Mr. Lincoln or any of his ministers upon his knees or in tears.

The proof adduced in answer to the other witnesses was equally conclusive.

That Lincoln was, during a portion of his life, a Freethinker is admitted by Mr. Buckley and every other claimant. That he was an unbeliever up to the

time he assumed the presidency is generally conceded. All that is claimed is that he changed his views after going to Washington. Did he change his belief after going there, as claimed? In refutation of this claim his private secretary, Col. John G. Nicolay, thus testifies:

Mr. Lincoln did not, to my knowledge, in any way change his religious ideas, opinions, or beliefs from the time he left Springfield till the day of his death.

Leonard Swett, who placed him in nomination for president, writes:

You ask me whether he [Lincoln] changed his religious opinions toward the close of his life. I think not.

His lifelong friend and executor, Judge David Davis, after his assassination, thus wrote:

He had no faith in the Christian sense of the term.

Another lifelong friend, Judge Nelson, writes:

In religion Mr. Lincoln was about of the same belief as Bob Ingersoll, and there is no account of his ever having changed. He went to church a few times with his family while he was president, but so far as I have been able to find out he remained an unbeliever. . . . I asked him once about his fervent Thanksgiving message and twitted him with being an unbeliever in what was published. "Oh," said he, "that is some of Seward's nonsense, and it pleases the fools."

Hon. John B. Alley, member of Congress from Massachusetts, and one of his closest and most valued friends, says:

In his religious views Mr. Lincoln was very nearly what we would call a Freethinker.

Col. Ward H. Lamon, his biographer, the man who was delegated to conduct the living Lincoln to Washington, who was at his side during all the eventful days that he remained there, and who with Judge Davis and General Hunter was selected to carry the remains of the dead president back to Springfield, thus writes regarding his belief:

Indefinite expressions about "Divine Providence," the "justice of God," the "favor of the Most High," were easy and not inconsistent with his religious notions. In this, accordingly, he indulged freely; but never in all that time did he let fall from his lips or his pen an expression which remotely implied the slightest faith in Jesus as the son of God and the savior of man.

Listen to the testimony of the grief-stricken wife, uttered immediately after his death:

Mr. Lincoln had no hope, and no faith, in the usual acceptance of those words.

This and the testimony of a hundred other witnesses that this "ranting Infidel" has produced shows that Mr. Buckley is as far from the truth in asserting that Lincoln was a Christian as Colonel Shepard was in asserting that he was a church-member.

The apparent frankness of this Methodist editor in affirming that Lincoln was not a church-member is, aside from the motives that inspired it, admitted and commended. But a spirit of fairness and candor is so foreign to the editorial columns of the *Advocate* that one naturally looks for some other motive than an inherent desire to reveal the truth. What was the motive in this case? Why is the editor of the *Advocate*, while so tenaciously claiming that Lincoln was a Christian, so eager to show that he was not a church-member? Because in doing this he plucks a feather from the cap of Methodism's great rival, Presbyterianism. To admit that Lincoln was a church-member is to admit that he was a member of the Presbyterian church. Had he attended the Methodist church instead of the Presbyterian church, the admission that he was not a church-member would never have graced the columns of the *Advocate*. J. E. REMSBURG.

Some Gentle Hints.

AN APPEAL IN POETRY.

The following poetical appeal won for its author, the editor of the *Rocky Mountain Celt*, the prize of \$1,000 offered for the best appeal poem to newspaper subscribers to pay up their subscriptions:

Lives of poor men oft remind us
Honest men won't stand a chance.
The more we work there grows behind us
Bigger patches on our pants.

On our pants, once new and glossy,
Now are stripes of different hue,
All because subscribers linger
And won't pay us what is due.

Then let all be up and doing;
Send your mite, however small,
Or, when the snows of winter strike us,
We shall have no pants at all.

A NEW GAME WORTH TRYING.

There is a new game called "Editors Delight," remarks a contemporary, and is played in this wise: Take a sheet of ordinary writing paper, fold carefully, and enclose a banknote sufficiently large to pay all arrears and one year in advance. What adds handsomely to the game is to send along the name of a new subscriber or two accompanied by the cash. Keep an eye on the editor if he smiles—then the trick works like a charm. Try it once.—*Logan Nation*.

The Freethinkers' International Congress.

A good many of the Freethinkers of the country grabbed old Father Time by the forelock and pulled it so vigorously that they got into Chicago several days ahead of the meeting, and did up the odd corners of the World's Fair, so as to have that off their minds and to be left free to attend to the more important work of the Congress. The Editor of our "Children's Corner" was on hand bright and early and held little congresses of her own at her quarters when she was not on the Fair grounds. Messrs. Putnam and Charlesworth's rooms were besieged early and late, and they had small chance to be idle. They made a rather unfair division of the labor of showing visitors around, Mr. Putnam assiduously attending to the wants of the ladies and Mr. Charlesworth to the less pleasant task of installing the male visitors in suitable quarters. Among the earliest arrivals were Dr. Foote, Captain Adams, T. B. Wakeman, Charles Watts, and John E. Remsburg. There were visitors from South Dakota, Arizona, Pennsylvania, Ohio, Michigan, Wisconsin, New York, Massachusetts, Indiana, and Mrs. P. Van Houter, eighty years old, came all the way from California, all alone. She left her husband at home to take care of things. He wanted to come, she said, but then, some men had no sense. He was too old to make the journey. There were Mr. Adams, Mr. Kendall, Mr. Crouch, Mr. Thorpe—who had a little present for Watson Heston—Mr. Bogard, Mr. and Mrs. Pfaff, Mr. Simpson, Mr. Campbell, and about forty more who wanted their TRUTH SEEKER, but didn't leave their names. The first thing they asked was, "Howdy?" and the next was, "Where is your brother?" When the Man With the Badge-pin reads this his bosom will probably swell with pride, but he needn't write, for the compositors here have forgotten how to decipher his penmanship, which his wife picks out for him on a typewriter.

Previous to the assembling of the Congress the Freethought Federation had the good fortune to encounter some of the Christian bigots and find the opportunity for a nice little legal fight. They bearded the bigot in his own den with some TRUTH SEEKER books, like "Old Testament Stories," "Crimes of Preachers," "Religion a Curse," etc., and the aforesaid bigot had no more sense than to resort to physical force to suppress opposition. It all occurred before THE TRUTH SEEKER scribe got there, and Mr. Charlesworth has sent us the following account of it:

FREETHOUGHT FEDERATION OF AMERICA.

SUIT TO RECOVER \$10,000 DAMAGES.

The Federation has entered into litigation for the purpose of vindicating at law the rights of Freethought in a place of public resort. We feel that Freethought, as a principle, has far too long been content with the position assigned to us by the religious world; we have therefore entered upon a determined course to test "the powers that be" and find out, if possible, what jurisdiction they have in matters pertaining to the rights of the general public. President Bonney, of the World's Fair Congress Auxiliary, has not only refused to grant us the privilege of holding our Congress in the Art Institute, but also took upon himself the right to trample upon individual rights in a dastardly manner indeed. A Freethinker, Edwin D. Betts, had obtained a concession from Secretary Carpenter, of the Art Institute, to put up a stand for the sale of Freethought literature in the hall set aside for such purposes. He was also under contract to give twenty-five per cent. of his receipts from the sale of his books to the authorities in charge. The Federation had supplied him with some books, among them being Putnam's "Religion a Curse, Religion a Disease, Religion a Lie," "Crimes of Preachers," and the "Bible Picture Book." There were also a few leaflets from the American Secular Union. Everything progressed favorably until the preachers began to flock around the little stand, and upon learning the nature of the works exposed for sale in the hall among religious texts and tracts, they gave vent to their indignation by complaining to Mr. Bonney, and demanded they be excluded from the hall, and Mr. Bonney himself, a pious fanatic of the Wana-maker brand, complied with the request of his brethren in God, and at once ordered Betts from the place under pain of immediate arrest.

An officer was called in and ordered to arrest him, but the policeman evidently knew how far his authority extended in the matter, and refused to do so, telling Bonney "that he should use his own judgment in the matter." Failing in his purpose here, he next ordered his assistants to remove the table and books by force, an order with which they readily complied. The table was removed and its contents covered up. Acting upon our advice, Betts removed the cover and again exposed his stock of books for sale. We promised him all the assistance we could give in vindicating his rights in the place. It was not long before Secretary Carpenter, under instructions from Bonney, took away the table and its contents by force, and dumped them into a corner.

The Art Institute was built by public subscription; as such it belongs to the public, and in this action Bonney and his associates have not only violated the rights of the public in a public hall, but they have also committed a flagrant breach of the contract they had made with Betts. They have committed an outrageous wrong upon the man,

and in addition to this they have confiscated his property, and Chief Bonney, together with Carpenter, are defendants in a suit to recover \$5,000 damages from each. The Federation will stand by Betts to the last. We are determined to defend him and if possible to punish Mr. Bonney for his illegal conduct. The Federation has supplied the funds to fight the case, and we shall fight it to the end. C. Stuart Beatty, president of the Chicago Secular Union, has charge of the case for Betts.

The hall at 517 West Madison street was sufficiently decorated to remove even the gloom of a rainy day; flags of all nations hanging around, between festoons of our national colors, with an American flag of sufficient size to suit anybody's patriotism draping the front of the stage. The Liberals of Boulder, Col., sent a magnificent banner, emblazoned on both sides, which, suspended in the center of the hall, caught and held the attention of everybody. There was music galore, everyone was glad to be there and to see everyone else, and the actors at the religious congress could have learned several lessons in good manners and good nature had they remained to attend.

Sunday morning the hall was early crowded with visitors from all over the country. It was soon evident that more Freethinkers were to get together at this Congress than ever before in this country. On the platform, beaming benignantly upon the audience, were S. P. Putnam, T. B. Wakeman, Dr. Foote, Jr., Captain Adams, Miss Wixon, Mrs. Freeman, John R. Charlesworth, Charles Watts, and Franklin Steiner. Judge Waite opened the Congress after a piano selection by John J. I. Remsburg. Mr. Waite's address was a criticism of the religious congress, which had developed various religious feuds. That congress had, he said, left it for us to show the evil in all religions, which had developed into a gigantic trust, to the detriment of the people of the country. The Congress had assembled to hasten the day of downfall of this trust. He referred to the fight between the Federation of Freethought and Mr. Bonney over THE TRUTH SEEKER books, and thought that Mr. Bonney had made an error almost equal to some of the mistakes of Moses. He adverted to the prosecutions of the Seventh Day Adventists, saying the Protestants had, for the sake of a temporary advantage over the Freethinkers, laid the foundation of Catholic rule.

After a few words of more direct welcome to the city, Mr. Waite read a letter from Colonel Ingersoll regretting that business engagements prevented him from attending the Congress.

Mr. Putnam's welcoming address was also a criticism of the bigotry exhibited in the religious congress, which excluded even Christians from their deliberations. He said:

Freethought is as broad as the universe. As Harriet Martineau defines it, it is "the unfenced universe." That is the universe in which I believe, a universe without fences, without creeds and without chains.

The ringing words of Thomas Paine are the platform of Freethought. Words so beautiful and sublime that they will never cease to inspire the human race—"The world is my country, and to do good is my religion." But even more wonderful in their far-reaching meaning are these profoundly significant declarations: When one said, "Where liberty is there is my country," with deeper insight Paine replied, "Where liberty is not, there is my country." Paine recognized the eternal battle of liberty. There is always conflict. We cannot escape it. We must fight. It is forced upon us. There is wrong in the world, there is injustice and suffering, and we must do our best to relieve mankind of these burdens.

There has just been held a Parliament of Religions. It professes to be harmonious and to unite the world. But it excludes the Freethinker and it excludes the Christian. Every religion under the sun can defend its tenets, no matter how barbarous. But the Seventh Day Adventist is not allowed to make a plea for human rights, nor the Freethinker to make a plea for human reason. All who partake in the Parliament must be believers in something. They must have a religion, a faith. But he who stands for the Declaration of Independence and the Constitution of our country, and for science, is not allowed a voice.

Is that harmony? Is that progress? Is that civilization? Even when by a fair commercial transaction, paying for the privilege, we had secured a place for the sale of Freethought literature in the Art Institute, we were threatened with arrest, our books were seized and thrown into the waste basket, with the remark, "We will not have such blasphemous stuff sold in this building." Is this liberty? Is this American citizenship? Is this justice?

Freethought must meet the combat; the combat for freedom fought through all the ages and not ended yet. But Freethought in its nature is not destructive. It means the highest and grandest progress of man. It is liberty! It is human brotherhood! We know not the fatherhood of God. God we cannot find in earth or heaven. But man is ever present with us, and man we must help. With man we must work. With man, each for all and all for each, we win the victory and a paradise on the bosom of this green earth itself. We look not above but beyond to the golden to-morrows of humanity.

Freethought is science. It is all the truth that man can attain. Freethought is humanity. Its goal is the noblest virtues of which the mind of man is capable.

We recognize the priceless treasures of the past. Every age has toiled for us. We are all together—the past and the present—and as the universal world through vast periods has given us the glory of to-day—so we should re-

turn to humanity the splendid gift and labor not for ourselves but for all the future.

Wherever we are, in the wilderness blazing the pathway of human progress, on the picket-line or in the grand army with music and banners floating, still in our hearts shall ring the voices and songs of poets and martyrs, while before us shall ever shine the glorious rays of the morning.

Captain R. C. Adams followed Mr. Putnam. His address was an advocacy of American union regardless of boundary lines. He was quite willing to haul down the flag of the Canadian Secular Union and work under the banner of his American brethren when that could be brought about. He also advocated commercial union between the two countries, and wanted this Congress to be the pioneer of such affiliation, as well as of the time when all the countries of the world should be united. He indirectly jumped on the Comstock postal laws, saying the mails should be free. He told of a visit to E. H. Heywood, both when he was serving his time, and upon his liberation, and wanted to rush along the time when such outrages were impossible. He also wanted Liberals to do some constructive work, leading the people out of the hovels of superstition into the palaces of reason.

Jens L. Christensen was to welcome the Germans, but, owing to the serious illness of his wife, could not attend. Herman Boppe was substituted and spoke a few words in German, and judging from the applause, about half the audience could understand his eloquent words.

Charles Watts brought greeting from G. W. Foote, who had sent a letter to read, but which had failed to arrive. He also read a letter from George Jacob Holyoake, prefacing it with a few words describing the situation in England. Mr. Watts, as a disciple of Mr. Holyoake, was a Secularist, pure and simple, not depreciating other reforms, but emphasizing above all others the more important work of Secularism or Freethought. After reading Mr. Holyoake's letter, which was characteristic, Mr. Watts delivered the greeting to American Freethinkers from seven thousand members of the English Secular Union. Mr. Holyoake wrote:

TO THE INTERNATIONAL FREETHOUGHT CONGRESS OF CHICAGO, Ladies and Gentlemen: I am far enough away to be a Mahatma, but I have no pretensions that way. I know no ghosts, I see no spirits, and, like the Prophet Esdras, can only address you on "things of this world, and such as pass before me in daily life." Mr. Charles Watts, the representative of Free and Secular thought from Great Britain, who will deliver this message for me, is known as an Unsettler of Opinion. That is the name given to those whose aim is to substitute new opinion for old—better for bad. The American poet Whittier owned that he once turned the crank of an opinion mill. I have worked in a similar way a good portion of my life; and, provided good material is used and the work turned out with good finish, opinion-making is as honest and useful a business as any going; and I hope your Chicago Congress will increase the demand for such produce.

In these days, when competition of all kinds is admitted on all hands to be more incessant, sharper, and more engrossing than ever, prudent people are obliged to be more economical than formerly in order to live. Every day there is less and less time to believe in creeds, and that of Christianity is the most ponderous, complex, and conflicting in the world. The Moslem creed is better suited to the exigencies of business—you believe in Allah and have done with it. It takes threefold more time to believe in three gods than to believe in one. It takes even preachers—who have nothing else to do—years to adjust the preferential claims of Father, Son, and Holy Ghost, to the ruinous neglect of secular duties—not to mention original sin, incarnation, salvation by faith, and other engrossing perplexities, which absorb an unconscionable amount of time. Therefore, whoever assists in simplifying Christianity and reducing its time-wasting tenets economizes human life and acts in accordance with the spirit of the age. Our English delegate therefore comes to you as an apostle of mental economy and progress.

For myself, I pray, in such imperfect way vouchsafed to me, that your International Congress may advance the principles of intellectual brevity and truth which they represent.

With greetings and regards, I am,

Very faithfully yours, GEORGE JACOB HOLYOAKE.

The Committee on Credentials was then appointed, consisting of Franklin Steiner, Reuben Rush, and Herman Wettstein.

A soothing melody was then played upon the piano by young Mr. Remsburg, while a contribution was taken up. Adjourned to 3 o'clock.

SUNDAY AFTERNOON.

Mr. Waite first announced the Committees on Resolutions and Auditing, and Captain Adams, while waiting for the Edelweiss Zither Club, filled in the time with compliments to the German contingent. The club came in in the middle of one of his prettiest sentences, and blushed. The Zitherites were forced to play two tunes, and then Herman Boppe talked to the audience. Mr. Boppe is editor of the Milwaukee *Freidenker* and *Die Moral der Republikanischen Weltanschauung*, the first

of which we know to be a fine publication and the latter we believe to be.

Mr. Boppe is a fluent speaker, fine looking, and held the attention of the audience even though some of them did not understand all he said. In English his speech reads, partially:

THE MORALS OF THE REPUBLICAN CONCEPTION OF THE WORLD.

This essay was an elaborate and convincing series of arguments for a determined and enthusiastic campaign against every sort of superstition, against the so-called hydra of revealed religions and against every compromise at the cost of self-esteem for present gains, and a warm appeal for united aggressive action to all Freethinkers and Liberals against bigotry, dozing pseudo-tolerance, and blindfolding from the hands of the church saints.

In his introduction Mr. Boppe quoted a passage from the German philosopher Arthur Schopenhauer, where the benefits and harms accruing to human kind from revealed religion are weighed against each other, the balance showing that religion is a very useful complement to the temporal power wielded by despots and monarchs who claim divine authority, and an obvious obstruction to the progress of the subjects in the direction of humanity, liberty, and happiness. How did it happen, though, that Schopenhauer was in favor of monarchical governments?

Mr. Boppe showed that this great pessimist was sometimes inconsistent with his judgments, a fact that cannot be explained away. Nevertheless, Mr. Boppe continued, though Schopenhauer was wrong about his preference for monarchy, he was right in his judgment about religion. "Indeed, it is natural that revealed religion and absolute monarchy must stand and fall together. Both are powers that originated in a remote past when mankind was still imbued with childish conceptions, and when the yoke of ignorance pressed heavily upon the nations." The Christian religion, the vaunted religion of love and charity, the religion of the lowly and miserable, is praised by the very class of people who abuse it in every way in order to continue their usurped privileges and authority. It has inculcated to its adherents a conception of the world and of this earthly life that, as experience and history show was more a curse than a blessing, more an obstacle than a compass to the state of bliss and happiness which its servants, the clergy, hold out to the down-trodden miserable.

Then Mr. Boppe gave his view of the dark aspects that the Christian-Jewish conception of the world presents to the liberal, unbiased man of culture. The "modern" conception of the universe (Weltanschauung) he said, was not properly called so, for various reasons; he preferred the appellation "republican," for the reason that the era that was dawning upon mankind was imbued with republicanism first, last, and at all times, and that the old or Christian-Jewish conception had lost its foothold not only among the educated, but just as much among the large masses who are in favor of republican institutions. It was true that there were among the former still many, even of the most reputed leaders in society and statesmanship, who, from ignoble interests or from indifference still cling to that old conception, defend it against the new aggressive spirit of the reformers, and view it often with favor, albeit they do not believe in it themselves. Mr. Boppe threw a couple of side glances upon some of the representatives of this multifarious group of guardians of the faith and good morals. So he chastised with well-placed sarcasm the illustrious monarch of all the Germans, emperor William, for such witty sayings as, "*Suprema lex, regis voluntas*," "*Hoc volo, sic jubeo*," "*Sit pro ratione voluntas*." Another sarcastic mention he made of the liberalizing journalistic press, which attempts to be tolerant where no application of tolerance is called for. And a well deserved charge of sarcasm Mr. Boppe inflicted upon the attempt of the saints to close the World's Fair on Sundays.

In the course of holding up into the proper light for comparison the two conceptions of the world and life, namely, the Christian-Jewish and the republican or modern, Mr. Boppe touched upon the much-argued question of the moral responsibility of man. To the contrary assertions of the religionists notwithstanding, he affirmed and showed conclusively that the republican conception of the universe and of life does not abolish or diminish in any way the law of responsibility for human actions. Nor does science intend to abolish or diminish it. He quoted a number of passages from Schopenhauer and others in corroboration of his positions. But, on the contrary, Mr. Boppe went on, the moral responsibility founded upon the new "*Weltanschauung*" assumes a much more exalted character such as no revealed religion is able to impress upon the ethics of a church, because it urges man to do the right and good for his own earthly sake, not for the promise of future reward, nor does it forbid the wrong and bad actions with the threats of eternal cruel punishments.

On the one side, said Mr. Boppe, we thus find belief, authority, and thoughtless habits, with an arbitrary supreme monarch behind it who forbids criticism, abhors thinking, investigation, development, and liberty; on the other, everything that leads to independence, freedom, republicanism, progress, and knowledge; this is the dilemma from which thinking mankind is to emerge sooner or later. In passing to the critique of the Jewish-Christian Decalog Mr. Boppe showed the barbarous position in which the female sex has been placed by the old conception of the universe and reviewed the practical application the churches and princes had made of the Ten Commandments. He quoted a number of German philosophers of the best repute in the course of the lecture, among whom may be mentioned, beside Schopenhauer, Bertha von Suttner, Victor Scheffel, Johannes Scherr, B. von Carneri, Carl Heinzen, and, as a matter of course, our own esteemed Robert G. Ingersoll. Mr. Boppe wound up with an earnest, hearty appeal to all Freethinkers for a greater display of courage, manliness, and energy as against the hitherto lame spirit of dread indifference and heartlessness.

He was followed by Mr. Wakeman with an address on "Christianity and After."

Mr. Wakeman said:

The World's Fair and the immense secular civilization it represents, shows that already the "religions" represented in the Congress of all Religions have really outgrown their creeds, and become sentimental aspirations for a better future. Unfortunately their creeds in becoming discredited, have become fossils and retard these higher aspirations for the future which are supposed to be based upon them. In this regard even Christianity is no exception. Evolution shows that it too, as to its early history and the creeds which grew out of it, is a hopeless fossil. All of the true life which it had, has passed into the higher and newer forms of sentiment, thought, and action. Upon these newer forms which may be condensed into the new Trinity, Liberty, Science and Humanity, Freethought and Secularism has taken its stand and presents them as the foundations of civilization in the place of theology, whether Fetichistic, Polytheistic or Monotheistic. It takes this position not at all out of mere wantonness, but from the firm conviction that this new Trinity of Liberty, Science and Humanity only can furnish the condition, the means and the motives of the higher progress and civilization.

This conviction arises from the fact that Evolution has hopelessly discredited the histories and creeds of every one of the old religions. In this age Progress is dragging them around like so many dead bodies—simply out of ancient habit and affection for them—much as mother-monkeys persist in carrying their dead offspring. The dead past cannot become a solid and healthy foundation for the future until it is buried—and buried intelligently and scientifically, pursuant to the law of evolution—and the true is recognized in its place.

Liberals do not, or at least need not, attack Christianity as was done fifty years ago, as a bundle of frauds, but as an outgrown stage of illusions, which now evolution applied to mythologic history happily explains. The same laws of evolution which, under Niebuhr, Grote and Kuenen, explains the early religions of Rome, Greece, and Palestine, explains the subsequent success of Christianity.

What then was Christianity? Evolution answers that it was a temporary phase of the messianic belief and craze of some of the Hebrews in which they believed that the kingdom of the heavens was to be introduced on earth by their Christ among the *generation then living*. It was in its origin a purely temporal and temporary arrangement. The attempt to extend it to the Gentiles by Paul gave it only an enlargement of territory and numbers, but did not change the nature of the original craze, as anyone may see by his first epistle to the Thessalonians. The attempt to measure or guide the evolution of civilization around the planet by this temporary hallucination—utterly baseless in fact and utterly impractical now—is the crowning absurdity of our age. The first glance through the telescope of Galileo proved that there was no kingdom of the heavens and remanded the whole scheme to the realm of the utterly impossible. Early Christianity was simply a messianic craze of no more possible validity than that of our modern Millerites and Adventists, who periodically sit around in their night-shirts waiting for the angel Gabriel to come down from these heavens, as Christ said he would, and blow his big horn to resurrect the dead.

The folly of basing upon or mixing up the actualities of life with these crazy phantasies is wicked beyond expression in this age of science and evolution. Akin to this illusion is the delusion that a personal Christ did come and speak and act as is represented in the so-called gospels. Evolution explodes the whole story. The Messianic Apocalyptic literature, of which only one specimen, the Revelation, appears in the New Testament, gives the start of belief that Christ would and then that he did come, but only in the spirit, as in the first, the gospel of Mark, at the baptism, at the walking on the sea, at the transfiguration, and at the ascension. Peter, Paul, Stephen, John, etc., never saw him, except as in "Epiphany," a "materialized" Messiah. Then they wrote letters, then the "driftwood" gospels were evolved to make the story credible to those who had not these visions, especially to the Greeks. Read the Revelation and the letters and then the gospels, and you will get the true order of the way in which the craze originated and was propagated, and then sought to be proved by gospels made out of prophecies, miracles supposed to refer to a Messiah, and to which many poor fellows who sought to play that role before the destruction of Jerusalem contributed by acts, etc., attributed to the synthetic name, "Jesus, the Christ."

Thus Jesus Christ, as a definite person, passes from history, as the positiv school has for years contended. To continue to use this ideal character, as though it was of our age and perfect and sufficient as a model or guide, or that some sort of belief about him, or it is in any way anything but an obstructive waste of brain effort, thought, and feeling is to sacrifice the present and future to the past.

This Christ conception may be useful as an ideal, if properly used as a symbol of the higher union and integrative progress of mankind. But all of the old views and creeds about it are deadly obstructive, and must be replaced by the new, true, and all-sufficient foundation of which verifiable science is the corner-stone.

And then, what after? We answer in the three phrases of the glorious Thomas Paine: "The Age of Reason," "The Religion of Humanity," "The United States of the World"—that is to say the era not of superstition but of human providence, cooperation, and welfare—the higher integration lifting Humanity above all "the religions." To prepare for and to aid the incoming of this new era is the fundamental purpose of Freethought, Secularism, and of every interest and sentiment which has brought this Congress here.

May its deliberations and influence be a memorable step of progress toward the realization of that era throughout the world.

Professor Montegazza's work, "The Physiology of Woman," the poems of Miss Ada Negri, the rising Lombard poetess, "The Myths of the Bible," by Emile Ferrier, and all the works of St. George Mivart have been added to the papal "Index," hence must not be read by lay people.

Items of Foreign News Interesting to Freethinkers.

The well-known Spanish Freethinker, Sr. Ramón Chies, editor of *Las Dominicales*, is very ill.

A new Freethought society, *Ljus och Frihet* (Light and Liberty), has been formed in Finspong, Sweden.

Victor E. Lennstrand, although he cannot be present at our Congress at Chicago, will send a paper on the Freethought movement of Sweden.

M. Tartarin, founder and president of the Freethought Society of Argenteuil, France, was cremated April 13th. Over six hundred persons followed his remains to the crematory.

Victor E. Lennstrand delivers lectures nearly every day in various towns in Sweden. The meetings are all well attended and numerous are the signatures to the protest list.

The "Penny Fund" of the French Freethought Federation amounts to 833 francs, while the money subscribed for the Freethinkers' Home amounted to 742 francs for the month of July.

Our friend Edward Scwella has been ill again—this time from an attack of sciatica. We hope the Austrian Freethought champion is well by this time and hewing away at orthodoxy.

The Freethinkers of the department Seine-et-Oise, which includes the city of Paris, held an anti-clerical congress at the Masonic Temple at Versailles on July 2d. The congress was numerously attended.

We are the recipient of the latest, the May circular of Comité d'Études Morales. The circular contains the revised manuscript of "The Astronomic Origin of the World," which is to form Chapter I in "Principles of Scientific Materialism."

Of 4,735 Congregationalist sky-pilots in England, 1,050 have received no "call" from the Lord as embodied in a congregation. Perhaps a few of these idle workmen in Mr. G. Hovah's vineyard will be compelled to saw cordwood or engage in some other useful occupation; at least we hope so.

A heavy mortgage has settled on the roof of the church in Newton, Ireland. To induce it to leave a grand prize-game will take place on the Lord's day, September 10th. He that throws the most ayes will get \$25; he that throws least, \$15. Entrance fee, three pence per ticket, to be devoted to paying the debt.

August 19th and 20th were sad days for mankind. Ninety young girls, pupils of parochial schools, took the white veil in the cloister of Notre Dame. Ninety young people forever lost to coming generations, society, and the state. And yet church schools are not taxed. They benefit mankind, society, and state, our Solons exclaim to defend their boodle legislation.

During the late dry season in Italy it was a spectacle of every-day occurrence to see processions of peasants, dressed in thick clothing and carrying iron chains and heavy stones, calling upon the saints to send a little rain. These processions were ordered by the priests, who, let it be remembered, carried neither chains nor stones, nor dressed themselves as were they to undertake an Arctic expedition.

According to the "World Almanac," 1893, the population of the United States is 62,622,000. The total of members of all churches, 20,400,000, which leaves to the world and the devil 42,132,000 individuals. And yet every day we are told we are a "Christian nation." Still, perhaps this little is due to the fact that there is church property worth \$450,000,000 untaxed in this country. Freethinkers, organize and wipe off that shame!

In the state prison of Lansing, Kan., there are at present 418 prisoners. Of these 102 are Methodists, 90 Baptists, 80 Catholics, 68 Christians, 31 Presbyterians, 29 United Brethren, 9 Episcopalians, 7 Congregationalists, and 2 Quakers. The parents of 344 prisoners were church-members, and the same number of prisoners had attended Sunday-school. What does it say in the "cornerstone of civilization," the holy word of God? "By their fruits ye shall know them."

Letters of Friends.

The Truth Seeker and Heston are Needed.

BROOKLYN, N. Y., July 22, 1893.

MR. EDITOR: Please find inclosed check for \$5. for two years' subscription to THE TRUTH SEEKER, in continuation of my present subscription. We need your help in the battle for free speech and free mails, and Freethought needs the aid of Heston. Yours truly, HENRY M. PARKHURST.

Vindicating Paine.

GREEN ISLAND, N. Y., Aug. 7, 1893.

MR. EDITOR: Inclosed I send check for \$6, \$3 of which is for the paper another year, the other \$3 for the Monthly Truth Seeker Library. My object in subscribing for that is because I see something of the vindication of Paine in it. I had some talk with a minister, who said he had been told that Paine was a drunken sot, and everything bad. I want to show the minister that Paine was not so bad as the Christians have made him out to be. Yours respectfully, HIRAM WILBUR.

A Challenge to Ingersoll

DORCHESTER, WIS., Aug. 22, 1893.

MR. EDITOR: As the name of your paper claims, you are after the truth. I therefore in the interest of truth send a challenge to any Infidel in these United States of America to meet me in an open and public discussion on scriptural truths. I will defend the pure gospel doctrine against any and all comers.

I am not a preacher, but a Freethinker, as I live in a free country. But I believe in scripture, and what is more, I profess to know what it teaches us. The Bible is not the book of mystery some would make it out to be, but a book of good, sound information.

Especially should I like to meet Mr. R. G. Ingersoll. If he thinks a poor old soldier is not able to cope with him in a field where so little cash would be realized, the challenge is good against any other gentleman of these United States of America.

Respectfully, A. F. F. JENSEN, Commander H. F. Pruyn Post 168, Department of Wisconsin, G. A. R.

[There is no doubt that our Christian friend can be accommodated by the Freethinkers of Wisconsin. He thinks he is a Freethinker because he "lives in a free country"! But does he? And are the Sabbatarian bigots Freethinkers because they live in America?—ED. T. S.]

Samos Parsons.

SAN JOSE, CAL., June 14, E. M. 293.

MR. EDITOR: I see in THE TRUTH SEEKER of June 10th that friends of Samos Parsons neglected to notify you of the death of that brave old man, and that you learned the news only from the *Investigator*. We plead guilty to the charge of negligence.

The friends of Samos Parsons embrace everybody who ever knew him. He commanded the confidence and respect of all men, of whatever creed or no creed—saint and sinner alike. The inclosed tribute from his children, received by us June 2d, brought to us the first sad news. Although the family had previously notified us of his declining health, still we were surprised.

To those who have personally met this manly man nothing can be said. To those who have not had that pleasure it is only necessary to say that language can never pay a just tribute to his worth. "None knew him but to love him, none named him but to praise."

On coming to this city to mail his last donations to Freethought friends, he spent an hour with us—the last hour. And I cannot describe the pleasure, the supreme satisfaction, it gave this noble man to distribute those amounts, aggregating \$200, among the friends of the cause he so dearly loved—the cause of Humanity. He only manifested uneasiness in not being able to do more.

What an example for Liberals to emulate!

This brave hero has reached his journey's end, Freethought has lost a staunch supporter, the human race a friend, the family a loving father. But the tireless worshiper of liberty, Samos Parsons, has

found that dreamless, painless, peaceful rest that marks the end of each and all.

The family has our heartfelt sympathy. To the departed lover of truth and hater of wrong, farewell. L. R. TITUS.

"Old Testament Stories" On Their Travels.

SAN FRANCISCO, CAL., Sept. 16, 1893.

MR. EDITOR: Inclosed find \$6—\$3 for the Truth Seeker Library, 1893; \$2 for these works: "Martyrdom of Man," "Infidel Death-Beds," "Is This Your Son, My Lord?" "Poverty, Its Cause and Cure," by M. C. H.; "Large or Small Families?" "Why Do Men Starve?" "The Land Question;" \$1 to International Congress of Freethinkers. I have the "Old Testament Stories." It has been going around from one to another—perhaps one hundred had a look at it—but could not induce any to buy or send for one. Still, there are many of them that read the Bible with their eyes open. I have also "Superstition in All Ages," in German and English. It is fun to see how Catholics get taken in on that.

I have been away from home, and in looking over accumulated TRUTH SEEKERS I found in July 29th what Mr. Ingersoll said on the Chinese. While reading, I could not help thinking some parson had got the better of him. I am in California over forty years; have worked for Chinese; they have worked for me; have been in their slums, business houses, restaurants, theaters, and had them as tenants. Mr. Ingersoll makes a great mistake by comparing them with the Moors of Spain and Huguenots of France. The Moors and Huguenots were the better classes, the intelligent of those countries. They were for Spain and France—it was their home. To come in contact with them was elevating. With the Chinese in this country it is the opposite; to come in contact with them is degrading. The Chinese have no interest in America, except what money they can make. WM. RENNER.

A Seven Years' Siege.

MOSCA, COL., Sept. 14, 1893.

MR. EDITOR: Nearly seven years ago I first set foot in the San Luis valley. I have had my experience of "pioneering;" lived in this country when it was a howling wilderness (literally "howling," if we count coyotes), and I now see it transformed, as if by magic; but it is the modern magic of almost omnipotent labor. Away for miles in every direction (this valley is a vast, level plain, and is larger than the state of Massachusetts, including Boston) can be seen cultivated farms. I thought I saw its future as plainly as I think I can that of the orthodox religion, and I see that it will take a great deal longer to subdue Christianity than to cultivate the wildest parts of the globe. But what a lovely picture the change makes! Look over this immense San Luis, now a thickly populated farming community.

My pioneering has indeed been a novelty blended with severity. Who is it that has said a lecturer is good for nothing—except to talk. In these seven years I have succeeded in subduing 270 acres out of 320. Bronzed, toughened, healthy by physical toil, I am now ready again to strike for mental liberty everywhere I can get a hearing, on every platform free enough for free speech, all along the Pacific coast. The rest of my days I want to spend, I am anxious to spend among Freethinkers, doing our Freethought work. I hereby notify my Ukiah, Cal., friends who have kindly extended me a call to deliver them a course of lectures, that I will be with them shortly after my arrival in Elsinore, where I may be addressed in future.

Change the address, please, of my copy of your paper from Mosca, Col., to Elsinore, Cal. Let me hear from Liberals of California, Oregon, and Washington. I hope to meet many old friends in those states, people that I used to greet in Michigan, Minnesota, Massachusetts, and elsewhere.

The first week of October will find us flying toward the setting sun.

W. F. JAMIESON.

Letters From a Protestant.

NEW YORK, Dec. 19, 1892.

To ARCHBISHOP RYAN, Philadelphia, Dear Sir: I wish to call your attention to

the following extract, taken from to-day's *World*:

The Catholic church has always been the friend of popular education. Common schools, for the instruction of the masses of the people, were first founded by the church, and the progress of knowledge is in accordance with her long-settled policy. When I hear of antagonism between educational institutions, I feel that there should be instead the antagonism of emulation only.

You are credited with the authorship of the above remarks. Can it be possible that a man of your acknowledged attainments, and living in the very center of a highly cultured community, could have the effrontery to utter such untruthful sentiments! Pray, where does, or has, the practice of your church been to institute schools for the education of the masses? In what part of Europe, if you please? I am a reader of history and am a little familiar with current events of the day as portrayed in the newspapers, and I am at a loss to find any country in Europe that is dominated by your hierarchy that supports or endows any such institutions. Take Italy to-day, for instance—the head-center of your boasted church—and what is the condition of its masses in comparison with any other nationality in Europe where your system is not dominant? Look at Spain and Portugal, also Ireland. Why not meet the question in manly fashion and do less dodging?

Your system is despotic, and no man knows it better than yourself. Your motto is, "Ignorance is the mother of devotion." Devotion to what? To images and pictures which your hierarchy set up to be worshiped in lieu of the unseen; and hence idolatry is practiced as a substitute for true worship; hence it is that ignorance lends a charm to your system. In proportion that education and intelligence prevail images and idolatry are ignored. Out, I say, upon such nonsense. You restrain your people from reading the Bible; even your own version does not circulate generally among them. Your church is purely despotic in its spirit and practice, consequently there can be no affinity between it and its Protestant opponents. We don't want any intermeddling with our schools by your church. No! no! let us alone, I pray you, and we will agree to let you severely alone. Mind your own business and teach your subjects what you please in your so-called religion and all will be well. Yours respectfully, G. W. W.

NEW YORK, Sept. 19, 1893.

To CARDINAL GIBBONS, Baltimore: Pray who are you that in this nineteenth century presume to talk so arrogantly?

Heavens! "Upon what meat has this our Caesar fed that he has grown so great?"

Presuming that the enclosed printed slip cut from a daily paper of September 13th contains your utterances, I would respectfully ask by what authority you dare arraign the motives and acts of the people of Rome for unveiling a statue erected in that city to the memory of a poor monk whom your infamous hierarchy burnt at the stake in the year 1600, for the monstrous crime of being a skeptic and daring in that age of darkness and intimidation to avow his disbelief in the absurd dogmas of transubstantiation and immaculate conception. For promulgating these views with honest intent he was hounded throughout Europe until at last, when he thought he was at rest in Venice, your devilish machine, the Inquisition, called him to account for the belief and expression of his opinions, and without right or reason condemned him to the stake and burnt his poor body on February 17, 1600. Oh, what a victory was this!

Now, pray consider where this outrage took place; in the city of Rome, the head-center of the papacy. And where, after the lapse of three centuries, was this statue erected? In the city of Rome. And what is the moral of this event? It is manifest to my mind that the emancipation of Italy from the thralldom of the papacy has given the Italian mind time and opportunity to reflect over the horrible crime of burning a poor, helpless monk for a simple expression of opinion, and after the lapse of three centuries they propose to do jus-

tice to his memory by daring to avow a man's inalienable right to his opinions, whatever they may be. This is all there is in it, and you and your machine may howl and bluster as much as you please. You can't alter the decrees that the people of Rome have put forth. That act was nothing more than a confession of pain and sorrow that their ancestors were so lost to every impulse of honor and independence of spirit when they stood by and suffered the perpetration of that dastardly outrage in the year 1600.

Romanism has become so thoroughly demoralized that I confess my surprise that a gentleman of your keen susceptibilities could any longer adhere to it, but perhaps the force and impulse of early training (and other causes) may justify your continued attachment to it.

This letter is prompted by no other feeling than one of honest indignation at your terrible arraignment of those people in Rome who have dared to offend your princely dignity. G. W. W.

Thinks the Populists More Pious Than Other Parties.

JEANNETTE, PA., Aug. 27, 1893.

MR. EDITOR: In looking over your paper of a week ago I was surprised to read the letter of one of our so-called Freethinker friends, who protested against the way in which you handled the third party. If I am not mistaken, this person seems to be a Populist first and a Freethinker, last, and in my estimation cannot be very much of a Freethinker. What we need at this time are Freethinkers to the backbone, and not hypocrites. I would like to know what good it would do for us to support the third party, they being more in favor of uniting church and state than either the Republican or Democratic parties? And I believe this is the worst we have to fear from any party. Time after time I have seen where some one would exhort Mr. Ingersoll to lead this party, but he can see things in a much different light, and does not intend to make himself the footstool of schemers. In their preamble they ask for the blessing of God on their efforts, which shows that superstition is at the head, and the head will rule the body. I never can believe the third party will be a success among Freethinkers, as in this preamble they smell danger. One scheme after another has been tried by the religionists of this country to get a party in power whom they could control, but thank goodness they have not succeeded, and I hope never will. If anyone doubts my reasoning, let them watch the daily papers, and they will see for themselves whether I am right or not. The Catholics have a leader in the form of foxy McGlynn, while the ideas of Mrs. Lease in her lecture at Mount Gretna, Pa., would satisfy any sane person as to what party has her in hand. Here is one sentence spoken by her, which is a fair sample of the whole address: "The ministers of the gospel should be interested in this revolution for the cause of Jesus Christ and humanity. The time has come when politics must be discussed from the pulpit." McGlynn was to have been present, but did not put in an appearance. A nice pair of leaders for Freethinkers to follow. But, Mr. Schemer, you had better try some other plan than trying to intimidate the editor of THE TRUTH SEEKER to conform to your wishes by cutting off your paltry subscription. You have a wide-awake class to deal with when trying to ensnare us in your net, and your action if carried out by you would only show you up in your true form of a snake in the grass, as you appear to me to be too well educated to be ignorant of what harm you are trying to do. Your action would only cement Freethinkers more close together, and show them that the old Christian devil (who goes around seeking whom he may devour) is not dead yet. But, my friend, he has no power over us, as we are not citizens of his country, but are Freethinkers in thought and acts, and so cannot be third parties.

J. ADAMSON.

About the Cotton Picker.

BOSTON, MASS., Aug. 25, 1893.

MR. EDITOR: I see in your paper of Aug. 26th, my letter written to you July 27th, or previously. The situation is now different. At the time I wrote it, which was

certainly some months previous to the date printed, the company was selling shares at \$10 each, and the prospect was very bright for continuing the sale and an advance in the price.

Sometime about the commencement of the panic, the market for shares became very dull and but few or none were sold since, as the company did not reduce its price. But those who had bought shares were not all as firm believers as I am in the future of the Lone Star Cotton-Picking Machine Company. Some of them commenced to sell at any price they could get. I bought a considerable number at \$4 per share, but none at any less price. Under the circumstances, I should not be willing to take money at the rate of \$10 per share, to make a present to THE TRUTH SEEKER, when I know of parties who will sell stock at about a third of that price. I believe in the future prosperity of the company as much as ever. I mean to have THE TRUTH SEEKER, and Miss Wixon, and Mr. Watson Heston have one or more of the shares, if I have to make a present of them myself. I think sometime that they will be worth more than \$100 each. But there is no hurry, and I may write you again. I would like that you should have as much as five or ten shares each, enough to amount to a handsome set out. I suppose if you make a life subscriber of me, while I give you the shares, you would feel better than for me to give them outright. I am now seventy years old.

I think I ought to say something about the Lone Star cotton-picking machine being shown in the World's Fair in the Texas exhibit. When I wrote, the intention was to exhibit it there, but these circumstances prevented: In the fall of 1890, the first machine made, which cost \$20,000, was exhibited in Texas and worked well. The next fall, in 1891, there were eight machines, somewhat altered from the first one, which worked imperfectly in September and October, but were fixed and worked well in November and December. In the fall of 1892 about 35 machines were ready to work, but the picking spindles—of which there were 144 in each machine—commenced to break in the small gear that made them revolve, it being the wettest fall in the cotton belt for about twenty years or more. The inventor therefore concluded to remodel the machine, which he did, putting in 308 spindles instead of 144. This machine has been tried this year, and has picked 20 pounds in a minute, which is nearly twice what the older machine will do. It was also twice as strong, and weighs about 1,100 pounds, or about 200 pounds more than the other. As it was finished too late to put it into the World's Fair, the inventor absolutely refused to have it sent from Waco, Tex., where it now is. A good many boxes of last year's cotton crop plants, with the cotton on the bolls, are now at Waco, and I furnished some of the money to pay an expert, who is now on the way from New York, to give it a thorough examination and see it work. A friend, interested with me, who furnished more money than I did, has been to Texas several times and has seen the new machine work, speaks of it in the highest terms. The company is practically out of debt, and will have enough money to pay for 500 machines without selling a share of stock.

I believe every word of the above.

HENRY N. STONE.

The Physical Basis of Mind.

BLUFFTON, IND., Sept. 7, 1893.

MR. EDITOR: Materialistic philosophers divide the things of the known universe into force and matter. This classification is admissible for the sake of convenience and ready explanation, but is in fact erroneous.

So-called force never exists apart from matter.

Force is not an entity, consequently does not exist.

On close examination we find nothing but matter and its motion.

Latent force, so-called, is simply matter in a state of comparative rest, which, however, is capable of taking on a degree of action that may be communicated to the surrounding medium and cause more or less motion.

Whenever a substance of high stability undergoes change into one of less, there is always imparted to the adjacent medium a certain degree of motion. Thus, when a quantity of coal is consumed in the furnace of an engine, matter possessing great action is changed into a different condition containing less action, thence this difference of motion is transmitted to the water in the boiler, and ultimately throughout the entire machine.

There is never the least degree of motion in matter lost.

The smallest conceivable particle that matter has been divided into is called an atom. This is a particle so small that it does not admit of further division. Two or more of the atoms in close union constitute a molecule. This division of matter is of course only arbitrary, yet very useful to the chemist in combining certain proportional quantities.

The molecules, or infinitely small particles composing all material things, are in a state of perpetual vibration.

Every molecule in the universe has a certain peculiar action, differing from all others, except those of like kind, and not the least degree of this motion ever becomes actually lost. When coal or wood burns there is a union of the oxygen of the atmosphere and the carbon in the fuel producing a differently appearing substance altogether. The physical characteristics of both the oxygen and carbon entirely disappear, and the resulting product is carbonic acid gas. Now, the oxygen and carbon molecules have combined and taken on an entirely different appearance. Why? Because they no longer vibrate as they did. Besides, the "carbonic acid gas" has much less action than the aggregate motion of the oxygen and carbon molecules previous to their union. What has become, then, of this apparently lost motion? It has been transmitted to the molecules of the surrounding medium, and elevated their motion to that condition, which, when affecting our sense of temperature, we recognize as heat.

On the same principle electricity is generated. When there is union of two heterogeneous (unlike) bodies the molecular action of each differs from the other, consequently their motions do not harmonize, but antagonize; as the result of this antagonism a new mode of motion arises which we have learned to know as electricity, which phenomenon is nothing more or less than a peculiar mode of motion in matter.

Homogeneous (like) bodies do not generate electricity, because their motions harmonize.

Light is another phenomenon of matter, being a molecular vibration in straight lines.

The light of the sun is the vibratory action of that body communicated to the molecules of a subtle ether intervening between that great luminary and earth, through which medium waves of motion incessantly roll from the sun to the eyes of mankind. The heat rays are produced when the light ray comes in contact with the earth's atmosphere. The vibratory motion of the air molecules affects the light wave and a new action is generated, called heat.

The telegraph, telephone, phonograph, electric light, etc., are all operated on this same principle of motion in matter, in illustration of which we will refer to the *modus operandi* of the electric light.

Electricity having been generated and its circuit established, passes through the wire into a delicate carbon film placed by means of a closed glass bulb *in vacuo*. Now, there is no light seen along the wire, but just as soon as the electricity reaches the carbon thread a flash of light appears. Electricity is a certain molecular motion, but not of a character to produce light.

The molecules of the carbon film also have a distinct action of their own, and essentially different from the mode of motion called electricity, consequently when the two meet they antagonize each other and set up a different mode of action, which is communicated to the ether surrounding the carbon and thence to the eye, and we at once have the phenomenon of light. Each phenomenon in matter has its own peculiar mode of molecular action.

The motions of the different bodies in

nature are constantly encroaching on each other, the stronger overcoming the weaker, and consequent change of form follows. Some elements are particularly characteristic of this kind of behavior, among which is oxygen. This element is ever on the alert, and myriads are the changes it incessantly brings about by its constant effort of overcoming the motion of other bodies by the action of its own. Even though it has to combine with other substances and for the time being lose its own identity, it will do it rather than forego the opportunity. The reader must not confuse the vibratory action of the primary elements whereby their individuality is maintained, with those that affect the senses and produce change of form. We have now considered the actions relating to the various appearances in matter, and come to the proper place to discuss the relations between the material movements and mind.

Philosophy has long since established the fact that the mind never takes direct cognizance of material objects, but only perceives the impressions which the external world is capable of producing in consciousness.

There is nothing reaches out from the senses to material objects whereby we have knowledge of them, neither is there anything materialistic passes from external objects into the brain by way of the senses. Consequently, the only relation existing between external nature and mind is the power matter possesses of arousing a conscious state in the cells of the cortex of the brain, and consists in a wave of motion passing between the external objects and the brain, in the molecules of the nerve cells of which a corresponding movement is produced. These molecular vibrations, established in the nerve cells, become permanent; the oftener they are repeated the more permanent their movements become. It is in this way the infant builds up a state of consciousness and obtains a knowledge of its surroundings. The first few weeks after birth no nerve cells at all exist in the intellectual region of the brain, but in time a few, small, rudimentary cells appear. During the growth and development of the child there is a direct relation existing between the cell growth and the intellectual attainments. This is well exemplified in the lower animals where there is an accurate correspondence between the mental scale of the animal and the brain cell in its cerebrum. The superior and anterior portion of the cerebrum is the region of mind. This has been removed experimentally in animals, whereupon they lose all mental power, nothing remaining except the reflex and automatic movements due to the action of the spine and lower brain centers.

The same facts hold true in the intellectual region of the human being, in which disease has impaired or destroyed the mind regions.

Individuals of low intellectual power and idiots have very few cells in the mind territory.

Loss of mind in elderly people, called "senile dementia," is accompanied by the disappearance of the nerve cells in the region of thought, and the diminution of cells is in direct relation to the degree of the dementia. Men of extraordinary intellectual capacity during life show on examination in death a mind region rich in brain cells. Who can then doubt that the mental propensities depend directly on the cellular elements when there is such an accurate correspondence? No brain cells, no mind! Numerous brain cells, great intellect! etc. The multitudinous material movements which perpetually roll from the many external objects through the senses into the nerve cells, cause their molecules to vibrate after a certain peculiar manner. The oftener the act is repeated the more permanent the oscillations. This is the conscious operation whereby we are cognizant of an impression, and when originally made is called a *perception*. Myriads of these become fixed in the molecules of the nerve cells, caused by the infinitude of molecular waves rolling through the senses from the external world. This is the stage of perceptions, or recording office, where the symbolic representations are recorded of

external objects. These perceptions for the greater part lie quiet, but as soon as a wave of motion rolls through the nerve molecules so soon the identical perceptions are reproduced. When a movement passes over the cells, either from internal or external cause, many of them are agitated and will take on the action they possessed when the original perception was made. When this takes place, from internal cause or from a general wave, the perceptions revived become *conceptions*, because they are now evolved directly from the brain molecules and do not depend, like the perceptions, on a wave movement from without. At this stage we begin to enter the domain of thought, where there is a relation and correlation of the many perceptions.

Man selects numerous promiscuous perceptions and arrives at a conclusion or projects an idea having no direct correspondence in the attributes of matter. Here arises imagination, and the superstitious have no trouble in selecting such perceptive attributes that when found together will make the conception of a most hideous monster, which never had or could have any material correspondence. No wonder that the ignorant fail to make logical combinations of sense-attributes, but conceive all sorts of fanciful and monstrous imagery. Not until education enables them to judge logically and see the reason for their conclusions will the gods, demons, and spirits disappear from their imaginations. Their imagery, though formed from the attributes of matter, is of such preposterous construction that its very character and appearance is a foul outrage on honest nature.

Those making claims to a spiritual body after death must see from the preceding facts that there is only matter and its motion in the universe, so far as our senses have been affected, and accordingly if a spirit exists it must consist of common matter. If it does not consist of matter, it cannot exist at all. A spirit cannot consist of nothing, and consequently is unable to impress our senses.

However, a spiritualistic nothing comes about as near the Christian's deity and angelic spirits as I can conceive. Every concept possessed by human beings is composed of such attributes that their physical counterpart can be found in matter and its relations. All thoughts, however abstract, are based on the outer world. When the brain ceases to act, where is the soul? It's at the same place as the electric light when the electricity is turned off; it ceases to manifest. But what about the will power? There is no such state as absolute freedom of will. Every so-called voluntary act is governed by motif. When one determines to do this, that, or the other act there always precedes a motif which becomes the instigator or cause of the action, which is no more free than a muscle is free to act without a stimulant of some character. Absolute freedom of will is an absurdity and impossibility. Freedom of will implies condition or state in matter without cause. If a man can commit a so-called voluntary act uncaused, then there is no reason why we should seek a cause for anything.

Nothing composed of anything other than matter can exist. Consequently, how can anyone make a claim that spirits exist unless they are capable of giving us a knowledge of their existence through our senses? But this they are unable to do unless they are material, and if material they are not spiritual. The only manner in which spirits, demons, etc., have found their way into the sky has been through the fancies of some infatuated and morbid imagination, on the same principle that a man with delirium projects the objects of his delusions into the outer world. He sees them in his mind, but refers them to the outside through the power of experience. If a spirit, then, is unable to affect our senses, we have no right in claiming a knowledge of their existence. We have no right to go any farther than the facts and probabilities warrant us. Most of the premises, put forth by those who believe by faith rather than by conclusions based on evidence, can at once be dismissed as absurd in the estimation of all logical thinkers.

W. W.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The World Would Be the Better for It.

If men cared less for wealth and fame,
And less for battlefields and glory;
If writ in human hearts a name
Seemed better than in song and story;
If men, instead of nursing pride,
Would learn to hate and to abhor it;
If more relied
On love to guide—
The world would be the better for it.

If men dealt less in stocks and lands,
And more in bonds and deeds of fraternal;
If love's work had more willing hands,
To link this world with the supernal;
If men stored up love's oil and wine,
And on bruised human hearts would pour it;
If "yours" and "mine"
Would once combine—
The world would be the better for it.

If more would act the play of life,
And fewer spoil it in rehearsal;
If bigotry would sheathe its knife
Till good became more universal;
If custom, gray with ages grown,
Had fewer blind men to adore it;
If talent shone
In good alone—
The world would be the better for it.

If men were wise in little things
Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindred feelings;
If men, when wrong beats down the right,
Would strike together to restore it;
If right made might
In every fight—
The world would be the better for it.

—W. H. Cobb, in Ex.

Cultivate Your Intellect.

Why should young Liberals cultivate their minds by the study of the natural sciences, namely: Natural philosophy, natural history, astronomy, and geology? Because to do so will secure them against superstition, especially religious superstition, that destroys human health, life and property—that has already destroyed the lives of millions of men and women, called Infidels, heretics, and witches. These men of great minds are now honored for their intellectual achievements.

Young Liberals should cultivate their intellects, because by the agency of the human intellect the creations came that have marked the progress of man from the infancy of the world to the present day. They should cultivate their minds because of the pleasure to be derived from it. This gem of thought is from a favorite author: "Intellect uncultivated has but few pleasures, and these are low and gross. But the pleasures of cultivated intellect are among the most refined and noble as well as the most ecstatic that enter into and form a part of human happiness. To the man of truly cultivated power of thought there are a thousand voices that speak the rich language of instruction and wisdom, to which the uncultivated ear is totally deaf. . . . Yet more than this. It is his to be surrounded by the greatest and best minds which have reared their monumental piles upon the soil of intellect, as his companions." Great is the joy of such a companionship. Most gratifying is an association with the minds of the great and good. Rich, deep, and pure are the pleasures of cultivated intellect. They cannot well be told; they are to be felt. Is not, then, the cultivation of our intellects an object worthy of attention? Intellectual cultivation is a progressive work. The powers of the mind unfold with their exertion. Each successive effort adds to the mind's power. Every new thought gleaned confers upon it a new strength. Every struggle for truth, every effort for a clearer light, every strife for a noble victory, every resistance of error, every toil-earned discovery, every drop of brain-sweat adds something to the power, brilliancy, and treasury of the intellect.

Young Liberals should study, because the cultivated intellect is a never-failing source of pleasure to its friends and companions. Says a lecturer: "A cultivated intellect is a mine of wealth sparkling with instruction. It has an attractive force

which draws around itself the minds of others, and delights them with its companionship. Its words are rich with the magic powers of thought. It charms the ear with its varied harmony of rich and glowing language. It ravishes the heart with its recitals of the poetry of passion and love. It fires the imagination with the flights of its fancy and the gorgeous drapery of its figures. It captivates the judgment by the justness of its opinions, the cogency of its reason, and the comprehensiveness of its views. Who that has ever enjoyed the companionship of a truly cultivated intellect knows not its power to please and instruct the mind, to captivate and ravish the heart? How full of interest is the conversation of a truly intelligent man or woman! How eagerly do we seek the company of such, and how long do we enjoy it before we tire! Great are the charms which the cultivated intellect has for its companions." Then should not our young Liberals cultivate theirs?

Our young friends should strive to improve their minds, because it will increase their power to do good in the world. Unjust laws are grinding the face of the poor. Existing religious institutions are opposed to the well-being of the masses of the people. Old errors are blinding the public mind and veiling the understanding of humanity from the light of truth. Ignorance is palsying human energies and dwarfing human powers. The whirlpool of intemperance is swallowing up thousands. Cultivated intellect must apply the lever of reform to these evils and remove them. The world must be reformed, improvements made, laws enacted, institutions abolished and established, discoveries made, education carried to the masses, justice administered, science taught, and religious creeds exterminated by cultivated intellect.

Some may ask: "How can I cultivate my intellect? I am poor, and have not the means to procure an education." Has poverty robbed you of your intellectual powers? Has it not sharpened them? Gold will decorate the body, but it can not adorn the mind. The poorer you are, the more and greater stimulants to action, and fewer inducements to idleness. Have you not time? Not time to think! How can you help thinking? I will say this: "The will is the way." The youth who believes it impossible to get an education is deficient in courage and energy. If our young Liberals wish, when they grow up, to help exterminate the creeds that are keeping the world in ignorance, they should now begin to cultivate their minds.

The above is written for the Corner by
A FRIEND OF YOUNG LIBERALS.

Correspondence.

FROM A FREETHINKER.

ASTORIA, ILL., Sept. 14, 1893.
TO THE READERS OF THE TRUTH SEEKER: This is my first letter to THE TRUTH SEEKER. Please don't put this in the waste-basket, as I intend making Freethinking my life-work, and may write quite often. I have read THE TRUTH SEEKER quite often. There are many interesting things in it. I go to school, and I mean to get a good education that I may be able to do the work which I have undertaken. ROSS FRAZIER.

[May our friend persevere in his determination and become a bright and shining light in the ranks of Freethought.—ED. C. C.]

ROANOKE, Mo., Sept. 11, 1893.

DEAR MISS WIXON: Will you permit another stranger to enter your cosy parlor for a few minutes' chat. I never saw THE TRUTH SEEKER until I went to Mr. Walton's. I always take pleasure in reading the Children's Corner. I am eleven years old. I go to school every day. I study United States history, geography, B grammar, fourth reader, B spelling, and third part of arithmetic.

I have five brothers. I am the only girl. I have four brothers older than myself and one younger. My father subscribed for THE TRUTH SEEKER. I like it very much. For fear of your waste-basket, I will close. I remain as ever your little Freethinker friend,
AGNES FINNELL.

[Agnes is no longer a stranger, but one of the family, from whom we shall always be glad to hear.—ED. C. C.]

HOOKSBURG, O., Sept. 10, 1893.

DEAR MISS WIXON: This is my first letter to the Corner, and I hope it will not be the last. My father takes a good many

papers, but he thinks THE TRUTH SEEKER is the best. I like to read the Children's Corner very much.

My age is fourteen. I have three sisters and three brothers. My youngest brother we have not named. I would like for some of your Corner correspondents to send us a name, as we are unable to find one to suit.

I hardly ever go to church. There are several churches around here holding prayer-meetings and Sunday-schools. I went once or twice, and was disgusted, so did not care to go again. I would like to correspond with some of the girls of the Corner.

As my letter is getting long I will close, hoping to see this in print.

From your friend. DE ETNA HOOPER.

[Now, let us all try and see if we can find a name for that baby.—ED. C. C.]

ROANOKE, Mo., Sept. 10, 1893.

DEAR MISS WIXON: Will you permit me to take a peep into the Corner, as I wish to get acquainted with your pleasant little family of Freethinkers. I was nine years old on the sixth ult. I am the youngest of three sisters. I have one brother dead, but none living. We go to Sunday-school and church most every Sunday. Papa and mamma go with us sometimes. There can be no harm in hearing what they have to say, though I do not believe any of their fish stories, all the same. My teacher says God takes care of everybody. This may be true, but some people are very badly taken care of. I am told that God loves everybody. Why does he not make everyone happy? My teacher says that God wants us to love our enemies and be kind to them. If this is true, why does he talk about burning his enemies? My teacher says that Jesus at one time lived on the earth, and that the people all saw him. She wanted everyone in her class that believed this to hold up their hands. I thought she might be mistaken about it. I did not hold up my hand. Pa has taken THE TRUTH SEEKER as far back as I can remember. He says the preachers do not think well of it because it is opposed to their trade. It keeps people from believing what they say about some things. I hope you will publish my letter, unless you think it of no account. For the present I must close. I remain,
Your little Freethinking friend,

LIZZIE WALTON.

[A very good letter, and we shall be glad to hear from Lizzie often.—ED. C. C.]

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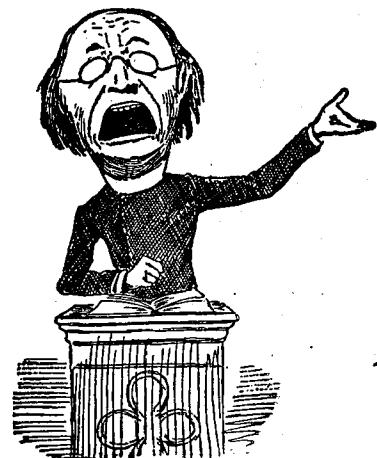
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THE PHILOSOPHY OF MENTAL HEALING; A Practical Exposition of Natural Restorative Power. By Leander Edmund Whipple. New York: The Metaphysical Publishing Company. Cloth, price, \$2.50.

Some idea of the range of this work may be given in a summary of chapter headings: Metaphysical Healing—Its Nature and Scope; Metaphysics versus Hypnotism—Is Mind Cure Mesmerism? The Potency of Metaphysics in Surgery—Does Mental Healing Claim to Replace Surgery? The Progress of the Age—Universal Ether and Telepathy; Intelligence and Sensation—the Office of the Senses; Mental Action—the Process of Thought; The Physical Reflection of Thought—Its Expression on the Body; The Mental Origin of Disease—Thought Images; Curative Influences—What Is a Mental Cure? The Physical Effects of Anger—How Mental Action Causes Disease; The Influence of Fear in Sickness—Discordant Emotion and Its Results; Illustrative Cases—Cures That Have Been Effected—Various Effects of Fright; Muscular and Inflammatory Conditions—Heart Disease, Fevers, and Colds; The Common Ground of Healing Methods—Why Do Conflicting Theories Heal? Conclusion—the Importance of the Movement.

Mr. Whipple proceeds upon the assumption that the body is an adjunct of the mind, that the five senses are insufficient and misleading in their guidance, and that disease—"whatever its name or nature—must originate in some mental activity afterwards registered in the body, where the mode of action is outwardly expressed." There is in the work very little of "Divine Will" talk and similar theological rubbish of the old style, and it is a well-printed and attractive work, and will undoubtedly be welcomed by those of our readers whose mental habits and inclination lead them into the domain of metaphysical research.

DIRECT LEGISLATION BY THE CITIZENSHIP THROUGH THE INITIATIVE AND REFERENDUM. By J. W. Sullivan. New York: True Nationalist Publishing Company. Paper covers. Price, 25 cents.

The author of this work, Mr. J. W. Sullivan, for a long time associated with Hugh O. Pentecost on the *Twentieth Century*, may truly be said to be the father of the initiative and referendum, as advocated in this country. Although many had preceded him as American adherents of the idea, it remained for his propaganda to secure for this political cult wide consideration and extended favor. What it has accomplished in civilized Switzerland he has shown in these pages; what it could do in the semi-savage sections of the United States he is endeavoring to show in the pages of contemporaneous history. Regarding the reception accorded "Direct Legislation," the publishers say in an "advertisement" dated last April:

"This book has completed its first year. . . . It has received the stamp of high approval for correctness in fact and principle from such well-known Swiss publicists as Carl Bürkli, Louis Wuarin, Th. Curti, and Michael Flürsheim. It has been made the subject of favorable review by prominent Swiss journals, notably the *Zurich daily Post*, the leading newspaper of German Switzerland, which devoted to it several columns in three successive issues, and the *Journal de Genève*, the leading newspaper of French Switzerland, which also accorded it unusual space and attention. It has been reviewed at length in Italian, German, Belgian, French, Canadian, and Australian papers, the one verdict being that it has supplied a hitherto vacant place in the literature of political science. It has demonstrated the possibility of the universal republic. It has convinced hosts of Americans that the middleman in lawmaking must go. It has brought to the author hundreds of letters from men of all classes in America, who commend its spirit and express their readiness to assist in carrying out its object. It has helped, through some of its readers who went to the Omaha national convention with the purpose in view, to place a direct legislation plank in the People's Party platform. It has informed and encouraged the delegates who last fall, at the St. Louis and Philadelphia general conventions, brought the Knights of Labor and the American Federation of Labor to the decision that they would help to establish direct legislation."

THE SOCIAL CONTRACT; OR, PRINCIPLES OF POLITICAL LAW. Also, A Project for a Perpetual Peace. By Jean Jacques Rousseau, Citizen of Geneva. Translated from the original French. New

York: Peter Eckler, 35 Fulton street. Cloth, \$1.

Rousseau left his impress on the race. His thoughts became the thoughts of the noblest, most clear-seeing leaders of the French and American revolutions. Subjected to penury, the victim of misconception and persecution, voted crazy by those who could not themselves be insane, because they could not think, he planted the seeds of religious and political liberty in thousands of brains, and made us all the legatees of his priceless wealth of heart and intellect. But, of course, Rousseau was only human and his age was one of religious darkness; hence we need not be surprised to find him advocating principles that are to-day repugnant to every correct thinker. For instance, on page 196 of the "Social Contract," are found these paragraphs:

"There is a profession of faith, therefore, purely political; the articles of which it is in the province of the sovereign to ascertain, not precisely as articles of religion, but as the sentiments due to society, without which it is impossible to be a good citizen, a faithful subject. Without compelling anyone to adopt these sentiments, the sovereign may also equitably banish him from the society; not, indeed, as impious, but as unsocial, as incapable of having a sincere regard to justice, and of sacrificing his life, if required, to his duty. Again, should anyone, after having made a public profession of such sentiments, betray his disbelief of them by his misconduct, he may equitably be punished with death, having committed the greatest of all crimes, that of belying his heart in the face of the laws. The tenets of political religion should be few and simple; they should be laid down also with precision, and without explication and comment: The existence of a powerful, intelligent, beneficent, prescient, and provident deity; a future state; the reward of the virtuous, and the punishment of the wicked; the sacred nature of the social contract, and of the laws. These should be its positive tenets. As to those of a negative kind, I would confine myself solely to one by forbidding persecution."

We hardly realize how far this age of scientific knowledge is removed from the old centuries of speculation until we are brought face to face with a Rousseau speaking in all seriousness of the possibility of "compelling one to adopt sentiments" which his intellect cannot assimilate! Then think of the conception of justice which a philosopher must have had who advocated the death penalty as a punishment for one who, under pain of banishment otherwise, had made a profession of belief in dogmas which he subsequently renounced! And this philosopher was Rousseau! If he had progressed no further than this, in what quagmires of superstition and crime were the masses of his compatriots sunk? After this, Rousseau would forbid persecution! The paragraphs I have quoted might have been transferred from the columns of the *Christian Statesman* or *Christian Nation*. Yes, we have in this age and this country an active, aggressive and powerful party whose scheme of "political religion" differs scarcely a particle from that of Jean Jacques Rousseau, and this party is the enemy immediately in our front. The age in which he lived excuses Rousseau—is there any excuse for the God-in-the-Constitution reactionaries?

Mr. Eckler has done his part of the work well; the printing and bookbinding are a credit to those crafts, as are all his publications.

MONEY: CO-OPERATIVE BANKING AND EXCHANGE. By William H. Van Ornum, Chicago: Charles H. Kerr & Co., 175 Monroe street. Paper covers. Price, 25 cents.

On the title-page of this pamphlet it is declared that it shows "An easy, practical, and permanent relief from financial difficulties, and one which can be applied immediately." Quoting approvingly Francis A. Walker's definition of money, "That which passes freely from hand to hand throughout the community in final discharge of debts and full payment for commodities, being accepted without reference to the character or credit of the person who offers it and without the intention of the person who receives it to consume it, or enjoy it, or apply it to any other use than in turn to tender it to others in discharge of debts or payment for commodities," Mr. Van Ornum proceeds to state his objections to interest, to the ten per cent. tax, to private banks of issue, government monopoly of currency, money hoarding, metal coinage, national bank currency, gold and silver certificates, private bank outputs, and greenbacks. The remainder and bulk of the pamphlet is devoted to the advocacy of co-operative banking associations which can be formed, the author claims, in every city, town, or county, and be composed of business and professional men, farmers, and workingmen. "Each member to be rated for credit according to his financial and productive ability and personal prob-

ity." These associations to make no profit, "discount no notes, deal in no securities, engage in no speculations, exact no interest, or in any way risk the money or credit of [their] members." Running expenses to be paid by the members in the ratio of their credits, and these expenses "probably will not exceed from two to three-tenths of one per cent. annually." Mr. Van Ornum avers that the banks have repeatedly demonstrated the feasibility of this plan, the clearing houses of New York, Philadelphia, and Chicago having resorted to this expedient in emergencies. Inasmuch as the government has not attempted to enforce the ten per cent. tax upon the clearing houses which have engaged in this enterprise our pamphleteer claims that it is estopped from pressing the application of it upon the co-operative banking associations. Yet, should the law be imposed, through a strained interpretation, upon the associations, their advocate thinks that their credits could hold their own against the bankers' money, because of the much less cost of issue—absence of interest, etc. In an appendix, forms of organization, by-laws, etc., are given.

Short Notes About Books.

The question, Was Abraham Lincoln a Christian? is settled forever. Mr. Remsburg in this book presents all the important testimony which bears upon the question *pro* and *con*, and conclusively shows that Lincoln was not a Christian. In his preface the author says: "In proving Lincoln a disbeliever, he (the author) does not presume to have proved Christianity false or Freethought true; but he has shown that some Christians are not honest and that an honest man may be a Freethinker."

All who know Mr. Remsburg's mental temperament know that he is specially fitted for a work of this character, and they also know that any statement made by him is made upon the authority of facts which are indisputable. This book will need no successor. The mission which its author undertook is accomplished. The Christian church must pluck the diamond of Lincoln's name from its crown, for it is out of place in such a setting.

While Mr. Remsburg's book is necessarily made up largely from other sources, there is an originality about it characteristic of the author. An air pervades it that shows that he thoroughly appreciated his subject and thoroughly enjoyed his labor. The Freethinker may confidently claim Abraham Lincoln as a disbeliever in the divine character of Christianity and an infidel to the Christian superstitions, and he can find in this book an array of facts to support his claim that his Christian opponents cannot overthrow.

The testimony of a few interested editors cannot, for a moment, stand against the evidence of scores of personal friends and associates who knew Mr. Lincoln intimately for years and who were in a way to know his private opinions.—*Boston Investigator*.

Another author who appears to have misdirected his talents is Mr. John E. Remsburg. He has written a book of 336 pages to prove that Abraham Lincoln was a Freethinker, and was therefore not deserving of what the author evidently considers to have been the stigma placed upon Mr. Lincoln's honesty and mental strength by those false friends who insisted that the martyr president died a Christian. Mr. Remsburg has been at the trouble to hunt evidence for fifteen years, gathering testimony from more than one hundred witnesses to the effect that if Mr. Lincoln had any convictions whatever on the subject of religion, they were on the side of Freethinking—a conclusion which can be of no particular importance to Christianity, to Freethinking, or to history. New York: The Truth Seeker Company.—*Buffalo Express*.

"An Agnostic's View of the Resurrection," by "Don Allen" (New York: Truth Seeker Company; 161 pp., 3s. 6d.), is a thoughtful examination of the supernatural allegations of the orthodox theory. The writer has "nothing to say against the personal character of the man Jesus," but only attacks "some of the superstitions that have always been associated with his name." His own theory is that "the body of Jesus was, by the orders of Pilate, taken out of the sepulcher in which it was laid; that the Roman guards were accessories to the fact when it occurred; that it was secreted elsewhere in order to quiet the tumult that had been raised on account of the crucifixion; that it had the effect for which it was intended, and that is all there was of this pretended resurrection." This simple but sweeping explanation is reasoned out in a conversational manner.—*Amos Waters, in Watts's Literary Guide*.

GHOST OF ST. JOHNS. By M. BABCOCK. Price, 15 cts.

Gems of Thought.

ALL my fears and cares are of this world; if there is another, an honest man has nothing to fear from it.—*Burns*.

GREATNESS is not the gift of majorities; it cannot be thrust upon any man; men cannot give it to another; they can give place and power, but not greatness. The place does not make the man, nor the scepter the king. Greatness is from within.—*Ingersoll*.

THE age is dull and mean. Men creep, Not walk; with blood too pale and tame To pay the debt they owe to shame; Buy cheap, sell dear; eat, drink, and sleep Down-pillowed, deaf to moaning want; Pay tithes for soul-insurance; keep Six days to Mammon, one to Cant. —*Whittier*.

JUSTICE to the state requires that every religious corporation or society owning real estate should bear its proportionate share or quota of taxation. Otherwise this burden must be distributed among and assumed by the general taxpayers.—*Address of Gilbert R. Hawes, Esq., of the New York bar*.

IT [Christianity] surged up from below, from the dregs of the world; it arose among an obscure sect of local fanatics, even in its own narrow provincial birthplace; and it brought with it, to cultivated Rome and Hellas, the common ideas and practices of the less civilized medium in which it had its origin.—*Grant Allen*.

MR. PAINE in his person was about five feet ten inches high, and rather athletic; he was broad shouldered, and latterly stooped a little. His eye, of which the painter could hardly convey the exquisite meaning, was full, brilliant, and singularly piercing; it had in it the muse of fire. . . . His manners were easy and gracious; his knowledge was universal and boundless; in private company and among friends his conversation had every fascination that anecdote, novelty, and truth could give it.—*Chas. Rickman*.

If ever one is inclined to doubt the danger of priestcraft, a visit to India ought to dispel such doubts. He will find in the Brahmins a typical priesthood, and he will see how their unquestioned rule has degraded the people, until they seem without the power of clear thinking or wide feeling. . . . The pious give, not because their brothers have need, but to please the god; and it is nothing to them if their gifts are consumed by the priests or wasted on worthless objects. The priests give as priests—either to attract worshippers to their temple or to deliver their own souls.—*Samuel A. Barnett*.

CHRIST was sent to the "lost sheep of the house of Israel," but he failed to win their confidence, for we read that "He came unto his own, and his own received him not." He then undertook to "show light to the Gentiles," and be "the light of the world;" but after eighteen hundred years of the teaching of his faith it has failed to reach two-thirds of the world; and among the one-third, where it has been preached, the majority of the people have rejected its claims. However, his name may be professed, Christ himself, not being in touch with the genius of our time, has failed to become a living factor in modern life.—*Charles Watts*.

RELIGION has filled the world with contentions, quarrels, wars, and terrible bloodshed. The worshippers of one god have waged war against the worshippers of some other god, and each has tried to their utmost to exterminate their opponents. Men have thus become deadly enemies to each other when they should have remained friends and brothers. They have spilt each other's blood, mutilated each other's bodies, and made corpses of millions of their fellow-beings while madly following the monsters of their own creation, and have made perfect demons of themselves. Yes, the worship of gods has made devils of men.—*M. Babcock*.

It is only the coward and the charlatan who is afraid to face the ordeal of debate. A sincere man, confident in the strength of his convictions, will gladly face discussion; if he feels that his opponent's case is more than he can answer, he will be led to think further, and perhaps reconsider his position. If he be a sincere man he will not hide or stifle the doubt or the opinion he cannot refute; for, if he did so, he would cease to be sincere. It is a true man's duty to pursue a doubt, grapple with it, and conquer it—or let it conquer him. To shut your ears, however, to the arguments you are unable to meet, is the resort of a coward. And the very worst kind of deception is the deception of self. Hence nothing but good results can flow from the calm, dispassionate comparison of different opinions, or the sincere testing and discussing of different views.—*Fred. er. ck Ryan*.

Not for Parsons.

WHAT strikes me as the funniest
Among some funny things,
Is that the fallen angels
Failed to use their wings. —Life.

E. N. CHOIR: "Is your church supported by voluntary contributions?" Dr. Howlet: "No, sah; by *in*-voluntary contributions. It's jess like drawin' teef ter git der cash outen my congregation."—Puck.

PREACHER (arriving drenched): "What shall I do, Mrs. McGregor? I am wet through and through." Old Scotch woman: "Get into the pulpit as sune as ye can. You'll be dhry eno' there."—London Freethinker.

FATHER: "Here I'm giving you an expensive legal education in hopes that you may eventually occupy a position on the bench, and you spend your time going to prize fights and horse-races." Son: "It's a necessary part of my studies, governor. I want to be a police justice same day."—Puck.

It is especially incumbent upon men of eminence to set an example of moral strictness in personal conduct. The distinguished slugger, Mr. Corbett, appears properly to appreciate his duty to society in this respect, and so he refused yesterday to violate the sanctity of the day by signing on Sunday the contract he had concluded with Mitchell to break the law by engaging in a prize-fight. He put the business aside for a secular day.—New York World.

AN Italian prince who had a Sicilian cook was once traveling to his provincial estates, taking with him his cook, together with his entire kitchen force, without which, so fond was he of the delicacies they were wont to prepare, he rarely, if ever, traveled. At a point where the narrow path along the precipice turned the angle of a projecting rock the prince, at the head of his long cavalcade, heard a shriek and the splash of a body falling into the torrent far below. With a face white with horror he pulled up, and looking back, exclaimed: "The cook! the cook! Oh, do not tell me it is the cook!" "No, your excellency," cried a voice from the rear; "it is Don Prædomeo." The prince heaved a sigh of intense relief, then said: "Ah, only the chaplain! Thank God!"—London Freethinker.

I'M GLAD SALVATION'S FREE.

I'm a seeker for salvation, and I never miss a meeting,
For well I know eternity is long, and time is fleeting.
I am very poor in pocket, but 'twould fill my soul with sorrow
To scrimp myself in giving, so long as I can borrow.
There's the fund for pastor's salary, the mission fund for Asia,
The special spring collection for the blacks of Polynesia,
The organ fund, the building fund—our church, though built but recently,
Is really getting rather small to worship God in decently.
But I'm glad salvation's free,
Oh! I'm glad salvation's free!
Salvation's free for you and me—
I'm glad salvation's free!

There's the fund for aged preachers, the League for Spreading Piety,
The Sabbath-school, the Epworth League, the Ladies' Aid Society;
The Blue Cross and the Yellow Cross, the choir (I love it best of all)—
And each must hold its summer fair, and each its berry festival;
The tickets in the aggregate cost more than I can spare for them;
For though I help donate the food I have to pay full fare for them;
And each one has its special fund for saving heathen brothers;
You're not exempt from any, though you've given to all the others.
But I'm glad salvation's free,
Oh! I'm glad salvation's free!
Salvation's free for you and me—
I'm glad salvation's free!

Collections carry off my cash and leave me often penniless;
My name is pledged on sixty cards—I know it can't be many less—
For homes for deaf-and-dumb and blind, evangelizing Exquimaux,
For sending men to Africa and other men to rescue those;
Donations for the pastor, for his wife and wife's relations, sir;
The pew-rent and the Christmas tree have put me on short rations, sir;
My salary is mortgaged many months into futurity,
And where my clothes are coming from is veiled in dim obscurity.
But, I'm glad salvation's free,
Oh! I'm glad salvation's free!
Salvation's free for you and me—
I'm glad salvation's free!
E. Frank Lintaber, in Puck.

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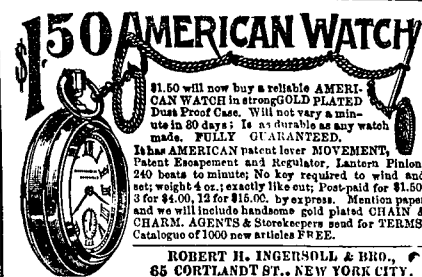
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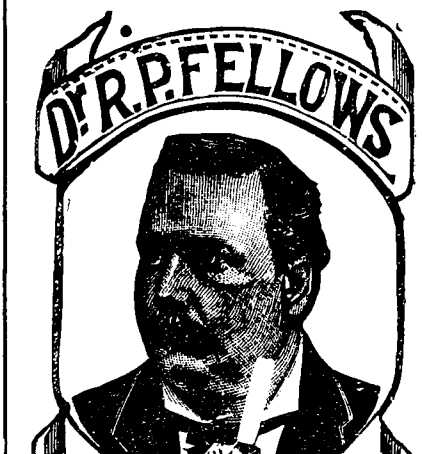
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Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem:—Ezek. iv, 1.

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News of the Week.

YELLOW fever is spreading at Brunswick, Ga.

THE floods in Japan left seventy thousand people homeless.

IN England, striking Staffordshire miners were rioting last week.

PRAIRIE fires in Oklahoma and the Cherokee Strip have destroyed several lives recently.

THE feeling in England against the House of Lords, though smouldering, is very strong.

ON Oct. 1st. a case of cholera was reported at Eau Claire, Wis., but there is room for doubt.

FILIBUSTERING against the repeal of the silver purchasing clause of the Sherman Act continues in the Senate.

EMILE ZOLA is engaged upon a new novel—"Lourdes"—which will first appear in the New York *Herald*.

THE Barbers' Sunday-closing law of Michigan is being tested in the courts, on the appeal of a Detroit barber.

AT Wichita, Judge Reed pronounced the Kansas eight hour law unconstitutional, it being in restraint of liberty of action.

ON Sept. 22nd. at the Kiel Observatory, Professor Charlivis of Nice, discovered three new planets of the eleventh magnitude.

ON Sept. 25th., Dona Maria Aurelia Mendonca, daughter of the Brazilian minister at Washington, died at South Wilton, Conn.

FIVE non-union sailors were blown up with dynamite in San Francisco Sept. 24th. Several union sailors have been arrested on suspicion.

THE Russian coast-defense armor-clad vessel Roosalka went to the bottom in the gulf of Finland with her entire crew of two hundred men.

FOREIGN men-of-war in the harbor of Rio Janeiro interfered to prevent the further bombardment of the city by the fleet of the rebel Admiral Mello.

THE Salvation Army will hold a Columbian Congress in New York, Nov. 12—18th. Twenty-six states, and Sweden, Germany and India will be represented.

ON Sept. 28th. four congresses opened at the World's Fair—the Sunday Rest Congress, Congress of Missions, Congress of Evolutionists, and the Ethical Congress.

IN a breach of promise case in a Boston court, Judge Barker ordered that no report of the case or comment is to be made by any newspaper until the case is ended.

ON Sept. 29th. the Michigamme river broke into the Mansfield iron mine near Crystal Falls, Mich. and twenty-eight miners were drowned. The disaster had been expected.

FOR some time a sharp controversy over the free parochial school question has been going on between Rev. Patrick Corrigan and Rev. Dr. Joseph J. Synnott, champion of Bishop Wigger.

THE concerted and prolonged attack upon the Minnesota coal combine is bearing fruit. It has abolished its central office and discharged its head officer. Dealers are selling coal cheaper.

AN attempt was made on Sept. 23rd. at Barcelona, Spain, to kill Captain-General Martinez de Campos. Two bombs were thrown, and one soldier was killed and several persons were injured, including De Campos.

THE appointment of James J. Van Alen of Newport, as ambassador to Italy, has created a great stir in the political world. It is alleged that he is a mere society dabbler and that his appointment is the result of a pre-election arrangement.

RIOTS in Hamburg because of the attempts of the authorities to cleanse certain quarters of the city. Cholera threatens to be epidemic but the poorer classes fail to recognize the need of sanitary precautions. One policeman was killed in the riot.

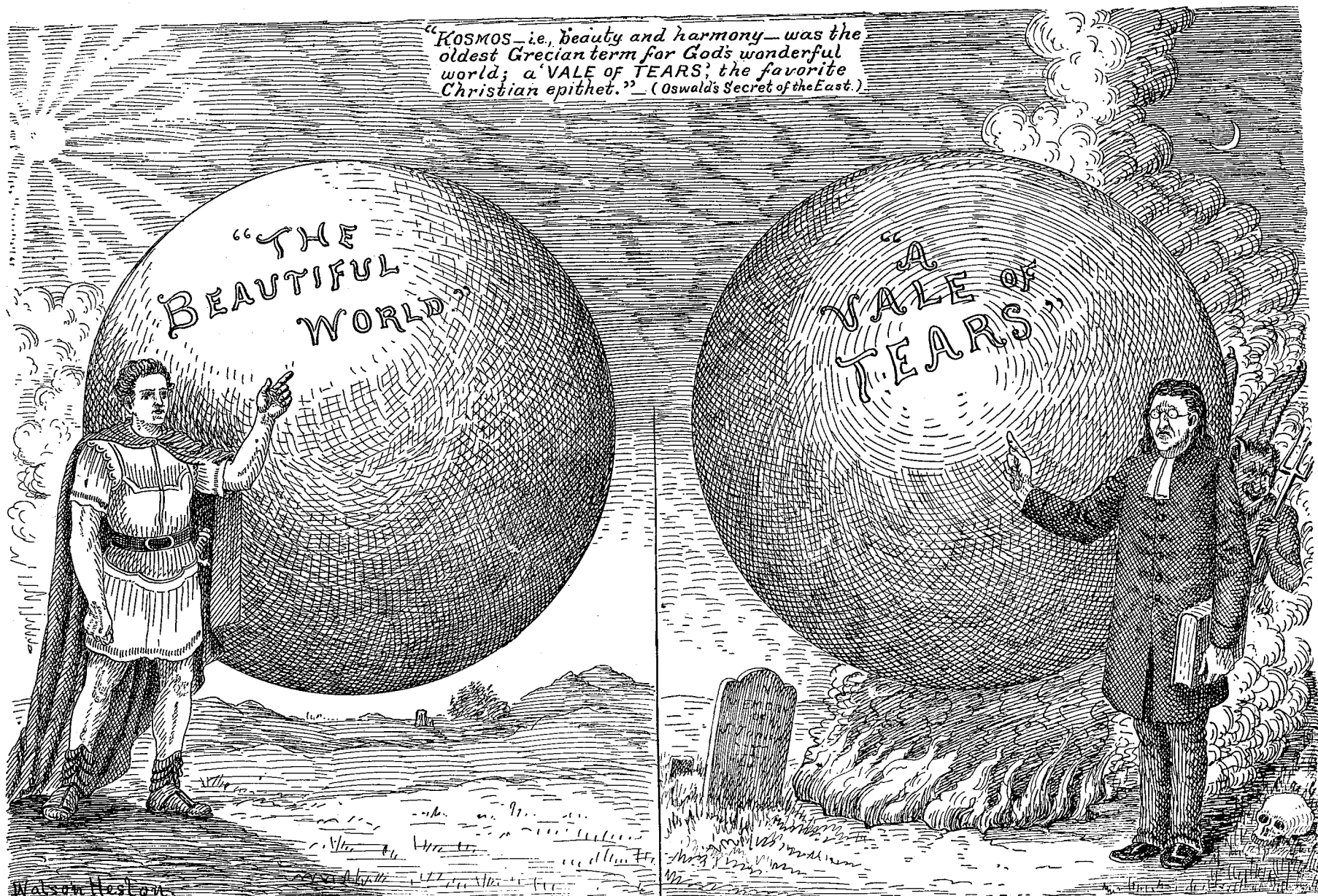
PRESIDENT BONNEY of the World's Congress Auxiliary has positively refused to permit the Freethought Congress to be held in a room in the Art Institute building. The Freethought Federation has brought suit for ten thousand dollars damages.

THE last three weeks were signalized by several very bad railroad accidents in the United States. One of the latest reported was at Kingsbury, Ind., when a head-on collision between the Toronto and Montreal express on the Grand Trunk resulted in the death of eleven persons and the serious injury of twenty-two others.

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A Journal of Freethought and Reform.

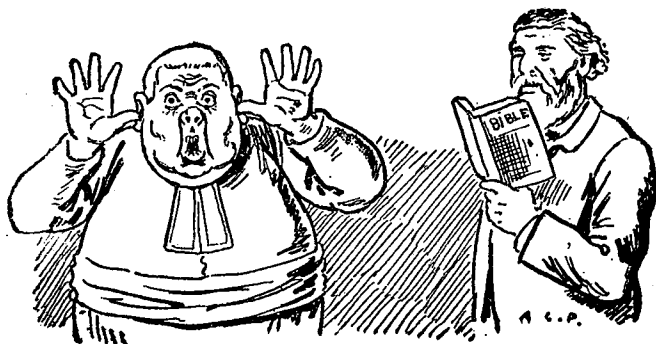
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They Have Produced Faulty Mechanisms.
- IV. What Is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
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Chapter II deals with the theological dogmas of original sin and celibacy. Woman, by the church, was not regarded as a human being; marriage was looked upon as vile; wives were sold as slaves; women driven to suicide; the influence of the church was unfavorable to virtue. The celibacy of the clergy produced degrading sensuality, and woman was the victim of these brutes.

Chapter III is on The Canon Law, showing how the church controlled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism, the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

Chapter IV—Marquette—is on Feudalism and its degradation of women, the rights of "lords spiritual," the immorality of the heads of the church, baptism of nude women in the early Christian church. It also deals with some of the later-day abuses of females, like our Northwestern pineries, the English debaucheries, governmental crime-makers, etc.

Chapter V—Witchcraft. In the days of this phase of religious insanity Mrs. Gage shows how the possession of even a little learning was sufficient cause to suspect a woman of witchcraft, that to keep a pet was dangerous, so rabid were the clergy not to suffer a witch to live. This persecution for witchcraft was a continuance of the church's policy for obtaining universal dominion over mankind. Women physicians of the Middle Ages were persecuted, and the "Pilgrim Fathers" continued it in America. The first synod convened in America was to try a woman for heresy, and others were stripped and whipped for not agreeing with the clergy.

The chapter on "Wives" shows how the disruption of the Roman empire was unfavorable to the personal and proprietary rights of woman—that the sale of daughters was practiced in England seven hundred years after it was Christianized—that the practice of buying wives was regulated by law—that women were not permitted to read the Bible—that they were not admitted as witnesses—that civil marriage is opposed by the church.

In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interference with her "course," of woman's degradation by the church to labor for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

The work is a burning protest against the tremendous wrong done woman by the church, which controlled the state. It is also extremely valuable as history. No woman, it seems to us, can read it and remain a supporter of the religious institution which has crushed her individuality, her mentality, and degraded her person. To the woman's cause it opens an Age of Reason. It ought to be widely read for the good it will do.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Has the Time Come to Go Into the Church?

A writer in an English journal which is in some ways slightly Liberal complains that certain ethical questions upon which, as he thinks, some of the leaders of the Freethought party took a wrong position, have prevented the reunion of the Freethinkers and the churchmen which was otherwise rendered possible and desirable by the abandonment of a number of fundamental doctrinal dogmas by the church.

Referring to the English church and English religious thought, this writer says—"The wisest of the public teachers of the day are those who would reconstitute the church with its endowments rather than confiscate both. Assuredly it would be better, after having destroyed the ideas of original sin, the atonement of Christ, and the supernaturalism of scripture, if we were to attempt to fall into line with sensible people of like views to our own, rather than to carry on a war of interminable negotiations. The next generation, I trust, will try to capture the churches, now that dogma is a mere tradition." It would be exceedingly difficult to take a more superficial view than this of the age-old conflict between the authoritarian and the libertarian ideas. And the position is one of extremest peril for Freethought. Although conditions in England and the United States differ greatly, in some respects, the divergence is not sufficiently radical to make our observations upon church doctrines and methods valueless in England.

Destroyed the ideas of original sin, the atonement of Christ, and the supernaturalism of scripture? What is the extent of this destruction? To be sure, they were destroyed, in one sense, when the first Freethinker showed their falsity, but in a wider and truer sense they are not yet destroyed. The masses of Christianity are not yet converted to rationalism on these points. Let us be practical, let us keep our arms in our hands yet a little longer, at least until we have heard from the interior counties and know for certain that the line officers and the rank and file of the army of unnaturalism have indorsed the articles of capitulation signed by some of the field officers. This they have not done yet, as every man knows who has broken away from his coterie of cultured associates and gone out among the common people, even for a little while. Delude ourselves with false hopes and treacherous

security as we may try to do, the opinions of a few thousand educated men and women do not mark the advance line of human liberty. The masses indicate that, especially in a democracy, and in the most practical manner. The politician, no matter how advanced his own religious views, is not inclined to antagonize those of the men who put him in office.

But original sin, the atonement, and the supernaturalism of the Bible are not the universally accepted fundamental dogmas of churchianity. These are the belief in God and the immortality of the soul. These yet hold the churches in the league of anti-naturalism; these are the final tests of orthodoxy; these no man can abjure and remain in or enter any Christian church and retain his self-respect.

We are not engaged in a war of "interminable negotiations." We are, of all men and women, positive and constructive. We would build the home, society, industry, the state, upon the broad affirmative grounds of sympathy, justice, equality of rights and opportunities, liberty of thought and utterance. Our goal is a society in which the New Idea shall be welcomed, not banned and damned, starved and imprisoned, as it has ever been where the church was dominant, as it will ever be where acceptance of dogmas about gods and other worlds give the acceptor special privileges and opportunities.

It is utter folly to cry, Peace, peace until the equality of rights of the citizen, regardless of his views upon any and all dogmas, is recognized and respected. There has never been an hour since July 4, 1776, when this equality of rights was in greater peril than it is at present. The union of church and state is more nearly complete to-day than ever before in this country. Our only hope lies in the inactivity of legislators. Necessarily, they are, on the average, less given to superstition than are their constituents. Many of them see the danger that confronts the nation, and they would much prefer not to vote further aid and privileges to the church, not to plunge still deeper the dagger of religious domination into the vitals of liberty. But they are afraid of the influence of the ministers with the masses, and so many of them are prepared to do the bidding of the ecclesiastics when it comes to the pinch, but they will postpone the evil day as long as they can with safety to their seats. They are time-servers and cowards, but their hesitancy has its value; it gives us time to do more educational work among the better classes of the people. There would be no hope for us if these fence-riding legislators should get down now on the side where are massed the ranks of our enemies. May blind luck save us from the country-wide referendum of superstition; it would seem that nothing else can, for Liberal people are serenely sleeping over an ecclesiastical volcano. And then men who are supposed to be leaders in the cause of Freethought tell us to fall into line with the church, cease our negative warfare, and be "benefited" by the "conquest" we have made!

Conquest!

Conquest, when the God-myth is accepted by all but a handful of thinkers and scientists.

Conquest, when the churches least touched by modern ideas concerning the minor religious dogmas which are mentioned by the Englishman are the churches with the enormously large memberships, such as the Catholic and the Methodist.

Conquest, when of every fifty business and professional men and politicians who in their minds reject Christianity, not more than one dare avow his convictions, and nine of every ten give money

more or less liberally for the support of the church.

Conquest, when the church auxiliary societies, such as the Young Men's Christian Association, the Society of Christian Endeavor, and the Woman's Christian Temperance Union, which have gathered into their ranks millions of the young and susceptible, are the admirable training grounds of the parent church, where misinterpretations of the Bible and false notions of history are sedulously inculcated and where plastic minds are cunningly moulded by deft clerical hands to the end that they will readily accept the modernized but none the less dangerous principles of church-and-state union.

Conquest, when the Demands of Liberalism, embodying the simple principles of religious freedom which until recently were supposed to be unalterably fixed in the organic law of the nation and to be the faithfully recognized rule of practice in our federal courts, are contemptuously spurned by the national law-making body as they had been heretofore and are yet flouted by every state in the Union.

Conquest, when the God-in-the-Constitution party, the Sabbath Observance Unions, and other affiliated organizations are pushing their propaganda so vigorously and so successfully that each year Sunday becomes in law more and more the priests' private property and the liberty of the citizen consequently and synchronously grows less and less.

Conquest, when a great international festival, the World's Fair, is practically closed on Sunday, the judicial decisions in favor of opening being based on careful evasions of the real principle at stake, the Constitution-guaranteed religious liberty and equality of the citizens.

Conquest, when the Supreme Court of the United States unanimously declares that this is a "Christian nation," thus, unreservedly and officially, as the tribunal of last resort and in the name of the whole people, accepting the fundamental dictum of the Covenanter party, accepting the keystone of the arch of the penitentiary of church supremacy.

No, the battle against ecclesiastical tyranny has not been won. Nothing but the dissensions of the Roman, Greek, and Protestant churches safeguards religious liberty in Europe.

In America, the immediate danger, and the present oppression, comes from the Protestant churches. Foolish as fanatical, they are striving to make the state the executive arm of Protestantism, forgetful of the fact that the hope of religious liberty in the world is the spirit of the Protestant revolt against church uniformity, and of the further fact that their success, as foreshadowed by the decision of the Supreme Court, can be only temporary, for Catholicism will surely seize all the ground they win from Liberty. They are pulling its chestnuts out of the fire. If they succeed, they put their own necks and the necks of the Freethinkers in the Catholic halter.

No, we cannot go into the liberal Protestant camp. We can form no such alliance, if alliance and not surrender is meant. We stand squarely upon the ground of absolute separation of church and state. With the Adventists and all other Christians who will work for the priestless state we can cheerfully and gladly join forces. All forms of religion and anti-religion must stand through voluntary support or fall because of the lack of it. Sunday, as well as all the other days of the week, must belong to the individual, not to the church or any other organization.

The church is aggressive and invasive in numberless ways, but just now she is concentrating her

forces to wrench from us the last vestige of Sunday liberty. This issue is the overshadowing one to-day. If ecclesiasticism wins here it will win elsewhere. There can be no compromise. No faltering, no sleeping on duty. The Freethought Federation has before it a struggle which will be desperate and long-protracted. Every Liberal who wants to be free and to leave his children free will give to it all possible aid and comfort.

The Intolerable Gall of Some Christians.

On August 13th a meeting was held in the United Presbyterian church of Denison, Kan., to protest against the reopening of the post-office in that town on Sunday. "In May a resolution was passed in the convention of the Christian Endeavorers, which met in this place, expressing a desire on the part of the Christian patrons to have no distribution of mail on Sunday. This fact was made known to the general superintendent of mails and he ordered that no distribution be made. But a remonstrance was gotten up against the closing. It was signed by one hundred and fifty persons; the petition for closing, by two hundred and ninety-five. The chief clerk came up from Kansas City and went over the papers. The result was a compromise, it being ordered that there be one distribution on Sunday instead of two as heretofore. This made the clerics and their followers awful mad—"mad" is the word. In the language of the *Christian Statesman*, "This fired the Christian people." They held a mass-meeting and vented their wrath about the reopening in speechmaking and resolutions. The first of the latter reads: "Because it is in opposition to the wishes of the majority of the post-office patrons." This is very much to be doubted. It seems to us that four hundred and fifty names on the petition and remonstrance represents a much larger population than Denison has. There is reasonable ground for the supposition that one of the reasons why the chief clerk ordered the Sunday reopening of the office was because he found that the Christians had been up to their old tricks—as in the petitions for closing the World's Fair—of stuffing their paper with the names of children.

Another resolution reads: "Because we consider it an outrage upon our American liberty." Yes, we have no doubt it was an outrage upon the "liberty" of these bigots. With them "American liberty" is a synonym for "Christian liberty," about which they prate so much, and which means their right to think, speak, and act as they please and compel all other people to do the same. This is just what "Christian liberty" means and it is just what "American liberty" means when on the impudent lips of a God-in-the-Constitution perverter. What business is it of these insolent meddlers if the one hundred and fifty business men and others who signed the remonstrance do get their mail on Sunday? That is their business, and there is not the least danger that they will attempt to force the Sunday-worshippers to go to the post-office on Sunday. The bigots can get their mail such days as they choose, and what is their right is the right of every patron. But they are not satisfied with this equality of rights and opportunities, they never have been and never will be. They fear competition as a thief does a detective, for they are thieves, shamelessly robbing the citizen of his time, and, consequently, of his property, for "time is money." These clerics have a vivid realization of this; Sunday is the day they earn most of their money, and it makes them furious when men permit work, recreation, or reading to keep them away from the preachers' places of business.

Here is another of the resolutions: "Because it is contrary to the divine law, without which obedience to all human law would cease." Ah! what becomes of the pretense of many of the most cunning leaders in the Sabbatarian movement that they seek only to secure a "civil" day of rest? They are not trying to enforce religious dogmas by law, they say, but only to secure a "civil" resting time for the poor laboring man. Their belated country followers have again given them away by their parrot talk about "divine law." And yet there can be no doubt that the Denison ministers, at

least, know that Sunday is not the Sabbath of the Bible, and that the only "divine law" they have enjoining its observance is the arbitrary edict of the Catholic church. But that makes no difference to the invasive hypocrites; anything is good enough to conjure with, so only it protects their craft against the competition of intellect and honest labor.

Agents Wanted.

We believe that not only can good be done but money made by any Liberal who will canvass for our book "Old Testament Stories Comically Illustrated." In fact we know one man who worked at it but a few hours weekly and sold nearly fifty copies in a month. The price is low; everybody knows the Old Testament stories, and nearly everybody would like a book applying nineteenth-century wit and knowledge to them. People like to laugh. Reverence for the Old Testament tales has largely disappeared and jokes at the expense of Jonah and Joseph and Esau and Samson and David, and the other worthies of unsavory reputation, are keenly appreciated. It seems to us that the book will sell at sight. It does here in the store. Liberals out of employment will find this a good way to make an honest dollar.

Terms to agents sent upon application.

The Manhattan Liberal Club resumed its meetings Friday evening, October 6th. A full house listened to the presentation of "The Silver Question," by Henry Nichols. Friday evening, October 13th, "Christianity and After," by T. B. Wakeman.

Mohammed Alexander Russell Webb is pushing with vigor and tact the propaganda of the religion of Islam. He recently gave a lecture at Chickering Hall in this city, in which he briefly sketched the life of Mohammed, disproved many Christian misrepresentations regarding Mohammedanism and its founder, and incidentally but most effectually laid out Joseph Cook. Bombastes Cook had asserted that Webb had advocated polygamy in the Congress of Religions at Chicago, and had been hissed down by the audience. Webb had not said anything in defense of polygamy, and the truth of the matter about the hissing was that it was directed against a clerical opponent of the Mohammedan missionary who attacked Mr. Webb in a most outrageous manner. Mr. Webb is a very pleasant speaker.

We desire to call the attention of readers of THE TRUTH SEEKER to the benefits of subscribing to the Truth Seeker Monthly Library. The yearly subscription is only \$3, and subscribers to the Library receive a paper-bound copy of each book issued in it; or, if they desire the books in cloth binding, subscribers can remit the difference in price between paper and cloth binding, and get the books in the latter shape. So far this year subscribers to the Library have received "Paine Vindicated," by Colonel Ingersoll, price 15 cents; the "Creation of God," by Dr. Hartmann, price 50 cents; the "Resurrection of Jesus," by Don Allen, price 40 cents; "Crimes of Preachers," price 25 cents; the "Handbook of Freethought," by W. S. Bell, price 50 cents; "Religion a Curse," by S. P. Putnam, price 25 cents; "Design Argument Fallacies," price 15 cents; "Pen Pictures of the World's Fair," price 25 cents, and "Abraham Lincoln: Was He a Christian?" price 50 cents. Other books besides are in preparation. One of these, we may mention, is "Pleasure and Progress," by A. M. Lorentz, LL.B., of which further notice will shortly be made. Send \$3 and receive at once the books already published, and, as they appear, those which will be published between now and January, '94.

Churchly Purpose and Performance.

The Wisconsin State Sabbath Association will hold a two weeks series of meetings, beginning the middle of October.

September 24th, a "Sabbath committee" was organized at Wooster, O. Professor Seelye, son of Dr. J. H. Seelye, of Amherst, is chairman.

Dean Hart, of Denver, succeeded in his crusade against Sunday theaters. Of course, the Denver preach-

ers are happy in thus cutting off competition in salary-earning.

The summonses issued in connection with the prosecution of Sunday traders at Yarmouth are lithographed, showing that they are kept in stock ready to be issued wholesale.—*London Freethinker*.

Exeter Nonconformists are up in arms against the Sunday League's excursions to Devonshire. The railways are being called upon to stop this wholesale desecration of the Sabbath.—*London Freethinker*.

The "News Worth Telling" compiler of the *Christian Statesman* narrates how, in Lawrence county, Pa., a correspondent of that paper, in conjunction with other bigots, closed a colored people's picnic because an admission fee was charged and cigars and other articles sold on Sunday.

Representatives of the various brotherhoods of railway employees on the "Big Four" met last Sabbath [Sunday] at Terre Haute to consult in regard to the strike now in progress on that road. We greatly regret to see these labor unions using the Sabbath for their business meetings, a custom which greatly weakens the protests that engineers, firemen, and brakemen have made in their national conventions against Sunday work.—*Christian Statesman*.

Properly, the Parliament is nothing more than a conference between the religions of the world, so that all may understand the claims and the defenses of each. Christianity can well afford to sustain such a comparison; and we believe that the outcome of the Parliament will be that instead of deepening "true brotherhood among the religions of the world"—to use the gushing phrase of the committee's prospectus—it will show that Christianity is in the world for conquest of false faiths, not for communion with them, and that it can have no fellowship with the superstitions and idolatries of the ethnic religions.—*The Watchman*.

The English chaplain at Victoria, in Mashonaland, has been inciting to the slaughter of the Matabele people. He says they are murderers, and "the divine command should be imperatively carried out at this time." But as he goes on to add, "Mashonaland is indeed a rich country, and will be one of the richest of our colonial possessions," it is pretty evident that he wants the Matabele exterminated for the same reason as Moses urged the divine command to slaughter the Canaanites—that the chosen people might possess their land. The missionary is always the forerunner of annexation. He preaches peace and opens the way for plunder.—*London Freethinker*.

The Catholics never tire of boasting of how they established religious liberty in Maryland. The fact is that they had to do it in order to secure liberty for themselves. England was at that time Episcopal, not papal; and in providing for liberty of conscience in Maryland the second Lord Baltimore, himself a papist, simply secured the colony against the otherwise probable establishment of the Church of England, or of Presbyterianism. Indeed, the greater part of the Maryland colonists were Presbyterians, and not papists; and as Presbyterianism was at that time striving for political ascendancy in England, and was already the established religion of Scotland, a guarantee of religious liberty was on the part of Lord Baltimore only a measure of self-defense.—*American Sentinel*.

ST. PAUL, Sept. 25.—Thomas Leyden, the ex-priest of New Jersey, spoke at Minneapolis last night, and his address was of such a character that the Roman Catholics of St. Paul determined not to let him speak here. The streets around the market house where he was billed to speak to-night were filled with an excited mob, armed with clubs, stones, eggs, and firearms, as early as 7 o'clock. While the crowd was surging around one of the entrances the market master came out and read a letter from City Clerk Prendergast, in which he peremptorily refused to allow Mr. Leyden the use of the hall on the ground that it was public property, a part of the taxes on which were paid by Roman Catholic citizens.—*Daily papers*. The city clerk's reason was valid, but how about the untaxed churches?

WASHINGTON, Oct. 5th.—Rev John T. James, who got notoriety by smashing liquor exhibits at the World's Fair, was in the police court to-day, charged with throwing a brick through a \$300 plate glass window, destroying about \$150 of stock in the liquor store of Chas. Kraemer on Seventh street, and very nearly inflicting serious injury upon Kraemer's wife and child. "Why did you do this?" the court asked the prisoner. "Because I am opposed to the rum traffic, and I want to break it up if possible," was his response. "Do you think this sort of business is going to stop it?" asked the judge. "Yes, sir, it will stop it if it becomes a general business throughout the country." "Well, it won't," "I only obeyed the spirit of God in my heart," the prisoner said. "But there is nothing in the spirit to show that you have a right to destroy the property of others," said the court. "I don't recognize whisky as property." The court committed the prisoner to the workhouse for examination as to his sanity.—*New York World*.

A year ago I was not only suspended from the church but was excommunicated. I saw very little chance of a change. As much despair as I felt, I never meant to change myself. I did not think there could be a change to benefit me until there had been a half-dozen eminently respectable funerals, which may be interpreted that I did not think I could be restored until a half-dozen eminent persons—possibly in the church—should die. I thought that if the Lord saw fit in spite of my growing years to restore me, he, in that sweet and gentle way of his, might gather up some of those eminently respectable and venerable persons. I would not have you think I wished their death, but, you know, there are some persons at whose death no one would grieve, and, as I said in

a meeting a few years ago, if the czar of Russia should die I would not feel called upon to wear crêpe on my hat. Like the Lord, however, I would rather see the conversion of the wicked than their death. But the restoration has come about without so many eminently respectable funerals. There were several, and perhaps those who were left began to think there was some fatality about it, and came in out of the wet to save themselves. I was not particularly anxious about going to Rome. It took me a long time to make up my mind, but I am now glad that I decided to go.—*Dr. McGlynn.*

Items of Foreign News Interesting to Freethinkers.

Charles Bradlaugh is to have a statue at Northampton.

L. Ramón Chies, the great Spanish Freethinker, is slowly recovering from his illness.

One of the leaders of the Italian Peace Association is Marquis Pandolfi, the prominent Freethinker.

The church in Hungary owns over three and a quarter million acres of land, while the state has but four million acres.

The church of All Hallows in London still possesses an income originally given to it for the purpose of buying fagots for burning heretics.

D. Luis Herrera, editor of *La Razón*, Caracas, has been subject to a brutal assault by a number of priests who held a street parade in honor of some kind of saint.

The well-known poetess and Freethought writer, Angela Lopez de Agala, has entered upon her sentence of imprisonment at Barcelona, Spain, for blasphemy uttered in an article of hers published in the *Nueva Catorra*.

Times must be pretty hard in Spain. The salary of such of the clergy who have an income of more than \$1,000 has been reduced 10 to 20 per cent. The pope has sanctioned the reduction, most likely fearing that did the clergy resist they would get nothing at all.

The good St. Ann is doing great business this year, hence the demands for her relics are increasing. It has been estimated by some impious person that the relics of St. Ann's material body are now so numerous that they will form at least three good-sized St. Anns.

Of the 287,000,000 inhabitants of British India 207,000,000 believe in the Vedas, 57,000,000 are Mohammedans, 9,000,000 nature worshipers, 7,000,000 Buddhists, 2,000,000 Sikhs, 1,400,000 Jains, 89,000 Parsees, 17,000 Jews. Here is a chance for Christian missionaries.

Mary Magdalen was possessed of devils, but a young girl at Gif, near Paris, is possessed of 28,000 devils. The doctor, M. Dumont, says she suffers from epileptic hysteria, but the archbishop of Versailles sustains the priest, and has given him permission to drive out every one of the 28,000 devils.

M. Benoit Malon, the founder of the *Revue Socialiste*, who died September 13th, at the age of fifty-two, was a Freethinking Socialist of the literary and intellectual class. He was one of the founders of the International and a member of the Commune of 1871, and has left many works on the economics, religion, morality, and history of the Socialist movement.

The Catholic church is keeping up its reputation as the "best" soul-saving concern. In the reform and industrial schools in England run by Catholics the mortality is 17.3 per cent among boys and 13.1 per cent among girls; while in Protestant schools of same kind the mortality is respectively 2.9 and 9.5 per cent. The more orthodoxy, the less science; the less science, the more deaths.

The Montreal Labor Congress thinks that there is taught too much catechism and too little grammar in the public schools of Quebec. The congress wants a council of public education elected by the people and under the management of a responsible minister. This proposed educational policy is "impious" according to ecclesiastical opinion, and the labor organizations are now roasted from every Catholic pulpit in Quebec.

New York and Brooklyn Freethinkers had better apply to a certain church in latter city in case they get a touch of cholera. A consignment of several bones of St. Rosalie have arrived in Brooklyn. St.

Rosalie was a female who flourished several hundred years ago in Italy. When she got crazy, she went to live in a cave, where she subsisted on grass until her death, when she began curing cholera. Considering the spreading of cholera in Europe, it seems to us rather inhuman to deprive the old continent of her valuable services just when they are most needed.

It is funny to hear Christians crow about their tolerance, as shown in the assembling of the Parliament of Religions, when we know they refused to the Freethinkers not alone participation in the proceedings, but even the use of the hall. And after all what is the parliament anyway, but simply the result of a fit of tolerance. No, give me the pagan Romans for tolerance. They kept a permanent "parliament" in their Pantheon where gods of all nations were set up for worship. But the bigoted Christians kicked against having Jesus adjoining the holy crowd, and for that reason were persecuted by some of the best Roman emperors.

The bigoted King Oscar II. of Sweden has, ever since the Freethought movement of Sweden started, shown himself to be a mere puppet in the hands of the clergy. His latest move is a bill punishing blasphemy. Ridicule of the Bible, the sacraments, and religious service; public expression of contempt for the Christian faith, and active opposition to same; unchristian life; employment of means destined to make members of the state church leave the same or partake in the services of other faiths (in Sweden a child born of parents either belonging to the state church or not actively identified with other religious faiths is considered by the state as belonging to the state church)—all these "crimes" to be punished with imprisonment. This nice document, which savors more of the Dark Ages than of our time, has been considered by the supreme court of Sweden and declared no good. Of course this bill will be indorsed by the sky-pilot glorification meeting at Upsala, but the Swedish congress is not so simple as King Oscar imagines; hence the beautiful inquisition document will be simply a legislative still-born.

In the public schools of France the Bible, catechism, prayers, etc., have no home, according to the law of March 28, 1882. Education is strictly secular. It is to Jules Ferry that France owes this great progress in civilization. About five hundred different text-books on ethics are used. Each school district has the liberty to select one of these books found on the lists of the yearly state teacher's conference. Among the most popular works of this kind are: Liard's "*Lectures morales et littéraires*" (Moral and Literary Lectures), which is used in forty-one departments (counties); Josts and Bräunig's "*Lectures pratiques*" (Practical Lectures), used in eighty departments; and Bruno's "*Le Tour de la France par deux Enfants*" (the Tour of France by Two Children), used in seventy-three departments, and which has reached the two hundred and nineteenth edition. The nearest Bruno comes to teaching religion in his book is the statement that we should show reverence to "*la cause première*" (the first cause). Liard does not mention the subject with one word, nor does Mm. Gréville in her book for the use of girls' schools. La Comite d'Études Morales, president Jean-Paul-Cu, and which has working members in most all countries, and is officially recognized by the Freethinkers of France, Belgium, and Spain, has under preparation a series of works which finally will be reproduced in a more popular form for the use of schools.

The Cause in the State of Washington.

The financial depression is keenly felt throughout the state; and when it becomes a serious study how to obtain any kind of employment whereby to earn the necessities of life for loved ones; when property-owners fail to pay grocer, butcher, and baker on account of non-receipt of rents—which the tenants have no possible means of paying, and the banks have stopped payment; when merchants, in spite of the discharge of clerks and every possible retrenchment, are offering their goods at actual cost, and for lack of cash find no buyers; when city and county treasurers, having been bulldozed or coaxed to loan funds to bankers and political sharks and finding no prospect of any return of the funds, have gobbled up all remaining cash and absconded; when bank cashiers and presidents rival each other in wrecking the bank and defrauding the depositors, it is not much to be wondered at that the contributions to the Washington Secular Union are meagre in the extreme, and that no appeals for payment of dues have been sent out by the secretary.

But despite this lamentable condition of things—with over fifteen hundred unemployed men in the city—the Tacoma Secular Union has heroically held its own. We have held our regular weekly (Tuesday evening) meetings, given a free lecture every Sunday evening, kept up our dramatic class, and two months ago inaugurated our Infidel Sunday-school. Our average attendance is twenty-eight children and thirty adults. We have music, singing, lessons in natural philosophy, and end with calisthenics (under the able tuition of Prof. O. H. Fhurburg, the most successful teacher of calisthenics and gymnastics in the entire West). Our Sunday-school grows in numbers and interest, and is doing effective work in adding to the number of members of the union.

A year and four months of lecturing every Sunday evening, added to other duties, necessitated my calling a halt. My health failed and I announced postponement of lectures for one month. Will resume on second Sunday in October. Regular weekly meeting, dramatic class, and Sunday-school continue without intermission.

I much regret that poverty precludes the possibility of my attending the Congress at Chicago, and ask especial consideration of all who do attend of the suggestions made in my letter of greeting.

C. B. REYNOLDS,

Sec. Washington Secular Union.

Tacoma, Wash.

Lectures and Meetings.

COLONEL INGERSOLL'S LECTURE DATES.

The people along the line of the following towns will, during October, be made happy by a visit by Colonel Ingersoll, who will speak on the following dates:

Oct. 15 St. Louis, Mo.	Oct. 22 Kansas City, Mo.
" 16 Springfield, Ill.	" 23 St. Joseph, "
" 17 Quincy, "	" 25 Lincoln, Neb.
" 19 Omaha, Neb.	" 27 Sioux City, Ia.
" 20 Council Bluffs, Ia.	" 29 Chicago, Ill.
" 21 Atchison, Kan.	

THE Manhattan Liberal Club meets every Friday evening, at eight o'clock, in German Masonic Hall, No. 220 East Fifteenth street, New York. Its lectures for October are:

October 13th.—"Christianity and After:" T. B. Wakeman.
October 20th.—"Freethought and Morality:" S. P. Putnam.
October 27th.—"Arbitration:" Albert Day.
E. B. Foote, Jr., Presiding Officer.

J. E. REMSBURG goes to Wisconsin after the Congress. His appointments are as follows:

Lodi, Oct. 14	West Salem, Oct. 16
Hillsborough, "	15

As previously announced in our columns, John R. Charlesworth will commence a tour Eastward. The following appointments are on his list, and friends along the route desiring lectures should address him at once:

Oct. 15 Cincinnati, O.	Nov. 3 Manhattan Liberal Club, New York.
" 19 Golden Pond, Ky.	" 5 Newark, N. J.
" 20 "	" 19 Boston, Mass.
" 21 "	
" 22 "	

THADDEUS B. WAKEMAN will lecture before the Newark Liberal League, Sunday, October 15th.

THE Brooklyn Philosophical Society holds meetings every Sunday afternoon at 3 o'clock in Fraternity Rooms, Bedford avenue and South Second street.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, will meet on and after October 17th in the Skerrett Building, northeast corner of Ridge avenue and Green street, Tuesday evenings at 8 o'clock.

October 17th.—P. J. Lackensteen (a native Hindoo), "The Religion of the Hindoos."
October 24th.—Miss Constance MacKenzie, "Effects of Education on Character."
October 31st.—Rev. Wm. I. Nichols, "Unitarianism; Its History and Principles."
November 7th.—Miss Voltairine de Cleyre. (Subject to be announced hereafter.)
November 14th.—Dr. Francis Emily White, "A Study in Sociology."
November 21st.—Ida C. Craddock, "Survivals of Sex Worship in Christianity and Paganism. What Christianity Has Done for the Marital Relation."
November 28th.—Mrs. C. B. Kilgore, "The Congress of Religions."

THE fifth Annual Convention of the Oregon State Secular Union will be held in Red Men's hall, corner of Second and Salmon street, Portland, Ore., October 20th, 21st, and 22d. Entertainment will be provided for visiting Liberals by the members of the First Secular church of Portland and therefore those who expect to attend will please inform the secretary, Katie Kehm Smith, Oregon City, Ore. There will be important business before the Convention that should interest every Liberal in the state. Let the attendance be large. An interesting program will be provided. By order of the executive committee.

The Freethinkers' International Congress.

The evening session of the first day brought out a large number of local people as well as visitors, and the hall was crowded. Moses Harman appeared upon the scene, erect, white-haired, talkative, and well aware that he had been a martyr. Mr. Betts placed pictures of Paine and Ingersoll, which he afterwards tried to sell, at the wings, and when they were in place the Zither Club played a fine "selection," followed by young Rensburg on the piano. He in turn was followed by his father who had found "Five Hundred Flaws in Christ's Credentials," but had time to tell of only forty or so. However, these were enough for the purpose, and the audience applauded his effort heartily.

When Mr. Rensburg had dethroned Jesus, a big bundle was put on the table, a cloth laid over it, a package of manuscript piled on top, and behind it appeared Mr. L. K. Washburn. Mr. Washburn is as finished a speaker as he is charming gentleman and jolly companion, and the audience literally fell in love with him. It was well that his wife accompanied him.

After a collection had been taken, Mr. Watts, rosy and strong in physique, incisive and eloquent in speech, gave the multitude who had waited to hear him one of his old-time, rousing addresses. Mr. Watts's return to old England has not, apparently, injured his Americanism, and he is as much in love with some of the institutions of this country as ever. And the people were as glad to see him as he was to meet them.

Mr. John R. Charlesworth succeeded Mr. Watts with an address on "Freethought—What It Implies, Its Power and Results." Few speakers could have held an audience at the hour of night Mr. Charlesworth began to speak, but the people, at first attracted by his resonant voice and evident earnestness of purpose, listened later to his most effective and convincing arguments with real appreciation, notwithstanding the hands on the clock were going toward the figure 12.

MONDAY MORNING.

Mr. Putnam started the Congress going Monday morning, as Mr. Waite, who was slated to preside, did not appear until late. When he finally came in, and promptly objected to things in general, and in particular as to the way the certificates had been prepared, Charlesworth interrupted him and explained how it was that room had been left for only one of the three presidents of the Congress to sign at a time. Mr. Putnam said all three signatures should ornament the paper, and a motion to that effect was about to be carried when Mr. Waite avowed that he would not sign them anyway. A motion that all present were to be considered delegates was carried.

Mr. Steiner, of Committee on Credentials, read the following as partial list of delegates present:

MASSACHUSETTS.

L. K. Washburn, Boston. W. B. Clark, Worcester.
Ernest Mendum, " Susan H. Wixon, Fall River.
Dr. C. H. Simms, " "

MICHIGAN.

Wm. C. Decker, Crawford. H. W. Gillette, Bonny.
G. J. Beck, Dowagiac. Alex Campbell, Elk Rapids.
Melvin A. Root, Bay City. Albert Barwis, Wexford.

MISSOURI.

Wm. Cook, Savannah. G. G. Beck, St. Joseph.

NEW YORK.

Geo. H. Look, Plattsburg. Ira Adams, North Java.
Wm. S. Galloway, " E. M. Macdonald,
T. B. Wakeman, New York. New York.

OHIO.

Chas. R. Kimberly, H. A. Pierce, Dayton.
Fincastle. S. M. Bowers,
John M. Carrigan, Dayton. North Baltimore.
B. A. Roloson, Delphos. W. J. Dutton, Elba.
Miss Nora B. Roloson, " Sol. Benson, Brandywine.
A. Zimmerman, Beach City. Dora Brundage, Delphos.
G. B. Vanness, J. W. Harrington,
Mechanicsburg. Cincinnati.

INDIANA.

Mrs. Sara J. Guild, W. W. Wilson, Spiceland.
Indianapolis. Fred Garing, North Judson.
Mrs. L. G. Shelley, " Geo. W. Wright, Kentland.

CALIFORNIA.

Mrs. Paulina Van Hoeter, Dr. J. L. York, San José.
Grass Valley. H. W. Youmans, Oakland.
John Sunter, French Gulch.

ARIZONA.

Geo. N. Adams, Aravapa. Dr. R. V. Tripp, St. Thomas.

MINNESOTA.

B. Peabody, Utica. E. C. Sly, Edina Mills.
L. K. Johnson, Steele. James Geddes, Delavan.
J. L. Johnson, " Otto J. Knipps, Adrian.
J. W. Hasmer, Janesville.

NEBRASKA.

H. B. Smith, Gordon. C. F. W. Marquardt, Norfolk.
C. W. Smith, " C. W. Goff, Kearney.

ILLINOIS.

H. Wettstein, Byron. S. P. Putnam, Chicago.
W. J. Adams, Chicago. C. B. Waite, "
F. Lelzenburger, " Philip Bregstone, "
W. H. Snelson, " A. M. Freeman, "
Anna Foster, " E. A. Stevens, "
A. C. Richwald, " Mrs. C. V. Webb, "
Emanuel Auspate, " B. W. Carrington, "
George Black, " Jens L. Christensen, "
Geo. Borst, " Henry Steinbock, "
Mrs. M. A. Freeman, " Washington I. Fox, Capron.
Emma Geschefsky, " Dr. P. C. Mosier, Homer.
J. C. Hart, " Joseph Haigh, Chebana.
C. G. Bastwick, " John Steves, Durand.
S. J. Livingston, " Marc Rowe, Redmon.
W. O. Davies, " N. S. Hazen, Rock Island.
Geo. Harris, " A. G. Templeton, Harney.
S. Murray, " James Tuttle, Atlanta.
J. R. Charlesworth, " T. D. Tuttle, "

IOWA.

A. H. Petty, Correctionville. Edward Grey, Brigham.
H. B. Smith, Glidden. Thos. Garth, M. D., Clarion.
Chas. McCauley, What Cheer. J. C. Brown, Shenandoah.
H. P. Miles, Sioux City. J. W. Humphrey, Shenandoah.
J. M. Peck, Sr., Ottumwa. Mrs. Humphrey, Shenandoah.
J. W. Dayton, " John Mahara, Charles City.
Franklin Steiner, Des Moines. G. A. F. De Lespinasse, Orange City.
J. A. Greenhill, Clinton.

A. A. Raymond, B. Thorpe, Beaver Dam, Wis.
Fon du Lac, Wis. M. V. Dadisman, "
Voltaire de Cleve, Philadelphia, Pa. Luray, Va.
D. G. Crow, Fort Clark, Tex. Jas. A. Conant, "
David S. Sincare, Philadelphia, Pa. Ft. Fairfield, Me.
Wm. McDonald, Washington, D. C. John Aird, Seattle, Wash.
Paran Davis, Longly, Ont. Gustave Angerstein, "
Frederick, Md. A. Peterson, Tacoma, Wash.
N. D. McDonald, Chas. Watts, "
Cheyenne, Wyo. Birmingham, England.
Mrs. Lewis Moffett, J. E. Rensburg, "
Seward, Neb. Atchison, Kan.
T. G. Ruffhead, J. I. Shaw, Waco, Tex.
Williamsport, Pa. E. W. Crouch, Huron, S. D.
A. G. Langburg, Golden Pond, Ky. J. T. Bogard, "
Grove City, Fla. W. G. Mellinger, "
T. J. McKinney, Cumberland, Md. Max Thurman, "
Hoxie, Kan. Neenah, Wis.
J. P. Jasper, Wisconsin. W. C. Sturoc, "
M. E. Hibbard, Sunapee, N. H.
Curtis Bay, Md. A. C. Humphrey, "
Jas. White, Sub Rosa, Ark. Atchison, Kan.
D. A. Blodgett, T. G. Humphrey, "
Grand Rapids, Mich. Atchison, Kan.
A. W. Miller, Portland, Ore.

The treasurer's report not being ready, Mr. Charlesworth read the credentials of foreign delegates. These have all been printed in THE TRUTH SEEKER. A letter from J. Hacker was read, urging that Colonel Ingersoll be run for president of these United States. Mr. Hacker closed his epistle with poetry. Mr. C. B. Reynolds sent the following:

TACOMA, WASH.

TO THE CONGRESS OF LIBERALS ASSEMBLED AT CHICAGO, ILL., Greeting: May the glorious gathering inspire each and all present with a spirit of emulation in carrying out the grand principle of Liberalism, "Seeking individual happiness by promoting the general good," and so making secondary all personal ambition, prejudice, and pet hobbies, devote their every energy to securing harmony, and formulating a practical plan of work that shall advance the cause we love.

I respectfully suggest that the establishment of local Infidel Sunday-schools would do infinitely more to advance the cause of Liberalism than any Infidel university which at best could only result in waste of funds much needed for more practical purposes.

Even now the children of intelligent Liberals attending existing universities are doing effective missionary work, arousing Christian fellow-students to discussion and investigation—leavening the lump.

To gather all the Infidel children into an Infidel university would be to give over the Christian students at existing universities to bigotry and superstition.

The education that would be afforded by local Infidel Sunday-schools would better qualify for missionary work, not alone those who may attend a university, but also those who have to work in factories, shops, and stores. For want of such schools thousands of children of Infidels are attending Christian Sunday-schools, their young minds poisoned with superstition. Surely the pressing need of some plan to promote the establishment of local Infidel Sunday schools deserves the best thought and earnest consideration of the Congress.

All Liberals have felt the need of some stronger tie, some closer bond of union, something to insure greater degree of interest in each other's welfare. In this connection, it is a just cause of reproach against us that we make no provision for the destitute widows and orphans of Liberals.

Would not the formation of a coöperative insurance and benefit society, something like the "Ancient Order of United Workmen," supply both demands?

Why not shorten the oratorical pyrotechnics and devote time to formulating and perfecting plans for supplying these great needs?

Fraternally yours, ever for reason, right and truth,
C. B. REYNOLDS, Sec. Wash. Secular Union.

J. Spencer Ellis, of *Secular Thought*, wrote that he could not attend the Congress, and regretted it. Mr. Louis Levine sent a poem which the secretary of the Congress lost before the reporter could get it, and Mr. S. F. Benson, of Pierson, Ia., set forth his views as to organization and the best method of accomplishing the same.

The next thing on the program was the reception of foreign delegates, but as Mr. Watts was the only one who presented his person to the gaze of the multitude, and the credentials and proxies of the others having been read out of order, there was nothing to do but ask Mrs. Kinsella to sing a song, which she did sweetly. Mr. Waite called for Mr. Hoover, but that person not being present, the time was filled up on earnest solicitation from the chair by a man from the West who evidently valued himself too highly to want to talk to a small audience. All he wanted, he said, was to show himself, and this was a good time to do it—hey? He had been visiting his relatives, and O dear! dear! What a time had had. The people of the East were narrow. See? But they must take a good square look at him (the entertainer). He believed in the free coinage of silver. Anyone one who didn't want politics in this Congress should not come himself. Free-thought talk was namby-pamby. Materialism was too narrow. See? He (the entertainer) had traveled up and down the Pacific coast and traveled through Australia. He couldn't get supported by the hardshell Liberals, so he talked Spiritualism. He wanted all the help he could get. See?

The entertainer then sang in minstrel tones—"The Bible leads to glory," repeated that all he desired was to show himself—see? see?—and asked to be permitted to retire in a tone which signified that he wanted the audience to tell him to go on. But he was allowed to go, and Mr. Putnam read the following message to the Congress from Saladin:

TWO PETTICOATS, KATE'S AND ANN'S.

MR. PRESIDENT, LADIES AND GENTLEMEN: I should, today, have dearly liked to have been with you in person. Consider that I am so; for heart and soul I am with you, and with all everywhere whose hammers go to break the fetters that priestcraft has riveted on the limbs of the human race. Since heart and soul I am with you, mind not that my poor tenement of clay is far away from you, on a different continent of the globe. Our brother-in-the-cause, Samuel P. Putnam, has generously volunteered to give you his voice for mine; and in my few remarks I venture to make to you you have my essential presence.

I need not advise you that in America the only enemy to our cause that is really formidable is the church of Rome. The other church which you have there—and which essentially you inherited from England—is a poor thing, a mere tag or tassel to Ann Boleyn's petticoat. Christendom is a matter of petticoats; the old section stood by that of Henry VIII's consort Catherine of Aragon, the new section by that of the same Henry's illicit flame, Ann Boleyn. A third petticoat was not without effect, viz., that of Luther's deflowered nun, Catherine Von Bora.

Who was Henry VIII? According to Prof. Edwin Johnson, he is the second authentic English king, all the other English kings before him save one not having been born from the womb of woman but from the heads of monks. Many kings, I feel certain, have been conceived and gestated in and have been born of a monk's head. All our really romantic and magnificent ones, like Arthur and Alfred, have been so born. By the bye, "born of the womb of the Virgin Mary" means born of the head of a monk—a highly respectable parentage!

But to return to Henry VIII. of the six Janets. There are sundry obscure points in the reign of this sovereign. Even Fronde has failed to clear them up. But the school board of these advanced files of time has come to the rescue, and re Henry VIII. the crooked has been made straight and the rough way made smooth. Here is a school-board essay on the bluff father of Queen Bess:

"King Henry VIII. was the greatest widower that ever lived. He was born at Anno Domino in the year 1066. He had five hundred and ten wives besides children. The first was beheaded, and afterwards executed; the second was revoked, she never smiled again, but she said the word *Calais* would be found on her heart after her death.

"The greatest man in this reign was Sir Garret Wolsey. He was surnamed the boy bachelor. He was born at the age of fifteen unmarried.

"Henry VIII. was succeeded on the throne by his great-grandmother, the beautiful and accomplished Mary Queen of Scots, sometimes known as the Lady of the Lake, or the Lay of the Last Minstrel."

If the school board sage in Standard IV. will permit me to say so, there is just one point he has not satisfactorily elucidated. Henry VIII. is generally accounted the founder of the Church of England. Did he himself belong to the church he founded; or, did he remain to the last a Roman Catholic? Let us see. His (Henry VIII.) last will, which bears date Dec. 30, 1546, runs altogether in the strain of the old religion, excepting the title that he gives himself of being the supreme head of the Church of England immediately under God. He professes his belief in the real presence of Christ in the sacrament of the altar; he "instantly desires" the prayers of the blessed virgin Mary, and of "all the holy company of heaven;" he directs altars to be erected, and masses to be offered for the repose of his soul, while the world shall endure, and he assigns a sum of one thousand marks to be distributed in alms on the day of his burial, ordering his executors to "move the poor people to pray heartily unto God for the remission of his offenses and the wealth of his soul." (Dodd's "Church History," vol. i., p. 320.)

What do you think of that? The Roman Catholic church had two presidents—God and the Pope—both of them unmarried. The Anglican church had also two—God and Henry Tudor—one unmarried, the other not. This seems to have been all the difference as far as Henry VIII. was concerned. D'Aubigné has written a bigish book about the Reformation, far too big a book to have been devoted to a pious disturbance over a petticoat. If there be a row about "religion" or anything else, be sure there is a lady in it. The only thing that remains to be asked is "Who is she?"

The Church of England is founded upon two petticoats—that of Kate and that of Ann. Kate's, to Henry VIII., was not as nice as Ann's—hence the Church of England, a big thing to come out of a petticoat. The effect could hardly have been more decisiv had the garters and slippers been thrown in. Never such a row over a petticoat since Achilles, Hector, and the rest of them danced a bloody reel for ten terrible years over that of Helen of Troy. Of course, *vide* Genesis, the greatest and primal row of all was brought about by a petticoat. But no! Petticoat, indeed! The lady in Genesis brought about the primal row before she had taken to wearing as much as an apron of fig leaves. This first Janet before she had even a petticoat let us into a scrape out of which we have not got, even to this hour.

Eve, minus a petticoat, got Adam kicked out of Eden. Ann, with one, got the papists kicked out of Westminster Abbey. In a sense, there have been a good many attempts to get us, Adam's representatives, back into Eden. If all reports be true, there was, some eighteen centuries ago, a considerable rumpus in Palestine with a view to effecting that end. But let that pass. There have also been attempts on the part of the papists to get back into Westminster Abbey. By them there has been a good deal of praying with that object, and that counts for much. But they do more than pray. Inside the Abbey there is the tomb of a "saint," a Saxon flapdoodle mythos, yeleft Edward the Confessor. On a certain day of the year certain of the papists must visit this tomb or burst. That day is the 13th of October. It is the feast of Edward the Confessor. From this it would appear that this famished fable had a feast (with a big F) only once a year. What he feasted on on that day I know not. He must have been one of the leanest of saints. Even a boa constrictor requires a feast more than once a year. However, on the anniversary of his "feast" the Scarlet Lady tucks up her red skirts and walks into Westminster Abbey without saying to the Protestant frump, "By your leave, madam." Recently the *Universe*, the Scarlet Lady's high-flying and holy organ in the press, plumed itself on the unwonted and consoling sight of the Catholics reassembled in the Abbey from which some three centuries ago they had been driven in the row over the rival petticoats of Kate and Ann.

The *Universe* proceeds: "The fane, forcibly reft from the purposes of its foundation, polluted by the rude steps of unbelievers"—that is, of those who sided with Ann's petticoat against Kate's—"and desecrated by unworthy worship for so long, received for a time a congregation such as it once welcomed. It was the Feast of Edward the Confessor; and from the neighboring temple of SS. Peter and Paul, when high mass had been sung, the entire gathering of the devout, headed by their pastors, made pilgrimage to the shrine of the canonized s. v. reign. There they prayed and besought the king that the England he loved might be brought back to the true faith." The weekly *Register* gave the names of the Romish ecclesiastics present, and described the procession of "tensured monks and pilgrims" who visited the Abbey, "fervently kissed the shrine of the saint, and pressed their rosaries to it, in spite of the protest of the vergers that 'visitors are requested not to touch the tomb.'"

Fancy going to his tomb to pray to a dead man to restore to dominancy in England what should long ago have been a dead faith! Still, praying to men who are dead and to gods who never lived has done wonders in the interests of priestcraft. It has caused the dupe to lift up his eyes to his "father which art in heaven" while his brother, or friar, which art on earth, picked his pocket. All the heavy pocket-picking in the world has been done in the name of the Lord.

The time draweth near when Kate's petticoat, the one that was favored by Pope Leo X., shall triumph over Ann's, the one that was favored by Henry VIII. The Catholics shall yet recover Westminster abbey and be able to make a kirk or mill of it. At all events, it is not Protestants that shall keep them out. The star of Ann's petticoat is in the wane. Never in that region of the world nominally "Christian" did aggressiv and defiant Rationalism close and grapple with the battalions of the cross as she does to-day.

Never since the Reformation era did the Scarlet Woman flaunt her skirts so proudly in the great cities of both the Eastern and Western hemispheres. Protestantism has no geographical area that she did not win by the zealous fanaticism of her first rush. The Protestant countries of the sixteenth century are the Protestant countries of to-day, and no new ones have been added thereto. Nay, and the old ones are rent and riven; and the seed sown by Luther and Spalatin, by Huss and Calvin, by Wycliffe and Sawtree, by Knox and Melville, has grown up almost choked with Romish weeds and Rationalist tares. The mentation and the aspiration of the fifteenth century were not identical with those that actuate the nineteenth. The floods of human folly have worn other channels, the currents of human tendency have torn their way through other rocks and over other shoals.

The old battlefields are deserted, and only through the mists of departed time we can descry them, with their rank grasses, broken and shapeless weapons, half-obiterated trenches, and dull mounds marking more or less dishonored graves. The battalions have reeled and surged into other fields; and there, with other weapons and with other battle-cries, the often-changing, but never-ending, tide of human conflict ebbs and flows. Guns are yet planted on the ramparts and there is a rattle and blaze of musketry from the crenels of the old half-way fort between Rome and Rationalism; but the shot and shell fall wide of the mark. Formerly, the old fort was in the center of operations; now it is on the extreme left flank; and miles away the real conflict rages. The half-way house is tottering to its fall. The emergency to meet which it was built has passed away. Its giants are dead, its heroes are no more; its *prestige* is over, and "Ichabod" is inscribed over its gateway. A shabby despotism three centuries ago, it modified a terrible despotism, and thereby justified its existence; but now, Why cumbereth it the ground? Hardly taking it into account in military strategy, up on the side of the windy hill the banners wave and the troops are ranking, the forces of Rationalism and Rome; and with them and no other rests the balance between victory and defeat in the death-struggle of these latter ages.

The whole thing very much depends upon the holy trinity of *£ s. d.* Henry VIII., awarded the confiscated

lands of the church to such of the English nobles as would assist him against Leo. This settled the matter. It was upon this sort of thing "the Reformation" depended for its success. A few obstinate persons like a religion by which they are likely to be burnt or hanged; but the great majority of persons select a religion that will pay. And, if it will only pay, all trifles like doctrinal differences can be squared. Illustrativ of this a story was wont to be told by Dan. O'Connell, who, as a devout Catholic, made a pilgrimage to the shrine of St. Thomas of Canterbury every year. "On my first visit," said O'Connell, "I did not know the exact spot where the saint fell martyred, but the verger showed it me. I knelt down and kissed the stone which had received his life-blood. The verger, in horror, told me that he would be dismissed if the dean saw that he allowed any 'popish work' there. I, to console him, asked him his fee, and he said a shilling. I gave him half a crown, saying the additional one-and-sixpence was for his fright. He thanked me and, having carefully looked out into the grounds, he said, 'He's not there, sir; you may kiss it again for nothing. When a real gentleman comes, I let him do as he likes.' The 'real gentleman' can 'do as he likes' with the sanctities—if he only pays."

Into Westminster Abbey itself Romanism marches, waving Kate's petticoat over Ann's. So much for the England of Wycliffe! But Rome, an enemy of far other mettle than Protestantism, confronts you, ranked under far other standards than the petticoats of Ann Boleyn and Kate Von Bora. By and by when, on the 13th of October, you invade Westminster Abbey you may find the contents bill of the *Agnostic Journal* and *THE TRUTH SEEKER* posted upon the tomb of your Edward the Confessor and not automaton Anglican vergers whimpering to you "not to touch;" but, instead of these, the descendants of the Ingersolls, the Macdonalds, the Washburns, the Putnams, the Huxleys, the Spencers, the Julians, the Laings, the Momeris, and "a host which no man can number," prepared to fight with you a bloodless but tremendous Armageddon for the mastery of the world. Rome, there is your danger, there your *ides* of March! conqueror for two thousand years, there you will be conquered! There, in your red raiment of murder, you shall lie, unpitied and abhorred! Yours shall be a tomb more horrible and unhallowed than that of Tamerlane, and your bastard daughter, Protestantism, who predeceased you, shall lie unhonored by your side! No one shall come to weep under the curse and the upas upon your grave! The finger-posts of history shall point to it with an index painted in blood! The numberless, the infinit multitude whose bodies you consigned to slaughter, and whose souls you sent to the damned with hatred and imprecation shall haunt it evermore! The sun shall shine down on it with disc blushing red as the seas of gore that you shed, and the moon shall turn from it in shame! Write it vast on the vault of heaven, write it in hieroglyphics of fire, write the new Prophecy of Capys—"Rome shall perish, and reason rule the world."

W. STEWART ROSS, (SALADIN).

MONDAY AFTERNOON.

In the afternoon the first thing was the letter from G. W. Foote, president of the National Secular Society of England, which Mr. Putnam read as subjoined:

TO THE MEMBERS OF THE INTERNATIONAL FREETHOUGHT CONGRESS AT CHICAGO, *Ladies and Gentlemen*: It is with profound regret that I find myself unable to take a personal part in your proceedings. To say nothing of the trip across the Atlantic, with its lazy life in immaculate air, and its freedom from letters, morning and evening newspapers, and other blessings of civilization—I should have rejoiced to meet face to face a number of brave American Freethinkers, and above all to spend an hour in the society of Col. Robert G. Ingersoll, whose name is a household word among the Freethinkers of England. We think of him as a brilliant intellect and a beloved personality, and many of us would meet death more resignedly if we could only see him in the flesh, and hear but once the accents of his living eloquence.

There is no need to trouble you with the reasons of my absence. The long and the short of the story is, that I cannot very well leave England in the present state of our party's affairs. Happily you have amongst you my friend and colleague, Mr. Charles Watts, a vice-president of our society, who is authorized to represent us at your Congress and who enjoys our complete confidence in that capacity. At the risk of making him blush—though I admit that the bloom of his modesty has been brushed off by the rough hand of experience—I venture to say that he is an excellent specimen of the John Bull; with a sound mind in a sound body, a broad back for the world's burdens, and a ready smile for its frowns: added to which he is a very fine speaker and an extremely skilful debater. With him to represent us, we shall cut something more than a passable figure at your Congress. And now I must ask you to take your eyes off Mr. Watts and let him recover from his confusion.

I do not, however, cease blowing the trumpet of old England. This is the land of Darwin, of Mill, of Huxley, of Herbert Spencer; the land of Byron and Shelley; the land of Charles Bradlaugh, the hero of a hundred fights for freedom; the land of the author of the "Age of Reason." Like Shakspeare's yeomen at Agincourt, the limbs of Thomas Paine were made in England. He was one of the greatest of the founders of the United States of America, but we produced him—the dedicated champion of liberty of thought and the rights man, from whose pen there fell the sentence which eclipses the shibboleths of all the creeds, a sentence worthy to be written in star-fire on the brow of night—"The world is my country, mankind are my brethren, and to do good is my religion."

Yes, Old England may hold up her head even in an International Freethought Congress, not in braggadocia, but with a feeling that she has a right there, that her place is neither an usurpation nor a concession.

English Freethought—I regret to say it in one sense, I rejoice to say it in another—is far wider than the limits of the National Secular Society. It is a leaven in the general mind. It creeps into books, magazines, and newspapers. It effects the very churches. There are clergymen here, filling theological chairs at universities, who are more drastic though less pointed than Thomas Paine himself in their treatment of the Old Testament. Even

in Scotland, the land of John Knox, there are Professor Bruce and Professor Dods, whose writings would have raised every hair on the heads of the early opponents of Thomas Paine. Yet they are allowed to sit peacefully in their chairs. The church cannot afford to turn them out. It turned out Professor Robertson Smith some years ago, and let him loose upon the world unmuzzled. Having learnt a little wisdom, it now prefers to keep its heretical professors, and only asks them to draw it as mild as they can.

The National Secular Society is really an organization of militant Freethinkers. We take the odium of our principles, we propagate them boldly, and we do it with success. A very large proportion of the most active workers in all advanced movements have passed through our ranks. We are the recruiters of the army of progress. It is our conviction that to rescue men from the thrall of superstition is to liberate their intelligence for the solution of all the problems of society. Fruitful thought is impossible while the mind is chloroformed by religion. And the proof of this is to be found in the list of those who have sown germinating ideas in the soil of our civilization.

The organization of Freethought in England, under the National Secular Society, is, I believe, more complete than it is in any other country in the world. Branches of this society are planted in most of the large towns. In some places they have their own halls, despite the infamous law which prevents Freethought societies, as such, from holding any property. A notable feature of our work in London is the outdoor propaganda. During the summer months, in the public parks and other open spaces, our speakers address crowds of people. And we find this good for the speakers themselves. It was Emerson who said that a course of mobs is excellent training for an orator. You *must* interest an outdoor meeting, or it melts away, and you are left to waste your sweetness on the desert air; whereas a man cannot decently leave a meeting within four walls unless he enjoys the advantage of a seat near the door.

The word "secular" is here associated in the public mind with a certain policy of public education. It implies the banishment of religion from our state-supported schools. According to our education acts, the Bible can be read and commented upon in such schools, but "denominational" teaching, as they call it, is forbidden. This is clearly a compromise. It is a treaty between Christian sects. But there is always more or less quarreling over the matter; for here, as elsewhere, the Christians are a happy family; and this quarreling has made many persons who are not Freethinkers sick of the very name of religious education. A great battle is imminent over this question, and theology will be defeated. If it be true, as John Ruskin said, that the way to empty jails is to fill schools, it is no less true that the way to empty churches is to keep religion out of the schools. The priests know this as well as we do. They will fight with the savage instinct of self-preservation. But they will be beaten. With a free press and platform, and a popular legislature and government, it is impossible for any combination of churches to stem the tide of progress.

In England, as in America, churches, tabernacles, and all sorts of bethels are exempted from taxation. This is a virtual endowment of religion by the state, and against the foundation principles of a free commonwealth. Religion, like other forms of opinion, is a personal matter. Those who are whole need not a physician, and should not be taxed to support one. If a man wants a spiritual doctor, let him pay for attendance and physic. Happily this principle was adopted by the wise founders of the American Constitution. Religion is not directly established in the United States; in Great Britain it has a splendid position and magnificent endowments. The Church of England has a total income of about ten millions (\$50,000,000) a year, which exceeds the total amount devoted to education; that is, we spend more to make children candidates for heaven than we spend to make them citizens of earth. It is certain, however, that this legacy from Feudalism is doomed to extinction. The Irish church was disestablished by Mr. Gladstone; the Welsh church has already received warning; the Scotch church is preparing for its last fight, and the English church is aware that, though it will go last, its days are numbered. One by one the relics of Feudalism are undermined and overthrown. The time is not so far distant when England will be a true republic. The old country will then, I hope, be knit more closely with the great republic of the West, which shares our blood, speaks our language, and inherits our literature; the republic that was sanctified by the blood of freedom shed for liberty, that was ennobled by the sword of Washington and the pen of Thomas Paine, that destroyed the curse of slavery at the cost of an unparalleled sacrifice, and produced in Walt Whitman the poet of the new democracy, who sounded loud and clear the *réveille* of the great new day of humanity.

In the light of that dawn how poor and petty are the artificial distinctions of nationality, race, and creed! In hoping to be knit more closely to the great republic of the West, we also hope to be knit more closely to our eastern neighbors in the united states of Europe. It is in this spirit that we salute the first International Congress of Freethinkers ever held in America. We see in it a fresh promise of human brotherhood. The thinkers, the seekers for truth, the lovers of liberty and equality, the haters of priestcraft and privilege, in every land on earth belong to the same fraternity. They waft a message to each other across frontiers and seas; a message of courage for the sometimes hard and bitter present, a message of hope for the grand and glorious future.

G. W. FOOTE,

President National Secular Society, England

W. S. Bell was next on the program, but he is in New York studying phrenology and not at Chicago. J. H. Burnham sent his speech, as he could not attend owing to the illness of his wife. Mr. Charlesworth read the speech, which was good, and which *THE TRUTH SEEKER* hopes to print shortly. Mr. Herman Wettstein read an essay which will interest students. He is an original investigator in the field of metaphysical speculation, and those who like that kind of mental exercise will find him a valuable teacher.

David S. Cincose followed Mr. Wettstein. Mr. Cincose's claim to distinction is that he is colored, has been a Baptist preacher, and is now an Infidel converted by THE TRUTH SEEKER. In Philadelphia, where he resides, he is called the "Colored Bob Ingersoll." Mr. Cincose made a pleasant little reminiscent speech and a favorable impression upon the audience.

TUESDAY MORNING.

Tuesday morning was devoted to Federation work. Mr. Charlesworth read his report, as follows:

FREETHOUGHT FEDERATION OF AMERICA.—SECRETARY'S REPORT.

In presenting this report of the work done by the Federation for the past year, it is my purpose to preface it with a brief review of the circumstances which have called it into being, and made its existence necessary. It is a significant fact that for some years past the Freethinkers of America had become very indifferent regarding an active propagation of their principles and ideas; nor has this state of things entirely passed away to-day—a fact to be deplored by those who for years have been laboring with untiring energy to secure the emancipation of conscience and the redemption of humanity. The United States of America has been looked upon by the world as a great democratic institution, whose government was purely secular in character and whose Constitution was a safeguard from any attempts that might be made to change the meaning and character of the federal government. Whatever may have been the feeling of constitutional safety held by the Freethinkers of America, they must not forget that in times of a national crisis constitutional methods are entirely discarded and overthrown, an illustration of which is afforded by the late Civil War.

The Constitution of a country stands as a safeguard to the minority, as a protection against the oppression of the majority that may be in power; but of late the legislators of the United States have shown a remarkable aptitude for discarding the Constitution altogether from their deliberations. This sense of security, or constitutional safety, no longer prevails, for while the Freethinkers as a body have shown such indifference upon national issues, the orthodox people have been more active in their efforts, and have gradually been forging chains to bind down the boasted liberties of the American nation. The Freethinkers of this country will remember the many attempts that have been made, within the last few years, to amend the Constitution in a manner directly calculated to incorporate in the laws of the federal government enactments that should distinctly recognize the Christian system of religion as our national religion, and sought by the law of the land to enforce an observance of that religion upon all alike. In this respect I have only to remind you of the effort of the God-in-the-Constitution party, and the several attempts to enact religious laws, instanced by the introduction into Congress of the Blair Sunday bill and the Blair Educational bill; and furthermore, I would wish you to bear in mind that these bills were defeated by a small majority. I cite these instances merely to remind you of the ever increasing activity of the church to control, for their own purposes, our national legislature; and to show also the pressing necessity of organized action upon the part of Freethinkers to resist and oppose them.

The efforts of the church party to change the secular character of our government had not met with much success, except, perhaps, in certain localities by the enactment of Sunday-observance laws through the assemblies of certain states; but even these cannot be enforced rigidly without spirited opposition by individuals, and even societies, who are opposed to any such laws. But at length, by persistent effort, they met with success, when, by extensive lobbying at Washington, by forged petitions and perjury of the grossest kind, they induced Congress, during the session of 1892, to enact a law closing the World's Fair on Sunday. The methods resorted to in order to accomplish this, though vile in the extreme, served to gain their end, and with them "the end justified the means." Throughout the earlier part of this controversy the Freethinkers were apparently contented over the matter. They felt sure that Congress would never violate the national Constitution, so comparatively nothing was done to oppose the step and Congress asserted itself greater than the Constitution, for it violated the spirit and letter of that document by enacting and declaring it a law of the land that the World's Fair should be closed on Sunday.

It was then that the promoters of the Federation, fully alive to the dangers that menaced the nation from all sides, at the hands of priestcraft, determined at once to establish an organization of Freethinkers for purely political purposes, a step which had frequently been urged by the leaders of our party for years past. They realized that no lasting good would ever be accomplished by simply calling together Freethinkers in convention, and passing resolution after resolution without laying down a sure foundation to carry on the work effectively and well. Congress ignored all our resolutions. In most instances, they were never heard of more when the meeting which passed them had dispersed. We felt that our work lay in Washington. We must go to the national capital, to the legislature itself, and compel the representatives to give ear to the voice of the people. The influence we possessed must be there, and kept up by a continual warfare against church politics at the ballot-box.

We felt that the Freethought party, to be successful, must be a voting party, and use the suffrage we ourselves possess, in a manner calculated to benefit us as a whole, and not in an individual sense.

These sentiments were held not by ourselves alone, but by the greatest living representatives of Freethought in America. In proof of this I will refer you to a symposium of Liberalism, published in the Truth Seeker Annual for 1889. In that symposium a series of fourteen questions, affecting the greatest interests of our cause, were propounded to the leaders of the party. It is only one of these questions that I shall speak of here, and which will corroborate the statements I have made, and justify us in the course we have adopted. The seventh question was, "Should Liberals vote on Liberal issues?" The answer given to this query by the greatest repre-

sentative of Freethought in America, Col. Robert G. Ingersoll, is as follows:

"I think that, other things being anywhere near equal, Liberals should vote for men who believe in liberty, men who believe in giving to others the rights they claim for themselves; that is to say, for civilized men, for men of some breadth of mind. Liberals should do what they can to do away with all the theological absurdities."

Helen H. Gardener says: "Most assuredly, if they are persons or citizens."

Samuel P. Putnam: "Liberals should always vote on Liberal issues."

Charles Watts: "Yes, for by so doing they can make themselves felt politically. Politics properly understood are means to an end, that end being the possession by the people of their rights as citizens."

E. A. Stevens: "Certainly, if they do not, they are not Liberals. The only difficulty would be to define satisfactorily what are 'Liberal issues.'"

Parker Pillsbury: "Surely, if they may write and speak upon them. I do not see why not."

Robert C. Adams: "Liberals should vote on Liberal issues, and procure as many partial reforms as possible, even though their full desires may not be attainable."

J. D. Shaw: "By all means."

F. M. Holland: "There seems to be no excuse for a Liberal who does not vote regularly and take all possible pains to find out how the candidates stand on Liberal issues."

Dr. E. B. Foote, Jr.: "It is yet somewhat premature to endeavor to force Liberal issues (the Nine Demands) into politics and while other important issues predominate, it is not practicable to get Liberals to vote as a unit."

Lucy N. Colman: "Wherever there are ten persons, or even five, who agree upon five points, they would find their strength much increased by organization, and if they believe in voting at all, they should vote on Liberal issues."

J. H. Burnham: "I do not understand what is meant in this question, and hence cannot place myself on record. Liberals should vote on all questions when principle is involved in that vote."

L. K. Washburn: "Liberals ought to vote as they think."

Ella Gibson: "I will pass that over, as I cannot vote, by saying, I think they should never vote for men and measures that they know are directly opposed to Liberalism."

Susan H. Wixon: "Upon what issues should Liberals vote, if not upon Liberal ones? It should be considered not only a privilege, but a bounden duty, to sustain by ballot all Liberal and unsectarian projects that aim for the true elevation of the people."

John Peck: "At the present time we should lose more than we would gain. Increased burdens require increased strength—we must not try to do too much at once."

W. S. Bell: "I have no interest in politics."

Mrs. M. A. Freeman: "In this republic the ballot is the expression of individualism. The voice of the ballot is the voice of the people. Said Thomas Jefferson: 'If the people are silent under oppression it is lethargy—the forerunner of death to public liberty.' The people, then, should always speak, and on the side of liberty—the Liberals should organize a new party with the Nine Demands for its platform."

Dr. Juliet H. Severance: "They should vote on Liberal issues, if at all. The laws are the means used to prevent the freedom of speech, of the press, of transit by rail, right of occupation on Sunday, and other aggressive infringements upon Liberty, of which we so justly complain."

Elmina D. Slenker: "What is a vote but expressing one's opinion publicly? Should not Liberals then, by all means, vote on Liberal issues? I say, yes, every time."

John R. Kelso: "I do think that Liberals should vote on Liberal issues."

G. H. Daves: "Liberals should vote on Liberal issues, if they expect to get equal rights with the Christian."

Thus we see that of the twenty-four Liberal leaders, twenty of them urged the necessity of Liberals voting on Liberal issues, and one of them even urged the necessity of a new Freethought political party. There is now no question as to the necessity of such an organization, for if rightly used, it will give the Liberals the opportunity they desire to vote on Liberal issues. With this object in view a meeting of Freethinkers was called in this city, on September 4th, 1892. That meeting was well attended, and several of the states in close proximity to Illinois were represented. At that meeting the Federation was duly and formally organized without one dissentient voice, its objects and principles were declared, its officers duly elected, and from that day its work commenced. The result of its labors since that time have been very satisfactory to those at its head, owing to the noble and generous support it has received throughout the country, and I trust that in giving you this report of our year's work, you will find much therein to meet with your approbation.

Following immediately upon the adjournment of that meeting, preparations were commenced for the president of the Federation to conduct in its behalf an active campaign at the national capital, to try and induce Congress to repeal the clause in the World's Fair Appropriation Bill, closing the gates of that institution on the so-called Sabbath. The president labored incessantly while in Washington, both by argument before the Congressional committee, and by the distribution of Freethought political literature. With lectures around the district his labors at Washington extended over a period of three months, and our warmest thanks are tendered to those generous hearts who so nobly responded to our appeals for financial aid, and which enabled him to conduct his part in that great and memorable fight for constitutional rights. Though unsuccessful in our main object, still valuable work was done there, for it has raised up a great and ever increasing agitation against church or religious legislation. In order to assist the president in his work, your secretary immediately commenced a tour throughout the United States, with several thousand petition sheets, against closing the World's Fair on Sunday. To these about twelve thousand signatures were secured and promptly forwarded to the president, who in turn presented them before the proper authorities.

The president's work at Washington did not cease until Congress itself had adjourned, and though not thoroughly

satisfied with the results thereof, he left the battle ground with feelings of contentment over a bounden duty done. We went into this fight because we believed we were in the right and we could not turn our backs toward the enemy because they were more powerful and better equipped than we. The Federation never wavered for an instant. We resolved to fight whether we won or lost. Five thousand of the World's Fair Leaflets, published by the Truth Seeker Company, were purchased by the Federation and distributed at our meetings, and circulated throughout the various towns and cities along our line of travel. Being now fully aroused to the dangers that surrounded our rights as citizens of this republic, and learning that some few local elections along our line of travel had yet to take place, we resolved to concentrate all our efforts in that direction. The success gained by Liberals in the field of politics where the principles of the Federation have been employed has been very satisfactory indeed. In Crookston, Minn., the Freethinkers have been singularly successful. We have a strong auxiliary of the Federation in this Northwestern town, comprised of the most enterprising business men to be found therein, whom we confidently hope may achieve greater victories yet in their future labors. In this district, the Congressman is a Freethinker, also the judge of the district court, the prosecuting attorney, the deputy treasurer, and several others of the county officials; this has been accomplished by an heroic few, who labored without ceasing for the supremacy of their principles and for just rights to all. This shows what Freethinkers may accomplish as a political power, by perseverance and determination.

Perhaps the greatest achievement of our labors, in this line of work, was in the town of Selma, Cal. I gave three lectures in this place, in March of this year. While there, it came to my knowledge that an election, for the purpose of incorporating the township, was to take place on the day following. It was regarded as a scheme concocted by the Methodist Church for the sole purpose of obtaining entire control in the town. Learning this, I at once centered all my energies against the church, urging the electors not to give their votes to the church candidates, should the vote for incorporation pass. The vote did pass, the church got her candidates into the political arena, but only to meet with a disastrous failure and a crushing defeat, for not one on its whole ticket was elected. This was success, sure and certain, and one which may be kept up, provided the Freethinkers will only stand together, and vote for Liberal issues.

In various other parts of the country the Freethinkers are in a good position for effective political work, in the states of Washington, Colorado, Kansas, Illinois, and others. A sufficient reason exists why we should continue in our present work persistently and well; and in but a few years, we may hold a larger part of the balance of political power in the country, and eventually be able to turn the tide of a national election. The present is a favorable opportunity for the realization of our hopes. The gradual disintegration of political parties affords us the greatest possible opening for carrying our plans to a successful issue.

In addition to this work, the president and myself have traversed the entire country, from the Atlantic to the Pacific, from the borders of Canada in the North to the Indian river in the South. During our travels we secured members for the Federation in nearly every state and territory. In some instances our most sanguine expectations have been surpassed, and in others we have met with slight disappointments—not that no members, but because no more, could be secured. The Federation has now a grand membership of 3,437, all pledged to promote its interests and to assist in the realization of its hopes. Of these the golden state of California heads the list with 903; Iowa comes next with 374; Illinois, 359; Colorado, 213; Washington, 182; New York, 181; Minnesota, 165; Connecticut, 141; Kansas, 109; Indiana, 97; Oregon, 168; Ohio, 91; Idaho, 82; Pennsylvania, 77; Nebraska, 55; Utah, 77; Tennessee, 49; Missouri, 42; Maine, 38; North Dakota, 22; Montana, 32; Arkansas, 19; Texas, 38; New Mexico, 8; Virginia, 3; Florida, 2; Maryland, 2; Massachusetts, 1; New Jersey, 1; New Hampshire, 1; British Columbia, 3.

This roll of membership, mustering nearly three and a half thousands, gathered together in one year, should be regarded as a good omen by those who may succeed us, and may by good work in the fields among the friends of our cause be doubled, if not trebled, during the ensuing year; and at the election of 1896 we may with good taste select the candidate whom we will support for national honors.

In addition to the five thousand World's Fair leaflets, the Federation has also published and distributed free of cost one thousand pamphlets on Liberal political organization, by Mr. Putnam; one thousand circulars on the Freethought Federation; and two thousand copies of Mr. Putnam's argument before the Congressional committee at Washington, entitled, "Holydays and Holidays." This literature has in the main been distributed by mail to those of our friends who have so generously contributed to the funds of the Federation. Since our return to Chicago, in May last, we have, with the exception of a few lectures given in the East, directed our attentions to the present Congress up to this present time.

In concluding this report, I may say that the prospects are exceedingly bright for the better success of the Federation. We have endeavored, to the best of our ability, to fulfill the promises we have made, and faithfully perform the responsible duties imposed upon us by our acceptance of office. Whether such performance is satisfactory to the members of the Federation or otherwise, they alone must be the judges.

Respectfully submitted,

JOHN R. CHARLESWORTH, Sec'y.

The report was accepted, on motion of E. A. Stevens, with unbounded satisfaction, after which the treasurer's report was read, as follows:

TREASURER'S REPORT.

In furnishing you with this report of the financial standing of the Federation, I am pleased to say that, since its inauguration on the 4th of September last, it has met with a generous support from the hands of its members and friends. I am also pleased to note the quick response which its members have made to our ap-

peals, a fact which alone has conduced toward the work it has successfully accomplished.

As the names of individual subscribers, together with the amounts subscribed, have been published in the Liberal journals from time to time, I have deemed it advisable in this report to give in condensed form a financial statement of its receipts and expenditures month by month. I would say, however, that if anyone having subscribed to the Federation whose name has not yet been published, will only inform us of the fact, we will rectify the matter immediately. But in the case of the special fund, given to the president to aid him in his work at Washington, I have made out a full and separate list of the subscribers, together with the amounts they have subscribed for the purpose of publication, as this had not as yet been done.

The following are the receipts and expenses of the Federation month by month. During the month of September, 1892, the receipts were:

Sept. Receipts.....\$48 54	Apr. Balance on hand\$52 11
Disbursements.. 46 94	Subscriptions.... 9 45
Balance..... 1 60	Total..... 61 56
	Disbursements.. 54 15
Oct. Balance on hand 1 60	Balance..... 7 41
Subscriptions.... 30 75	
Total..... 32 35	May. Balance on hand 7 41
Disbursements.. 2 63	Subscriptions.... 59 50
Balance.... 29 72	Total..... 66 91
	Disbursements.. 25 00
Nov. Balance on hand 29 72	Balance.... 41 91
Subscriptions.... 83 32	
Total.....113 04	Jun. Balance on hand 41 91
Disbursements..135 61	Subscriptions.... 57 00
Balance due..... 22 57	Total..... 98 91
	Disbursements.. 43 33
Dec. Subscriptions... 70 78	Balance.... 55 58
Disbursements.. 33 60	
Balance due..... 22 57	July Balance on hand 15 58
Total indebtedness 56 17	Subscriptions....142 25
Subscriptions.... 70 78	Total.....197 83
Indebtedness.... 56 17	Disbursements..128 52
Balance..... 14 61	Balance.... 69 31
Jan., 1893. Balance	Aug. Balance on hand 69 31
on hand..... 14 61	Subscriptions....149 50
Subscriptions.... 29 00	Total.....218 81
Total..... 43 61	Disbursements.. 98 00
Disbursements.. 9 00	Balance....125 81
Balance.... 34 61	Sep. Balance on hand 125 81
Feb. Balance on hand 34 61	Subscriptions....260 17
Subscriptions.... 17 75	Total.....385 98
Total..... 52 36	Disbursements..224 01
Disbursements.. 25	Balance....161 97
Balance.... 52 11	
Mar. Balance on hand 52 11	The total receipts from
Subscriptions....	September 4th, 1892, to
Total..... 52 11	September 23d, 1893, have
Disbursements..	been:
Balance.... 52 11	Receipts.....953 01
	Total disbursements
	for same time..796 01
	Balance on hand up to
	Sept. 23, 1893..169 97

Of these disbursements the sum of \$135.33 has been spent in the publication of Freethought literature, as given in the report of the secretary. This literature has all been distributed free of cost, both by mail and express. It has, for the most part, been distributed through the secretary's office, the cost of which, together with postage stamps, wrappers, cards, express charges, etc., has amounted to \$97.99. In addition to this a further sum of \$200 has been given to the secretary for four months' work in Chicago, while arranging and organizing this Congress; also the sum of \$50 for his expenses consequent upon the organization of the Federation in September last, making a total to secretary of \$347.99. The cost for the president's office, for postage and general expenses, has been \$52 60. The cost of treasurer's office has been as follows:

For postage.....\$ 8 59
Exchange on checks..... 1 00
Book and letter file..... 1 50
Hall rent and advertising meeting for Sept. 4, 1892. 13 25
Total.....\$24 34

The Federation has contributed toward the expenses of this Congress the sum of \$85. There has also been expended for Federation badges the sum of \$60, and a further sum of \$5 for a press seal. For office rent in Chicago, \$24; for printing, stationery, etc.—such as letter-heads and envelopes—\$36.75; for sundries, \$41.23. These sundries including gold paper seals, large envelopes, ink, and other articles of stationery.

The financial support given to us is very satisfactory indeed, and we trust that the expenditure of the moneys intrusted to our hands has been carried out in a manner satisfactory to you. With a cash balance in hand of \$161.97, we are able to commence the new year with better prospects than the last, and we hope to continue in the line of work we have adopted, which, by your continued support, we will do thoroughly and well.

Respectfully submitted, GEO. L. ROBERTSON.

SPECIAL FUND FOR PUTNAM AT WASHINGTON, D. C.

W. B. Clark.....\$2 00	W. B. Bowers..... 1 00
F. D. Rexford..... 3 00	H. Jones..... 1 00
J. D. Powers..... 5 00	D. C. McKillip..... 25
Chas. C. Janny..... 10 00	R. E. Dunphy..... 1 00
Liberals of Blackhawk 10 00	Waler Bros. & Co..... 25
Andrew Beveridge.... 2 00	G. H. Purdy..... 2 00
Dr. Wetmore..... 5 00	S. Brewer..... 1 00
E. Wickersham..... 1 00	Dexter K. Cole..... 5 00

Eli Taylor..... 1 00	Mrs. C. Schofield.... 1 00
John T. Dewitt..... 5 00	John A. Calder..... 5 00
Wm. Case..... 10 00	E. H. Balston..... 2 00
Mrs. Burns..... 5 00	John Vernon..... 2 00
W. W. West..... 5 00	W. Whittick..... 5 00
Mr. Carpenter..... 1 00	H. L. Wilson..... 1 00
Jos. Haigh..... 1 00	H. Wettstein..... 1 00
J. Deming..... 1 00	H. T. Ebers..... 2 50
John Johnson..... 1 00	J. S. Martin..... 2 00
Mrs. John Fisher..... 1 00	Robert Gunther..... 2 00
Mrs. Wm. Higginbotham..... 1 00	Tempe, Arizona, Lib-erals..... 5 00
Abram Schell..... 5 00	Messrs. Hubbel & Endicott..... 5 00
Dell Barker..... 1 00	Dr. Carter..... 2 00
Mrs. M. Pfefferle..... 1 00	S. Newkirk..... 1 00
J. M. Doan..... 1 00	F. Schornhost..... 1 00
J. D. Bernardi..... 2 00	Mrs. L. P. Langly.... 1 00
Ralph Helm..... 3 00	J. M. Hubbard..... 1 00
J. T. Johnson..... 5 00	Georgetown Liberals 8 00
H. Ferguson..... 1 00	H. M. Fish..... 50
Chas. D. Lane..... 50 00	B. Anderson..... 3 00
John Diamond..... 10 00	B. Rosenthal..... 1 00
B. B. Rockwood..... 5 00	E. N. Dunkel..... 4 50
P. Greville..... 2 50	Bogard & Rhodes..... 5 00
Mr. Cooper..... 3 50	G. Hogan..... 1 00
J. Hudson..... 1 00	J. Robinette..... 1 00
N. B. Parnell..... 20 00	Minneapolis Liberals 9 00
O. T. Davis..... 10 00	F. M..... 1 00
John Bumbacker..... 5 00	Denver Liberals..... 12 00
Mabel W. Tarbell..... 10 00	Reno Liberals..... 5 00
E. A. White..... 1 00	Missoula Liberals..... 7 00
Mrs. De Lespinasse.. 2 00	J. W. Long..... 5 00
Peter Fletcher..... 2 00	Mr. Ferguson..... 5 00
John C. Blaisdell..... 1 00	C. W. Crosby..... 1 00
Jas. Turner..... 2 00	Daniel Crosby..... 2 00
Wm. Cook..... 5 00	J. L. Larkin..... 1 00
Dr. E. B. Foote, Jr.. 5 00	H. P. Anderson..... 2 00
Mr. Hitchcock..... 10 00	Thomas Scott..... 5 00
C. Close..... 1 00	J. Vostrovsky..... 5 00
Liberals of Crookston 4 00	S. Sharp..... 10 00
W. H. De Voe..... 2 00	Nellie Newkirk..... 1 00
S. G. Cooper..... 2 00	M. S. Palmer..... 5 00
T. Cameron..... 1 00	R. Peterson..... 25 00
Chas. Nickell..... 1 00	M. H. Coffin..... 1 00
H. Langell..... 1 00	Palouse Liberals..... 5 25
T. J. Kinny..... 1 00	Geo. N. Adams..... 10 00
Max Müller..... 2 50	J. H. Dibble..... 1 00
P. Pritt..... 3 50	P. Schwartz..... 5 00
S. G. Gilmore..... 1 00	John Kane..... 2 00
J. H. Handy..... 10 00	T. J. Griffin..... 25
C. Chope..... 5 00	John E. Jones..... 2 00
Ed. Wegner..... 5 00	M. A. Hewitt..... 2 00
R. W. Barcroft..... 5 00	C. H. Crosby..... 1 00
Mrs. S. M. Brady..... 1 00	H. S. Crosby..... 1 00
Mrs. S. B. Miller..... 2 00	J. B. Johnson..... 1 00
L. Moffit..... 5 00	Dr. E. B. Foote, Sr.. 5 00
H. L. Boyes..... 2 00	Total.....\$509 00
A. Brickman..... 2 50	
G. Dickman..... 1 00	
H. P. Brands..... 1 00	

DISBURSEMENTS ON SPECIAL FUND.

Stationary and stamps.....\$18 25
Express charges..... 3 25
Distribution of pamphlets..... 2 00
Expenses from San Francisco to Washington.....125 00
For printing pamphlets..... 23 00
Samuel P. Putnam's expenses for three months at Washington.....337 50
Total.....\$509 00

The treasurer's report was accepted without reference, and Treasurer Robertson was thanked for his services. The Liberals of Boulder, Col., specially mentioning Dr. L. Z. Coman, were also thanked for the banner. The banner was hung on the stage and excited much admiration. In response to a call from the audience Mr. Wakeman beamingly explained the significance of the letters U. M. L. The motto Universal Mental Liberty was first suggested in THE TRUTH SEEKER about ten years ago, and had since been generally adopted. Mr. Wakeman went on also to explain the Bruno Calendar, or era, and when he closed it was voted that the Freethought Federation adopt that method of dating its correspondence. Three cheers were given for the date and the Federation.

Next came the election of officers of the Federation and the following were unanimously elected by acclamation:

President—Samuel P. Putnam.
Vice-Presidents—N. F. Griswold, Meriden, Conn., J. M. Peck, Ottumwa, Ia., Franklin Steiner, I. J. Porter, and B. A. Rollosen, of Delphos, O.
Secretary—John R. Charlesworth.
Treasurer—E. C. Reichwald, of Chicago.
Mr. Putnam made a neat little speech of acceptance, and the meeting adjourned.

TUESDAY AFTERNOON.

In the afternoon, Franklin Steiner spoke his piece, and spoke it so well that we shall print it in full, soon. Mr. Steiner is filled with youthful zeal, and works with heart and head. The people like him, and if nothing happens he has a long career of usefulness and honor before him. He was followed by A. T. Jones, the Seventh Day Adventist, who gave instances of Christian encroachments upon liberty.

Captain Adams and T. B. Wakeman also spoke upon the methods of Freethought work. In the evening the Bohemians had the floor, with the addition of S. P. Putnam. Mr. Zdrubeb spoke in his native tongue. J. J. Kral related in English how Freethought prospered in Bohemia, and the Edelweiss Zither Club and the Bohemian orchestra filled

the hall with sweet harmony, under the influence of which Mr. Putnam made the speech of the Congress on "The Rights of Man." In introducing, Captain Adams gracefully said that in him the Liberals had a great combination—poet, author, orator, organizer—and that, contrary to an old adage, he did all things well. It was owing to him that the Congress was the rousing success it was. Aided by his able Lieutenant Charlesworth, he had engineered it and the credit was due to him. And as between the two organizations, he said the only rivalry that should exist was the rivalry of effective service.

Owing either to the music or the splendid audience, or perhaps to native genius, Mr. Putnam made this evening the most impassioned and oratorical address of the Congress. His words went home to the hearts of his hearers, and he was wildly cheered. But his speech was by no means exclusively sound. The solid matter was there, and what he said impressed the audience vividly and deeply. It was full of facts as one of A. T. Jones's, with the logic of Watts, and an eloquence all his own. It should be a campaign document for the Federation, and we will print it soon.

WEDNESDAY.

Wednesday was Woman's Day, and completely did women fill it. There was not a man on the platform, and the only service the despised biped could render the ladies was to loan them hats with which to take up a collection. Mrs. Severance occupied the chair most of the time, and was a much more severe ruler than Captain Adams, or Mr. Putnam, or Mr. Waite. The speakers all wore dresses, had charming manners, and interspersed their denunciations of man with considerable sense. It is to be regretted, however, that when the women—that is, the majority of them—do get up to say something, they will not go straight ahead with their work instead of devoting the greater portion of their time to the side issue of male depravity. If man is really the horrible creature they picture him, the world would be full of old maids and bachelors rather than filled with millions of happy homes.

Mattie P. Krekel and Katie Kehm Smith did not attend, much to the regret of all. Susan H. Wixon, Lillie D. White, Voltairine de Cleyre, Mrs. M. A. Freeman, Sarah Ames, and Mrs. Webb were the speakers. Miss Wixon kept straight to the point, and told what progress woman has made in the past four hundred years. Mrs. White's address was upon the "Coming Woman," and Mrs. Severance talked about marriage, to the grief of many, who objected to her plain words. Miss Wixon's address will be given to our readers just as soon as space permits. Voltairine de Cleyre's address on Mary Wollstonecraft, the apostle of Woman's Freedom, was a fine tribute, and deserves a wider circulation than the walls of Henschel's academy.

THURSDAY MORNING.

The Secular Union used the morning session for its regular annual meeting. The secretary read her report, containing several covert attacks upon the Federation, which was in very bad taste, as the Federation had done nothing to deserve such treatment. The work done during the past year had been the organization of a mass meeting in Chicago, anent Sunday closing of the Fair, the distribution of several circulars, and the writing of fifty or sixty letters to papers. Future work, the secretary thought, should be in favor of church taxation and against Sunday laws. The secretary said the Union had no enemies but the Christians, and ought to prosper.

Otto Wettstein read the treasurer's report, showing receipts of \$619.85 and expenditures of \$484.33. The report was referred to an auditing committee, which did not report. The treasurer thought that considering that this was the first year the Union had had a competitor, it had done well.

Mr. Waite reported as his part of the work the writing of a letter to the Senate, which he was willing to read. Upon request he did so.

Mr. Waite said he did not want to be president again, but upon unanimous request of all present, the old officers were reelected.

After this business had been concluded, to the great satisfaction of everybody, Otto Wettstein read an address, which we shall print *in extenso*. It wouldn't have been Otto if he had not poked his Spiritualist brethren in the ribs, but they will have a chance to hit back, and Mr. Perry can prepare the materials for his warpaint.

(REPORT OF CONGRESS CONTINUED NEXT WEEK.)

Readers will aid the cause by forwarding us names of their friends who might be interested in sample copies of THE TRUTH SEEKER.

Letters of Friends.

The Dear Old Truth Seeker.

PAXTON, ILL., Sept. 30, 1893.

MR. EDITOR: I send postal note for \$3 to renew my subscription to the dear old TRUTH SEEKER. Please send to

REUBEN NEWKIRK.

A Good Example.

GRANITE, MONT., Sept. 17, 1893.

MR. EDITOR: Inclosed please find postal note for \$3, and twenty-five cents in stamps, for which please renew my subscription to THE TRUTH SEEKER and send "Crimes of Preachers," and oblige,

CHAS. C. MITCHELL.

Home For Aged Liberals.

ST. LOUIS, MO., Sept. 21, 1893.

MR. EDITOR: I see in THE TRUTH SEEKER of recent date a proposition to build a home for aged Liberals. If such a home should be commenced I will give \$25, providing the home be managed always by a Liberal. JOHN M. ANDERSON.

Clerical Half Fares.

NEWARK, N. J., Sept. 1, 1893.

MR. EDITOR: If you are searching for the truth, here is a blank form that should be an eye opener for the poor laboring mechanic.

Why should these clergymen ride for half fare on all the railroads, so long as there is no half pay pew rents? Oh! poor mechanic; he is bled on both sides of this creedism; when will he wake up?

Yours truly, COMMERCIAL TRAVELER.

Young Men's Christian Association Beaten.

DENVER, COL., Sept. 12, 1893.

MR. EDITOR: In an article or editorial of September 9th, headed, "Everything Christian Trying to Shirk Taxes," you say: "And the property of the Young Men's Christian Association will probably not aid the revenues of the state in the future." Having been a member of the Ninth General Assembly, I am in a position to state that while the bill spoken of passed the Senate, it was "killed" in the house by a handsome majority. CHARLES ROTH.

Was Born An Agnostic.

PETALUMA, CAL., Sept. 16, 1893.

MR. EDITOR: Inclosed please find \$1.50 for THE TRUTH SEEKER for six months. I like the paper very well. I was born an Agnostic in a most superstitious country, the north of Italy. From infancy I could not believe that a God could be so cruel as to send people that he had created to hell. My spirit, if I have any spirit, rebelled, and in place of loving him I sincerely hated all forms of Gods and Holy Ghosts, and particularly the traitor, Pius IX.

Yours truly, as a friend of liberty,

JOSEPH BARALLI.

Push the Sale of Freethought Literature.

CLAY CENTER, KANS., Sept. 12, 1893.

MR. EDITOR: The books I ordered came to hand O. K. Accept thanks. I am still making an effort to take orders for "Old Testament Stories," and sell Freethought literature.

At present it is pretty hard times financially, and difficult to sell anything. But later on the farmers will have to sell grain, etc., and that will put more money in circulation, and then a person will stand a better chance to sell books. Selling Freethought literature throughout the country does a wonderful deal of good for universal mental liberty, as it is destroying the Christian religious superstition. Rev. H. B. Vennum of Industry, Kans., especially, can testify to that effect, as he is losing from his little flock right along, and not adding any to it. J. B. WISE.

Farm Products are Cheaper in Kansas than in New York.

HAZELTON, KAN., July 15, 1893.

MR. EDITOR: Inclosed find postal order for \$6. Extend my subscription one year, and enter M. A. Reynolds as a subscriber to the Truth Seeker Monthly Library. Our financial system must be changed soon, or we cannot pay taxes much longer on our land.

We are delivering our wheat at the depot for forty cents per bushel. Eggs and

butter, both good and fresh, are ten cents per dozen and pound in goods. One week ago this day they offered Mrs. Reynolds two cents per pound for live fowls. She returned them to the yard, but might as well have delivered them, as we cannot eat them. We cannot sell anything for money unless at a great sacrifice. It would be a blessing to the human family if every grain of gold and every national bank were off the earth. They are in company with the churches. God help the bottom dog. A. B. REYNOLDS.

The Trinity Solved.

SAN ANTONIO, TEX., March 19, 1893.

MR. EDITOR: It has always been a puzzle to me to know just how to solve the question of the Trinity, "Three in one and one in three," but at last I have seen the problem solved beyond a question of doubt. I chanced to be present, this morning, to see an anatomical operation performed on an immense cat-fish. He was decapitated, his body laid open to view, and it was soon learned that he had but lately swallowed a large fish for an early morning meal, and fish No. 2 also had relieved the sea of a still smaller fish, probably for his supper the night before. While this is a fish story, it is smaller than the old fish story of the Trinity, yet contains a little natural truth, while the old one seems rather too much of a fish story for one not filled with ignorant faith to believe.

Which one of the trio of fishes was the father or the son or the other fellow, I know not, yet there was three in one, and the outer one might have represented three. Verily I believe. A. D. S.

A Splendid Miracle Suggested.

NEW ORLEANS, LA., Sept. 30, 1893.

MR. EDITOR: For inclosure please continue sending your good paper (at the expiration of which I expect to be able to do a little better).

Times are still very hard, and I see there are about five hundred thousand men idle in New York and Chicago alone, unable to support their families. I would suggest that these unemployed petition Mr. Jehovah to direct his son, Mr. Christos, to pay a daily visit to these cities and feed the hungry on a few loaves and fishes until the crisis is over. If he fed five thousand men, besides women and children, on five loaves and two fishes, five hundred bakers in those two cities could easily be found to donate one loaf daily for his lordship's son to feed these five hundred thousand unemployed and their wives and children. The basketsful of fragments—about twelve thousand—would be good food for their goats, cats, dogs, chickens, etc., and all would be happy. And just think how many of these thousands of unbelieving Thomases would thus be converted, and Jehovah's vis-à-vis would be deprived of a good deal of fuel for his patent furnace.

ERWIN AUFFURTH.

Will Shock the Young Christians.

PALO ALTO, CAL., Sept. 24, 1893.

MR. EDITOR: I note your "Agents Wanted," and I write you for a trial. I think I can make a go of it. I have been here since April, 1892, and have got acquainted pretty well. I get the paper from a dealer, who keeps it hid for me, as he is afraid of publicity, but I now have a chance to do something with it. I donated carpenter work toward a free reading room, and have worked it out, but have discovered that it is a Young Men's Christian Association affair. But all right. I will put in all my papers just the same. This place is only one mile from the Stanford university, where there are several hundred students, and a great many of them live here. We have had a building boom for the past year, but things are winding up in that line now. Among the workingmen Freethought is uppermost, but there are some church-goers. I myself never even received infant baptism, consequently I am free from all religions. I am not contaminated in the least with it. It has been a curse to me; it broke up my family that I worked hard to raise, and expected a great blessing with in my old days, but the hell on earth, to live with the damnable harangue of parrot teachings by the preachers who had

more influence with my family than I had, who raised and supported them, drove me from home, and I am now afloat on my own hook.

I think this is the best field for your works I ever saw. JAMES KENNEDY.

A Preacher Wants to Know.

LEADVILLE, COL., Sept. 22, 1893.

MR. EDITOR: Please find inclosed newspaper clipping, which goes to prove what Freethinkers have always claimed—that ministers know very little about things in general:

The following letter was sent out by Dr. Tupper this week to some twenty leading citizens of Denver:

"DENVER, Sept. 13, 1893.

"My Dear Sir: At the request of representative business men of our city, I shall speak at the First Baptist Church on the evening of September 24th, on, 'The Bright Side of Our Present and Future.'"

"It would gratify me to receive from you, as well as from a few other of our citizens, any information which might aid in making my address effective. Will you kindly answer early, as fully as your time may permit, the following questions:

"1. Do you contemplate with hope Colorado's future?"

"2. On what do you base your answer to question 1?"

"3. Were congressional legislation to go against silver, and our state interests be thus injured, on what industries must Colorado rely, and what prospects have these industries?"

"4. What of the future of Denver in particular?"

—Denver Times, Sept. 16, 1893.

Now, here is a man who is going to preach about the hard times, and he hasn't got sense enough or talent enough to make a decent address without sending out a circular to the business men in order to get enough pointers to make people believe he is greatly interested in their welfare. If he was rightly interested for the good of the people he would know how to make an address without the assistance of anyone. Freethought lecturers are and have been addressing the people on the silver question, and do it on the impulse of the moment, and make a good speech. Now, why can't any other person who has a fair education do the same? In closing I will say Good luck to THE TRUTH SEEKER, which I buy every week from the newsdealer here. I should have said good luck to all Freethinkers and all their journals.

J. C. SUTHERLAND.

Labor Should Recognize Its Real Enemy.

FORT WORTH, TEX., Sept. 11, 1893.

MR. EDITOR: My countryman, Mr. H. Sandberg, in last week's TRUTH SEEKER ventures to criticize Robert G. Ingersoll for defending the poor Chinese. Undoubtedly it is difficult to live in California without imbibing some of the prevalent prejudice against the Chinese. Brother Sandberg in his letter speaks of "Chinese slave labor," but seems to forget the great system of wage-slavery prevalent in the United States. Why should slaves be jealous of each other because they belong to a different race or nationality? Why not endeavor to abolish the present system of wage-slavery, founded on the devil-take-the-hindmost principle, instead of oppressing and abusing those whom plutocracy can a little more successfully enslave and rob—the Chinese? Do you not believe in the brotherhood of man, Brother Sandberg? If the Chinese do not receive a just compensation for their labor, is that a reason for debarring them from making a living in this country? If the Chinese work for nothing almost, then even a poor man can afford to hire a servant.

It is justice, not oppression, that we should advocate if the Chinese receive not a just compensation for their work. To prevent the workingman from realizing his true situation and from asserting his rights, plutocracy endeavors to draw our attention to the "degraded Chinese." When plutocracy is dethroned the Chinese question will take care of itself.

Chinese opium is bad, and Chinese gambling dens are unquestionably repulsive, but no more so than the Christian tobacco, whisky, and gambling dens. It is far more important that we abolish opium, tobacco, intoxicants, gambling dens, and wage-slavery than to abolish the China-

man. The Chinese are far more useful to a country and much less harmful to it than are the plutocrats.

A. W. DELLQVIST.

Roman Catholic Office-holders Dangerous.

NEWARK, N. J., Sept. 3, 1893.

MR. EDITOR: Instead of founding a university or college, we had better try to increase the circulation of THE TRUTH SEEKER and Investigator. I furnished a brick for the Investigator building at Boston. I have helped to increase the circulation of THE TRUTH SEEKER, and have got a few subscribers; but I give timely notice, if those Democratic free-traders' communications are printed in Freethought papers on the eve of a presidential election, I, for one, will withdraw my subscription and also my friends'. I, for one, do not write politics to your paper, nor do we want politics or political leaders to lead Liberals, and any Liberal who attempts to lead Liberals will make a mistake. I for one do not forget last fall how those Jesuits advised the Liberals to vote the Democratic ticket. They know that Democracy in this country means popery, and those people know that the pope and the contents of the Vatican will be dumped in America, for there is no other country that will allow an old, superannuated pauper to rule, dictate, and rob their country. I have heard people assert that Roman Catholic officials, holding office in New York city, donate millions of dollars to support the pope, and the Catholic priests openly boasted that they elected Grover Cleveland because Harrison's secretary of the interior refused to give any more money to educate Indian children in Romanism. Now, sir, if Liberals want to help the pope they are welcome to vote the Democratic ticket or any other ticket, but keep their damnable politics out of non-sectarian papers. They should be sent to the World or Times, Sun or Post. They are Simon-pure free-traders. Now, in conclusion, I hope the Democrats will have free trade and free soup-houses. They voted for it, and they should have it. Free trade and free importation of pauper cheap labor is ruining our once prosperous country. The next war in this country will not be waged against the rich, but it will be against Roman Catholic, office-holding Democrats, who, through their Jesuitical leaders, colonized all our large cities to rule and rob the people.

Respectfully, W. W. MORRIS.

Why Don't We Organize?

NEW YORK, Sept. 16, 1893.

MR. EDITOR: Every Thursday evening I hurry home from work to enjoy looking over THE TRUTH SEEKER, and a great treat it is. But I would like to know what the Freethinkers of New York City are doing in the way of organizing. If we simply write each other letters and peruse Freethought papers we cannot expect to accomplish much. Organize is the word. Form clubs for various purposes. Some of the churches in this city, such as St. Francis Xavier, St. Monicas, etc., show their power and successfully attract young people by forming boat clubs, athletic, baseball, football, outing, and other clubs. Why do they do this? It attracts the young men and keeps them in contact with the church. They make a noise and the world knows they exist. What are the Liberals doing? Why don't they come out and show themselves? Fly our banners on every occasion. This is a great and glorious town wherein the Sunday-closing law is used to the greatest advantage. If there is any other place on earth that can make a better (or worse) showing let us hear from it. The church demands the closing of the saloons Sundays. (The reverend gentlemen have their beer and wine cellars stocked.) The Prohibitionist demands the same because he does not drink—in the open. The police likewise want the saloons closed (at the front) for revenue only. As for the liberty-loving mortals, they drink their beer or claret at meals as much on Sunday as any other day. It is a great all-around law that kills several birds with one stone, but it has its humorous side, as has also a little incident that occurred in a restaurant I dropped into one Friday not long ago. An old white-haired woman, whose tottering steps and pinched face were sorrowful to see, came in begging for

something to eat. The cashier left his post, and, going to the kitchen, wrapped up a nice sandwich for her. She invoked the blessings of God Almighty on him and mumbled thanks as she left the store. But she was not gone long. Judging from the way the screen doors flew back, the loud voice, and the strength with which she threw the sandwich back on the counter, new life was hers. "Shure, what do you take me for?" she shouted. "I'm a Catholic, I am. If you can't giv me fish you can keep yer old mate." She didn't get fish. Mr. Thos. W. B. Thomson, of Washington, in a recent letter to me suggests a column in THE TRUTH SEEKER devoted to business pointers to Freethinkers, in this way putting a good many on the road to prosperity, which I think is a very good idea.

Keep up the good work. Never weary in well-doing.

Fraternally yours,
FREDERICK HOCHBRUNN.

A Christian Phrenologist on Paine.

SALT LAKE CITY, U., Mar. 12, 1893.

MR. EDITOR: On receipt of my last TRUTH SEEKER I carried it on a visit with me to my brother's house. While there the thought occurred to me to ask him his opinion of Thomas Paine from the portrait printed in the advertisement of his works in the columns of this journal. I will here state that my brother, J. M. Thompson, is a well-read and experienced phrenologist. He is also a very religious man and a pious Mormon. I may add, I am neither. J. M., as it happened, was not acquainted with the likeness of Paine, and therefore, as I covered up the name below it, he had no idea who the subject was. After looking at Paine's picture a few moments he gave the subjoined delineation of the great patriot, as well as his consent to its publication in THE TRUTH SEEKER, even after I told him the likeness was Paine's. I am sure your many readers will be interested in

PAINE'S PHRENOLOGY.

In bodily organization this subject resembles his mother. He is adapted to light and refined employment. He possesses good recuperative powers and greatly enjoys social pleasures, including those of the table and the wine glass. He has great energy and force of character, quarrelsome when aroused, a fluent talker, and a brilliant writer; a man of pronounced opinions and ambitious to promulgate them, and apt to state his views in a too harsh and aggressiv manner. He is a wonderfully close observer, always remembering the faces of those he has once met, and readily recalls their names, where he has met them, and the circumstances connected with the incident, so that, again meeting persons whom he may have seen but once, he will, in five or ten years after, at once recognize them, call their names, and likely mention some incident of the first meeting, thus winning them to his friendship.

I fear he leads a more or less convivial life. In spite of his faults, by virtue of his strong social nature and those qualities of memory I have just described, he wins most men to be his friends.

He is full of history, and draws useful lessons from historical information. He has a full share of abstract reasoning powers and philosophical talent, but he reasons chiefly from analogy and comparison. He is preeminently a fighting critic, fearlessly assailing whatever is not in harmony with his way of thinking. He reads people intuitively and is gifted in penetrating the motives and intentions of others.

Benevolence is one of his characteristics, for beneath all his force, harshness, and sarcasm there must be a kindly heart and a humanitarian purpose.

With necessary training he would have been a military leader, though not a general of the first rank. He would have been successful as an engineer of military works. As a civil engineer he would have succeeded and skilfully managed the construction of a suspension bridge. He appreciates money values, has a decided commercial side to his character, and, under ordinary circumstances, would have become a man of considerable wealth.

He has a fair development of the religious faculties, but the head slopes too rapidly from the base to crown to show sufficient size of the religious organs for them to exert a controlling influence over his life. As to the strength of moral faculties, owing to the disposition of the hair, I am not able to judge; but I can say he is a man of lofty character, and one not at all likely to stoop to mean or unjust acts.

My brother knows very little of the life of Paine. That he was the author of several Radical books and a somewhat conspicuous figure in the Revolutionary war, is about the extent of the information he had of the illustrious patriot and reformer. He was very much, and pardonably, pleased when I told him that Paine was a civil engineer and that he invented the arched iron bridge.

Yours fraternally, A. B. T.

The Fearful Fruits of Revivalism.

JAMESTOWN, PA., Feb. 20, 1893.

MR. EDITOR: I inclose a clipping, copied from the Greenville Argus:

The little town of Farmdale, O., over in the neighboring county of Trumbull, is seeing more exciting times than it has for years.

For a short time an evangelist of the ultra type has been holding forth in Farmdale. The meetings were largely attended, and the interest ran high. The evangelist was of the violent type, and succeeded in making some of his followers as much of extremists as himself. The excitement culminated last week when Mr. and Mrs. Gleason became insane on religion. About a year ago their son was drowned, and the distressing circumstance was of course a terrible blow to the parents. Over the loss of their only child the sorrow-stricken parents brooded until their minds were in a ripe condition to be carried away by any excitement. They were regular attendants at the meetings already referred to, and became absorbed in the work. Last week, at the same time, their minds gave away, and they are now raving mad.

The passengers of the Nypamo main line express No. 7, known as the "Bob Tail," which leaves Shenango at 7:23 A.M., witnessed a sad sight Saturday morning when the train stopped at Burg Hill. Mr. and Mrs. Gleason were put on board to be taken to the asylum at Newburg, a suburb of Cleveland. The unfortunate couple fought their attendants savagely, and had to be strapped to the car seats, all the time shrieking and talking about religion in general and the meetings in particular.

A day or so after Mr. Gleason and wife became insane, another attendant of the meetings went crazy. The residents of the neighborhood then concluded it was time for the evangelist to go, and go he did, though somewhat against his will. He bought a ticket on the Lake Shore to Amasa, as if Greenville was his destination, but took a train in the opposite direction.

The meetings spoken of were held near Kinsmen Center (instead of Farmdale) in the Methodist church. It and the Presbyterian are dominant there. The whole affair is a very melancholy one, and should make such propagandism infamous for ages to come. The writer has been well acquainted with Mr. and Mrs. Gleason for many years. They were both members of the Methodist church, but he had begun to think a little and, of course, was watched. Socials were held at his house; the clerics went there during meeting, insisting on his going, taking advantage of the circumstance of the loss of their only son last July. On the fatal evening when they both became raving maniacs, the Rev. Mr. Pollard discoursed long and fervently on his own loss of children, etc., the whole occasion bearing fruit to the effect that a once happy home is broken up and its inmates ruined for life. News has just come that Thompson Gleason is dead. What shall I say? He told me just a few days before he became entangled in the fatal maelstrom that he had read Ingersoll some, and would read more, but his wife would burn every Liberal book he brought home. How glad I feel that I said to him: "Leave the church! It is a foe to all progress, all reform." But it is all over now! You Methodists, you Presbyterians, what have you been doing here for humanity for the last fifty years? As a result of your false hell-fire teaching a woman became insane and drowned three of her children in a spring near by. You failed to heed the admonition. You turned your backs upon the Anti-slavery apostles, sent among you, in the past; you are doing the same to-day to the advocates of Freethought and reform, and stand by creed and dogma as of old. Is it not time to call a halt? Especially you Methodists, your past wrongs are fearful. You turned your backs upon the American slave, notwithstanding it meant chains and dungeon, theft and robbery, piracy and murder, with all their fearful concomitants. You

have tried to make man the subject of fear and terror here, and given him the promise of hell hereafter. JERRY BROOKWAY.

Appreciated by the Vets.

LEAVENWORTH, KAN., Sept. 10, 1893.

MR. EDITOR: Your paper is read and appreciated by many of the veterans in blue. There are about twenty-five hundred men here, and of these about two hundred are Catholics and the same number attend the Protestant divine service, and the remainder are more or less Liberally inclined.

The new church which the government is building is nearly completed. From three corners of the tower, near the top, projecting out toward Franklin avenue, are three dragons, each with a chain around his neck three or four feet long, and fastened to the stonework above. The sight is very suggestive of the superstition of the Dark Ages. The people's money would much better have been expended in a more practical way for the benefit of the old soldier.

I think Brother Benson suggests the one thing that is needful at the present time for the advancement of the cause of Science and Freethought. We must have a plan of organization, both local and general, and if there is not room for it, we must make room. And if there are too many churches and societies now which have outlived their usefulness (if they were ever useful), we must make a new departure and form a society that will be superior in every way, so that it will draw the people away from a number of the old-fogy institutions and cause them to drop into a state of innocuous desuetude.

Such a society should be scientific, moral, and literary in character, and be made socially attractive.

People must have somewhere to go on Sundays and the long winter evenings, and if there is no other attractive place, they go to church or Sunday-school, and learn what ignorant people believed thousands of years ago, instead of what men of science in this age have proved to be true. I have given this subject some thought, and it seems to me that a county organization would best meet the requirements of the case. Let a plan be formulated with constitution, by-laws, and order of business (not too complicated), and let this plan be printed in a five or ten cent pamphlet, so that each county society could adopt it.

The county society might then be a basis or a starting point from which smaller societies could be organized in townships or villages. Then every Liberal lecturer should be an organizer of county societies, and a county lecturer could organize sub-societies or other county societies.

A circulating library should be a substantial feature of every county society.

I would not suggest any state organization, but that each county every year send one delegate to a social, camp-meeting, picnic, convention in midsummer, first in one part of the United States and the next year in another. Our policy should be conciliatory. We should attend religious meetings and ask our neighbors who differ with us to come to our meetings, and be sure to treat them kindly when they do come. I do not wish to dictate. I only suggest, but something of this kind must be done before we can hope to win the masses from their idols. In the interest of man I believe the hour is come for a combined, organized, forward movement all along the line, and I for one am willing to do my humble share in the work.

I do not wish to occupy too much of your space, but if this is favorably received, I may in the future point out some of the advantages of a systematic campaign against organized ignorance and superstition.

CHAS. C. MILLARD.

Questions to Worry Good, Pious People.

Sept. 15, 1893.

MR. EDITOR: I subscribed some ago for a religious monthly paper printed in Chicago. I was then a Christian and not acquainted with THE TRUTH SEEKER, but one of my friends, who is taking your grand paper, gave me a copy, and the old

superstition had to give room for the use of my senses. I wrote to the editor of the religious paper, named *Hydræsten* (the "Shepherd's Voice"), asked what I owed, and told him not to send me his paper any more. I also asked if he did not think that it would be just as natural for our savior to be a daughter of God and without a mother, as to be a son of God and without a father. He or his wife sent me in reply a letter containing many prayers, quotations from the Bible, and other nonsense. I was bound to write again, and asked him honestly to answer my question, but have not heard anything from him yet. I send you the following, a translation of my last letter to him, thinking that it possibly may find room in the corner of your valuable paper:

MRS. TRAUBBERG: I have received your welcome letter dated the 25th of June. Its contents seem to prove that the devil has taken firm hold of me, but therein you are mistaken. You are trying to scare me with hell. I do not believe that there is such a place. Is your god there? If he is everywhere, he must be in hell, and be obliged to bear with it the best he can. Do you think that God created man with passions and feelings, endowed us with thinking power, and at the same time built a hell to put us in, because we made use of what he gave us, according to our abilities?

What do you think about the pagans? They in their belief die just as happy as the Christians; will they be sent to hell? They do not believe in Jesus Christ, the only one by whom we can be saved, and must therefore, according to the teaching in the Bible, be damned. What became of all those people that lived in this country from the time of Christ until it was discovered by Columbus in 1492?

Some time ago, before I got the use of my common sense, which was weakened by years of faith in the Lord and his two comrades, I wrote and asked Mr. Traubberg to let me know his honest opinion in regard to the lot of the above-mentioned heathen, but the answer has not yet arrived. You tell me to read the New Testament. Why not also read in the Old, and thereby learn how God recommended slavery, polygamy, and other things, which nowadays are not found very praiseworthy? Do you think the spirit of God dictated all that stuff in the Old Testament that will cause every virtuous woman to blush? If he did, I would not give much for his literature. If he did not guide the pen that wrote the Old Testament, may it not also be possible that he never had anything to do with the composition of the New Testament?

Yes, I have for a long time possessed a Bible, and have studied it a good deal. How do you account for the contradictory statements in the New Testament in regard to the genealogy of Christ? If any of them at all are true only one can be correct. Is it necessary to exercise our faith and believe them both to be true in order to go to heaven? I like very much to buy a good book for sixty cents, but please send me one of Ingersoll's. I do not think the reading of religious and other unnatural books will help our digestion the least. I understand you mean to do me good, and am therefore thankful, but religion is a bad medicine. You are talking about heaven and hell as if you had been there yourself or in some other way received reliable information—the Bible is no authority on that subject. What do you think about the prophecies? Are they all fulfilled? How many days was Jesus in his grave? It is written somewhere in the Bible, as Jonah was three days and three nights in the belly of the whale, so shall the son of man be three days and three nights in the grave, or words to that effect. I understand the son of man spent only one day and two nights in his grave. This and other similar prophecies are knocking themselves in the head. You say I cannot spare \$1 per year as payment for *Hydræsten*. I am now taking THE TRUTH SEEKER, a Freethought paper, which you must have heard something about, and I pay for it \$3 per year. I always give a cripple or a blind person when I meet one some of my hard-earned money, as I believe that that will do him more good than many prayers. I could use the sacraments, you say? Is it soon nineteen hundred years since the person whose flesh you want me to eat, was born without a father? If you take the remains of a lord's supper and leave it in an unguarded place, why, then the rats will come and eat it, and thereby be entitled to the same glory as the superstitious two-legged god-and-man eaters.

Inclosed find the fifteen cents I owe you. If you can spare time in working for my salvation, please answer my questions in an honest way, and show me the erroneousness of the statements I, in all haste, have made.

P. HERTZBERG.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour."

The Friendly Visitor.

He comes, and with sardonic grin,
He rubs his hands in glee;
"Ah, ha!" he says, "I find you in—
Tis you I'm glad to see."

"But just one minute, I've to stay—
Why, what a cosy place!
I'm glad I ventured out to-day,
To look upon your face."

"Now, what is fresh?—and what's the news?
What have you under way?
It is so dull I've had the blues
Since all of yesterday."

He fumbles o'er your books, and states
He has no time to read!
Of books and papers, and their rates,
He does not see the need.

And thus he gabbles, slow and fast—
You watch the clock and sigh;
While he relates his history past,
To be at ease you try.

He tells of what he means to do,
Of all his little plans;—
"Your manuscript," he says, "looks new"—
It, furtively, he scans.

You shortly ask if he e'er knew
That time is precious gold;
"O yes," he says, "that's very true,
I know that fact of old!"

When two good hours have passed away,
He thinks he'd better go;
But says he'll call some other day,
And hopes you'll not say, "no."

Your heart then gives a joyful leap,
And lip and eye both smile;
Impatient words you hold and keep
Within your mind the while.

"O, by the way," he says, "I'll wait!—
To meet a man I must—
At twelve o'clock—it is not late—
You will not care, I trust."

"And, not to hinder you, proceed
With what you have to do;
This magazine I now can read,
This album, too, look through."

So down he sits another hour,
Then, walks he to and fro,
Until you ask if any power
Will make that man to go.

He really starts to leave at last,
And opens wide the door;
Then closes it, and holds it fast,
To speak—"just one word more!"

You groan in spirit all this time,
Your heart is troubled sore—
You wish he'd seek another clime,
This horrid, "friendly" bore.

SUSAN H. WIXON.

The Editor of the Corner in Chicago.

DEAR FRIENDS: It is too stormy to go out this morning, and I will improve the time by writing some letters, first of all, to our friends of the fireside Corner. Arriving in this city on Thursday morning in company with my sister, we went immediately to the pleasant locality where Mr. Charlesworth had kindly engaged rooms for us. There we were met by Mr. Charlesworth and Mr. S. P. Putnam, and felt at once that we were among dear friends.

As tired as we were from a long railway journey, we started immediately for the one point of attraction—the World's Fair. Of course you have all read friend Putnam's "Pen Pictures of the Fair," and it is excellent, but no description is adequate. The beautiful White City is beyond description. It certainly rivals the City of the New Jerusalem, and has a million times more visitors, as well as interest, and deservedly, too. All conveniences to the grounds are crowded by eager sightseers. It is amusing to note the throng waiting for trains to Jackson Park—men with hats on the back of their heads, eyes rolling "every which way," women with bonnets awry, wisps of hair lifted and tossed by the wind, some carrying heavy babies, for the most part well-behaved, and little boys and girls arrayed in their best, all bent on one particular object—seeing the Fair.

The first building we visited was the Mines and Mining, which is very interesting, showing collections from our own and many foreign countries. In the Colorado section, we saw the Aspen "Silver

Queen;" and the Montana section contains the statue of Justice in silver. There are pagodas and pavilions from different states, each containing separate collections, some extremely interesting. There are lovely specimens of onyx from Mexico, and the handsomest petrified wood, in sections of trees, highly polished, that I have ever seen. One might spend many, many days in this department with pleasure and profit.

We were some time in the Electricity Building, where are many wonderful and unique exhibits—dynamoes, batteries, etc. I was much interested in the Kinetograph, and in the application of the phonograph to common social and business uses. We walked, talked, and looked, seeing so much that we were almost bewildered, and glad to get to 308 Washington Boulevard at night, where we received several callers.

Yesterday, we followed the crowd again to the Fair grounds, and passed another interesting day, visiting among other exhibits, the strange homes of the ancient cliff dwellers. This place is in imitation of a Colorado cañon. The cliff homes are reproduced just as their ruins have been discovered. In the museum attached are many curious cooking utensils, and other implements used by people who have been dead probably a thousand years, and whose skeletons and mummified remains are shown in glass cases. A lecture on the cliff-dwellers makes this exhibition of particular interest. A herd of wild animals adds to the realistic vision. Among deer, elk, sheep, moose, and other creatures, was a pet donkey, who shared our lunch, and, then grew so particularly fond of our company, that he followed us everywhere. The frequent application of his nose to our basket showed, however, that he was more attached to its contents than to us.

In the Anthropological building there is much to hold the visitor's attention. All sorts of ancient things relating to man may be seen here, and no end of gods of various devices. You can take your choice among these heathen deities, which are held in as great reverence by their devotees as is the great I Am of Christians.

A visit to the Forestry Building brings to view the forest products of the world, especially of our own country, and the variety and beauty is magnificent.

During this day we called, in company with Mr. Charles P. Adams, of Pawtucket, on Hon. Frederick and Mrs. Douglas, in the Haytien Building, where they are pleasantly located. Mr. Douglas is one of the wonderful men of the country, the charm of his personality impressing vividly everyone with whom he comes in contact.

The great International Congress of Freethinkers begins to-morrow, and I trust the rain will be over by that time, although Freethought cannot be affected by water. Already the Liberals are gathering. Mr. J. G. Kendall, of Edelstein, Pa., and Mr. E. C. Sly, of Minneapolis, have just called, and also Prof. J. H. Cook, whom you all know by reputation. Mrs. P. Van Houten, nearly four score, and as bright as a new coin, has come all the way from California to attend this Congress. For vigor, energy, strength of purpose, keen minds, and good looks the attendants of this great convention will certainly be noted. Mr. Remsburg is located in the next house, and the Editor of THE TRUTH SEEKER has rooms in this house, also Mr. and Mrs. Pfaff and Mr. and Mrs. Lang, of Pennsylvania. Among others, we had the pleasure of meeting Mr. and Mrs. E. A. Stevens last evening. S. H. W.

Chicago, Ill., Sept. 30, 1893.

Correspondence.

St. Joseph, Mo., Sept. 21, 1893.

DEAR MISS WIXON: Seeing that your correspondents are few, I thought, perhaps, a letter from me would be acceptable. I live with my uncle and aunt, Mr. and Mrs. J. O. Stephens, who take THE TRUTH SEEKER. I enjoy reading it very much.

We have "Old Testament Stories Comically Illustrated," "Freethinkers' Pictorial Text Book," "All in a Life Time," and several other books from THE TRUTH SEEKER COMPANY, which we read with great pleasure.

We live in the country, but I go to school

in town. As it is too far for me to walk, I go on the street cars.

I attend the Unitarian Sunday-school. We haven't a very large school, but all that come take a good deal of interest in it.

We seldom have lessons in our class, but talk on subjects which we are all interested in, and each one gives her opinions on it. Sometimes our teacher reads a pretty poem or an instructive story to us.

The Sunday-school and church are going to give a supper next Monday evening. We have invited our preacher and his wife, Mr. and Mrs. Roberts, of Kansas City, to be present. He comes up every Sunday evening to preach here. About five of the Sunday-school girls, including myself, are to wait on the table. The supper is free.

I spent two weeks of my vacation this summer in Wathena, Kan., and while there I attended a German Catholic church. The priest called the teachers of the public schools devils, and said the children who went to them were heathens. He also said that parents who send their children to the public schools were sending them to hell, and I suppose all of those Catholics who were listening to him believed all he said—at least, they looked as if they did.

I would like to see a letter in THE TRUTH SEEKER from one of Mr. Cooter's daughters.

Well, as my letter is getting rather long, I will quit for this time.

Hoping to see the number of letters increasing in the Children's Corner, and that mine will be among them, I am your Liberal and true friend, NORA MCCOY.

[We would be pleased to hear from Nora often. She is a sensible and observing girl.—Ed. C. C.]

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THERE is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Who hath access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent.—*Ralph Waldo Emerson.*

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TIME indeed works wonders. As theologians have no useful knowledge of their own, they adopt the terminology of astronomy and geology. Now they can no longer suppress the truth, or proscribe the study of the works of philosophers, they embrace the theory of evolution, and endeavor to give it a theological explanation. Perhaps, after all, there is some hope for those theologians who have endeavored to make the flat earth of the Bible into the globe recognized by modern science, and to extend six thousand years into myriads of ages. The theologians could bury Darwin in their sacred temple with sacred rites, but happily they could not bury his teachings, or obliterate his declaration that their way of looking at nature was content to be with the eye of an uneducated savage!—*Charles Watts.*

SOCRATES tells us that "All we know is nothing." Well, this much I do know—that a man wrote the book of Genesis, and so, of course, the first and most important of human beings which he creates therein is man. Then poor woman comes in, at the far-end of all, and is at once assigned her place, that of being man's helpmate; in other words, his slave. And so throughout the Old and New Testament, down to the time when St. Paul bade "wives submit themselves to their husbands," etc., the creed has been sedulously fostered that man is the superior being, woman the inferior; that in him are vested all human rights, while in her are vested only such of these as he may choose to give her. That creed has survived the wars of religion and the ravages of time, and to this hour it is taught to the girl and boy, the woman and the man, with sedulous zeal, and nowhere more so than from the pulpit. With what awful result? I answer, "the degradation of woman."—*Lady Florence Dixie.*

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News of the Week.

BISMARCK is very sick.

CHOLERA is on the increase in Spain.

THE Brazilian rebellion appears to be gaining strength daily.

THE time for completing the eleventh census has been extended to June 30, 1894.

JOSEPH CHAMBERLAIN, Unionist leader in the British House of Commons, is visiting the United States.

ON October 2d there was heavy fighting at Melilla, Morocco, between the Spanish garrison and the Moors.

JERSEY CITY preachers and elders have organized the Christian vote against gamblers and the liquor trade.

A. OAKLEY HALL, ex-mayor of New York, was counsel for Emma Goldman, revolutionist, accused of inciting to riot.

NEARLY all the Democratic state conventions indorse the position of the administration on the Sherman law repeal issue.

RIOTING on October 5th, near Indianapolis, Ind., between Big Four workmen and railway special police. One man killed.

MEMORIAL services in honor of Charles Stewart Parnell were held in Dublin, October 8th. It was the second anniversary of his death.

THE mining troubles at Coal Creek, Tenn., have been terminated by the return of the men to work. The companies have reduced rents.

THOMAS MAN, associate of John Burns and Keir Hardie, in the English labor movement, is about to take holy orders in the English church.

A NATIONAL convention of Spiritualists was held at Chicago Sept. 27, 1893, and a national organization perfected, with H. D. Barrett, of Lily Dale, N. Y., president.

THERE is trouble in the British colonies in South Africa. The Matabele attack and kill the Mashona, who are at work in the mines of the British South African Company.

EUGENE POST, a dentist of New York, was fined \$250 in special sessions court for practicing dentistry without a license. He was prosecuted by the New York Dental Society.

THE Canadian government refuses to impose further restrictions on Chinese immigration. Neither the letter nor spirit of the treaty obligations can be violated, it is held.

ON October 1st a tremendous hurricane swept in from the gulf of Mexico, destroying several island villages and fishing settlements below New Orleans. Over two thousand lives were lost.

There is much dissatisfaction in France over the proposed fête of the officers of the Russian fleet. It is felt among the radicals that a really free country can have no fraternity with such a despotism as Russia.

CHICAGO DAY, October 9th, at the World's Fair, witnessed the greatest attendance at any exhibition in one day. Over seven hundred thousand persons entered the grounds. There were many accidents.

A LARGE number of the titled women of England are writing for the press. Among these are the duchesses of Cleveland, Rutland, Sutherland, and Bedford, the countess of Carlisle and Lady Constance Howard.

RUSTEM PASHA, Turkish ambassador to England, declares that there is no such thing as religious persecution in Turkey. He says that the so-called "Armenian" troubles have their root in the American college of Marsoven.

PALLAS, the Spanish revolutionist, who attempted to murder Captain-General Martinez de Campos, by throwing two bombs at him, was executed at Barcelona on October 6th. He was shot with his back to the firing party.

JUDGE SHEPARD, of the Bowie county, Tex., district court, has declared more than one thousand marriages in that county illegal because of irregularity in issuing licenses by the county clerk. An appeal to the Texas supreme court will be taken.

THE great English coal strike continues. Coal is \$12 per ton in London. One and a half millions of wage earners are affected, fifty per cent. of whom are entirely out of work. In some towns soup and bread is being doled out every other day, and school children are getting breakfast each day. Nothing like such disaster and suffering has ever before been known in England.

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A Journal of Freethought and Reform.

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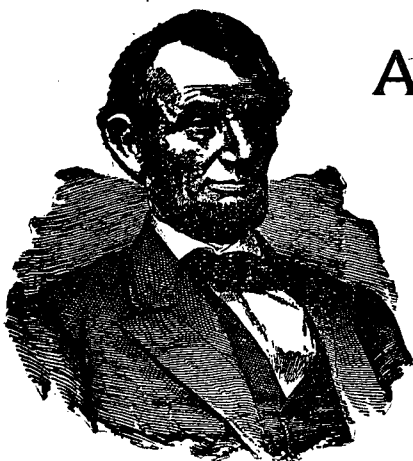
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The chapter on "Wives" shows how the disruption of the Roman empire was unfavorable to the personal and proprietary rights of woman—that the sale of daughters was practiced in England seven hundred years after it was Christianized—that the practice of buying wives was regulated by law—that women were not permitted to read the Bible—that they were not admitted as witnesses—that civil marriage is opposed by the church.

In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interference with her "curse," of woman's degradation by the church to labor for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

The work is a burning protest against the tremendous wrong done woman by the church, which controlled the state. It is also extremely valuable as history. No woman, it seems to us, can read it and remain a supporter of the religious institution which has crushed her individuality, her mentality, and degraded her person. To the woman's cause it opens an Age of Reason. It ought to be widely read for the good it will do.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Is It to be a "Civil", a "Moral", or a "Religious" Sabbath?

What is the basis of the theocratic assault upon our liberties by means of Sunday laws? Are we to be oppressed in the name of "rest," or of "morality," or of Christianity? We know, of course, that Christians are the ones who are engineering the movement for the practical union of church and state, but we are not yet fully informed as to what is the principle upon which they will seek to justify to the conscience and common sense of mankind their attempt to make the United States a "Christian nation" constitutionally and in statute law and fact, as the Supreme Court asserts that it is traditionally and in common law. Certainly we do not need to be told what they privately hold to be a full justification of their conduct and a perfectly valid reason why the citizen should be compelled to abstain from work and play on Sunday when he does not refrain voluntarily. It is their idea that "the earth is the Lord's", and that, as he is inconveniently absent just now, they, as his only representatives, are under an imperative obligation to take charge of it for him, incidentally to their own temporal and eternal advantage. This is the real foundation of the Covenanter demand for "Sabbath" laws. All the rest is sham and pretense. But the men, or, rather, the brightest of the men, who are at the head of this Constitution-subverting and liberty-destroying crusade are painfully aware that the people of this country, careless as they are of their liberties, have yet at least a lingering prejudice against a union of church and state and are likely to be opposed to the passage of any law or the adoption of any constitutional amendment which frankly rests on religious dogma. Hence they have cast about for a secular cloak with which to cover their sacerdotal intentions. They have found two; one is called "rest" and the other is labelled "morals." The first is getting to be quite thin all over and in several places there are large holes. Consequently the "moral" cloak is now quite popular with some of the theocrats. This change we can readily understand. When a party has a weak platform it soon gives way under the assaults of the opposing parties and must be continually patched or an entirely new one substituted for it. Even if the platform remains unchanged the arguments used to support it

must undergo constant modification. As we have said, this is understandable, but what are we to think when the champions of Sunday laws, vociferously disclaiming all intention or desire to unite church and state, in one breath demand such laws on purely human grounds, in the name of overworked labor, and in the next seek to justify them on the ground that the "Sabbath" is "a moral institution"? And why is the keeping of Sunday a moral obligation? Because, they answer, "as the Sabbath involves a great moral principle, God put it in the very heart of the Decalog." There, if that is not beating the devil of theocracy around the stump with a vengeance, what would you call it?

We will range here a few of the contradictory utterances of those who are at the head of the God-in-the-Constitution movement. They are all taken from the columns of the *Christian Statesman*, the official organ of the Sabbath observers, and the excerpts are editorials, contributed articles, and selections, as severally indicated. We begin with the disclaimers of a desire to combine church and state, taking next those which advance the "rest" theory, and finally those claiming the "moral" sanction for Sunday laws:

"The legislated exemption of church property from taxation is a vital, dangerous, and iniquitous form of union of church and state.

"History shows that where religious sects have been allowed to take public lands or public money they have become gorged with wealth and forced a union of church and state. It also shows that whatever religion has been wedded to the state, individual conscience has been debauched and a gigantic, tyrannical political machine has been instituted. The present practical relation between church and state in this country is not satisfactory, because in an important sense it is not essential separation."—*Rev. James M. King.*

"This brings us to our second practical problem in the relations of the nation to religion, namely, that it is now clear that in addition to maintaining our national separation of church and state, we must forbid such a union in the states before Utah and New Mexico can safely be admitted, and we must also cut off such informal but real unions of church and state as are seen in a case like that of New York, where millions of public money have been given to Catholics for purely sectarian uses. All Protestants have relinquished appropriations for their Indian schools because it is seen that if any sect is so helped by the government all must be, including Catholics, so making a dangerous opening for sectarian partialities and conflicts. To correct the evils just named, and especially to prevent the use of public money for parochial schools, there has been introduced in Congress the following proposed sixteenth amendment to the national Constitution:

'No state shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining, or aiding by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society, or undertaking, which is wholly or in part under sectarian or ecclesiastical control.'—*Editorial.*

These two excerpts sound well, but how much do they mean, in the minds of those who give utterance to them? And the proposed amendment—how far is it intended to go? Will it shut chaplains out of the legislatures and the penal and reformatory institutions? Will it prevent the reading of the Bible, the utterance of prayers, and the singing of religious songs in the public schools? Will it take out of the school readers all selections embodying or inculcating Theistic and Christian dogmas? If not, why not? These are perfectly fair and wholly legitimate questions and we distinctly ask the *Christian Statesman* to answer them. If it objects to answering, will it tell us why it does not desire to help make the differences between the Secularists and the Theocrats clear and unmistakable? It will not do to say that this amendment is aimed at the sects, in the narrow meaning of that term, for the

Statesman has put itself on record otherwise by admitting that this amendment is rendered necessary chiefly by reason of the existence and demands of the Catholic church, and if the Catholic church is a sect then the Protestant is also, and it is just as much a union of church and state and just as undeniably an outrage to have the Protestant Bible read in the common schools, which are maintained by money raised by the taxation of all the people, Catholics included, as it would be to appropriate the public funds, which are contributed to by Protestants, for the maintenance or aid of parochial schools, in which the Catholic Bible finds a place.

Now for some of the "rest"-day arguments and claims:

"How far can the civil law take cognizance of the Sabbath and enforce special observance? Just so far as the civil necessities of the citizens demand. If the majority of citizens desire to refrain from labor on the Fourth of July and Washington's birthday for purposes of recreation or patriotic observances, they may require such general refraining from labor as shall not put them at a disadvantage in the matter of competition. If the majority of men in a republic wish to rest one day in seven, it is wholly legitimate for them to require the minority to so demean themselves as to make possible that rest. Upon this simple foundation rests our so-called Sabbath legislation. This is no more a restraint upon personal liberty than the laws which govern public parks or national banks."—*The Interior.*

Note the disingenuousness of this! It is true that most people refrain from work on the Fourth of July, but are those who choose to labor punished by fine and imprisonment for so doing? And is not the Fourth of July the day for recreation, and the most boisterous, ear-splitting, and often dangerous recreation, at that? But the Sabbatarian would not only punish men who labor on Sunday but would also absolutely forbid recreation. Where is the parallel between the Fourth of July and Washington's birthday, and the Sunday which the theocrats would force upon us at the point of the "civil" sword? The above excerpt from the *Interior* is a fair sample of "rest-day" sophistry.

"Reformers, too, need to be more careful not to feed the prejudices that work against us by unguarded statements in which voluntary and compulsory aspects of Sabbath reform and other Christian reforms are mixed together. Let us say it so plainly that no one can misunderstand, that in Sabbath laws we forbid work, but do not compel worship, that, though the 'Christian nation' in its Sabbath law recognizes man's duty to worship, as also in Thanksgiving proclamations, in neither does it enforce worship by pains and penalties. This distinction has been made widely familiar by the use of the term 'Civil Sabbath' about which there has been of late some needless cavil. We do not know of any Sabbath reform advocate in our country who does not believe there are two aspects of Sabbath observance—call them two 'arms' or use some other illustration if preferred—one aspect, our duty to God, to be 'in the spirit on the Lord's day,' and in his church as well, an aspect universally conceded to be of voluntary observance, so far as law is concerned, belonging to the realm of religious liberty; the other aspect, one in which civil law can be properly invoked, the suspension of all work, save works of necessity and mercy, in order to provide freedom for worship and from labor. Civil law enforces duties to man and punishes crimes against man, but Americans generally believe it should not use civil pains and penalties to enforce what is only a duty to God nor to punish what is only a sin against God."—*Editorial.*

Why should "reformers" be "careful" not to make "unguarded statements" about Sunday observance? Why the use of the word "unguarded," when, if there is no intention to "enforce worship," either "incorrect," "inaccurate," or "untruthful" would have been the right word to qualify "statements"?

Again, what is meant by the assertion that the "Christian nation" "recognizes man's duty to worship"? You are talking of a "civil" Sunday; then

why drag in assumptions about the "duty" of worship? The "civil" state can know nothing of any duty to worship; its sole province is to protect each citizen in his right to worship or to abstain from worship, as he sees fit. That he may have opportunity to worship it is not necessary that his neighbor shall abstain from work or recreation. If it was, what would he do about the Wednesday evening prayer-meeting or the revival effort?

The first excerpt which we put in our third category is taken by the *Christian Statesman* from Rev. George Guirey's "The Hallowed Day," and is placed under the caption, "Where the Doctors Differ," along with the before-quoted paragraph from *The Interior*:

"But all this controversy and confusion comes from treating the Sabbath as a 'civil' and a 'religious institution,' when in fact it is neither the one nor the other in the restricted sense of these terms. It is the body to which they both belong. We do not call the arm the body, nor the limb the tree; yet the arm is a part of the body, and the limb is a part of the tree. A religious dogma is an after-thought; it belongs to a remedial system which was devised after the fall of man, for the purpose of restoring him to peace and harmony with his maker; but the Sabbath is a moral institution, which goes back of all religious rites, and lies deep at the foundation of moral duty. As the Sabbath involves a great moral principle, God put it in the very heart of the Decalogue. Hence it is within the domain of both civil law and religious obligation, just as much as the law against murder, theft, adultery, or any of the other commandments."

"Sunday legislation, therefore, is not an infringement on the rights of anyone; and if every state in the Union should enact a law compelling all men to observe the Lord's day, no man could truthfully say the state was legislating in favor of any religion, because the state would only be performing a moral duty, which she owed to every citizen. A man is morally bound to keep the Sabbath holy, not because he is a Christian, but because he is a man. God makes no distinction among men on this account. This law is older than the nation, the Jew, or the Christian. It is not made especially for any class or creed. It was made for man. . . . And this law of God makes it the moral duty of every man to keep the day holy. When the state made God's moral code the basis of civil law, it rightly considered the observance of the Sabbath day a moral obligation within the jurisdiction of civil law, and binding upon every citizen, no matter what his religion might be, but conceding to him the privilege of keeping the Sabbath according to his own belief as Jew or Christian."

Presumably the *Christian Statesman* accepts this as all true, for, a few weeks later, it closes an editorial with these words:

"What needs chief emphasis on this theme, however, is that politics, no less than persons, owe allegiance to the Decalog and the Golden Rule. In repudiating the famous statement to the contrary the nation came to self-consciousness as 'a moral person.'"

Leaving politics for a moment and entering the domain of theology, is not this talk about the "afterthoughts" of an all-powerful and infinitely wise God rich beyond measure? "A religious dogma is an afterthought; it belongs to a remedial system which was devised after the fall of man, for the purpose of restoring him to peace and harmony with his maker." But silly as it is, it is an admission that moral duties antedated religion, and is in keeping with the reverend author's earlier concession that religion holds only the relation to morals that the arm does to the body.

If such advocates of Sabbatarianism as this Rev. Mr. Guirney are honest, how stupid they are! A man who will seriously contend that Sunday observance cannot be enforced on religious grounds but may be on moral ones and then proceeds to argue,—or, rather, assumes without argument,—that the Sabbath, being a moral institution, involves a great moral principle and because of this "God put it in the very heart of the Decalog," therefore it may be, nay, must be, enforced by the state, is either lacking in moral rectilinearity or is intellectually deficient to a startling degree. When it is assumed that any institution has been recognized by God and a command to reverence it put by him in a sacred law-book you have formulated a religious dogma, concerning the truth of which there may be the widest divergence of opinion. Because Mr. Guirey believes that the "Sabbath is a moral institution" and that, being such, "God put it in the very heart of the Decalog,"

is the very reason which stands immovably in the way of its enforcement by the civil powers. What certain men believe regarding a given day and their opinion concerning God's view of this day are not the concern of the state; it has no call to force their belief or their opinion about God's belief upon those who have different views of the whole matter. Any state that attempts to do so has to that extent ceased to be a civil and become an ecclesiastical state. In other words, we have a union of church and state. Calling "the Sabbath" a moral instead of a religious institution does not make its forced observance any the less a crime.

Civil law is a plant of very slow growth. Society had recognized and punished the crimes of murder, theft, etc., ages before any state had reached the conclusion that the "observance of the Sabbath day [was] a moral obligation within the jurisdiction of civil law." To Constantine and the Catholic church we are indebted for the legal Sunday, and to-day we behold the edifying spectacle of the Covenanter striking madly at "the scarlet woman of Rome" with one hand while with the other he wields a legal bludgeon to beat into submission those who do not accept as God's Sabbath the pagan-born Sunday she gave him.

To conclude as we began: Is the observance of Sunday to be enforced in the name of rest or of morals or of religion?

Christian Self-Sacrifice.

The Presbyterian *Interior* sapiently remarks, anent the World's Parliament of Religions, that "no anti-Christian faith has offered to lay its sacred scriptures beside the Bible for comparison; no contrasted creed, however it may boast of righteousness, has proposed a single new ethical conception not found in Christianity, . . . and no religion has presented to us a record of such continuous and tender self-sacrifice as that of the Christian believer." Like the party organ on the morning after election, the Christian attorney understands the art of claiming everything, sagely trusting that a large number of people will not take the trouble to compare the early claims with the later and corrected returns. In accepting the invitation to participate in the Parliament of Religions, did not the "anti-Christian faiths" lay their "sacred scriptures beside the Bible for comparison"? Inasmuch as Christianity had long ago appropriated as its own the ethical conceptions of the earlier religions, it is not to be wondered at that at the Congress the elder faiths did not present any "new" concepts. And "self-sacrifice"? Christians, like all other people, have sought to avoid what appeared to them the greater of two evils. The more finely-organized have been messengers of mercy to the suffering because the agonies of the innocent and helpless were harder for these sympathizing ones to bear than the pains and losses they incurred in the work of alleviation. In this they differed in no degree from other people of like sensitiveness, but when it is remembered that for centuries no one was permitted to live outside the church, is it to be considered marvelous that the church has such a large sum of benevolence, of "self-sacrifice," to her credit? But there were millions not so highly developed, and these also engaged in the work of "charity." They did good deeds that they might get the offered reward, eternal life, and escape the alternative punishment, eternal suffering. As the dyspeptic foregoes the momentary pleasure accompanying the eating of a piece of mince pie, that he may escape the night of horror which would follow such indulgence, so uncounted millions of Christians have abstained from the harmless as well as the hurtful pleasures of this short life that they might enjoy the everlasting felicity which they had been led to believe would follow such "sacrifice."

But this is not all there is of Christian sacrifice. Following out its idea that heaven was to be gained and hell avoided by abjuring the pleasures as well as the sins of earth, and that the church alone was qualified to detect and measure sin, and define truth, it zealously proceeded to sacrifice the sinful and errant in order to save their souls and the souls of others who might otherwise be cast into

the bottomless pit through following sinful example and accepting false teaching. Necessarily, heretical doctrine was regarded as more dangerous than a bad life, and so special efforts were made to dig it out of the corrupt heart of man. The more horrible the sufferings of the heretic the greater the deterrent influence of his punishment. His short-lived body was tortured that his immortal soul might be ransomed. Let him die in lingering agony; so only can be saved the souls of others.

Beyond measure or realization by the people of this age has been the suffering caused by the sacrificial offerings of the Christian church upon the altar of superstition. Material civilization has been retarded, heartlessness nourished, the intellect of man has been dwarfed, hypocrisy encouraged and rewarded, and an unnatural and pernicious ethical code imposed upon the race. Well could the world have dispensed with the self-sacrifices of the best of the church's children if it had been permitted to keep to the end of the normal life of men the reformers and scientific thinkers and investigators whom that church murdered that its creed might live. We have had enough of Christian "love"; what we need is knowledge and justice. When we have these human love will do all that can be done to lessen the pain inseparable from sentient existence. We do not need the dogmas nor the ethics of Christianity; the first are false and the second are anti-natural and cruel.

Another Politico-Christian Scheme.

General Wheeler, a representative of Georgia in Congress, has introduced this resolution:

"In order to commemorate the beginning of the twentieth century of the existence of the Christian religion and by appropriate ceremonies to express the profound reverence and thanks of the people for the advanced civilization and inestimable blessings vouchsafed to mankind by Christian teachings and example, a World's Exposition shall be held in the city of New York, commencing as soon after Jan. 1, 1900, as the legislature of New York shall prescribe, and continuing through as much of said year as may be provided by said legislature; that the president of the United States shall, upon receiving official notice from the governor of the state of New York that said state has enacted a law accepting the responsibility intrusted to it by this act, issue a proclamation inviting the nations of the earth to participate in said exposition; that unless the state of New York enacts a law accepting said trust within three months after the next meeting of the legislature of said state this measure shall be void and of no effect."

A "World's Exposition" which could properly embrace only Christian nations (so-called) would be a novelty indeed. The essential narrowness of the Christian idea is well exemplified in this proposition to ask the entire world to take part in a World's Exposition for the glorification of Christianity, when only about a third of the population of the globe is nominally Christian. What a lop-sided conception of the material resources, and of the thoughts of the people, of his mother earth a child would get who should depend for his education upon such a "World's Exposition"! Yet, as before said, the idea is essentially and typically Christian.

But such a spectacle of religious insularity would be merely amusing, considered simply as a Christian show and bragging arena. It is not as such, however, that the friends of religious liberty can be content to view it. We can but regard this as another proposed step in the direction of the fusion of church and state. Congress has constitutionally and rightfully nothing to do with any celebration of the glories or alleged glories of Christianity or of any other religion. Neither has the legislature of the state of New York. Such a World's Exposition could be justly called only by those intrusted with the affairs of the various Christian churches. If the clerical and lay members of these Christian churches have self-respect they will indignantly spurn any offer of the United States or of any state to take religion under the wing of political patronage. It is tantamount to saying that the Christian religion needs the official countenance and financial support of the state. Will Christians admit this? Will they confess, by accepting General Wheeler's scheme, that the religion of Jesus (that is, of God), is inadequate of itself to cope with the powers of sin? Especially will Protestants thus put themselves on record by accepting the aid of the tem

poreal power in their war with Satan? We shall soon know.

In the meantime it is imperatively necessary for Freethinkers to be sharply on the alert. It is not the hour for sleep. We must keep ourselves posted as to the whereabouts of this resolution. Let all friends of religious liberty watch carefully in the dailies for any allusions to the progress of this latest traitorous scheme of the Congressional allies of the God-in-the-Constitution schemers. We shall be obliged to those of our readers who send us clippings from any papers which speak editorially about this matter. The utterances of the religious press, for or against, will be particularly welcome.

Agents Wanted.

We believe that not only can good be done but money made by any Liberal who will canvass for our book "Old Testament Stories Comically Illustrated." In fact we know one man who worked at it but a few hours weekly and sold nearly fifty copies in a month. The price is low; everybody knows the Old Testament stories, and nearly everybody would like a book applying nineteenth-century wit and knowledge to them. People like to laugh. Reverence for the Old Testament tales has largely disappeared and jokes at the expense of Jonah and Joseph and Esau and Samson and David, and the other worthies of unsavory reputation, are keenly appreciated. It seems to us that the book will sell at sight. It does here in the store. Liberals out of employment will find this a good way to make an honest dollar.

Terms to agents sent upon application.

We desire to call the attention of readers of THE TRUTH SEEKER to the benefits of subscribing to the Truth Seeker Monthly Library. The yearly subscription is only \$3, and subscribers to the Library receive a paper-bound copy of each book issued in it; or, if they desire the books in cloth binding, subscribers can remit the difference in price between paper and cloth binding, and get the books in the latter shape. So far this year subscribers to the Library have received "Paine Vindicated," by Colonel Ingersoll, price 15 cents; the "Creation of God," by Dr. Hartmann, price 50 cents; the "Resurrection of Jesus," by Don Allen, price 40 cents; "Crimes of Preachers," price 25 cents; the "Handbook of Freethought," by W. S. Bell, price 50 cents; "Religion a Curse," by S. P. Putnam, price 25 cents; "Design Argument Fallacies," price 15 cents; "Pen Pictures of the World's Fair," price 25 cents, and "Abraham Lincoln: Was He a Christian?" price 50 cents. Other books besides are in preparation. One of these, we may mention, is "Pleasure and Progress," by A. M. Lorentz, LL.B., of which further notice will shortly be made. Send \$3 and receive at once the books already published, and, as they appear, those which will be published between now and January, '94.

Freethought Progress.

On Oct. 3rd. the London Federation of Secular Societies opened meetings for the training of young speakers.

The attorney-general of Kansas has rendered an opinion to the effect that the secretary of state cannot issue a charter to the American Protective Association, because, as he says, it seeks to abridge the religious rights of some citizens.—*Ma l and Express*.

It is gratifying to know that Freethought has now a monthly organ in the West Indies, and Señor Emanuel dos Santos, of Port-of-Spain, Trinidad, is to be congratulated upon the way in which he sustains his monthly *Progress*. The number before us opens with a vigorous paper on "The Mission of Freethought."—*London Freethinker*.

We are pleased to note from *Progress* that there are also signs of Freethought in Jamaica, where Mr. A. M. Mould has published "A Plea for the Agnostic." We know that seeds of Freethought were sown both in Jamaica and Trinidad by certain of her majesty's soldiers who are also enrolled in the Army of Freethought, and who are now occupied with similar work in another portion of the British colonies.—*London Freethinker*.

The Bradlaugh birthday celebration at the Hall of Science on Tuesday evening was a distinct success. The large meeting included most of the cream of the Freethought party in London. Mr. Foote took the chair, and delivered the opening speech. He was followed by Mr. R. Forder and Mr. G. Standing, whose remarks

were much appreciated. The last speaker was Mr. Leslie Johnson, formerly of North Shields, where he sat on the school board and the town council. Mr. Johnson's bright and earnest speech was very warmly applauded.—*London Freethinker*.

When the Rev. Mr. Noyes expresses the hope or the conviction that the belief is mistaken and that the heathen will be saved without the preaching of the gospel, he knocks out the underpinning of the whole missionary system. If they are to have a future probation under angelic instruction, the necessity of converting them to Christianity on earth is not imperative; they can be left to the mercy of God, and no responsibility for their fate will rest on people who are already converted. Thus Mr. Noyes destroys the argument on which the missionary society of the Congregationalists relies for its practical maintenance. If his view prevails, it must prepare to go out of business; the reason for its existence is gone.—*New York Sun*.

Churchly Purpose and Performance.

In the Stillwater, Minnesota, penitentiary, several standard works of fiction and Ingersoll's writings, have been forbidden circulation. The Prison *Mirror* has undergone change of editorial control, and is now distressingly pious.

Several preachers are condemning the Parliament of Religions. One prominent divine says that it tended to degrade Christianity. We do not believe Christianity can be degraded. The beautiful and brilliant diamond is not degraded when the ugly black lump of coal is laid beside it; but it sparkles all the brighter in contrast.—*Independent*.

Among the results of the Parliament of Religions these may be noted: No Anti-Christian faith has offered to lay its sacred scriptures beside the Bible for comparison; no contrasted creed, however it may boast of righteousness, has proposed a single new ethical conception not found in Christianity; no philosophy has offered to us a nobler conception of God than that we have obtained from the Old and New Testaments: no hope richer and more consoling has been suggested than the hope of an immortality of holiness; and no religion has presented to us a record of such continuous and tender self sacrifice as that of the Christian believer. And it is especially noticeable that most of the men who eulogized alien faiths were those who personally owed their intellectual quickening and their morals both to contact with Christianity.—*The Interior*.

O white-robed Pontiff of eternal Rome! thee do we hail as the living embodiment of our enrapturing dream. Thou hast handed on from generation to generation the sacred torch of cosmic thought; thou hast kept alive the flame of cosmic love. Thy name is inherited from prehistoric mysteries; thy mission is the preservation of the heritage of doctrine which unites the best thought of the flower of the Aryan and Semitic nations; thy home is amid the traditions of universal empire; we dare to see in thy triple crown the symbol of a unity in which Jew and Christian and pagan can alike participate; and we hail thee once more as the apostle of cosmic unity, the king of the first great brotherhood of the world. Hail to thee! and hail still more to the divine master who taught and crowned thee!—*Merwin-Marie Snell, in Parliament of Religions*.

Among other papers, the *Christian Commonwealth* is prohibited in Turkey. This might, perhaps, be taken as a compliment, but it puts our pious contemporary into a holy rage. It denounces the "unspeakable Turk," and hints that a war would be a very good thing to teach him civilization. This is extremely funny in a professional champion of the meek and lowly Jesus; and especially so when it is remembered that less than a hundred years ago many papers were dealt with after the fashion of the "unspeakable Turk" in Christian England, and that many men and women were rotting in jails for selling Paine's "Age of Reason." It is wonderful to see, when Christians are dragged forward a few steps on the road of civilization, with what ferocity they turn upon other religionists who still stand in the old orthodox position.—*London Freethinker*.

At a missionary meeting in Paris, a poor blind woman put twenty-seven francs into the plate. "You cannot afford so much," said the man who was holding the plate. "Yes, sir, I can," she answered. On being pressed to tell why she could give so much, she said: "I am blind, and I said to my fellow straw-workers, 'How much money do you spend in the year for oil for your lamps when it is too dark to work nights?' They added it up in their minds, and found it was twenty-seven francs. So," said the poor woman, "I found that I save twenty-seven francs in the year because I am blind, and do not need a lamp; and I give it to send light to the dark heathen lands."

[Christianity is assuredly welcome to all the credit it can get from such instances of "love," manifested in obedience to the behests of the blindest credulity, and densest ignorance of what foreign peoples are and need.—Ed. T. S.]

If some sentimentalists deduce that because of the culture and urbanity of representative teachers the pagan religions may, after all, be sufficient for these races which have been nurtured in them, and that therefore Christian missions are superfluous, it is enough to say, in reply, that nowhere in the expositions submitted to the Parliament was there in the pagan system found any place for the fundamental fact of sin, or for the equally fundamental fact of salvation through a divine agency already in existence for that achievement. The utter incompetency of the pagan faiths to touch the depths of human nature and develop a high morality among the people; their utter want of any sources of spiritual nourishment and heart comfort for men and women suffering beyond expression because of sin and hopelessness—these will make missions imperative so long as Christians believe that Christ came to be the savior of the world.—*Stephen J. Herben, in Christian Advocate*.

In this sense the Christian religion is essentially intolerant. She cannot grant that other religions have come from God or that this has come from man. When the time comes that those who stand for the Christian cause assent to the position that the religion which they profess is, in origin and character, one with the great world religions, only contending that it is a later and more advanced product of human evolution, Christianity will have changed its essential character. It will no longer be the cause which produced martyrs. It will no longer be the religion of the apostles and fathers. It was the intolerant aggressiveness of Christianity which brought down upon it the hand of persecution. If it had been willing to live on terms of equality with other systems, courtously conceding to them a legitimate place in the economy of the universe, it would easily have become a legalized system in the Roman world. But it would engage in no such compromise. It would not agree to "live and let live." It could never be hindered from asserting that it alone was right and all the rest were wrong.—*Living Church (Protestant Episcopal)*.

But yesterday I very nearly received my quietus. We have Sunday open-air discussions here (Belfast), in which for some time past I took a prominent part. On Sunday week an English speaker, who did not realize how strong political feeling runs here, made a passing reference to Home Rule, and the meeting nearly resulted in a riot. Yesterday I put in an appearance, and was soon surrounded by an angry crowd. Cries of "Away with the Atheist, the Home Ruler, the Socialist, the Infidel," etc., were raised, and in a very short time I was set upon by as many of a mob of thousands as could get at me. Their numbers were probably my safety, for I escaped, through the interposition of the police, with a cut in the head and bruises all over me. None very serious, however. The spirit animating Belfast Christians does not seem to differ much in character from that of the Inquisitors in Spain. After I and others had been chased, the mob held an enthusiastic and victorious meeting, and declared themselves in favor of "civil and religious liberty" for all; and the Sabbath is not to be broken without the accompaniment of broken heads.—*W. M. Knox in Agnostic Journal*.

The third conference of Russian ecclesiastics and others interested in the extirpation of Stundists, which was to have met in August, seems to have been indefinitely postponed. The reason of the postponement is rumored to be the unwillingness of one or two of the chief ecclesiastical dignitaries in the synod to identify themselves with more drastic measures than are at the present time in force. As far as it goes this is a hopeful sign. No answer has been returned by the Russian bishops addressed by the Evangelical Alliance on behalf of the persecuted Stundists. The Alliance letter, a most courteous document, was sent to Russia in the early spring and bore the signatures of leading Christian ministers both in England and the United States. The Russian bishops have simply ignored it up till now. Advice from the province of Elizabetopol, in Transcaucasia, state that for a month past, the arrivals of banished Stundists have not been so numerous as during the spring and early summer. We regret to hear that there is a good deal of disunion among the brethren exiled to Elizabetopol, and it has even come to our ears that one or two of them have consented to be spies on the others. Be this as it may, the police show an extraordinary omniscience of their actions. The Stundists here are still prohibited from worshiping in their own houses.—*Independent*.

Milton.

I face the sounding sea-beach and behold
How the voluminous billows roll and run,
Upheaving and subsiding, while the sun
Shines through sheeted emerald far unrolled,
And the ninth wave, slow gathering fold by fold
All its loose flowing garments into one,
Plunges upon the shore, and floods the dim
Pale reach of sands, and changes them to gold.
So in majestic cadence rise and fall
The mighty undulations of thy song,
O sightless bard, England's Mæonides!
And ever and anon high over all
Uplifted, a ninth wave superb and strong,
Floods all the soul with its melodious seas.

—H. W. Longfellow.

MILTON.

A vision of Tartarus, hades, hell,
With hideous fiends that writhe and curse and rail
With awful roar and groan and moan and wail,
With lurid flame and smoke and sulphur smell,
The roar, the groan, the moan, the awful knell
Of every hope; nothing can here prevail
Against the curse, pronounced on all who fail
To understand the creed of Calvin well.
This is the burden of that wondrous song
That in majestic verse thou hast arrayed
Which alone reveals thy grand and wondrous mind,
Believing which, the world insane with wrong
Would suffer all the horrors thou'st portrayed,
And like thyself be blind, forever blind.
Grand Rapids, Mich. C. C. MCCARTHY.

An Opportunity For the Fool-killer.

The Ministerial Alliance of Denver has prepared a memorial citing the existing financial distress and the great legalized sins of the nation and petitioning the president to set aside a day when the people shall pray that the nation shall be rightly guided in its present sore distress.—*News item*.

It seems as though even a preacher would know better than to speak of the sins of a nation. Corporations, or public bodies of any kind, are generally supposed to have no souls, and hence cannot commit the great crime in the eyes of the preachers—sin. However, this being a Christian nation, perhaps it can commit Christian sins. Does anyone know where the fool-killer is at the present time?

The Freethinkers' International Congress.

THURSDAY AFTERNOON.

Captain Adams, as chairman of the Committee on Resolutions, read the following:

Resolved, That as in 1776 the patriots of America declared their independence of the king, we, the Freethinkers of the world assembled in convention in Chicago in the year 1893, do hereby declare our independence of the church.

We denounce the church for securing unjust and injurious laws and customs, among which are the following:

Exemption to itself from the payment of taxes.
The use of public money for its ministers and sectarian institutions.

The use of the Bible and religious instruction in the public schools.

The appointment by government of religious festivals and fasts.

The observance of the Christian Sabbath.

The control of birth registration, marriage ceremonies, and burial rites.

The enforcement of edicts of Christian morality that are opposed to natural morality.

The oppression of those who do not accept its dogmas.

We therefore reaffirm the Nine Demands of Liberalism as expressed in the Constitution adopted by the National Liberal League at Philadelphia, July 1, 1876, and we pledge ourselves to make every possible effort for the emancipation of this continent and of the world from the political religions and social tyranny of the Christian church.

Resolved, That this Congress recognizes and affirms the supreme value of a right education; and that for the complete establishment and triumph of Freethought principles reliance should not be placed solely upon present semi-Christian instrumentalities, however well furnished and in accordance with advanced methods, but that Freethinkers hereafter should endeavor to establish and maintain schools upon a purely secular and Freethought basis.

Therefore, with ample means and endowments, which it is hoped will sometime be at the service of Freethought, it should be one of the ultimate objects of Freethinkers to establish a Freethought university, and for this purpose the subject should be thoroughly discussed, and the interest and generosity of Liberals aroused; also, as preliminary to such great educational institutions, science Sunday-schools should be established wherever possible, together with Freethought reading-rooms, libraries, lecture courses, social and literary clubs. The time has come for Freethought to depend on its own independent agencies for the future education of the race.

WHEREAS, It has been the blessing of the civilized world that the press has almost wholly taken the place of the pulpit as the means of general communication among people, and has become a factor of enormous power in modern life; therefore be it

Resolved, That, as a matter of vital necessity, those journals devoted to the spread of Freethought should be thoroughly supported, for without such journals it is impossible to carry on the work in any direction; it is impossible to agitate or educate, to keep open the lecture fields, or hold successful congresses. The influence of such journals in its very nature is far-reaching, radical, and constructiv, since it constantly presents Freethought from all over the world in its most varied, interesting, and advancing aspects. It is urged upon every true friend of Freethought to support these journals—both by subscribing himself and obtaining by personal effort the subscriptions of others in his vicinity—and it is earnestly desired that during the coming year a vast combined movement should be made by the thousands now subscribing for THE TRUTH SEEKER, the Investigator, the Iron Clad Age, Secular Thought, the Freethinkers' Magazine, and Independent Pulpit, to double the subscription lists of these papers. In this way will be made one of the greatest advances for Freethought, one which will be permanent and extensive, co-operating with and making vastly more powerful all the other means of intellectual, moral, social, and political progress which is the supreme purpose and spirit of Freethought.

Resolved, That we renew the demands of former conventions of Liberal people in the United States for a strictly secular, impartial enforcement of all laws by the people through officers paid by and strictly responsible to the people and to no one else. That we, therefore;

condemn all lynchings, mob laws, Pinkerton, white caps, Comstock, Parkhurst, Gerry, and all similar irresponsible amateur or sectarian societies and agencies, as utterly false in principle and opposed to orderly government by the people. That the very existence of such methods is a precedent fraught with danger, a constant menace to our government—state and federal—an inevitable cause of distrust and demoralization to all lawful administration of the laws, and a natural source of blackmailing and corruption. That the temporary good which is to be accomplished by their irresponsible substitutes for the law, whether instigated by mobs or snobs, or bigots or monopolists, is sure, in the long run, to be exceeded by the evils resulting from them.

Resolved, That we not only express our sympathies with the working and producing people of our country, but that we will aid them in every way in our power. That in so doing we call their attention to the fact that in this country and all over the world the churches are supported and run by the oppressors and monopolists, who use them as their allies and assistants. That any real economic or industrial emancipation of the people is practically impossible without their intellectual and religious emancipation. That the medicine-man and the chief, the king and the bishop, the emperor and the pope, the monopolist and the priest, the plutocrat and his church, are everywhere but twin systems of authority—the two halves of one whole of temporal and spiritual oppression—by which the masses of the people are repressed, robbed, stupefied, and degraded.

Resolved, That we look with anxiety and alarm at the new departure which has been taken by the various de-

He wanted it located in his town, and to show that he at least meant business, he would give forty acres of land, and the citizens of Kearney would raise from ten to twenty thousand dollars. Kearney, he said, was the geographical center of the country, and is a fine city of over ten thousand inhabitants. It had been suggested in THE TRUTH SEEKER that such an institution be called the Ingersoll University, and though by Colonel Ingersoll himself some other name had been selected, it might still be called after America's greatest genius. Mr. Goff would give money wherever the university might be located, but he wouldn't give five cents for any institution with a preacher or a prayer inside its walls. He was an Agnostic, and had been since eighteen years of age, though no one could hurt his feelings by calling him an Infidel or Atheist.

Mr. Goff's proposition was referred to the presidents and governing boards of the three national Freethought organizations on the American continent.

THURSDAY EVENING.

Thursday evening was filled in with music by young Mr. Remsburg, songs by Mrs. Kinsella, who throughout the Congress obligingly filled gaps with her sweet voice; addresses by Mr. Shaw and Mr. Hourwich. Mr. Shaw entertained and instructed the audience with a history of Liberalism in Texas and it is to be hoped he will print it in the Pulpit. Mr. Hourwich told about Freethought in Russia and his address follows. It was worth listening to and is worth reading:

"FREETHOUGHT IN RUSSIA!"

The title may sound to you somewhat like the old story of "The History of Snakes in Ireland." And yet, I venture to say, Americans have the least reasons to look overbearing upon Russia. You have noticed the proud inscription over the likeness of Franklin in the Electricity Building: *Rapuit fulmen caelo sceptrumque tyrannis.* The grandsons of the founders of this republic seem to be very anxious to return the thunders to heaven and the scepter to the tyrants. The Congress of Religions appears to me an attempt on the part of the rulers of this country "to invent a God, if he does not exist." Then the touching newspaper recitals of the preparations which were going on in the capitol for the meeting of the prospective president-apparent, Grover II.; all these columns of gossip on what Mrs. Cleveland told Mrs. Lamont, etc., does it not remind one of the old-fashioned court chronicle of some small duchy in Middle Germany? What does it matter me what is the weight of Miss Cleveland No. 2; what do I care for Mr. Cleveland's disappointment?

Mrs. Cleveland is a young woman, and the event is nothing but natural. I agree with the reporter that Mr. Cleveland has become unfit for a lawn tennis player, still there is nothing extraordinary in his being a father. No European newspaper would indulge in that bosh. If the American newspaper offers such stuff to the public, it proves that there is a demand for it. The little grandsons of the great-grandfathers of this republic seem to have come to the conclusion that if there is no king, he must be invented. It is this spirit of servility that has made possible the disgraceful alliance between the republic and the Russian czar, an alliance the only object of which is to grind down the Russian Freethinker.

Yes, there is a Russian Freethinker; and though he has never enjoyed the opportunity of the American Liberal, yet he is the salt of the earth in Russia; he forms the public opinion of Russia, and not those official attorneys of the czar, who have boasted in this city of the progress achieved through the exertions of their crowned client.

I think it will not be without interest to consider first what is the relation between church and state in Russia. That the church is only one among the state institutions in Russia, is known, I presume, to everybody. But I do not think the American public is fully informed upon the methods by which the authority of the church is supported in Russia. I shall read you just a few quotations from the Russian Criminal Code:

"Whosoever dare to cast vituperation upon God glorified in the Trinity or upon our most chaste lady god-mother and virgin Maria, or upon the venerable cross of



HOW THE CONGRESS APPEARED TO AN ARTIST FROM THE DUCH CASU.

partments of the government of the United States, inaugurating a state religious movement, and especially at the action of Congress, commencing a system of religious legislation.

Objectionable as were the state Sunday laws, a United States Sunday law is a hundredfold more objectionable, since it transfers the responsibility from a particular community or aggregation of communities to the whole people of the United States.

Resolved, That we stand committed to the most unrelenting opposition to all such laws, and to every law looking however remotely toward a union of church and state.

Resolved, That the action of the highest executive of this nation in proclaiming as law the decree formulated in secret session by the United States Senate whereby political refugees will be delivered to the tender mercies of Russian jurisdiction on accusation of Russian police courts was an act derogatory to manhood and contrary to all American precedents and concepts of liberty and justice and deserves the condemnation of all fair-minded men and women.

The resolutions were unanimously adopted.

Mr. Wakeman, ere he departed for New York, wanted to congratulate the Congress not only upon its own greatness but upon its great good sense in passing such magnificent resolutions.

C. V. Goff, of Kearney, Neb., called attention to the proposition to build a Freethought University.

our Lord and Savior Jesus Christ, or upon the immaterial powers of heaven, or upon the saints or their images," in case this crime be committed, . . . "in a public place and before an audience, more or less numerous, shall be sentenced to deprivation of all civil rights and hard labor for the term of from six to eight years." (Section 176.)

The consequence of hard labor is exile for life to Siberia.

"Whoever has committed the same crime, not in public, nor before a numerous audience, but in the presence of witnesses with the intent to shake their faith or to seduce them, shall be sentenced to deprivation of all civil rights and exile to the remotest parts of Siberia for life-time." (Sec. 177.)

The same punishments are meted out for "the vituperation of the Christian or orthodox church, abusing the holy scriptures," etc. (Sec. 178.)

The witnesses of such crimes who have failed to report them to the authorities are subject to arrest or imprisonment for a term not exceeding eight months." (Sec. 179.)

The same punishment awaits the blasphemous wrongdoer who dares to give expression to such ungodly opinions in a book, or pamphlet, as well as to the one who distributes the book. (Sec. 181.)

"Whoever has succeeded in diverting a Christian of the orthodox or any other denomination, into the Jewish, Mohammedan, or any other non-Christian faith, shall be sentenced to hard labor for the term of from eight to ten years." (Sec. 184.)

Those so converted are deprived of their civil rights, and a guardianship is instituted over their estates." (Sec. 185.)

Exile and imprisonment are also kept in store for those who will convert an orthodox Christian into any other Christian faith. (Sec. 186-189.)

But the following statute is the most remarkable:

"Whoever, being aware of the fact that his wife, or children, or other persons intrusted by law to his care and guardianship, have in mind apostasy from the orthodox faith, will fail to exert himself to divert them from such intent, and to avail himself of the power delegated to him by law to prevent them from carrying out that intent, shall be sentenced to arrest for not less than three days, nor more than three months." (Sec. 192.)

And yet the Russian government has the face to boast of its tolerance!

Of course, in the case of all such laws the question arises whether they are not obliterated in practical life.

To that I will say: They are and they are not obliterated, according to whether the culprit belongs to the higher or to the lower classes of society.

Tens of thousands of peasants are persecuted for apostasy from the orthodox Greek church, imprisoned, exiled, ruined. The great majority of them are simply Protestant enthusiasts, trying to embody in their everyday life the teachings of the first Christian apostles. But there are among them complete Atheists, opposed to all forms of authority, religious as well as political. Their permanent residence is in the mines and in the wilds of Siberia.

As to the educated classes, the policy of the government is different. Not that persecution is entirely out of the question—not by any means, no! During the reign of Alexander II., alias the "Czar-Liberator," Adrian Pushkin was held twenty years in the dungeons of the Solovetzky Monastery, on an island in the White sea, for no other offense than having founded a new mystic sect of "Men-gods." Still, it was an easy task for the government to persecute religious mysticism, that had scarcely a score of adherents.

But the case is entirely different with regard to Atheism. To persecute Atheists would mean to persecute the whole educated class, Russian officials themselves included. There is a certain amount of official hypocrisy with the servants of the pious czar, but no educated Russian would make a secret of his infidelity.

The defeat of religion is entirely due to the activity of the Nihilists, which began, during the sixties, in the enthusiastic propaganda of the theory of evolution and culminated in the propaganda of political revolution. It is needless to go into details. Suffice it to say that if the Nihilists failed to revolutionize the institutions of their country, they have produced a complete revolution in the minds of their countrymen.

The Russian is consistent. Having rejected religion, he has also rejected the religious foundations of ethics. And here the question of the relations between man and woman is of paramount importance. Marriage is in Russia a religious institution. Divorce is not recognized by Russian law, except for adultery, precisely as in New York. But the Russian makes no fetish of the law. The first Russian female students were also the first pioneers of freedom for woman. In proud contempt they disregarded the attacks of the Comstocks of their time, until finally they have brought it to a complete change of public opinion. Nowadays Mrs. Manasseina, the well-known writer on physiology, has lost nothing in public respect for having separated from her husband and married Professor Tarcharoff without caring a whit for legal formalities.

Thirty years ago, when our glorious Tchernysheffsky announced the gospel of emancipation in his "What Is To Be Done?" he was denounced, like Brother Moses Harman to day; he was imprisoned and spent twenty-one years in jail and in Siberia. To-day his ideas have become a matter of course.

But, as I have said, the Russian is consistent. Having done away with tradition in religion and ethics, he went one step further and declared war on authority in political and economic life. And here he has offered an object lesson to those who think that a moral life is impossible without a religious belief. With the Russian Nihilist Socialism took the place of religion. In the name of this worldly religion the Russian Nihilist has presented to our business-like nineteenth century examples of devotion and self-sacrifice which bring us back to the times of the first martyrs of Christianity.

I remember a discussion on this very topic which I once had with an English gentleman, a strong adherent of Christianity. He denied, as usual, that morality of the higher type can be built up on a philosophical basis. I quoted the example of the Nihilist martyr, giving away his life for his neighbor. "But he may have been actuated by desire of glory." "What do you think of a man who was executed under the name of 'Unknown,'

because he refused to tell his name, lest it might give a clue to the persecution of his associates? The man who died on the scaffold under the name of 'Unknown' was certainly moved by anything but the desire of glory." The gentleman conceded that this martyr, though an infidel, had doubtless been accorded a place in the Christian kingdom of heaven.

I have nothing more to say. I have attempted to show that the movement which is going on to-day here in America has already a history in Russia. I consider, therefore, the hundreds of educated Russians driven to these shores by the political and religious intolerance of their government as an element of progress in this country. But that is precisely the reason they are not wanted by the Pharisees of this country. Here lies the explanation of the union between this plutocratic republic and the autocratic czar. To this union we must oppose a union between the Freethinkers of America and the radicals of Russia.

Therefore, before all things, down with the Russian-American treaty for the extradition of Russian political refugees!

ISAAC A. HOURWICH.

Friday, the delegates visited the World's Fair. About a hundred met at the Administration Building, and proceeded in twos to the temporary mecca of heresy, the Paine picture in the Government Building. Mr. Charlesworth had preceded them, with the intention of obtaining permission for a speech in front of the portrait. He met with a refusal, which was afterward softened to permission to have a short service. Mr. Remsburg had the honor of doing the talking while recalling Paine's services to the country as one of the framers of our system of government and workers for independence. Mr. Hunt, who has charge of the state department exhibits, sent up this note:

Don't let your demonstration be too long or too conspicuous. Remember the picture is exhibited by the government—not by a sect.

G. HUNT.

Mr. Remsburg graciously cut it short, and the audience scattered around the grounds to see the Fair. The day was rainy and cold, and sight-seeing was confined to the exhibits in the building.

Saturday was also devoted to sight-seeing, till evening, when a dinner, erroneously called a banquet, was on the program. About one hundred and thirty sat down to tables, which did not groan, because the price was small. The service was also in proportion, and lucky was he who had a knife and fork at the same time. But as some were used to knives and others to forks, by dividing up the table ware substantial progress was finally made.

Captain Adams presided in his usual charming manner. The captain is an unusually graceful chairman. He says the right thing at about the right time, and this habit, united with unusual good sense and sound attainments, makes the captain a leader of great worth. He ought to be forced to the front much oftener than his native modesty now permits. The only one who stood alongside Captain Adams as a judiciary officer was Mr. Putnam, also a captain. When enthusiasm and money were wanted, it was Putnam who wielded the gavel. No one could escape the contagion of that man's boundless good nature and zeal. He extracted half dollars from pockets used to yielding pennies, and he made the audience as hilarious and happy as himself. They couldn't help it. They just caught it.

But to return to the over mutton of the dinner. Captain Adams, began proceedings by recalling the banquet at which Charles Lamb wanted to know if there were no minister present to say grace. Finding there was none, Lamb earnestly said: "Let us thank God." Being in the same predicament as the fellow at the feast, Captain Adams used the old lady's benediction of the food she was to eat:

Let grace be here and grace be there,
And all around the table;
Let each one take a spoon and fork,
And feed as best he's able.

There being little to eat, the dinner was soon done. With nothing but coffee to drink, the orators were easily kept within bounds, time being called on one only. The first toast was "Freethought, the Motor of Progress." Mr. Waite rose first. In coming along the street, he said, he came by D. L. Moody's place of business, and was handed an advertising card bearing the legend, "Get right with God." But as he had never injured God's reputation, the advice was wasted. And this led him to remark that the preachers earned only about ten per cent. of their salaries in teaching ethics, the other ninety per cent. being purely waste. Mr. Waite went on to say that the Freethinker's Congress, as far as it had gone, was a good one. That he had had a good time. That the Federation and the Union had chosen good officers, in which view he believed Brother Putnam would agree. He had heard Brothers Wakeman and Menden mentioned as possibly good presidential timber for the Union; so he had nominated both. He desired to please, but he couldn't see why he should object to himself more than to them. The most of those

present, he said, would never meet each other again in this world, but if they met in another he hoped it would be as Freethinkers.

Mr. Putnam was second speaker to this toast. The Freethought Federation, he said, was the light artillery of Freethought, and he was glad that the other corps of the Freethought army was willing to work with it. Freethought was the motor of all social progress, and while orthodoxy opposed it he wanted all the friends possible. There is a big fight on hand, and we must use the ballot. He knew from his experience at Washington that had not the church used ballots Congress would not have voted to close the Fair on Sundays. Some of the Congressmen he personally knew were bulldozed by the church. We must fight it through every channel, at the ballot-box and in the courts. On the moral side we should establish science schools, and he hoped to see the Freethought university under way soon. He also rejoiced at the splendid harmony which the Congress had developed, and advised the delegates to eat, drink, and shake hands.

Mrs. Ames, when called upon, said it was cruel to ask her to speak further, but as the men had been cruel to the women for so many ages, she would try to bear this additional burden. The gist of her remarks was that the church was in its dotage; the government granted the old lady all the favors she asked, and the speaker trusted that when the Freethinkers did come into power they would not enact retaliatory legislation.

Judge Hilton, of Oklahoma, said he had been a Freethinker but four or five years. He agreed with Mrs. Ames, and was more than charmed with the gentlemen of a new religion—the true one—a religion which always sought the society of ladies. He should look back upon this night as Rasselas upon the happy valley. Freethought was felt even in Oklahoma. The people had forsaken the old religion on Sunday. The way to test Freethinkers is when they use the ballot. He thought, too, that a Freethought university should be built.

After music by the Edelweiss Club, Captain Adams said that as progress depended upon the printing-press, a machine that the old ecclesiastics said they must destroy or it would destroy them, he offered the toast: "The Liberal Press, the Greatest Disseminator of Freethought." The captain had intended, he said, to ask Mr. Mendum, as the publisher of the oldest Freethought journal, to first respond to this, but he was unable to be present. And, continued the captain, as Mr. Macdonald of THE TRUTH SEEKER was more addicted to putting his thoughts into deeds than words he would ask Miss Wixon, another TRUTH SEEKER editor, to respond. Miss Wixon said:

The Liberal press is an educator; it is one of the greatest educating forces in the world. It is the people's schoolmaster. Without it the cause of Freethought would languish and sink into obscurity. It sends around the world messages of hope and encouragement, strengthens the weak and despondent, inspires the earnest worker with new energy and zeal, and is the promoter of everything that tends to the happiness of the human race. Its bright and broadening influence is felt to the uttermost parts of the earth, and wherever it has gone it has left an impression of truth and goodness. Thousands owe their emancipation from the slavery of superstition to the efforts of the Liberal press.

Through this medium we get an interchange of ideas and a knowledge of what is going on in the Liberal world. In this way heart meets heart, and hand meets hand in true fraternal greeting.

THE TRUTH SEEKER, since its inception, has kept steadily onward in the path of progress and reform. True to its principles it has never wavered from its purpose—that of seeking and following truth wherever she leads the way, knowing that the truth can lead no one astray. And whatever new fields of science and progress open in the future, you may rest assured THE TRUTH SEEKER will be there, ready to gather new facts as they arise and place them before its readers in their true light.

If you will pardon an allusion to my own department in THE TRUTH SEEKER, the Children's Corner, I would like to say that it is an important feature of the Liberal press. That which is done for the children is done for the world. Train a child in the way he should go and when he is old he will not depart from it. If we would have Freethinkers in the future we must begin with the children. Imbue them with the principles of freedom and those principles will remain through life.

Thousands of letters from children and parents all over America, Canada, England, and other countries, testify to the value of Liberal ideas to the young.

Finally, let me say that our thanks are due those who have so gallantly sustained THE TRUTH SEEKER by their sympathy and financial support. Without their clear heads, strong hands, and true hearts we can do little; while we have their aid and friendship we can meet all foes bravely. Hence, we ask only a continuance of their favors, and promise the same faithfulness to our common interests in the future as has characterized our efforts in the past.

Dr. Foote, Sr., Moses Harman, and Dr. Pritchard, of Sierra Valley, Cal., also responded to this toast.

The succeeding toast was "To the Liberal Orators." Mr. Remsburg was the first to respond. He spoke, he said, for the radical Freethinkers, those

who had always been in the front of the fight, and who had been condemned by the pretentious and pretended friends of Freethought. Freethought, said Mr. Remsburg, is both constructiv and destructiv, and while we could applaud Comte we could also admire Voltaire. The constructiv work of an Adler merits approbation, but much more the satire and wit that fall from the lips of an Ingersoll. He indorsed the Nine Demands, but went farther. He not only demanded the taxation of churches, but he demanded also their damnation. He would abolish chaplaincies and chaplains as well. He would repeal Sunday laws, but he would do more—demolish Sunday itself. A God who could only make one day in seven holy was but a seventh-rate God, and of but little consequence. He would discontinue appropriations to religious institutions, and the institutions also. Joe Cook told the truth once—the only time that had come to the speaker's knowledge. Cook said, "Destroy the Sabbath, and you destroy the church." Mr. Remsburg had been saying that for fifteen years. And he would not only throw the Bible out of our public schools, but would destroy it entirely as a religious work. Its influence was almost wholly bad. This country is not big enough for religion and Freethought, and the radical Freethinkers were in the fight for all time. Mr. Remsburg waxed gloriously eloquent on this theme. and the room rang to his voice and to the applause evoked. He was, in fact, unusually brilliant all through the Congress, probably inspired by the presence of Mrs. Remsburg, who had come five hundred miles to hear him lecture, for the first time in all the years he has been in the field.

Voltaire de Cleyre followed Mr. Remsburg and made a little speech breathing defiance of law. Freethought orators, she said, ought to stir up opposition to all despotism. They ought to make Freethinkers really free, and not war upon a book or an idea of God. They ought to break laws, and she for one proposed to break all laws which conflicted with her conscience. Miss de Cleyre's speech offended a great many, and was not accepted as a proper exposition of the duty of Liberal orators.

Mr. Charlesworth told stories of his experience in the lecture field, and pleasantly removed the disagreeable impression produced by the previous speaker. He closed by saying that he was a destructionist, as is a farmer who destroys noxious weeds that nourishing plants may grow, and he proposed to keep at it all his life.

Mrs. Freeman spoke to the sentiment, "Woman's Day." When President Cleveland and his friends had a public dinner, she said, Mrs. Cleveland sat in the gallery. Freethinkers did not follow that precedent, and the women ought to feel gratified. Woman demanded her share of the apple, not simply the core, and she proposed to get it. But there never was and there never will be a woman with wings, and there never was a woman who wanted wings. So the men need not worry about losing the women. Where she went, the man followed. All woman wanted was a chance to grow. She wouldn't harm the men, for they are her boys.

The dinner broke up about midnight, with a benediction from Mr. Waite, as the oldest of the three presidents present.

SUNDAY MORNING.

The regular sessions were resumed Sunday morning, with Mr. Putnam in the chair in one of his happiest moods, and the collection was correspondingly large. The audience filled the hall clear back to the bookstands of *THE TRUTH SEEKER* and *Investigator*, and crowded our Seventh-Day Advent friend, who was there selling religious liberty literature.

Moses Harman was invited to say a few words, and he went on for a long time, referring occasionally to a manuscript which he had no chance to read, as he kept thinking of things to say. His talk was mainly a repetition of what he has so often said in *Lucifer*. In regard to the present status of his case he had heard through a marshal that the prosecuting officers at Topeka didn't want any more to do with him, but he didn't purpose the fight should die. With him it was lay on Macduff, and blest be him who first cries, Hold, enough! He said that *Lucifer* took precedence over the *Independent Pulpit* and the *Freethinker's Magazine*, and he still wanted subscribers, but wouldn't be an organ of anybody. He was the center of his universe, and when he moved six feet the universe moved six feet too.

Mr. Harman was succeeded by Mr. Remsburg, who sustained the audience by recalling the men and women who were working for Freethought twenty-five years ago, reading the names from a paper published then, called the *Liberal*.

At the request of his friend, Captain Putnam, he would show what the Methodist church had done

for the slave. His speech was full of facts and quotations from Methodist documents, and will be printed in good time as a chapter in one of his forthcoming volumes. It made a splendid speech.

Mrs. Freeman followed and won great applause for her wit and earnestness.

Reuben Rush, a young orator from Boston, made some criticisms upon the indifference of some Freethinkers, and incidentally made himself famous with those who heard him. In the words of one admiring auditor, Reuben is a rattler! What the cause of Freethought has most to fear, said Mr. Rush, is the apathy in the ranks. There are a great many Freethinkers in the country, and yet but comparatively little work was done. The most of them seemed to think there is nothing to do, that Christianity is a dying creed, a fossil. But that view, he thought, is decidedly erroneous. Christianity is not a fossil when it dictates nominations, controls elections, and make demands upon the public treasury. It has fat offices to confer, and will die hard. Freethinkers had a foe unworthy their steel, but a cause worthy of their best efforts. They should attack the church at all points. He had been to the legislature of Massachusetts and induced the committee on taxation to report favorably a bill assessing church property, and though the bill was killed in general session, it was the best result ever attained in Massachusetts. It was a result of work instead of talk. The church had lost its grip on the intelligence of the community, but still retained a mighty good hold upon the ignorance of the country.

Mr. Rush further urged Freethinkers to subscribe for all the Freethought journals and flood the country with Liberal literature as Christians do with tracts. It was much better than passing resolutions. The papers were not supported as they deserved. If you take one paper, said this enthusiast, take another, or get some one else to take it. Monroe is dead, but the *Ironclad Age* still lives. *THE TRUTH SEEKER* is better than ever, and who has not admired the art of Heston? Bennett is dead, but *THE TRUTH SEEKER* lives. And for sixty-four years the *Investigator* has been fighting your battles and mine. Seaver and Mendum are gone, but Washburn is here. With this he left the interests of the papers in the hands of the people, and expected them to do their duty. We fight, he concluded, as best we know, and follow where the star of victory leads.

Mr. Rush was a revelation to the audience, and they gave him tremendous applause.

J. H. Cook, of Columbus, Kan., was invited to say a few words. He was listened to attentively for the work he has done in the past, for he is now old and feeble. But the effort he had made to attend the Congress was appreciated. At a previous session it had become known that he was suffering from poverty, and to attend had broken into his "cremation fund" to pay the fare. Twenty-five dollars were raised for him by Mr. Charlesworth in many fewer minutes. This Sunday morning, after his talk, \$30 or \$40 more were thrown upon the stage for him. It did the old man a world of good, and never was money better spent.

John H. Copeland, president of the Texas Press Association, was called upon and responded nicely. Mr. Cook rose again and mentioned the *Health Monthly* and that forced Dr. Foote to the front. The doctor denounced the preaching of Christian sentiments over the remains of Richard A. Proctor, the astronomer. Ingersoll, he said, should pronounce that man's eulogy. When Dr. Foote concluded, Mr. Remsburg, who seems to know everything, explained why it was that Talmage was chosen. George W. Childs had paid for the monument, and so when Mr. Proctor's daughter Mary proposed to ask Colonel Ingersoll to honor her father, the Philadelphia benefactor and bigot had the power to thwart her desire. Mr. Childs lost caste with that audience in short order.

SUNDAY AFTERNOON.

The proceedings were opened by a piano duet by two sweet girls—each sweeter than the other—the Misses Johnstone, of Chicago, readers of *THE TRUTH SEEKER*. They had to repeat, and the audience would have liked to keep them on the stage if they hadn't known a musical note. At the morning session Miss Decker lost her watch, and Mr. Louis K. Johnson returned it in the afternoon. Such an act (Mr. Johnson's, not Miss Decker's) was never known at a religious congress, and the parties felicitated themselves greatly thereupon. After the music, Mr. Steiner read some resolutions by Mr. Betts, who was pushed into fame by being robbed of his Truth Seeker literature at the Art Institute. The resolutions were properly referred, and never heard of again. Mrs. Freeman read a communication from San Antonio condemning the action of Mr. Bonney in the Betts affair, and then

Miss Wixon made a speech, which we will print sometime. Miss Wixon got great applause. She always does. She was the most popular woman at the Congress, and pushed the men pretty hard too as a favorite. She was followed by Messrs. Steiner and Washburn, with addresses too long to print here.

SUNDAY EVENING.

A long letter from W. H. Lamaster was first read, followed by a humorous theological song by Mr. Glass. Captain Adams was the first speaker. His was a mighty good speech and we regret that the manuscript which he was to make from his notes has not arrived. The post-office is probably to blame.

While the captain was speaking, the Judas of Freethought, who is now engaged on a Chicago sheet at about thirty pieces of silver per week, sneaked in, probably to see if he couldn't find something as a text for an editorial lie. But there was evidently too much truth being spoken to make the atmosphere congenial to him and he sneaked out again.

Mr. Adams was followed by Mr. Charlesworth, who said, among other things, these:

Many false impressions exist to-day concerning the meaning and implications of the word Freethought. Christians are prone to claim that they are Freethinkers as much as we are; they claim that their belief in the Christian creed is just as much the result of their freethought as our belief may be the result of our freethought. This claim is not tenable. A devout believer can no more think freely upon natural science and philosophy than a railroad could be built to the planet Jupiter. No man can think freely upon any subject when at the same time he holds a preconceived belief in the subject he is examining. A Christian may claim that he has impartially examined all the evidences adduced in favor of his belief but when he starts out upon his investigation with a belief in God, Jesus, the Bible, *et al*, his examination can only be a partial one, for if any fact is presented to him which seems to contradict his idea of the God theory, he will reject the fact, and will not even investigate his theory. His thoughts are not free to examine any given fact so long as he implicitly believes in a theory contrary thereto. If a Christian wishes to impartially examine the evidences of his creed, he must give up his God, his Bible, his Jesus, and everything connected with them. If he can do this, and then after his examination return to them again, all well and good, but if he cannot do so let him have the honesty of his opinions and the courage to express them to the world, thereby taking his place among the leaders of the world's thought. We have too much policy, so-called, amongst us to-day, a policy in which man's sympathies extend no further than his cash-box. It is a sad thing that all men should not recognize that truth is a thing to be shouted from the house-tops; it should be written across the horizon of the universe; it should be painted across the front of every pulpit; it should be stamped on every human heart that all men may become partakers thereof. Freethought, in its most essential characteristic, is just thought; to think freely we must think justly, and to think justly it is necessary that we should divest our minds of all prejudice whatsoever. The honest, conscientious Freethinker is just as ready to abandon a conclusion when he perceives it to be false, as he is to accept a new truth no matter how much it may clash with his previous convictions. Freethought is not a new thing. It has existed in all ages, even as we understand it to-day—the right to question the dogmatic assertions of a corrupt clergy. Still it has never existed as a recognized right.

When any statement is made to a Freethinker purporting to have emanated from a supernatural source, his caution becomes redoubled for he knows full well that the power of proving it does not lie within the pale of human demonstration, and he usually requires that the person making such a claim shall give some extraordinary proof of the truth of his assertion. To say that it came by a miracle is no explanation at all. There is no subject upon which mankind has been deceived so much as upon miracles. The great mass of society being profoundly ignorant as to what really constitutes a miracle, it has laid them open to the jugglery and deception of the priesthood in all ages and in all parts of the world. A miracle pre-supposes the setting aside, or the suspension, of some particular law of nature; for if it happens in the ordinary course of natural events it cannot be a miracle. The crowning glory of science in this nineteenth century was when she demonstrated the immutability of the laws of nature. They are implacable and unalterable, hence, we claim that no such thing as a miracle has occurred in any age of the world. Tell the people that these miracles occurred years ago and they are likely to pass as a truth. Tell them that two thousand years ago, a child was born of a virgin, and they will believe it; but tell them that it happened yesterday, and in your own district, and they will say "Seeing is believing." They will tell you that the age of miracles is past. Yes, and I will tell you something more, and that is, that the age of the belief in miracles is fast passing also. Hume remarked in his "Essay on Miracles" that he had never known a miracle to happen, but he had known men to lie, and he would rather believe that some men had lied than believe in a miracle.

It has been said that "There is no such thing as Freethought." In a sense this is true, for our every thought is governed by the conditions that surround us. Climate and circumstances are the supreme schoolmasters of the human race. It is these that have taught us to think and act so that the great human family may profit by our lives; to live and to do, that our lives may become everlasting monuments of respect to those who shall follow after us.

Mr. Putnam came next and his closing speech was about thus:

The issue before us in the years to come is broad and deep. We are not only opposed to the union of church

and state, but we are opposed to the church itself and for what it represents in human history.

We are anti-Christian, and we must be anti-Christian if we favor human progress.

What is Christianity? We cannot give it a private definition to suit ourselves. We must define it by its own documents—its Bibles, and creeds, and deeds; by what it has done and what from a thousand pulpits and for a thousand years it has declared itself to be.

Christianity is not morality, it is not good conduct, it is not character; for no priest of that faith has ever admitted that an Atheist might be a Christian, however noble his actions. One might be a hero, a martyr, he might die for his country and serve humanity, and yet he is not a Christian, nor is there a single Christian clergyman that will declare him so to be. The golden rule is not Christianity, for the Freethinker accepts the golden rule equally with the Christian, and what orthodox preacher has ever declared that simply to obey the golden rule will save a man?

Christianity is not essentially conduct, but a creed. It is at heart a belief. Without a certain belief no one can be a Christian, no matter what his conduct may be. Conduct is incidental to Christianity and not its essence.

He that believeth, shall be saved; he that believeth not, shall be damned. This has ever been the Shibboleth of the church, and without that the church would cease to be. It is founded upon faith, and not upon any system of morality.

This is the issue first of all between the Freethinker and the churches, an issue which touches the very heart of human advancement and happiness. It is not faith, but character that should be supremely insisted upon; not belief but practice, not creed but works. It is not what a man thinks, but what he is, that is of the greatest importance. Accept this dogma, says the Christian. Act the best you can, says the Freethinker. This is the radical difference. Our platform is that of the poet, who says:

"For modes of faith let graceless zealots fight,
He can't be wrong whose life is in the right."

But what is the Christian's belief? Is it a helpful belief? Is it a beautiful one, a consoling one? True or false, will it add to human weal, or decrease human woe?

The fundamental article of the Christian's creed is total depravity. This is announced by every orthodox church. There is no division on this point. To be a Christian one must believe in the absolute worthlessness of human nature; that man is a total wreck; that his conduct counts for nothing so long as he is simply himself. The Christian declares that the little child, smiling upon its mother's breast, is worthy of everlasting condemnation, simply because he has been born into this world, simply because he is a human being.

Take away total depravity, and the corner-stone of the Christian church vanishes and it tumbles to its ruin.

The logical result of the doctrine of total depravity is the doctrine of vicarious atonement, and a more immoral doctrine was never preached. Man cannot be saved by his own merits, but by the merits of "another." "Lay your deadly doing down" is the Christian's song. Don't try to do, only believe. I heard an orthodox revivalist declare that one might come to the gates of heaven with ten thousand murders on his soul, and all he need to do was to fling them off upon Jesus and enter the golden gates. This is the orthodox plan of salvation, and is vital to Christianity. One may commit crimes all his life, and at the last moment by an act of faith be wafted to the bliss of paradise.

Total depravity, and vicarious atonement, and what next? The doctrine of eternal hell. This is the necessary outcome, for if a man is totally depraved, and cannot be redeemed except by the merits of Jesus through faith, then those outside the pale of faith must be everlastingly damned; and this includes the vast majority of the human race. Jesus said: "Many are called, but few chosen," and unless one is chosen he is lost. Again, the founder of the church declares: "Straight is the road, and narrow is the way that leadeth unto life, and few there be that find it; while broad is the way that leadeth to destruction, and many there be who go in thereat." Thus logically and historically the church is committed to the dreadful doctrine of an eternal hell.

If there ever was a doctrine which has crushed the human heart, which has filled this world with agony and tears, which has been the ally of tyranny and superstition, it is the doctrine of an eternal hell. I abhor it with every fiber of my being.

When, therefore, I say that I am an anti-Christian, I do not mean to say that I am in any manner opposed to any good thing which incidentally belongs to the Christian religion as to all other religions; but I mean to say that I am in unceasing hostility to these essential, fundamental dogmas of the Christian creed—total depravity, vicarious sacrifice and eternal hell. I regard these doctrines as utterly destructive of human hope and progress. They are the outcome of savage terror and ignorance. They are opposed to reason, to every noble aspiration, and the enlightenment of mankind. In the interest of truth, of virtue, of humanity, of liberty, I oppose them to the bitter end; and when these doctrines are removed from men's minds there will not be left any foundation for the Christian religion. It will then die, and the churches will become like vanishing clouds in the horizon of humanity's onward march.

What does Freethought represent as opposed to the great dogmas of the Christian church? It represents first of all liberty and the worth of human nature; that man should be a free being and use his faculties to the utmost. Freedom is the sweetest boon of human life. Without it there is no virtue, no truth, no manhood, no grandeur of action. Freethought compels to no mental conclusion; it only insists upon individual independence; the absence of outward authority in the Bible or church, or priest. Do not be afraid; judge for yourself; be true to yourself, before all men, before the gods if there be any. Don't bow down to anything less than the sublime light of your own being.

This is the first grand word of Freethought; the first issue against the debasing creeds of the churches.

The second grand word is Liberalism or human brotherhood, in spite of infinite diversities of thought. We cannot agree in thought. We cannot see things alike. Truth is manifold, many-sided. Truth cannot be a common platform of human opinion; but there can

be a common platform of human endeavor. We can have the same purpose. We can be animated by the same humanity; we can be inspired by the same motives. We know what is for human happiness, what good deeds are, what kindnesses, what justice is, what generosity, what magnanimity, what benevolence, what sincerity, what truthfulness are, and joining hands, and standing together in these things, we care not for the varying creeds. They are unessential. Christianity is not universal brotherhood. Jesus said, "I came not to bring peace on earth, but a sword." Christianity has drawn the sword, and slain millions simply to enforce its creed. Freethought flings aside the sword, and would unite the whole human race in one grand and splendid brotherhood.

Again, Freethought is Secularism—politically and philosophically. It means a secular government—that is, a government totally separated from the church. Secularism is the Declaration of Independence and the Constitution of our country. It is the glorious principles of Washington, Jefferson, Madison, Franklin, and Paine. It is a government of the people, and for the people. It is the rights of man.

Philosophically, Secularism affirms the grandeur of this present existence, that it does not depend for its value or interest or beauty upon any life to come, but in itself without reference to anything before or after is of supreme importance. The time to be happy is now; the place to be happy is here. There may be a life to come; but if so, that life is one with this life. It is the same kind of a life. Death is simply an evolution, and not a break in the eternal unity. Only by and through the worth of this life can we reach the glory of any future life. And if there is a God, he is not on some remote throne, but is a living presence, glorious in this world as in any other. Do the duty which lies next to you. That is the grandest duty, says Secularism. Man should be educated in life. He should be trained physically, mentally, and morally. He should attain practical knowledge, and be able to act as well as to think. He should be a soldier of nature and humanity, and win the battle here. The philosophy of Secularism means fruitfulness. It means invention, discovery, art, the laws of health, good citizenship, wise parentage, happy homes, golden harvest fields, and universal justice, prosperity, and attainments.

Freethought also means not only Liberalism and Secularism, but Infidelity—a terrible word, no doubt, but we accept the word and affirm the glory of Infidelity. Infidelity means doubt, question, inquiry, denial, and only by this path has man attained wisdom. Doubt is the beginning of wisdom, says Aristotle. Doubt, says Descartes, the father of modern philosophy. Doubt, says science, in all its researches. If Columbus had not doubted he would not have discovered America. If Copernicus had not doubted he would not have unfolded the grandeur of the heavens. If Newton had not doubted he would not have revealed the universality of law.

But doubt is the beginning, not the end; the necessary beginning of all truth and all discovery to the human mind. The end, the goal, of scientific doubt is wisdom, virtue, progress, civilization. It is the conquest of nature, the building of a paradise, the jewel of this earth with a thousand industries; the plowing of the soil, the planting of the seed, and the reaping of the harvest. Infidelity clears away the rubbish, brings man out of the caverns, confronts him with the blue sky, the rolling sea, and tells him to venture forth and win the prize—not through the favor of any god, but with his own strength and sublime energies.

Thus Freethought is manifold, universal, broad, and deep, as all of human life, of human hope, of human aspiration. It is intellectual, moral, social, political, industrial. It collects every truth and every aspiration from history. It applauds every virtue and celebrates every heroism. It examines, judges, and selects from all that man has done or man has thought. It unfolds the wealth of this earth; it follows the shining pathway of the stars. Wherever knowledge is possible there is its onward march.

From this magnificent, this animating Congress we go forth upon the fields of time with brilliant hopes. With nobler fellowship, with grander impulses, we can continue the mighty conflict, handed down to us from the immortal past, dark and terrific at times, but now opening to sunny heights and splendid victories, so that afar we see the day of triumph, the flag above the cross, truth above superstition, reason above faith, character above belief, manhood above the priesthood, science above the church, civilization above barbarism, and humanity above God—

"Good and great and wise and beautiful and free."

On motion of Dr. E. B. Foote, Sr., a vote of thanks was given to the Edelweiss Zither Club, the Bohemian Orchestra, Mrs. Kinsella, John J. I. Remsburg, Prof. J. H. Cook, the Misses Johnston, and others who aided the Congress with music.

And so the Congress concluded, successful in numbers, in speakers, and above all in good-fellowship. THE TRUTH SEEKER Editor never saw so many of his readers together before, and he thanks every one of them for their kind words and the sincere friendship shown. Likewise, for the generous patronage at his bookstand, and for the subscriptions to THE TRUTH SEEKER. In his mind's eye there linger the images of a hundred faces of friends he had known before by correspondence, but who now have a living reality to be conjured before him from the pages of their welcome letters. Good luck and good health be with them always! Here's to them and the Cause in a goblet of water! a good deal clearer than they found in Chicago, unless they paid extra for it. May the next convention be as jolly and leave as many pleasant remembrances!

Immediately following the report of the first proceedings of the Congress we received the following letter:

EDITOR TRUTH SEEKER: The pen wounds worse than

the sword. Be more careful how you wield it. Your statement in regard to Mr. Van Hoeter's not coming to the Congress is wrong. Mr. Van Hoeter did not want to come, for the reason that his health is not reliable. This shows his good sense. But where was your good sense when you wrote those lines about me and my husband? What is the matter with you? MRS. P. VAN HOETER.

Such things as this have a tendency to make us careful. Never again will we joke with an old lady, unless we can get someone to make a map of the joke, and have it explained in advance, thus avoiding possible marital complications.

But seriously speaking, Mr. Joseph Van Hoeter is one of the most energetic workers in the Freethought cause that we have. He and his worthy wife, the latter coming all the way to Chicago to attend the late International Congress of Freethinkers, have many times rendered efficient service to Freethought and have bravely held aloft its banner under all circumstances. Although advanced in years, the hearts of this Liberal couple still throb with the impulses of youth, and we trust there are yet many bright years in store for them.

After the Ball.



THREE DISTINGUISHED LECTURERS IN THE STREETS OF CAIRO, MIDWAY PLAISANCE, WORLD'S FAIR.

Lectures and Meetings.

COLONEL INGERSOLL'S LECTURE DATES.

The people along the line of the following towns will, during October, be made happy by a visit by Colonel Ingersoll, who will speak on the following dates:

Oct. 21 Atchison, Kan.	Oct. 25 Lincoln, Neb.
" 22 Kansas City, Mo.	" 27 Sioux City, Ia.
" 23 St. Joseph, "	" 29 Chicago, Ill.

THE Manhattan Liberal Club meets every Friday evening, at eight o'clock, in German Masonic Hall, No. 220 East Fifteenth street, New York. Its lectures for October are:

October 20th.—"Freethought and Morality;" S. P. Putnam.

October 27th.—"Arbitration;" Albert Dav. E. B. Foote, Jr., Presiding Officer.

As previously announced in our columns, John R. Charlesworth will commence a tour Eastward. The following appointments are on his list, and friends along the route desiring lectures should address him at once:

Nov. 3 Manhattan Liberal Club, New York.	Nov. 19 Boston, Mass.
" 5 Newark, N. J.	" 26 Philadelphia, Pa.
" 12 East Dennis, Mass.	Dec. 3 Alliance, O.
" 14, 15, Osterville, "	" 14, 15, 16, Waterloo, Ind.
" 16 Cotuit, "	" 17 Chicago, Ill.

THE Brooklyn Philosophical Society holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Sixth street, between Bedford and Driggs avenues. Program of Lectures for October:

October 22d.—Dr. T. R. Kinget, "The Most Vital Practical Question of the Hour."

October 29th.—Mr. S. P. Putnam, "The Bible and Modern Thought."

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, will meet on and after October 17th in the Skerrett Building, northeast corner of Ridge avenue and Green street, Tuesday evenings at 8 o'clock.

October 24th.—Miss Constance MacKenzie, "Effects of Education on Character."

October 31st.—Rev. Wm. I. Nichols, "Unitarianism; Its History and Principles."

CHARLES WATTS will lecture for Friendship Liberal League, Philadelphia (cor. Broad and Wood streets), Sunday, October 22d, at 2:30 and 7:30 P.M. Liberals are cordially invited to attend these lectures.

NEWARK LIBERAL LEAGUE, Sunday, October 22d: Frank W. Wilson, "Hard Times; Their Cause and Cure"

Letters of Friends.

A Family Necessity.

OTTAWA, KAN., Oct. 7, 1893.

MR. EDITOR: Inclosed please find money order for \$1 to extend subscription on THE TRUTH SEEKER. I can't do without the paper very well. Having taken it so long, it has become a family necessity and we would be lonesome without it.

Yours truly, SALEM FOUTS.

Must Have the Paper.

SCRANTON, PA., Oct. 2, 1893.

MR. EDITOR: Inclosed find my check for \$4, for one year's subscription to THE TRUTH SEEKER, also for price of one copy of "Crimes of Preachers," one copy of "Sister Lucy and Her Awful Disclosures," one copy of "The Clergyman's Victims," one copy of "Priestly Celibacy Exposed," and one copy of "The Confessional," which all please send to my address. We think we cannot do without the paper, and look for it every week with pleasure.

GEO. H. MERRITT.

A Hundred Years' Sentence.

LISLE, N. Y., Oct. 3, 1893.

MR. EDITOR: As my time on the grand old TRUTH SEEKER runs out the 6th of this month, you will please find inclosed post-office order for \$3. I must not skip a number. Last week's issue was a great treat. It was a pleasure to look on the grand old faces of those veterans who have fought for the good of the human race. Not only veterans, but young workers likewise. We owe a great deal to them. Hoping those yet with us may live long and THE TRUTH SEEKER flourish for a hundred years, I am,

Sincerely yours, R. H. GLOVER.

Would Be Afraid of His God.

MORRIS, MICH., Sept. 8, 1893.

MR. EDITOR: As my subscription to that noble old paper, THE TRUTH SEEKER, expires to day, I must renew, so find inclosed draft for \$5—\$3 for the paper, and the remainder for the "Creation of God," by Dr. Jacob Harman, and "Martyrdom of Man," by Winwood Reade.

We have had John E. Remsburg here. He delivered two lectures—one on Paine and the other on "The Divinity of Christ." I think he set some of them to thinking. One gentleman said he would not dare to talk as Mr. Remsburg did; he would be afraid God would strike him dead.

C. DANSBY.

This One Liked the Portraits.

TORONTO, ONT., Oct. 2, 1893.

MR. EDITOR: You must excuse me for being so long in remitting for the grand TRUTH SEEKER, for I am getting old. I think that THE TRUTH SEEKER is like old rum, improving by age. Always glad to see it, and this number (Sept. 30, 1893) is grand with such an array of men who have already fallen in the ranks of Freethought and others who are still nobly filling up the ranks. Now that I have been a reader of the paper for twenty years and when I see D. M. Bennett on the front, and with Thomas Paine and R. G. Ingersoll, I am overjoyed indeed.

Please find inclosed postal order for \$3.

W. JOHNSTON.

John Would Have Been Ashamed of the Minister.

RUSHVILLE, ILL., Oct. 2, 1893.

MR. EDITOR: Please send my paper to Rushville, Ill.

I came here about a month ago. This is one of the oldest towns in the state. It is one of those old church towns, and in those towns you can find but very little progress. I thought when I came here I should hear something new, but it's the same thing over. The minister tried to preach about a man called John the Baptist. I think John would have been ashamed of the effort had he been there. I suppose most of the congregation thought it was a grand sermon.

I want THE TRUTH SEEKER. I am not afraid of it, and when I become delinquent let me know. I like Watson Heston's pictures—in fact, most everything in the paper suits me. I can't agree with all

of them, but I like your method of handling the various subjects.

I am, yours in the work,

D. W. BETTOR.

Take Particular Notice.

THREE RIVERS, MICH., Sept. 30, 1893.

MR. EDITOR: I want to know if the undersigned thinker is insane when he claims that every firm believer in the plain declarations of Jesus Christ—"by whom the world was made"—will be able to create worlds also? Jesus declared thus to his followers: "The works that I do, the same shall ye do also, and greater."

Now, as we may reasonably view that promise or declaration as the word of God, given through the mediumship of "the only begotten son," it follows as a matter of fact that if a real follower of Christ Jesus shall, or can, do the same kind of works that he, the son, did, such worker must positively have in possession the same creative and divine attributes that he, Jesus Christ, possessed—it being a logical conclusion that the so-called son of God must have possessed every attribute of God, his father.

If, then, the followers of the son will be, or are, like him, and he is like God, said followers are also like God, said followers will be like God also and thus able to create everything in the same way in which a supposed Mosaic or man-made God ever did or ever can create anything hereafter.

The above reasonings are founded upon and supported by records claimed to be "the infallible word of God." Who will be able, therefore, to declare truthfully the same to be irrational, or as emanating from an insane mind? There is one of two things certain: First, if a man, or a soul of man, cannot create or ever make worlds like the one we inhabit, then the words of Jesus Christ and of St. John also are false and irrational; second, if true that he can, then all of his disciples who claim to be Christians will be Gods at some future time, or never be as he was, doing the same works he did—i. e., make worlds.

I think we should analyze the sayings or declarations of Jesus, the son of man (as he often and rightly claimed to be), from a rational standpoint. So declares

ELISHA D. BLAKEMAN.

Impartial Treatment of All Soothsayers.

NEWARK, N. J., Sept. 26, 1893.

MR. EDITOR: In this evening's *News* I have read that there is to be a celebration of the feast of Saint or Mr. Anthony. Who the gentleman is the Lord only knows, and I don't think he cares a continental; but the saint appears to be held up as a patron who is to do some people a great deal of good, and pilgrims, who worship at his shrine and give liberally of their money, will be cured of all their diseases. Besides, he will intercede for culprits who have transgressed the laws of man as well as God. Now there is one fact, and that is, folks who employ people to pray for them to dead gods and dead saints, instead of praying for themselves, have got to pay their money. After the capitalists have rung their bells on a Monday morning for the toiling men to work and sweat all the week for a mere pittance, barely sufficient to support their families, it is barefaced robbery for the clergymen, disciples of dead saints, to ring the slaves of superstition into church on a Sunday morning to pay out a part of their hard earnings. All the clergymen's stock in trade is dead gods, dead saints, witches, ghosts, and spirits. That kind of stock don't require any capital but cheek and wind. All the clergymen of every persuasion are living on and supported by people who believe that Christ was God, son, and ghost, and that he died and went to hades, was toasted and browned by his satanic majesty the devil. Now, sir, there have been laws to punish astrologers and fortune-tellers for predicting future events, and I think if such people are punished for getting money under false pretenses it is about time to arrest all persons who preach such blasphemy to get an easy living by robbing the poor and innocent. I believe in education, not only sufficient to read and spell correctly, but to educate them out of the fear of dead gods, dead saints, and dead beats, and a heaven filled

with reprobates and a devil that could not be killed by God, saint, or sinner, nor flooded out by old Noah, the drunkard.

Respectfully, W. W. MORRIS.

Open the Eyes of the Priest-Befooled Masses.

CONCORD, N. C., Oct. 2, 1893.

MR. EDITOR: I am, of late, indebted to you, or some one else, for two copies of THE TRUTH SEEKER, for which please accept my thanks. I am an isolated Infidel, of first water, and have to endure much mental punishment from the orthodox Christians. I sent, a few weeks since, a Boston *Investigator* to a lady friend, for whom I had done much in my days of prosperity, before the war, but who, when I got poor, turned the cold shoulder on me, she having plenty, inherited. She wrote me: "I want you to send me no more of your Infidel literature." She is a Presbyterian, and believes (I suppose) that the Christian's God made rich folks and ladies of far better dust than he did the poor folks. I wrote her that Abraham Lincoln was an Infidel, and wanted in November, 1863, to stop the war by arbitration, but Jefferson Davis, a Christian, wanted to fight it out, and kill thousands of innocent fathers, brothers, husbands, and sons, and leave the land full of widows and orphans mourning for lost friends. I have not heard from this orthodox Presbyterian woman since. I offered to send her some good Infidel books to set her right, but have received no reply.

In the midst of hard times and scarcity of money, a young man by the name of Arthur Butts came to this town with his panorama of scriptural scenes, and exhibited them three nights, and raked in the shakels, some \$150. Pretty good for three nights during a money panic. His tent was on Methodist grounds and free of state or town tax. Had some enterprising man brought a managerie of foreign animals to town to educate the children he would have had to pay tax, and a heavy tax, but this disciple of the meek and mythical Jesus, goes scot free of tax. How inconsistent, how absurd! Whither are we drifting? When, oh when, will Reason claim her throne in the human brain and myths and superstition be relegated to the background, where they should be? It behooves us Infidels to sow broadcast in the land leaflets to show the masses, who never heard of Voltaire, Thomas Paine, THE TRUTH SEEKER, or the Boston *Investigator*, that there are men who are striving to counterbalance the pernicious teachings of the designing and fat-salaried preachers, who live by peddling myths and superstition to church-chained white slaves. I wish I had a thousand such leaflets. I would distribute them broadcast in this county. Religion is a fashionable humbug, and the Bible is a fabrication and a fraud, gotten up by designing priests.

J. W. MAHAFFY.

They Fear to Face the Freethought Batteries.

CALISTOGA, CAL., Oct. 4, 1893.

MR. EDITOR: I am one of those individuals whom Christians say are living in just plain darkness now, but will be cast into outer darkness when I'm dead. I take pleasure in giving to some other likewise shaded souls some of the light that has been given me by a rising, religious lawyer. This lawyer and I belong to a debating club, which meets every Friday night. Every meeting we select by vote a subject for the meeting two weeks ahead. This lawyer said to me one day that he and I would debate the religious question in the club. I told him all right. In a few days it was a meeting night. In meeting I offered quite a number of religious subjects, and a bigoted chair threw them out without a vote and contrary to the rules. The reasons given were that it was "bad policy," "caused ill-will," etc. I got up and used some plain language about the bigotry of the club and the cowardice of its religious members, and told them that the club was organized for the purpose of debating all questions—religious, political, and civil.

One of the other members offered this resolution: "Resolved, that God created the heavens and earth."

My worthy religious lawyer got up, and in a bantering way said: "Will you accept that—will you debate that with me?"

I said I would. This was to come off two weeks from that date. During the week immediately following, it was noised about town that there was to be a religious discussion. Soon good Christians began to make kind, loving, generous threats against that club and its members.

My antagonist, in the time he had, had discovered that he had a hard case to prove. At our next meeting, only a week after he had so boldly challenged me, he arose and said that he "flatly, positively refused to debate with me on account of his incompetency, and of its being bad policy." He said he would not debate the question with me unless I gave him a year for preparation.

I arose and told the club that since he flatly refused, since he was more politic than honest, more religious than brave, all I could do was to allow him to retract his own challenge. He had already crawled in the hole, and wanted to get up (before I had hardly sat down) and drag the hole in with him. I told him it was no use. He was safe. He ought to be satisfied.

Such light as I have received I freely give to my Liberal friends. Christians do not believe that "he who fights and runs away," etc.; they believe he who runs away never has to fight.

A man in town had a rattlesnake in a box in the middle of the street one day, and was surrounded by a crowd, mostly Christians—they are in the majority here. I came along (and I never see a crowd of Christians that my "blasphemous tongue" does not want to wag). So I said: "Is there any Christian in this crowd who has faith enough to pick up that snake?" The skeptics in the crowd looked up to see whence came that doubting voice, and seeing, smiled. Not one of those Christians showed by a single muscle of his face that he heard. I guess they didn't hear. "Having ears to hear, and eyes to see, they heard and saw not, lest they should hear and see and be converted."

Yours for Freethought,

R. A. GRIGSBY.

Church Growth—Justice for Woman.

SYRACUSE, N. Y., Oct. 8, 1893.

MR. EDITOR: It is often asked "Is Christianity losing its hold upon the people?" Dr. J. M. Buckley, editor of the *Christian Advocate*, tells us that "Sunday traveling was never so common; devotion to amusements was never so intense; absorption of the people in general questions never more complete; political activity never greater; the fibers that bind the church together are relaxed, and its energies, such as are available, absorbed in 'enterprises' and 'causes,' while the growth in grace and the conversion of souls receives only the remnants of attention. The general report is that prayer meetings are dull and slimly attended, and the signs of spirituality few and occasional."

Is not this quite a confession? Well, it is said that "confession is good for the soul." The doctor undoubtedly is conversant with the facts. Surely there is a great intellectual unrest among all the people, and dull and drowsy sermons, the very commonplace platitudes of "the chosen few," utterly fail to satisfy the brain hunger of the women and children who chiefly occupy the pews. Rev. Anna H. Shaw stated at the Women's Christian Temperance Union convention held in this city last week before an audience of twelve hundred people that "Three-fourths of the church was composed of women." Yet, in the face of this, we are reminded by a statement from H. E. Carroll, LL.D., of Plainfield, N. J., "that the churches have had a net increase over the increase of population of seventeen per cent., while the Catholic church has had a net increase of 1,910,000 or twenty-nine per cent. The Methodist Episcopal church increased its edifices from 17,561 in 1880 to 22,844 in 1890, a net gain of 5,283, and the valuation rose in the same period from \$64,131,000 to \$96,783,000, or fifty per cent. Yet despite the fact (if a fact) that the membership of the churches increases, crime increases also. How will our good sister, Rev. Anna H.

Shaw, account for this? When almost all the criminals of our "Free America" are Christian criminals, there must be a big mistake somewhere!

Syracuse has 107,000 population. Has seventy churches, and has one thousand licensed places that "giv strong drink unto him that is ready to perish, and wine unto those that be of heavy heart." Perhaps it is a pretty close estimate to say there are one thousand disreputable women in this "Salt city," the central city of the state, the city of conventions.

If the Christians will reform their own lives—pay taxes upon millions of untaxed property, church property—be as honest as the liquor dealers—then humble citizens, who now take no stock in their untruthful professions, may possibly concede to them—although it is late—a tribute of respect; but so long as a poor woman and five helpless children are compelled to seek shelter in the street, or the parks, with weeping clouds for coverlets, because they cannot pay taxes, while churches go scot free, my respect for such dishonest Christians is below par. The very churches the women support deprive her of a voice in their councils, in the deliberations of the church conventions. It is not many years since she had no voice in the church. Each woman, twenty-one years old, as a matter of justice and right, should be able to vote. And if not, why not? Helen H. Gardener cannot vote; the vagabond of the gutter can. The forty thousand women who went to war, who gave water on many a battle field to the boys in blue, who in the hospitals tenderly dressed the wounds of some dear mother's only son, and administered comfort when hope's bright star was fading, cannot vote; but the fellow who can not read his ballot, cannot write his own name, is, in the eyes of the law, a person competent to vote.

The time will come when justice and the white ribboners will be married at the ballot-box, when women will have equal rights with men. It is only a scoundrel who now wishes to deprive another of every right he claims for himself.

ROBERT R. JONES.

He Prophesieth.

WHITEHALL, WIS., Sept. 4, 1893.

MR. EDITOR: I have been an interested reader of your paper for a long time now, although never a subscriber for two reasons, first poverty, second, the liberality of Liberals from whom I have borrowed.

The pages devoted to Letters from Friends have always been first to claim my attention, next the exquisite poetry that appears occasionally, then the leaders, and finally the advertisements of Liberal books, upon which I frequently find myself gazing with covetous eye.

I love to scan the Letters from Friends. They thrill me with a hope that at some time in the (how distant?) future Free-thought, free mental man- and womanhood with all the grand significance that the terms imply, may be the common property of all; a hope that some day the shackles of the superstitions, barbarisms, and bigotry of antiquity may be stricken from the poor dupes of a crafty, blood-sucking priesthood, and that the glorious sunlight of intelligent reason and common "hoss" sense, may penetrate the mental dust and cobwebs of benighted faith in a crucified Anarchist, and shed its vitalizing, fructifying rays in a halo of intellectual splendor in and upon and round about every son and daughter of man; yes, priest and all. "The merciful man is the man who has mercy on a beast."

I have been looking a long time for the millennium; it has not yet arrived. Are we drifting toward it? Not very rapidly, as it appears to me; rather the opposite, if anything.

You know that it is said that every cloud has a silver lining; it may be in the main true, but the cloud gathering, that has gathered, has no such lining for the friends of mental liberty. No, the silver is only in the form of shekels for the "howly fathers;" it makes a most excellent hilt for a stiletto, and is at par yet with them. They can use them, the handles, for a lining to their "cloaks," and we are not to see their "silver lining," until their time comes to strike. Then, stand from under!

Ah! no. The millennium has not yet arrived, and notwithstanding the encouraging words of some of your correspondents, unless the American people are awakened to a true realization of the facts of the matter, it is still a long way off.

Is it not high time that the alarm was sounded? Is it not a duty that we owe ourselves and friends, for our own liberty and theirs, to call attention to this lowering cloud, so ominous and threatening to the cause of mental emancipation that we hold so dear? Freethinkers, we have all of us become so accustomed to sitting idly by, while the Editor of THE TRUTH SEEKER and a few noble souls like him have been shouldering all the responsibilities, and bearing the brunt of the battle, as private and general both, that we have become lax and indolent, and while we slept in imaginary security, Catholicism has silently, stealthily, insidiously, like a vast army of moles, been secretly undermining the very foundations of our American institutions, and is already busily engaged in sapping the vitality of our free schools, and those liberties purchased at the cost of so much of the most noble blood of the land—not lamb—to the end that we may be forced eventually to contribute to the lining of their cloaks. Had I ever been a Catholic, which I am too old to ever become, and should say these words, I should expect soon to be numbered with the Dr. Cronins and a host of other patriotic Americans who have mysteriously disappeared, and whose mangled remains were never found even in a Chicago sewer.

Why, Mr. Editor, only a few years ago, in your day and mine, we knew only the dictionary definition of such words as cardinal, bishop, archbishop, holy see, etc., but one must needs be young, indeed, who does not understand them now; we have more than a plenty of them now, right here among us. While we have been dreaming, they have knocked the persimmon and captured the United States.

Read between the lines of the daily press items, and you will discover how it has been accomplished. From year to year their institutions have been gradually encroaching upon ours, silently yet steadily, so as not to awaken a suspicion of the real intention until all is in readiness, and the tentacles of the octopus have all within their grasp, then the play begins. First, a terrible hullabaloo with Dr. McGlynn, in which some very fine acting was so skilfully done that very few Catholics even were able to see through the farce. When Mr. Corrigan does finally take his cue from Mr. Pecci's encyclical Mgr. Sattoli says mass, and is dined and rubbed the other way of his hair, jealousies are banished and explained away, and the barriers to the "supreme authority" are all removed, and Mgr. Sattoli is the high-cocklorum in America: Curtain.

Scene Second: Mr. Pecci gone to glory; the slate as it stands now is brought forth; "Mgr." elected pope of Rome; asked to take his seat in the Vatican; "No, they are building one for him here," and he will remain here and dispense holy water from Washington: Grand tableau, but this is not the end, the pope of Rome is here, in America to-day! What think you? E PLURIBUS UNUM.

A Presbyterian Well Answered.

WERNERSVILLE, PA., June 5, 1893.

MR. EDITOR: Last winter, while undergoing repairs at a sanitarium, I met a red-hot and still heating Presbyterian, there for the same purpose.

He approached me on the soul subject sharply, and we had a number of tilts on theological topics; but he didn't seem to know when he had enough and continued the discussion by letter long after leaving the place. I read a reply to one of his letters to some of my Liberal friends, and they liked it so well they requested me to send a copy to you for publication in THE TRUTH SEEKER. Believing it might do the cause some good, I comply with their wishes. Should you deem it worthy of a place in your columns, I, too, should be pleased to see it there. Nevertheless, not my will nor theirs, but thine be done.

Yours fraternally, L. R. SMITH.

WERNERSVILLE, PA., May 10, 1893.

MR. P. C. N., Dear Sir and Friend: Your kind and interesting favor of April

16th has been received and perused with pleasure. Permit me to thank you for the interest thus evinced by you in my physical and spiritual welfare.

My spiritual or mental condition remains unchanged. I am still inclined to think that happiness depends more upon good health than upon religion. Conditions of mind affect the body, and conditions of the body affect the mind. This is a fact recognized by the leading lights in the medical profession generally. Dr. Foote says, "No man can have dyspepsia and be a very good Christian." And Dr. Weir Mitchell, quoting from a learned divine, says: "Consumptives are generally hopeful, but the sick liver predicts damnation. No man, however secure he may be in mind as to his future life, ever dies a triumphant death with disease below the diaphragm." You say you are assured by your doctor and you have reason to believe you will get well again, and in consequence you feel happy. This is enough to make you happy, or any other sick and suffering man. You should be. Under the same circumstances I should be just as happy as you are, or the most religious enthusiast that walks the earth, and I don't claim to have any religion at all. You say God has been very good to you since you have been there and has blessed you in many ways. While consoling yourself with this reflection, it may be well for you to bear in mind that this same God, who is said to be no respecter of persons, and who, according to the Bible, "doeth all things" and doeth them well, while he has been so good to you and blessed you in so many different ways, has at the same time been very bad to thousands of his other creatures, aye, millions of men, and cursed them in as many or more ways than he has blessed you. I quote from your letter *verbatim et literatim*—"I know my soul is saved forever. I have the witness of the spirit within me, and all is peace with me and I am ready to be called home at any time when it is the good Lord's will to do so." Now, to know that much and to feel that way must be very gratifying and consoling, especially to a sick and suffering man, and a thing greatly to be desired by all; and I would very much like to know as much and feel that way too. But if I am ever taken that way, or am fortunate enough to reach this sublime state of human perfection to which you claim to have attained, so knowing, so believing, and so feeling, I assure you I shall immediately abandon all efforts tending to prolong my stay here and yield quietly, trustingly, and gracefully to the evident will of my creator.

I am surprised that anyone claiming to be a Christian and to believe all in the Bible should, when sick, seem so anxious and try so hard to keep from dying. Paul is credited with saying, "For me to live is Christ, but to die is gain." Now, if I felt and believed that way, the sooner I could die, it seems to me, the better it would be. But try as hard as I may, I can't believe and feel that or your way. According to the Bible, it is through the grace of God that I am what I am. If he has given me insufficient credulity, or withholds evidence that would compel my belief, can I be justly blamed for my unbelief? While God has given you the elevating evidence of your soul's eternal salvation, other souls, possibly as precious, have been unceremoniously sent to eternal torment. From others, perhaps as earnest, honest, and deserving, this long-sought evidence has been withheld and they are still in unhappy suspense, without a ray of hope. Perhaps you believe and feel as you do because God has had mercy on you, and I believe as I do because he has hardened me, in accordance with Rom. ix, 18, and Dan. iv, 17—"Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth." "The Most High ruleth in the kingdoms of men and giveth it to whomsoever he will."

This seems to be a way he has of doing things among men, I suppose, his wonders to perform. Yes, I believe in God; but not in such an individual as the Bible defines or represents him to be. Perhaps two Bible texts will be sufficient to clearly show you why: "God is angry with the wicked every day" (Ps. vii, 11). "Anger resteth in the bosom of fools" (Eccles. vii, 9). These Bible declarations, or testimonies, by you believed, plainly establish the status of the Bible God or Jehovah of the Jews, and fix it entirely too low in the scale of intelligence to command my credence or acceptance.

With regard to his so-called son Jesus, or Christ, or both, the story as given in Matthew about his conception and birth seems to me too silly and sickening for any sane and sensible person to believe for a moment. It is a libel on the name of God—as I view it—who in the Christian creed is defined as a being without body, passion, or parts, to suppose that he would or could personally participate in a transaction leading to such a result, or perform an act followed by such consequences. The whole story is

founded upon a dream that Joseph, a highly interested party, claims to have had regarding the paternity of his intended wife's son.

Dreams are very thin things and not accepted to-day as evidence in any courts of a civilized land. How extremely absurd that this old tradition or musty legend that had its origin over eighteen hundred years ago in a very ignorant and superstitious epoch should be believed in this enlightened and investigating age. According to Jewish law, stoning to death was the penalty to be paid by any unmarried woman found in Mary's condition. How easy for Joseph to concoct a story of that kind and successfully palm it off on the densely ignorant and gullible masses to cover crime and save the life of the woman he loved. It worked like a charm. The majority evidently believed it then, and strange to say, many do even now. It is quite likely Joseph had heard of the Hindoo god Krishna, who was born, it was claimed, under the same circumstances as Christ and crucified for the sins of the world, and whose birth and death antedate Christ's at least a thousand years. Many erudite investigators and advanced thinkers opine that the whole Christian system of religion has been largely borrowed and formulated from the much older and, in many respects, similar system of the ancient Hindoos, whose crucified savior was Krishna (see "The World's Sixteen Crucified Saviors," by Kersey Graves). Mary, mother of Jesus, and the only person whose evidence as to his paternity could be relied upon as valuable and conclusive, is as silent as a snail upon the subject.

Jesus is reported as repeatedly calling himself the son of man. Did not he know who he was? If the salvation of the world depends upon belief in this outrageously unreasonable ghost story, which seems to me like a fairy tale, why did not Mary and Christ vouch for its truth, and leave the statement over their own signatures? But not one word written by either has ever come down to us. If God is all-wise, he must have known then, and does know now, that many of his incredulous creatures could not, and do not, believe this silly story, and therefore must be forever lost. If he is all-powerful, and can do whatever he wills, why don't he speak and tell his anxious creatures the whole truth regarding this important matter, and all other matters involving their present and future good. There is just as much reason why he should speak to men to-day as there was that he should have spoken to some of his special pets in the past; and should he kindly condescend to do so, he would have a far more decent and respectable class to talk to than some of the men he then addressed.

Instance: Cowardly and ungallant Adam of Eden notoriety; drunken Noah of flood fame; lying deceiver, Abraham; murderer Moses, the master magician, who, at the simple sight of a golden calf, got mad and broke all the commandments at once by a slight of hand trick; wholesale slaughterer of men, women, and children, boss butcher, General Joshua; first-class scamp and cheat, jockey Jacob; the seeming sot, incestuous, low, lascivious Lot; polygamous, death-dealing, dancing David, who stole Uriah's wife and deprived him of his life; his more than much-married son, sinful Solomon, and the beastly and vindictive Elisha, at whose cursing and prayer to God two she-bears tore to pieces forty-two school-children because they, in sportiv play and youthful innocence, said to the queer-looking man with no hair on his head, "Go up, thou bald head." See account in 2 Kings ii, 23, 24. Now I am bald-headed myself; but when the fact is mentioned, it does not make me mad enough to curse anyone about it, and I am not bad enough to pray anyone to death for such a trivial matter.

That a man called Christ may have once lived and been crucified for some claimed crime committed, may be true, although I am aware of no record of it outside of the scriptures, which are very contradictory and unreliable, written, nobody knows where, by whom, or when. But if a man by this name ever lived and so died, I am inclined to think his death had no more to do with man's redemption and salvation than the death of Zoroaster, Buddha, Confucius, Mohammed, Thomas Paine, Joseph Smith the Mormon, or General Andrew Jackson.

My estimate of the efficiency of prayer is so well expressed by Stephenson's poem, "Our Father In Heaven," that I inclose it to you, hoping it will help you as much, and much more, in your search after truth than the two tracts, "I Have My Ticket" and "The Way to Salvation," you so kindly sent, did me. I shall be happy to hear from you again at any time, and be pleased to meet you.

Yours, for the speedy coming of the kingdom of Truth to the minds of all men, and the universal reign of reason and common sense, when all superstitiously originated fabrications regarding gods and ghosts shall be forever relegated to regions remarkably remote, L. R. SMITH.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Child Asleep.

A living jewel, fair and white,
It lay in slumber deep,
No object touched my throbbing heart
Like this sweet child asleep.

What hopes and fears, what loving plans
Are clustered round his way,
All grief and pain from his dear life,
Our human hands would stay.

Yet, what is true and what is best,
We may not always know;
Sometimes, from out the darkest cloud,
The brightest stars doth glow.

Thus storm and shade may o'er his path
Evince the clearer light,
In which, with letters, silver-tipped,
Shall written be the Right.

Unconscious now of harm or wrong,
He sleeps in innocence,
Unknowing aught of life's alarms,
Its ills or recompense.

And when, at length, his hands take up
The work of life's great trust,
We only ask that he shall be
A truthful man and just.

Wise to direct, calm to control,
And gentle as the dove,
May all his days be crowned as now,
With shining gems of love.

Chicago, Ill.

S. H. W.

Editor of the Corner in Chicago.

DEAR FRIENDS: The great International Congress of Freethinkers is over and gone. It has become a thing of the past. Yet it has made its mark, and will be remembered for a long, long while. Having read the proceedings of the Congress, you will have perceived that it was a very lively one. The addresses were keen, incisive, pithy, and telling. But there is no need of repeating that which you have already read.

The social side of the Congress was very pleasant indeed. It was delightful to meet so many charming friends from different parts of the country, and it was an added pleasure to hear them say they enjoy a peep into the Children's Corner. Mrs. Lindall, of Columbus, O., was just the same as when we saw her last, three years ago, at our Liberal Women's Convention in Washington. Aaron Davis, from Maryland, who celebrates the anniversary of Paine's birthday as often as it comes around, at his home, was as genial as one might know him to be from his letters. Mr. Henry Lewis, of Denver; Mr. McKenna, Mr. Marden, Dr. Morrow and Mrs. Morrow, and many others were newly-found friends, whose faces are impressed upon the mind, while our many old-time friends grow dearer at every meeting.

There were present some of our Cornerites who have grown into young men and young women in these passing years. There were Ollie and Ida Johnson, with their parents, whose presence was an inspiration, and John J. I. Remsburg, who rendered beautiful instrumental and vocal music; Marie Lumley, from Bath-on-the-Hudson, N. Y., and others. Among the younger truth seekers present was little Charley Bradlaugh Charlesworth, a dear little fellow that we wanted to take home with us. As he lay sleeping in an alcove, he unconsciously furnished a text for a discourse, and, when awake in Mrs. Charlesworth's arms, his bright eyes and dimpled face made as lovely a picture as one would care to look upon.

There is much to say regarding the great convention, but others can tell it better and more concisely, perhaps. Not a day passed that thoughts of our big family of the Corner did not come into mind, and we wished it were possible to see them all, young and old, together. What a picture it would be! and what a happy greeting on all sides.

We, my sister and I, have spent days at Jackson park, seeing and enjoying everything. When not at the Fair, we have visited objects of interest in the city. One day we went to Benton Harbor, ninety-seven miles distant. The railroad ride through a lovely country is interesting

and pleasant. But, if we may be pardoned the suggestion, it would be quite in order to improve the depot at that place, for it is at present a very forlorn and uninviting building. Rough, and without a chair, it is not quite attractive enough for one to wish to spend the day right there. The people don't seem to know where their neighbors live, and apparently measure distances by "I guess so," and "I don't know." While waiting in that dismal station, a woman came down the road, seemingly in great distress, moaning, gasping, and grimacing in what appeared to be dreadful torture. Now, see what imagination can do. Inquiry revealed the statement that the sufferer supposed she had a pin in her ear! She was on her way to see a physician. As good luck would have it, she met the doctor right there.

"Oh, I am dying, doctor!" she ejaculated. "My head is whirling, buzzing, singing, bursting! Oh, such agony! Lord! Lord!—pin in ear—pin!—pin!—get it out!—oh! oh! oh!"

"What're ye doing with a pin in your ear?" growled the doctor.

"I was picking out my ear with it. Oh, I shall die! I shall die!—I know I shall!"

The doctor adjusted his spectacles, examined the ear, probed it, and commenced laughing. "There's no pin there, you idiot," said he. "Go along home and stop howling."

"No pin there, doctor?"

"No."

Immediately the complaints ceased, the face assumed a composed appearance, the woman tied her bonnet strings and walked off homeward.

"Such fools!" exclaimed the doctor. "Pin in her ear, indeed! Well it is for some folks that the fool-killer does not come around oftener. Imagination is superb. It helps the profession wonderfully."

We returned to Chicago by steamboat from St. Joe, eighty miles across the lake, arriving in time to see the fireworks at the Fair grounds from the water side. That was the close of "Chicago day," and the attendance was that day at the Fair more than 713,000 people, besides a thousand or more deadheads.

One of our visits was to the immense stock-yards of this city—the largest in the known world. It is a great scene of life and activity there. Thousands of bleating sheep, brown-eyed cattle, fat hogs, and handsome horses are all about in numberless pens, while mounted cowboys ride hither and thither, and drovers, in slouched hats, with trousers tucked in the tops of long boots and holding whips in their hands, stand about, chewing tobacco, and talk learnedly of steers and calves. The receipts the day before, copied from the bulletin, were as follows:

Cattle.....	9,915
Calves.....	922
Hogs.....	15,218
Sheep.....	17,957
Horses.....	299

While the shipments were:

Cattle.....	2,705
Hogs.....	5,235
Sheep.....	2,281
Horses.....	191

This is about the average of daily work in this line.

The stock-yards contain twenty miles of alleys, and streets connect these cattle-pens with the loading and unloading chutes of as many railroads. The yards can accommodate 50,000 cattle, 200,000 hogs, 30,000 sheep, and 40,000 horses.

The attempt to witness the process of killing and dressing the animals made me sick. I shall always shudder as the scene is recalled. The dazed, trembling, but unresisting creatures driven to their death. The brutal, red-handed murderers dealing death-blows to the poor, dumb, helpless, inoffensive creatures, tearing the quivering flesh ere the heart has ceased beating. Oh, it is too dreadful! too horrible! It is enough to make one forswear the use of meat forever, and become a vegetarian for life. Children are taught to be kind to animals, and yet it is certain that some of them must grow up to become assassins and butchers of the same. We are half cannibals, I do believe, when we feast on these poor four-footed children, capable of affection and devotion to their betrayers and murderers.

The great American two-legged hog stood by and laughed at a pale-faced woman, sickened at the sight of blood, and said: "This ere one firm kills and dresses 20,000 hogs a day—did ye know it?"—adding, "and they kill more'n 3,000,000 of different kinds of stock in a year." If you like meat, and must continue to eat it, don't ever go near the slaughter-houses of the stock yard.

In company with two sweet school-girls, Mabel Vanetter and Ida Hay, we visited the Skinner school, which is under the charge of Mrs. Hawley, an excellent teacher and greatly beloved by her pupils. Corporal punishment is not known in Chicago schools. No teacher is allowed to degrade herself or himself by striking a child. For sixteen years the Bible has not been read in Chicago schools, or a prayer been offered there, and the children are moral, intelligent, obedient, and grow into good citizens. If Chicago can get along without the Bible and prayers in her schools—and it is proven that she can—what need of them in any school in the United States? There is no need of them whatever, and every city and town would do well to follow Chicago's splendid example.

We are indebted to Mrs. George Robertson for a lovely drive to Lincoln park and around town, which we shall always remember. Mrs. Robertson is a true, broad-minded Liberal, and so is her good husband and the little children, who make of home a heaven on earth, and are the jewels in the refined gold of worthy and noble lives.

An evening at the American Health Institute of Dr. George Dutton, at 8 Ada street, was extremely pleasant and interesting. The feature of the evening was a lecture on phrenology by Professor Windsor, of Washington, D. C., who emphasized the facts of mental science in a marled degree. Dr. Dutton is doing good work in Chicago by teaching rational doctrines regarding health and disease. His school is, as a medical institute, gauged on broad lines of progress, and is destined, no doubt, to accomplish much good.

Chicago is a great city. It is the London of the New World, destined to be the greatest city on the whole earth. It makes one dizzy to look upward and downward, from the top of its highest building—two hundred and eighty-five feet—twenty stories high. It has one street nineteen miles in length, and a lake frontage of twenty-two miles. Everything is on a large scale of magnificence, and something to be admired is seen on every side. It is a center attracting all nationalities. It has the glory of holding the great Columbian Exposition, and also of the first international Congress of Freethinkers in America, where Freethought and free speech asserted their rights undisturbed by the minions of superstition and bigotry.

Chicago, Ill.

S. H. W.

Correspondence.

SHERMAN, MICH., Sept. 21, 1893.

MISS WIXON, *My Dear Friend*: It has been a long time since I have written to you, and as I feel a trifle ashamed of the members of the Children's Corner when I see the scarcity of letters, I will help add a mite.

Last winter I received a letter from a girl by the name of ——. I answered the letter, but have not heard from her since. Perhaps the foolish description of myself which I gave her disgusted or frightened her. But really it was not true as all. Instead, I am five feet five and a half inches in height; weigh one hundred and seventeen pounds; have gray eyes, medium complexion, brown hair—though when I said I have unmercifully large feet I told the truth. But they say large feet denote an equally large *understanding*, and consequently I am very proud of my feet. I wear number four and a half and number five shoes.

Miss Wixon, since last I wrote I have lost one of my dearest and nearest friends on earth—my grandma. The funeral was a source of great wonderment to the neighborhood. We had no sermon, according to her wish.

Now, Miss Wixon, do not some of the Liberals believe in a hereafter, and do not some of them have a God of their own that they worship? And do you not think that nearly everyone has a God of some description? And isn't nature a glorious thing, at whose shrine each and everyone of us should pay homage!

Near the window by which I am writing

stands a large dahlia that is loaded with pink balls of blossom, that are, to all appearance, enjoying the rain, which is pouring down to the utmost. They fill the place of the roses of the spring and early summer, and perfectly, too, I think, for the rose is too fleeting to please me. I can never get anyone to agree with me in thinking the dahlia is the prettiest, however. What is your opinion, Miss Wixon? My favorite flowers are the carnation and pansy.

In THE TRUTH SEEKER of September 9th I read Laura Hoffman's letter. I like it very much, and would like to know her, also George J. I. Remsburg. But, Laura, I go to Sunday-school every Sunday, and I have a good deal of fun out of it, too. I have a dispute with my Bible-class teacher nearly every Sunday, and that is fun.

I would like to know Laura's favorite authors. Of all I dislike Dickens most. His works are fully as bad as the Bible; i. e., they are equally tiresome. How do you like Scott's poems. I admire the "Lady of the Lake" very much. A while ago I wrote a letter to one of our leading papers, which contains "A Young Folk's Department," defending our cause. It was returned to me with a letter from the editor stating reasons for not publishing. He was, of course, afraid of the opinion of his pious customers and subscribers, but admitted what I said was true. It was the head editor who rejected the letter, but the sub-editor who wrote. He was very gentlemanly, was he not? Most people in his position would have tossed it in the wastebasket without further ado.

Well, I must close, or this will deserve a prominent position in the wastebasket. But first I must tell you what I've been doing since I wrote last. I went to the town school last winter, have studied hard and failed at two teacher's examinations. But I am not eighteen, or rather seventeen, so could not teach anyhow. I am about fifteen years old.

Well, good-bye. Three cheers for liberty of thought and speech.

Yours truly, AURORA SOUTHWICK.

[We are delighted to hear from Aurora once more. We have not time to answer all her questions now, but will say nature is good enough for anyone's consideration and reverence. In regard to the examination, Aurora will have better luck next time. —Ed. C. C.]

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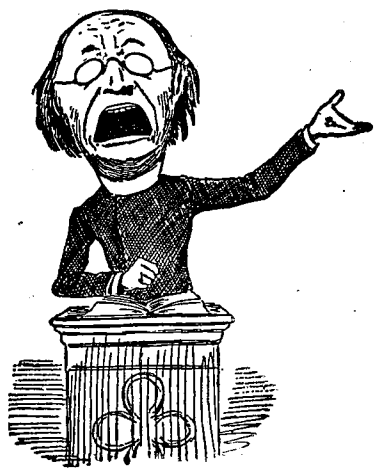
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Short Notes About Books.

Last week's TRUTH SEEKER must be a source of pride both to its publishers and its hosts of readers. No pains or expense was spared to make it a number that may be well termed souvenir. It is printed on heavy book paper, and is embellished with a galaxy of portraits representing the advanced and matured minds of the century. Orthodoxy can never produce a comparative array.—*Iron Clad Age*.

The Chicago correspondence of Samuel P. Putnam, published in the New York TRUTH SEEKER, has been issued in a large pamphlet, profusely illustrated, under the title of "Pen Pictures of the World's Fair." The letters are not only useful as a guide to the most interesting points of the great Exposition, but they are written in a fascinating style, and no one who takes up the pamphlet will lay it down until he has read it all, unless he desires to prolong the pleasure by biting his drink in two.—*Snohomish Eye*.

"Was Abraham Lincoln a Christian?" by John E. Remsburg, from the Truth Seeker Company, New York, gathers all the evidence possible in the negative of that question, but while denying that the great war president professed Christianity, or anything else, the book at the same time goes on to show what an eminent example Lincoln was of the lofty self-sacrifice of character which is the heart of Christianity. In fact, it is not satisfied till it calls him "the gentlest, purest, noblest character in human history."—*Brooklyn Eagle*.

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"Handbook of Freethought." Published by The Truth Seeker Company, New York. Price 50 cents. Author, W. S. Bell. Passion and deep-rooted resentment is as much in vogue with the Freethinker as it is with the bigoted Christian, as much of their writings prove, and I was agreeably surprised not finding in this work any evidence of this. Mr. Bell in many places may shock the believer, but in no case is abuse found. The history of persecution and the wars of religions are graphically presented. The wars of the sixteenth and seventeenth centuries between Catholics and Protestants are presented with all their horrors. The authority of the Bible is questioned. The Freethinker has an able champion in this work.—*Newsman*.

"Abraham Lincoln: Was He a Christian?" by John E. Remsburg, is a new book issued by the Truth Seeker Company, of New York. It proves very conclusively the negative of the proposition contained in the title. For fifteen years Mr. Remsburg has been collecting material for his work. He presents an array of testimony that is overwhelming, and which must put the question of Lincoln's belief at rest forever. In addition to the testimony of twenty witnesses who claim that he was a Christian, and which is reviewed and refuted, he presents the testimony of more than one hundred witnesses in proof of the claim that Lincoln was not a Christian. These witnesses include his wife and other relatives; his three law partners; his private secretaries; members of his cabinet; his principal biographers and many of his most intimate friends.—*Pittsburg Post*.

Mr. J. E. Remsburg has completed and placed before the public his new book on Abraham Lincoln. The purport of this work is to prove conclusively from Mr. Lincoln's own life and words that he was not a Christian but a Deist, as were Thomas Paine and Voltaire. There has been much discussion on this subject since Colonel Ingersoll's lecture was first delivered. Mr. Remsburg is an analyst. His clear and forcible statements depend upon facts only for their foundation. The reader is not wearied with long sentences of fanciful structure. Where truth of history is aimed at, the writer of books needs not lights and shadows, flights of fancy or poetical imagery. Mr. Remsburg is remarkable for condensation. It is this that makes him so admired by many who wish to arrive at facts without loss of time or confusion of ideas. All the Christian testimony in existence concerning this subject is produced, made to proclaim its utmost, and then examined, weighed, and rated at its true value. The book is a most interesting one.—*Ironclad Age*.

In a book of 336 pages, under the caption "Abraham Lincoln: Was He a Chris-

tian?" John E. Remsburg seeks to show by the testimony of many who knew the martyred president intimately that he was not. How the interests of humanity can be subserved by the collection and publication of this testimony it will be difficult to conceive. It is clearly the intent and purpose of the author to promote the interests of Freethought by this attempt to show that one of the greatest characters of American history was in full accord with the principles promulgated by Freethinkers, notwithstanding his contention to the contrary.

Granting that Lincoln was an unbeliever, can it be said that society will be benefited by the knowledge, or that the doctrines of Christianity will shine the less grandly? All but the most radical Freethinkers acknowledge that Christianity is the true foundation upon which the well-being of humanity rests. Remove it completely and the moral fabric of society falls to the ground. By those who are interested in Freethought this book will no doubt be read with pleasure, for much of the proofs adduced appear to be irrefutable.—*San Francisco Post*.

"The Creation of God," by Dr. Jacob Hartmann (New York: Truth Seeker Company; 432 pp., 4s. 6d.), is a good book somewhat spoiled in the making. There is a mass of useful science of vital interest—the author is in arms against alcoholic as well as theologic spirits—a sturdy enthusiasm for truth against credulity and its monopolists, and a general honesty of opinion throughout. Dr. Hartmann's reasoning is plain, his motives are admirable, and his abilities for instruction are undeniable. But occasionally his pages are deflected by undue "raciness," which, although entirely clean, has the street-corner effect; and more frequently the style is a trifle too fervid and florid. The absence of restraint is regrettable in the witness of so many excellent qualities. Chapter V. on "Genesis: The Creation," for instance, bristles with acute points, which are only blunted with such a conclusion as "There is not an intelligent priest living who is ass big enough to believe any such nonsense." Again, "Solomon started chock full of wisdom;" when "full of wisdom" would have been equally forcible, and more mannerly. In justice, allowance is to be made for the transatlantic taste, which, however, does not always commend itself to the literary judgments of our own country.—*Watts's Lit. Guide*.

One of the most noted controversies of the century has been waged over the question of ex-President Lincoln's belief as far as religion is concerned. Soon after his remains were laid to rest at Springfield, Dr. Holland, one of his biographers, put forth the claim that he was a Christian.

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TEACHER: Yes, Willie; every day will be Sunday in heaven. Willie: Well, what day will they hold their Sunday-school picnics on?—*Puck*.CODLING: Why did you speak to that howlid twamp, old fel? Gilley: Why shouldn't I, chappie? He isn't in twade, and he doesn't work faw a living.—*Judge*.

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"Did you pass the hat, deacon?" "Yes." "What's in it?" "Well, fort'nitly, parson, the linin' is still thar. First time it ever happened, parson. I reckon the boys is gettin' religious at last."—*London Freethinker*.

Just previous to giving out the hymn, the minister said: "The storm outside is raging so violently that I will ask the sexton to be kind enough to close the doors and windows. It will give us all a greater sense of security. The congregation will now sing 'I would not live away, I ask not to stay.'"

"I HEAR dat you is dissatisfied wif de new ministah," said one colored resident of a suburban town. "Well, I dunno but we is. Dah am a chu'h'mitte cidin ob his kace now." "What wuz de surkim-tances?" "Pofanety. De foks woz talkin' 'bout bildin' er dam 'cross little ribber dat go by de town, an' de ministah he com an' put his oar in." "What did he say?" "Hea said he didn't blebe de ribbah was wuf a dam, an' dat's de p'int da' is 'cidin on."

THE magpie devours the corn and grain; so does the parson. The magpie takes the wool from the sheep's back; so does the parson. The magpie devours alike the young animal and the eggs; so does the parson. The magpie's clack is everlastingly going; so is the parson's. The magpie repeats by rote words that are taught it; so does the parson. The magpie is always skipping, and hopping, and peeping into other's nests; so is the parson. The magpie's color is partly black and partly white; so is the parson's. The magpie's greediness, impatience, and cruelty are proverbial; so are those of the parson.—*William Corbett*.THIS story is told of a formerly well-known eminent divine of Boston, who was also president of a railroad. He had occasion to go out into the railroad yard one day and witnessed the unloading of a car-load of rails. The men were pitching them over in a careless manner, and, as in those days they were very expensive, he remonstrated with the workmen. One of the men gently told him to go to hades—the polite expression used to describe the torrid zone of the hereafter for the wicked. "Oh, shame!" said the ex-clergyman; "that's the last place you ought to send me to." "Faix, I think you are right," replied the workman; "there's no doubt but it will be the last place you'll go to!"—*Boston Evening Telegram*.

OLD Pete Robinson, who lived at Worsham, Va., was a pious negro, who jogged along with his wife for many years, naming a new baby every year until seventeen unbleached olive blanches bore scriptural names. Then came a surprise. One morning the Presbyterian minister, while taking his constitutional, met Pete. "Good-morning, Peter. You seem to be very much pleased with something." "Yes, sah, I is. You see, de ole 'oman 'creased de family las' night." "Ah, indeed!" "Yes, sah, dar's two mo' little lam's ov de Lord." "Indeed! And what will you name them?" "Gwine name 'em both arter de Lord; gwine call 'em Messiah an' Halloway!" "Messiah and Halloway! Where did you get that name Halloway?" "Hi, man! Don't de Lord's pra'r say, 'Halloway be thy name?'"

A SUNDAY or two ago, at a Methodist chapel in one of the pit districts of Staffordshire, a worthy "local," after preaching very earnestly for about three-quarters of an hour, had tired his audience, and yet showed no sign of drawing his discourse to a close; indeed, he had just got past "secondly." A number of the congregation had been sleeping for some time; but one brawny miner was wide awake, and apparently in a state of great uneasiness. After repeatedly looking at his watch and then at the preacher, the miner groped for his stick and hat, and then proceeded to make his way out of the chapel. The preacher just then had got warmed up to his subject. He had been advising his hearers to beware of the pitfalls by which they were surrounded. "Stop, sinner!" he shouted. "Pause!" "A' can't stop onny longer," exclaimed the miner, who had just got to the door. "Y've preached well-nigh an hour, and if a' stop, our Peg'll be kicking up a row when a' get whome."—*London Freethinker*.

Gems of Thought.

ALL that Shakspeare says of the king, yonder slip of a boy that reads in the corner feels to be true of himself. We sympathize in the great moments of history, in the great discoveries, the great resistances, the great propensities of men—because there law was enacted, the sea was searched, the land was found, or the blow was struck, *for us*, as we ourselves in that place would have done or applauded.—*Ralph Waldo Emerson.*

THE ordinary human idea is that when you burn a body you simply annihilate it; and on that account early Christians preferred burial to cremation, because they thought they stood thereby a better chance at the resurrection. It is true they allowed that the divine omnipotence could make new bodies for the martyrs who were burnt; but for themselves, they seem to have preferred on the average to go on afresh with their old familiar ones.—*Grant Allen.*

A WIDE-SPREAD feeling against controversy is fostered throughout Christendom, and a simple love of truth is looked upon as out of harmony with modern progress. A late writer in a widely-circulated Eastern journal deprecates the existence of "the man who argues." He evidently was not conscious that he argued against argument! Confutes himself with the utmost complacency, and states his personal preferences as a superior kind of argument!—*W. F. Jamieson.*

IF we engraft in law the first day "Sabbath," then, indeed, as all law, it must be enforced. Besides injustice to very good and honorable people, we should know we have no right to enforce God's law upon the people that dwell on the earth, presuming it to be the Sabbath day, which we all know quite well it is not. As well might we enact a law to compel all men to be baptized, or fix in law what may constitute a Christian, or by law create Christians.—*James A. De Moss, Disciple.*

THE old idea of development of a series of beings similar in order to the steps of a ladder, has given place to the new process which resembles a tree with its trunk, its branches, and its leaves. In our opinion, evolution is not merely a speculation, but the expression of known facts, and the best and most scientific explanation that has been given of those facts. It is no longer regarded as a heresy, one to be pelted at with Bible texts; neither is it an instrument in the hands of any Providence for confirming the truths of the orthodox religion.—*Charles Watts.*

THE church is losing her hold upon the intellect of the world, and it has become necessary to once more appropriate to herself the products of the labor of our common humanity. As she now credits herself with the overthrow of American slavery and the elevation of woman, so does she attempt to make us believe that the temperance movement owes its inception and development to her teachings and labor, and the precepts of her sacred book. No more impudent and unfounded claim was ever made, not even either of those above-mentioned, brazen as they are.—*E. C. Walker.*

THE pursuit of pleasure is the persistent purpose of every individual. If he voluntarily undergoes a pain, it is only to avoid other greater pains. If he voluntarily foregoes a pleasure, it is only to secure other greater pleasures. If he abstains from gluttony to-day, it is to preserve capacity for gustatory delights to-morrow. If he shuns the riotous joys of vice, it is to preserve qualification for the sweeter joys of virtue. If he submits to the painful operation of a surgeon now, it is to prevent the agonies of disease in the future. If he practices self-denial in this life, it is to escape the terrors of the life to come.—*A. M. Lorentz.*

THE theory of evolution encourages no millennial anticipations. If, for millions of years, our globe has taken the upward road, yet, sometime, the summit will be reached and the downward route will be commenced. The most daring imagination will hardly venture upon the suggestion that the power and the intelligence of man can ever arrest the procession of the great year. Moreover the cosmic nature born with us, and, to a large extent, necessary for our maintenance, is the outcome of millions of years of severe training, and it would be folly to imagine that a few centuries will suffice to subdue its masterfulness to purely ethical ends. Ethical nature may count upon having to reckon with a tenacious and powerful enemy as long as the world lasts. But, on the other hand, I see no limit to the extent to which intelligence and will, guided by sound principles of investigation, and organizing in common effort, may modify the conditions of existence for a period longer than that now covered by history.—*Huxley.*

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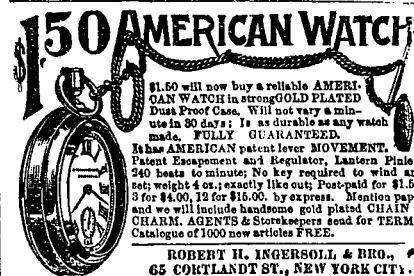
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News of the Week.

ENGLAND seems likely to have another war with the Zulus.

DEPRESSION in Wall street gives promise of another monetary panic.

PREPARATIONS continue in Spain for a formidable expedition against the Moors.

A STATE protective association has been organized by the liquor-dealers of Washington.

JOHN WANAMAKER, late state-in-church postmaster-general, spent his vacation preaching.

THE relations between Catholics and Protestants in Germany are becoming decidedly strained.

MORE than twenty-two thousand persons were fed by the Chicago relief committee one day recently.

PRESIDENT PRIXOTO of Brazil has at last gotten together two small fleets to oppose the rebel Admiral Mello.

IN the international yacht race between the English yacht Valkyrie and the American yacht Vigilant the latter won.

THE Union Pacific railroad, one of the greatest railway systems in the country, has gone into the hands of a receiver.

AT Leadville, one thousand men have resumed work, the result of a conference between the mine owners and the miners.

THE battle of "physical endurance" in the Senate over the Sherman law repeal bill continues to drag its weary way along.

THE president of Guatemala has declared himself dictator, dissolved the extra session of Congress, and ordered a new election.

IT is said that the people of Norway are becoming quite temperate under the operation of the "Gothenberg" plan of government liquor control.

THE Bar Association of New York denounces the nomination of Judge Isaac H. Maynard by the New York Democrats for judge of the court of appeals.

AUSTRALIA is a very young human hive, and yet it is already sending out colonies. In Paraguay 450,000 acres have been secured upon which to locate a communistic association.

THE largest attendance of any day of the World's Fair at Philadelphia in 1876 was 217,526; at the Paris Exposition of 1889, it was 397,150, and at Chicago this year it was 713,000.

THE Flint-Glass Workers' Union has ordered a strike in the sixteen factories of the United States Glass Company. The company had announced its determination to be non-union hereafter.

TWO sections of a World's Fair excursion train, westward bound, came together near Jackson, Mich. The air-brakes had failed to work. Thirteen persons were killed and twenty-three injured.

NEW postal card machinery is being made for the government contractors. A new rotary press will deliver eight cards at a time. Four counting and packing machines will do the work of eighty girls.

PRINCETON COLLEGE students who engaged in a hazing affair lately are in imminent danger of imprisonment, Judge Abbot having charged the Mercer county grand jury very strongly in the matter.

THE House of Representatives has passed the Tucker bill repealing the federal elections law. The Democrats and Populists voted solidly for repeal; the Republicans, solidly against. The vote was two to one for repeal.

DEBATE has opened in the Reichsrath (Austro-Hungary) on the government's action in declaring Prague in a state of siege. The Young Czechs are very bitter in their denunciations, while the German Liberals are neutral.

THE English colliery strike is ended at last. The men accepted the mediation of the mayors of the cities in the mining district and will go to work with their old pay but agreeing to accept a ten per cent reduction in December.

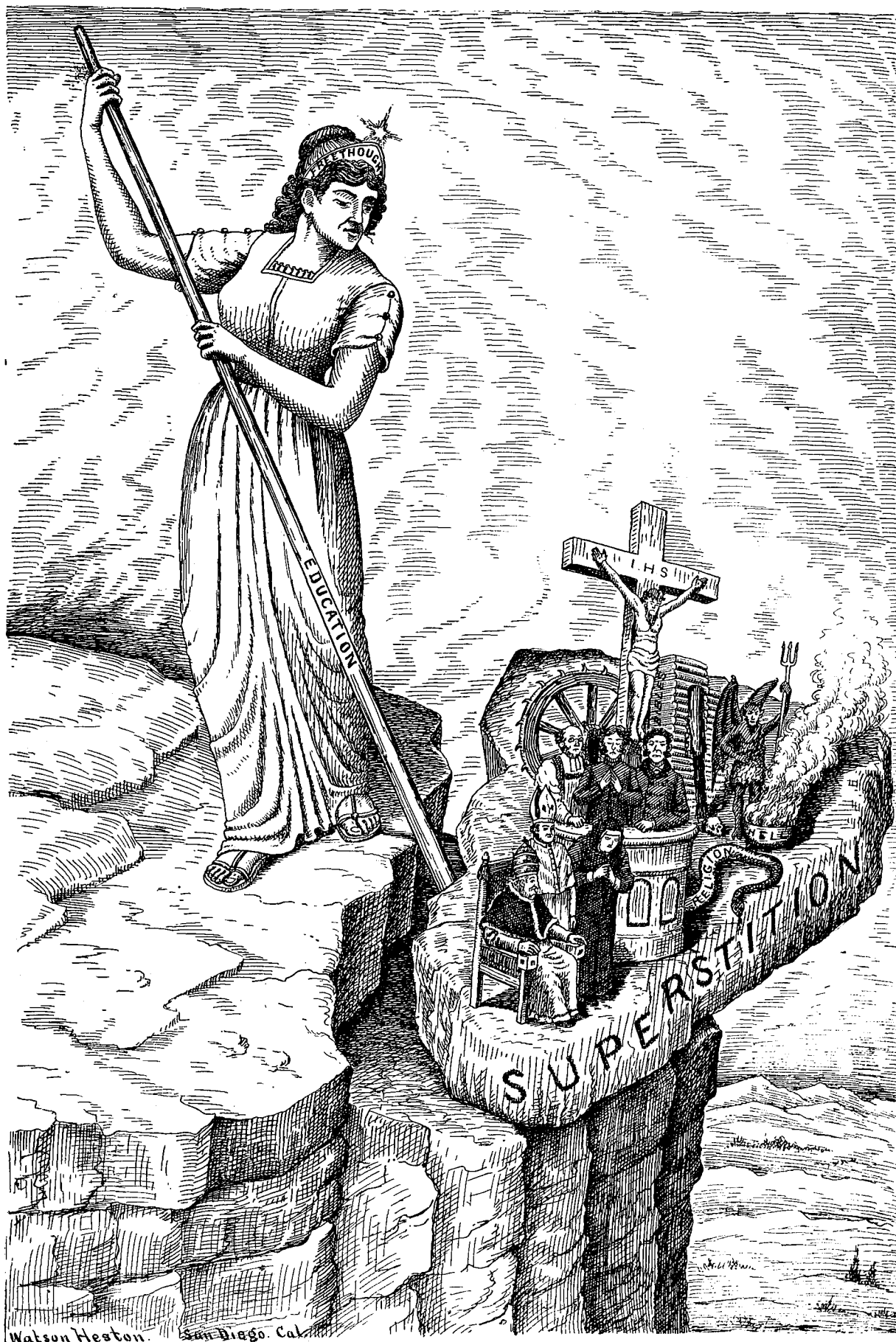
THE new French Chamber consists of 581 members. Of these, 350 are Moderate Republicans, 60 Monarchists, and 50 Socialists, while the remaining 120 are described as "Radical-Socialists," although they are much subdivided.

JUDGE GARY, who presided at the trial of the Chicago agitators, Parsons, Lingg, Fielden, et al, has been renominated for judge of the supreme court by the Chicago Republicans, but the Democrats refused to put his name on their ticket, notwithstanding the recommendation of the Bar Association and their practice in former years.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 20. No. 43. {PUBLISHED WEEKLY.} New York, Saturday, October 28, 1893. {28 LAFAYETTE PL.} \$3.00 Per Year.



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Etienne Dolet, George Eliot, Frederick the Great, Gambetta, Garibaldi, Isaac Gendre, Gibbon, Godwin, Goethe, Grote, Helvetius, Henry Heth- ington, Hobbes, Austin Holyoake, Victor Hugo, Hume, Littré, Harriet Martineau, Jean Meslier, James Mill, Joan Stuart Mill, Mirabeau, Robert Owen, Thomas Paine, Courtlandt Palmer, Rabelais, Winwood Reade, Madame Roland, George Sand, Schiller, Shelley, Spinoza, Strauss, John Toland, Vainani, Volney, Voltaire, James Watson, John Watts, Thomas Woolston.

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Also the following Essays and Poems by Mr. Putnam, which have never before been put in book form: Orthodoxy; Freethought; Man, Not God (written for a Paine anniversary); The Statue of Liberty and Thomas Paine; a poem written for the opening exercises of the Silverton, Ore., Free-thought Hall; Death and Life; The Golden Age; Shut the Door (a poem on the closing of the Centennial Exposition in Philadelphia, in 1876).

The main essay in this work is one of the strongest arraignments ever made of the religion which cramps and fetters the minds of the people of this country. It should be distributed widely. It has been commended in the highest terms as it appeared in THE TRUTH SEEKER and we hope every reader will buy a copy to lend his neighbor and arouse thought.

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His Processes Are Egregiously Slow,
They Are Egregiously Wasteful,
They Often Serve No Use,
They Have Produced Faulty Mechanisms.
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Chapter II deals with the theological dogmas of original sin and celibacy. Woman, by the church, was not regarded as a human being; marriage was looked upon as vile; wives were sold as slaves; women driven to suicide; the influence of the church was unfavorable to virtue. The celibacy of the clergy produced "degrading sensuality, and woman was the victim of these brutes."

Chapter III is on The Canon Law, showing how the church controlled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism, the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

Chapter IV—Marquette—is on Feudalism and its degradation of women, the rights of "lords spiritual," the immorality of the heads of the church, baptism of nude women in the early Christian church. It also deals with some of the later-day abuses of females, like our Northwestern pineries, the English debaucheries, governmental crime-makers, etc.

Chapter V—Witchcraft. In the days of this phase of religious insanity Mrs. Gage shows how the possession of even a little learning was sufficient cause to suspect a woman of witchcraft, that to keep a pet was dangerous, so rabid were the clergy not to suffer a witch to live. This persecution for witchcraft was a continuance of the church's policy for obtaining universal dominion over mankind. Women physicians of the Middle Ages were persecuted, and the "Pilgrim Fathers" continued it in America. The first synod convened in America was to try a woman for heresy, and others were stripped and whipped for not agreeing with the clergy.

The chapter on "Wives" shows how the disruption of the Roman empire was unfavorable to the personal and proprietary rights of woman—that the sale of daughters was practiced in England seven hundred years after it was Christianized—that the practice of buying wives was regulated by law—that women were not permitted to read the Bible—that they were not admitted as witnesses—that civil marriage is opposed by the church.

In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interference with her "curse," of woman's degradation by the church to laborer unfit for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

The work is a burning protest against the tremendous wrong done woman by the church, which controlled the state. It is also extremely valuable as history. No woman, it seems to us, can read it and remain a supporter of the religious institution which has crushed her individuality, her mentality, and degraded her person. To the woman's cause it opens an Age of Reason. It ought to be widely read for the good it will do.

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THE TRUTH SEEKER

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What One Court Knows About God's Intentions and Man's Needs.

We mean no reflection upon the intelligence of Freethinkers when we say that but few of them know to how great an extent their liberties have been adjudicated away by the judges they have helped, directly or indirectly, to put upon the bench. In the hard struggle for existence few have time to keep in that close touch with current events which is implied in the aphorism that "eternal vigilance is the price of liberty." The physical necessities of life must be provided, and after that is done there is generally little time left in which to search in the public prints for the news which is of real importance, and which, alas, is more often obscured or omitted than given the place its gravity merits. The Freethought paper should watch every movement of the enemy, and give its readers the fullest information possible concerning the aggressions of the church. But there are the courts and legislatures of more than forty states to keep under surveillance, saying nothing of Congress and the federal courts and the tribunals of thousands of cities and towns, and often news of the most vital import escapes the scant scrutiny which the inadequate force that can be employed is able to give to the papers and periodicals which are accessible, saying nothing of the court transactions in the more distant states, which frequently are not chronicled in the Eastern dailies. Freethinkers in all parts of the country can help the cause much by sending us news of the kind indicated. We want the particulars of every trespass of the church upon the equal rights of the citizen. To comment intelligently and warn judiciously, it is necessary that we have the facts connected with every attempt to force Christian theology and Christian morality down the throats of Liberals and other dissentients. Judicial decisions are of far more than ordinary value, that is, if quoted correctly and *in extenso*, for they mark the light to which the dirty flood of theocracy has swept, showing us how far the principle of church and state union is recognized in the law which we are expected to obey.

So much by way of prelude.

In 1892 the supreme court of Nebraska unanimously decided that Sunday base ball playing was in violation of the Sunday law of the state. The decision was read by Chief Justice Maxwell, who,

together with his associates, should not be forgotten by the voting Freethinkers and Adventists of Nebraska. This judicial opinion is a curiosity in its way, and for illogic which ends in puerility, and cant which degenerates into impudence and culminates in outrage, it cannot be surpassed. In its labored effort to prove that because the human body needs rest, Sunday laws are necessary and just, this learned court says:

"The human body, considered as a machine, is the most perfect mechanism of which we have any knowledge. If properly cared for and treated, it will, in ordinary cases where there are no hereditary defects, retain its vitality and vigor to old age; but every movement of the body or action of the brain involves waste of the vital force, and this the creator has provided shall, to a great extent, be replenished during sleep. Hence it is necessary to spend about one-third of our time in sleep. While it is true that the reserve force of life is so great in many persons as to enable them to live for a time with less than the normal amount of sleep required, yet, if continued for any considerable time, the general health will be affected, and to entirely abstain from sleep for a week or more, as in cases of certain fevers, like the typhoid, almost unavoidably results in temporary insanity, if not death. But the recuperation from sleep in most cases does not restore full tone to the system, and Sunday is like an oasis in the journey of life where each traveler may be refreshed and become more able to continue the performance of his duties or labors. As a natural consequence, if the vitality of the body is permitted steadily to decrease without being replenished, life will be proportionately shortened. Therefore, if a person labors continuously at hard and exacting labor without rest for many years, his health is liable to be impaired and he become prematurely old."

These judges seem to think that not only are their views of rest something superior to those of the ordinary citizen, but that they may rightfully compel him to conform his actions to their notions instead of following his own predilections. One would suppose that these lawyers imagined that the base ball player was *compelled* to engage in that sport on Sunday, and that they should be credited with an act of charity in interposing the law of the state between him and his heartless taskmasters. It does not appear to have occurred to them that he may have wished to play ball on Sunday, and that if he did they had no business to deny him the opportunity to gratify his wish. And the presumption is that he played voluntarily; otherwise he would have appealed to the public or to the courts for relief.

If the fact that the body needs rest justifies the existence of a law compelling people to refrain from labor and recreation on certain days whether they wish or do not wish so to do, then the citizen should be forced to pass a certain number of hours in bed each night regardless of his own preferences in the matter. The court avers that God has provided for the recuperation of physical energies by means of sleep. But it is well known that many people do not give themselves anywhere near enough sleep at any time, while others turn day into night and night into day. Following the court's illogical argument to its logical conclusion we see at once that these disregards of nature's law should be brought up with a sharp turn by a statute law, "in that case made and provided." And these philanthropic judges do not seem to understand that one of the most important elements in rest is *change*. Mere idleness is itself a very wearying kind of work. What active, industrious man or woman is there who has not oftentimes felt, when forced by pious surroundings or uncivil law to total cessation of action, that Sunday was the most tiresome day of the week? The body needs change first of all. Many different kinds of labor during the day are less exhausting than one, other things being equal. The same is true of the weekly task or tasks. And the work which the man enjoys, the toil in which he has an interest, is far less wearing upon the

system than is uncongenial labor in which he feels that he must engage in order to live,—no, it does not exhaust so much, even, as does enforced idleness. But the church and her servile judges take no account of any of these things; in the interest of God (*i. e.*, of the preachers), they are bound to ignore the real needs and the initiative of men and women. No matter if to the players and the spectators alike the Sunday ball game is a rest for both body and mind, it must be stopped nevertheless. The masters, the clergy, know that they mean "worship" when they say "rest," and the servants, the judges, are in duty bound to so interpret law as to gratify the desires of "heaven's ambassadors," so they talk learnedly about the needs of the body and the "creator's intentions" and then complacently shut the door of law in the face of justice.

"No doubt one of the objects of the creator in establishing the Sabbath as a day of rest was to provide for restoring and retaining, as far as possible, health and strength and perfect action of the body."

Judge Maxwell is much better informed concerning the "objects of the creator" than he is regarding the inhibitions of the United States Constitution and the requirements of equity. The people of Nebraska should eagerly embrace their first opportunity to give him a chance to enter the ministry. He would be at home there, but he is too much given to special pleading to honor even the chair of a justice of the peace, much less the supreme court bench.

"Every person of observation knows that the man who labors seven days in the week continuously for any considerable length of time lacks the spring and elasticity of action of another of like years and naturally active habits who rests on Sunday. Experience has also shown that men will accomplish more labor in a series of years by working six days in the week than by continuous application."

All of which may be true and yet furnish no valid excuse for Sunday laws. Involuntary labor is slavery, but that is not the thing in dispute. The sole question at issue is whether the state, at the behest of the church or otherwise, can compel those who wish to labor or those who wish to play on Sunday to abstain therefrom. We maintain that it cannot in justice do anything of the kind; that such interference with citizens' rights is unconstitutional and iniquitous.

"Sunday is to be a day of rest. Wordly cares are to be laid aside, and the worries of business or pleasure thrown off. How gladly the tired laborer, workman, farmer, merchant, manufacturer, attorney, and judge welcome Sunday as a day of rest and on the succeeding Monday enter upon their respective labors with renewed strength and vigor. The idler and trifler may complain of the loss of time from resting on Sunday, but the active intelligent worker knows that thereby he has increased his capital stock of health and chances of longevity."

But if the brain worker finds that his "capital stock of health and chances of longevity" are increased by working in his garden or orchard on Sunday, what then? If the over-worked mechanic or salesman believes that his health is improved by watching a game of ball, a cricket match, or a regatta on Sunday, what then, again? The feelings and beliefs of these men are of much more importance to them than the opinion of the Nebraska Supreme Court, and they are, moreover, feelings and beliefs with which no court has any business to meddle. And it is highly probable that no court would think of meddling were it not for the insolent demands of the clerics. Of course the minds of many judges are still saturated with superstition, and so, moved partly by their dread of hell and partly by their fears of the pious electors, they turn their backs on equity and interpret law to please the blackcoats.

"Christ sought to apply the Sabbath to its appropriate use. The Jewish religion at that time consisted largely of outward ceremonies, which were performed with a rigor never intended by the author of the Mosaic law. It is evident that great reliance was placed upon these outward ceremonies. Christ, however, while not condemning many of these ceremonies, intended to show that the mere observance of these was not sufficient; that the Sabbath was made for man, and not man for the Sabbath; and in effect, therefore, that works of charity, mercy, and necessity not only could, but if necessary, should, be performed on that day. He recognized the Sabbath, however, as a day of rest set apart by the creator. After his death and resurrection, his disciples, to commemorate that event, changed the day to the first day of the week, and that day is now observed by the great body of his followers throughout the world, and is recognized by both the common and statute law."

Is the foregoing an exegesis of scripture or is it a homily on law? How long since judges in America were made expositors of Bible texts, interpreters of the will of God, and elucidators of the teachings of Jesus? Is this opinion of Judge Maxwell's authoritative? Is it binding upon the consciences of all good Nebraskans? Will they go to hell, or to jail, or both, if they fail to agree with Dogberry? To jail, certainly, if they do not observe the "Sabbath" of Judge Maxwell. By the way, to what "disciples" does this man allude when he says that they changed the "Sabbath" to the first day of the week? Does he mean the immediate followers of Jesus, those whom he had induced to believe in his mission, and who were living on earth when he died? If so, where is his honor's evidence in support of the assumption? A lawyer should not eschew evidence entirely, even if he is merely a cheap pettifogger for superstition. "After his death and resurrection, his disciples, to commemorate the event, changed the day to the first day of the week," we are judicially assured. Which "event," the death or the resurrection? In either case, why? What had either the death or the resurrection to do with the Sabbath? God, according to all the authorities which Judge Maxwell has consulted, made Saturday, the seventh day of the week, the everlasting Sabbath of his people. Who had authority to change it? The ignorant followers of a Jewish agitator? Even if they did change it, how could they make the observance of a false Sabbath obligatory upon us? Could they abrogate the fiat of God? Does not this judge, who has the audacity to try to read a church dogma into our jurisprudence, in plain defiance of our national Magna Charta, know that it was not until the fourth century that Sunday was "recognized" by the state as a day of "rest," and then only for a part of the people? Does he not know that in that famous Sunday decree of the murderous Constantine, issued in March, 321, no reference whatever was made either to the death or the resurrection of Jesus, Constantine contenting himself with calling the day *Dies Solis*, "The day of the sun"?

The court continues:

"In this state the right of everyone to worship God according to the dictates of his own judgment and conscience is recognized, and hence permits those who prefer to keep the seventh in place of the first day of the week to do so. The law, both human and divine, being thus in favor of abstaining from sporting, etc., on Sunday, is a reasonable requirement and should be enforced. The deliberate violation of such a law there is reason to believe in many cases is but the commencement of a series of offenses that lead to infamy and ruin; and in any event the influence upon the participants themselves has a tendency to break down the moral sense and make them less worthy citizens."

The right to worship on Saturday is reluctantly conceded, and the worshipers are generously exempted from punishment *unless*, having rested on Saturday they venture to work on Sunday, in which case they are fined and sent to prison, as witness the Adventists in Arkansas, Tennessee, and Maryland. Right to worship? Yes, sometimes, but the right *not* to worship; the right to work or play? No! That is another story. "The law, both human and divine, being thus in favor of abstaining from sporting, etc., on Sunday, is a reasonable requirement and should be enforced." What stupidity! Does not this judicial marplot comprehend the fact that he, a judge of an American court, administering the law in a country where church and state are decreed to be wholly and forever separate,

has no business to officially know anything about "divine" law? And does he not know, further, that he, as head of the highest tribunal in his state, is there, not necessarily to ascertain if men have violated a state statute, but rather to determine whether the statute is in harmony with the state Bill of Rights and the federal Constitution? The judge of a lower court may have no discretion; he may be able to say only: "This is the law; you have broken it; I must sentence you." But the supreme court is not so bound; it can pass beyond the offender and inquire as to the equity and constitutionality of the law that has been violated. The judges of this court should not hide behind a legislative statute, much less behind the Bible or a rotting parchment of Constantine the assassin.

What right has this judge to assume that the "deliberate violation" of the Sunday law is but the beginning "of a series of offenses that lead to infamy and ruin"? What right has he to declare that "the influence upon the participants themselves has a tendency to break down the moral sense and make them less worthy citizens"? Who is the more infamous; the citizen who attends to his own business on all the days of the week and lets that of his neighbor alone, or the judge who steals in the name of law and God one-seventh of his neighbor's time? Who is the less worthy citizen, the man who works, if it so please him, on Sunday, or the judge who sits in the pew of the self-righteous on that day and then on Monday in the court room does all that he can to trample down and destroy the equal religious and civil rights of the people? There are tens of thousands of men and women who pay no more attention to the Sunday laws that disgrace our states than they do to the fantastic tales of the Arabian Nights, and these men and women are morally more than the peers of the best Sabbatharians in the land. Their ever-increasing freedom from superstition constantly adds to their good qualities as citizens, neighbors, and friends. It is not necessary that a man should be a shivering slave of gods and afraid of his own shadow on Sunday in order to be enduringly decent.

This Nebraska decision closes with these words:

"The fact that the defendants were some distance away from the residence of any person can make no difference. It did not change the nature of the offense nor excuse the act. It was a violation of the law just the same."

You see, the "offense" was one of *lese majesté*; God's kingly dignity was insulted. It is admitted by the minis—no, we mean by the judge—that the equal rights of no citizen were invaded. The fact that the ball players "were some distance away from the residence of any person makes no difference." Of course it "makes no difference." Nobody but a dolt ever supposed that it was intended to punish the players because they had injured some person or persons. That would have been a trifling matter, good only for a pretext. The complainant was a myth called "God" and back of him were the parsons, anxious, as usual, to drive all competitors off the field and out of the world.

"Keep your children away from the priest or he will make them the enemies of mankind."

The Wonderful Love of the Church for the Poor.

"A Social Reform Club has been organized in New York, under the leadership of D. Stanton Coit. The object of this club is the salvation of 'Darkest New York' without the use of 'banners, drums, or prayer.' From an interview with Mr. Coit we take the following: 'Every inhabitant of the ward may join my club. Anarchists even will be welcomed provided they indorse our subjects. First of all, we will establish coal depots. We will buy coal at wholesale and sell it, say, for five cents a pail where now the poor are forced to pay twelve and fifteen. Coal the people must have to keep them alive, and our co-operative store will furnish it to them at cost price. At this and other stores we intend establishing, we will sell such staples as coffee and bread and meat; in fact, all the necessities in the way of groceries. At the wash houses, which will be centrally located, the poor will be able to do their washing for, say, five cents. For this they get all the utensils, water, soap, etc., so that a woman who does washing for a living will have work done in a couple of hours that it would take her a day to finish at home. The swimming baths will be open all the year, and will be free. We will also establish a public kitchen, at which families that live in small quarters can cook their

meals.' It does not take much of a prophet to foretell what will be the result of this work. The attempt to lift men out of vice, poverty, and filth without attempting to lift them up to God will never succeed. Practically, Mr. Coit says: 'We can do this thing better without God than with him.' If Mr. Coit's idea is simply to give away fuel, clothing, and food he will succeed. The inhabitants of the Tenth ward will take all he will be able to give away. The *Herald* calls this work 'Salvation by Soap.' We beg to call attention to some ancient words of Holy Writ which say: 'For though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before me, saith the Lord.'"—Rev. A. S. Gumbert, Boston, in *Christian Statesman*.

How much the church loves the poor and unfortunate is vividly revealed by Mr. Gumbert. She would prefer that they should be "always with us" if the alternative is their uplifting through other agencies than those she patronizes. "The attempt to lift man out of vice, poverty, and filth without attempting to lift them up to God will never succeed." The shameless, heartless cant of that! If God wants them raised why does he not do it? Is he limited in power? Does he not know how to do it? Why does he let generation after generation wallow in filth, rot with vice, and starve at last and be tumbled into unmarked graves in Potter's Field? It is to be presumed that Mr. Gumbert can answer all these questions glibly and with perfect satisfaction to—preachers. Note the narrowness of the man and his creed: When a man with some grains of practical sense in his head proposes to form a club among the poor so that its members can furnish themselves with a few of the necessities of life at cost this attorney for the ghosts sneeringly prophesies failure for the enterprise because the projector of it has failed to brand "In God We Trust" on the coal shovels and stencil on the flour sacks, "For Christ's Sake." He remarks that the inhabitants of the Tenth ward will take all Mr. Coit will be able to give away. The clerical intellect does not seem to be able to understand the difference between giving away and furnishing articles at cost of production and distribution. It is very fitting that the representative of the church which has elevated charity to the position of the most exalted of virtues should jeer at something which he mistakes for charity, when it is undertaken by one without the temple.

Was there ever a reform, of small or of great promise, that the ministers could not find texts in the Bible with which to damn it? To defend slavery or censure reform without prayer, the Bible is equally useful.

We are told that Mr. Coit practically says, "We can do this thing better without God than with him," which is no doubt true. "God" is merely a euphemism for "church," and every student of history knows that it has always been a stumbling-block in the way of progress. Friends of the laboring man who get angry because Liberal lecturers and writers keep pounding away at the church will possibly sometime get their eyes opened enough to see that the Freethinkers were right, and then they will realize the futility of attempting to secure justice in a state composed chiefly of believers in Christian dogmas and morals.

Four Good Books for German Freethinkers.

We can supply, in the German language, the following four books which everyone knows to be good:

"The Mistakes of Moses," by Col. R. G. Ingersoll, 50 cents.

"Men, Women, and Gods," by Helen H. Gardner, 50 cents.

"The Gods," by Col. R. G. Ingersoll, 25 cents.

"Miracles and Miracle-Workers," by John Peck, 20 cents.

These are neatly printed, bound in paper covers, and are complete. Our German-reading friends should circulate these widely.

Has Mr. Ellis Been Converted?

The following queer teaching for a Freethinker is from the "Boys' and Girls" department of *Secular Thought* of October 7th:

"Those who deny man's fallen and sinful state, and teach that the human race is constantly progressing, have many difficult things to explain. . . ."

"There is no true progress except where God is feared and his word is obeyed. The dream of human advancement without God is a delusion and a snare. Assyria, Babylon, Egypt, and Rome show how wickedness ends in desolation. And every nation that lives to-day without God and his word is a standing proof of the same truth. But let the gospel reach the most degraded nation on earth and immediately there is progress, improvement, prosperity, and civilization. T. DARLEY ALLEN."

We should like to know what church Mr. Ellis has joined?

Agents Wanted.

We believe that not only can good be done but money made by any Liberal who will canvass for our book "Old Testament Stories Comically Illustrated." In fact we know one man who worked at it but a few hours weekly and sold nearly fifty copies in a month. The price is low; everybody knows the Old Testament stories, and nearly everybody would like a book applying nineteenth-century wit and knowledge to them. People like to laugh. Reverence for the Old Testament tales has largely disappeared and jokes at the expense of Jonah and Joseph and Esau and Samson and David, and the other worthies of unsavory reputation, are keenly appreciated. It seems to us that the book will sell at sight. It does here in the store. Liberals out of employment will find this a good way to make an honest dollar.

Terms to agents sent upon application.

"STROMSBURG, NEB., Oct. 22.—The Woman's Christian Temperance Union, of Osceola, the county seat of Polk county, resolved itself last night into a White Cap committee to chastise several young women of that city whose morals did not meet the approval of the union. Decoys were used, and five young women were terribly beaten, one becoming insensible. Two of the victims escaped from their captors after their clothes had been torn off in the struggle. The White Caps were composed of prominent people of the city. Eleven of them were recognized and arrested. They will have a preliminary examination to-morrow. Several are in jail."

The mobocratic spirit is not confined to the South, and the resolution against lynching adopted by the Freethought Federation may be read and pondered with profit in all parts of the country. These Woman's Christian Temperance Union females had better cut out the second section of their corporate name; the man of whose name it is a derivativ set the example for a different treatment of unfortunate women, as they will know if they take the trouble to read their New Testaments, if they have any. The dear Christian people are great sticklers for law when it embodies their narrow notions, but when it comes to regulating the morals of their neighbors they all at once become as oblivious to "law and order," and humanity, as the most ignorant, irresponsible, and frenzied savages.

What a "present help" God is! "Ask and ye shall receive"—*death*, if man cannot save. In the late terrible railroad accident at Battle Creek, Mrs. Charles Van Dusen was held in one of the wrecked cars. Her body hung out of the window, but "her limbs were pinioned by the heavy framework of the seat. Thus held, roasting from her feet up, she pleaded and begged for the help that those outside were powerless to give." Then she folded her hands and prayed; "this drove the crowd frantic," but they could not save her. "Despite her terrible agony she retained consciousness to the last, and as the flames crept up, and surrounded her she called out her name and address and those of her friends to be notified. 'I am a teacher in the Methodist Sunday-school at Sprout Brock, N. Y.,' she cried; 'say I died like a Christian.' Then the side of the car gave out, and she fell back into the flames." This poor woman's pitiful prayer does not appear to have driven God frantic, as it did the crowd, which proves that man is less cruel than God, or that God is a myth, and prayer is a futile manifestation of superstition. Christianity is a baleful and accursed delusion. When this tortured Christian teacher appealed for help to those gathered about they suffered intolerably because they could not rescue her. Let us suppose, however, that they could have saved her, but would not. Christians no less than Infidels would have denounced them for their atrocious heartlessness, and if they had escaped lynching they would have been fortunate.

Yet if Christianity is true God could have saved his child and servant, but he coldly refused to pass her "through the fire unhurt." What have the Christians to say of his criminal inaction? Will they denounce him as they would have denounced men? Or will they grovel in the dust and abjectly mumble "Thy will be done"? Are their brains paralyzed and withered into utter nothingness by the poison of supernaturalism?

We do not wish to precipitate another panic or "object-lesson" upon the country, but it is perfectly true that there are a number of our subscribers whose time has expired who have not paid us. And it is perfectly true also that there are some people down-town to whom we owe money whom we have not paid. But it will be perfectly easy to even this thing up if those subscribers will stop at the post-office and buy a money order for \$3 and mail it here. If they meet a neighbor on their way who doesn't take the paper but wants it, make the money order \$5 and it goes for a year to both. But please remember that the down-town fellows here are hard up.

The Devil Necessary to Preachers.

TO THE EDITOR OF THE TRUTH SEEKER, Sir: I am a poor, broken-down preacher. I have worked in the gooseberry patch of the Lord for nigh on to thirty-five years, and helped to bury many a goose snatched from the beggarly elements of sin and folly.

But now my profession is gone. The devil is dead! The goose that laid the golden egg (the heathen call it "aig") is gone from the pulpit, and this knocks the life-interest out of preaching. It also knocks the devil out of my bread and butter.

I believe in dreams. So does my congregation. I taught them in that faith. I had to, because Joseph dreamt about Mary. So much the worse. You see, I dreamt one night that I saw the angel Gabriel and the angel Mike, and the angel Abraham catch the old boy peeping over the gates of paradise to see if any of the United States Senators had slipped in past St. Peter; and they ran out and caught Satan by the tail, and held him while Gabriel broke one of his horns off and stabbed him in the belly six times, and ripped him up the back and tore his liver out in true heavenly style; and he kicked the bucket several times like the devil, and then died soon after.

The dream was so vivid that I told it to my congregation, and they told it all over town, and everybody believes it just as firmly as I do myself, and now my pews are empty.

They all go on the plan of "No devil, no need to pray any more, or pay any more, or listen to what the preacher has to say any more."

I tell you, Mr. Editor, my church lost its very foundation—ground-work—basis—lost the whole system and entrails out of the plan of redemption when the people thought the devil was dead.

I wish I had not told them. I wish I had not dreamed it. I wish I could persuade them that dreams do not amount to anything, only when people dream such things that help to keep the devil and the church united and brings in the preacher's salary sure pop.

Oh, what will become of the Christian and pagan church, if the common people get to believing in my dream! Oh, what shall we do to be saved, and get paid for telling the people what to do to be saved, if the devil is really dead? O dear old devil, come back to life, or we poor preachers will have short pickings from this on!

Who is going to pay us to preach about heaven and glory and golden harps, if the news gets out that the big bugaboo is dead? They may come and listen to the preaching, to be sure, but they won't pay in worth a continental, so they won't.

Oh, dear, dear! if somebody does not come and assure me that the dear old devil is still alive and helping us to drive sinners into the fold—scaring them in, so to speak—I shall go rip-roaring crazy and stab myself in the belly with a fence-rail!

J. Ward Diehl, of Watsontown, Pa., advised me to write to THE TRUTH SEEKER, as you fellows have been after the devil with a sharp stick for ever so long, and know all about him.

I must have him back again! I must re-establish the old faith in my dear congregation that the blessed old boy is still healthy, and standing behind the church to catch the people that do not pay in promptly and feed poor preachers on yellow-legged chickens.

You might as well expect a watch to run and keep correct time without a mainspring as to expect a church to go on collecting nickels from Christians without a good reliable devil.

Oh, give me back the devil, or my profession is gone up the spout forever! Ex-REV. JACOB HUFF.
Grand Junction, Col.

The Rise of Christ.

[A more original or succinct account of this event has rarely been given. Its origin is as singular as the account itself. The writer is a doctor of law of great attainments, and holding an official position in a well-known English town, himself a Conservative and a leader of Conservatives, who are mostly as bigoted in piety as in politics. Yet the bold writer casts the following extraordinary statement into the midst of them. It was done in the course of an argument in favor of their political prejudices against Mr. Gladstone's great Home Rule bill. It would seem that there must be greater latitudinarianism in the center of political orthodoxy than is commonly supposed. The learned doctor's kinsmen were related to Thomas Paine's great friend, Olio Rickman. This may account for the courage and thoroughness of the opinions which follow, but this does not diminish the strangeness of their expression under the circumstances I have named.—G. J. HOLYOAKE.]

The Christian superstition consists of a huge mass of legendary tales incrusting a small nucleus of fact, which, of itself, would have been too insignificant to be termed historical, but which may be conjectured to have been about as follows: The successors of Alexander the Great had long been waging desultory wars against the Semitic Syrian tribes, including the Jews, all refractory to the spread of Greek culture. To this kind of warfare the Romans succeeded, after they had absorbed various dominions carved out of the Macedonians' empire. Judea was vanquished by Pompey and received Roman governors. But a state of dissaffection and unrest prolonged itself for long after, much as the same condition has continued in Ireland after its absorption by Great Britain. A young man inspired with these species of dissaffection, but in whom mental excitement had passed the bounds of sanity, became possessed of the hallucination that he was destined to overthrow the Roman rule and re-establish the ancient kingdom of David. He was a home-ruler of his age and nation. His attempt of course failed. He was impaled upon a cross, but whether his wounds were mortal has been doubted, and, for the present purpose, the question is unimportant. What is of importance is that among the excited and credulous populace of the Levant he obtained a following, and this destructive superstition, to borrow the words of the Roman historian, continued to ferment, expanded about the close of the Antonine era into great dimensions, and installed itself as the state religion. But its triumph was bought by the ruin of ancient civilization. The thousand years of its unquestioned supremacy, from Constantine until the invention of printing and the dawn of the Reformation, are known as the Dark Ages. Thought in every form of development was prostrate under the Christian faith. The Protestant Reformation made the first breach in the huge edifice of medieval superstition. It is not needful to value this event higher than by saying that it made the first great rift in the dark pall of superstition and credulity, and that the rays of nature and reason streamed in upon men through the rents and fissures which the Reformation had made, and have kindled the torch of progress upon various fields of human activity, scientific, political, and economical.

Churchly Purpose and Performance.

It is quite suggestive that the associate of Melville Stone in his very dubious Associated Press schemes, is Victor Lawson (*nee* Larsen), of the Chicago Record, the Chicago daily which has the doubtful distinction among the papers of that city of opposing the Sunday opening of the Fair. Lawson is one of the two members of the local directory who voted to accept the impudent condition which Congress sought to impose.

In any case, efforts should be made locally and nationally to stop this un-Christian, un-American, unnecessary Sunday work in the mails. In scores of towns local appeals to conscience and humanity, and then by petition, to the Postmaster-General, have resulted in the Sabbath-closing of the post-office. Let this be done all along the line. And where the office cannot be closed at once, let all who claim to be Christian or humane be urged to have no part in the Sunday work on either side of the delivery windows. Let postal employees insist on their rights of conscience in the courts. And let us renew the mighty petition to Congress against Sunday mails and Sunday trains, a petition which represented an even larger constituency (more Catholics and more labor unions) than the victorious World's Fair petition. Those petitions can be brought out of Congressional archives anew whenever the people are ready to re-inforce them by a broadside of letters. Let the Woman's Christian Temperance Union once more lead on in this reform, and let all the friends of the Lord's day and the rest day follow up our series of victories in the World's Fair contest with this one of yet more permanent benefit. "Awake, awake, Deborah; arise, Barak, and lead thy captivity captive."—*Christian Statesman*.

Communications.

Idiocy in Finance.

Our friend, John Peck, in his "Friendly Chat with Brayton and Reed," remarks that he has "written quite a little on land, financial and tariff reforms, and that he enters into THE TRUTH SEEKER discussion on finance in order that people may not be led away from the truth." This motive is entirely praiseworthy, but one should take due care that he is not in error himself, before attempting to instruct others. This Mr. Peck has neglected to do. When, for instance, he changed the phraseology of Mr. Brayton's assertion that "one man's right is as good to get and hold property as another's," into the statement that "one man's right to rob and plunder is as good as another's," he does not change the sense in the slightest degree, for no man has a "right" to work injustice against another. "When a half-dozen men can meet anywhere and stop the output of coal," and thus raise, arbitrarily and needlessly, the price thereof, they are transgressing the law of justice under cover of the law, which by taxing unused coal lands at farm land rates, enables them to keep the production of coal in their own hands. So also of the Senator who can "touch a button and send oil up fifty per cent." If the oil land held out of use by the Standard Oil Company were taxed at its real value, there would soon be more oil producers, because even the vast wealth of that monopoly would be inadequate to stand the huge expense. Again, when Mr. Peck says that "Ernest Seyd came over from England with half a million dollars, bought out the American Congress and demonetized silver, making the bonds payable in gold, thus adding millions to their value," he pays a poor compliment to his countryman, flies in the face of logic, and states what is not a fact. For in the first place, the average American congressman has too high an estimation of his own worth to allow himself to be bribed with about a four-hundredth part of half a million dollars. Next, there was no occasion to spend money to bring about the so-called demonetization of silver, for that metal, being undervalued some three per cent by the ratio of 15.98 to 1, had not been coined for many years, had in fact demonetized itself, being worth more as bullion than as coin. Besides, such silver as had been coined up to 1873 was not demonetized, but passed at its face value as it always had. Lastly, no well informed person now believes, or has ever believed, that Ernest Seyd, or any other person, has ever brought the amount stated, or any other, for any such purpose as the bribing of the American Congress. This will appear the moment Mr. Peck attempts to marshal his proofs, for there are none now, and none have ever existed. The charge arose in the superheated brains of those who believe that those who differ with them cannot possibly differ from conviction, and that therefore they must necessarily have been bribed to do what they knew was wrong.

Mr. Peck says further that the effect of Ernest Seyd's half million dollars was to make the bonds payable in gold, to which it may be replied that the conditions of sale demanded that they should be paid in "coin." Which everyone knew—there being no silver coin in existence, or very little—meant gold coin; and the only doubt which ever arose in the minds of the people, arose from the inflation of the currency, first, by the issues of greenbacks, and later, by the addition of the notes of the national banks at the close of the war, when the necessities of the South for currency would probably have brought the greenbacks up to par. Silver had nothing whatever to do with the case.

Mr. Peck falls into so many misstatements of fact that it would be impossible to correct them all without making unconscionable demands on THE TRUTH SEEKER'S space. I will therefore turn my attention from the dogmatic to the supposedly argumentative portions of the gentleman's paper. "Wherever paper money has been tried, it has produced prosperous times, as it did here in 1865," we are told. The so-called prosperous times were caused—not by paper money, but by the withdrawal of something like two millions of men from industrial pursuits into the army, thus reducing the pressure for employment and raising wages. But these wages were largely fictitious, for the depreciation of the paper money of the country had caused prices of commodities to rise to about double their normal amount. So it is advisable to divide wages by two if one wishes to compare the wages of 1865 with those of the present time. Again, when France paid Germany that \$1,100,000, did she pay with "full legal-tender paper money" or with money made of metal? Of course with metal money, or at least with commodities measured by a

currency having an intrinsic basis, which simply proves that all money must finally be judged by some generally recognized standard, no matter what the fiat of the power which created it might have been or may be. Mr. Peck says that he thinks that paper is more valuable than gold, because we can do better without the latter than without the former. Mr. Peck has chosen his terms badly, for he evidently refers to utility and not to value. A discussor of financial questions should be more careful. He thinks also that Congress can make a paper dollar perform all the functions of a gold one, which is true only to a limited extent. If Congress puts out no more paper dollars than would equal the amount of gold that would circulate if there were no paper notes, such paper money will be equal to gold. But this is so, not because of the Congressional fiat, but on account of the need of the country for a circulating medium. When a gold dollar, bought with paper dollars made by Congress, costs \$2.85, which would buy the most, a gold dollar or a paper one?

When Mr. Peck says that it does not matter what the material may be of which money is made, if it be convenient, he makes convenience the standard by which money is judged instead of value, which latter is the prime consideration among civilized people, and the assertion is simply ridiculous. But Mr. Peck can be more absurd still, as he clearly shows by the following: "We want to know the length of a stick of timber, and lay on the rule. The rule need not be of gold or silver in order to measure accurately." This would work all right if no exchange of the measure for the commodity ever took place; but suppose Mr. Peck were asked to exchange the thing measured for the yard-stick with which the measuring was done. What would probably be his answer? So of his two cows—one worth \$50 and the other \$20—which he says have not their value affected, no matter what kind of money is paid for them, because "the money simply expresses the value of the cows, which is the true function of money." If Mr. Peck were offered Confederate money in exchange for his cows, it is probable that he would muster up intelligence enough to decline the offer, although the fiat lunatic might point out in Mr. Peck's essay the assertion that such money, being called dollars, sufficed to accurately measure the value of his bovines. And he thinks he has been thinking when he writes thus, too.

So of Mr. Peck's remarks anent the trade dollar, which had more silver in it than the standard dollar contains, but which, nevertheless, would pass only for its bullion worth. Is it possible that Mr. Peck does not know that the trade dollars were not exchangeable at the public treasuries for any other kind of money, while the standard dollars are so exchangeable for any kind of money? This is all that made the latter worth one hundred cents while the former was worth only eighty-five cents, not sixty, as Mr. Peck states. The government coined the trade dollars to order, and never was responsible for their redemption.

"I am leading you along just as I would a Christian, from the errors of superstition into the broad light of truth and reason," quoth Mr. Peck, whereas it turns out upon investigation that Mr. Peck bases quite as many conclusions regarding money upon hearsay, surmise, and preconceived notions, as the Christian does of his alleged arguments in favor of the fiat creation of material things by the supposed Almighty. Truly saith Mr. Peck when he remarks that the trouble arises from the fact that "men do not arrive at conclusions by a course of reasoning, but derive their financial as well as their theological beliefs through accidental contact with those who hold them." Mr. Peck should shun in the future any contact with bi-metallic or silver fiends of any grade. E. O. ROSCOE.

Mythology and Economics.

It was refreshing to get a word from that sturdy foe of religious shams and intolerance, John Peck, upon the subject of land, labor, and finance. He speaks with no uncertain meaning, and his brain seems as clear upon our great industrial misdirections as upon the mythologic impositions. It is not my purpose, however, to recall his general arguments; but simply to point out a mischievous superstition which seems to have escaped his attention, the "legal tender" fantasy.

Now, really what has this to do with his sound and admirable presentation of the finance question? If the government affects the circulating medium as to stability of its purchasing power, it is solely because the credit of the nation is supposed to be good. The early issue of treasury notes were *not legal tender* either full or partial. Nor are national bank notes, silver or even gold certificates. Yet all of these pass in preference to coin. Our green-

back declined to forty cents on the dollar, while the now-legal tender treasury note remained at a premium with gold, simply because the government did not refuse to receive it in payment of duties.

The greenbacks were raised at par, simply because of John Sherman's questionable action in offering to receive them in payment of duties. They are not even now a legal tender for the bonded debt. This completely shows that legal tender or fiat gives no purchasing power to money, and gives to it no assistance in effecting exchanges, or measuring values. It is simply related to the theological conception of morals, with legal enforcement—powerless for good; almost omnipotent for evil. Within this generation it has canceled millions of debt in forty cent dollars. In the same time it has created billions of debt, public and private, at an average of fifty, which the law compels to be paid at one hundred. The greenback certainly furnishes no argument in favor of legal tender. It enables the financier to exact two days' labor for every one received, two bushels of wheat for each bushel had. The benefit of the greenback issue would have been greater, and the evil of it would have been far less, had it been a simple treasury note, like the first issue.

Our United States Supreme Court sunk itself to a low level when it decided the legal-tender law applicable to paper money. The Constitution expressly prohibits the states from making anything but gold and silver a legal tender, or from impairing the validity of contracts, both of which this does. But if paper can be made a constitutional legal tender, then the states are compelled to enforce powers specifically prohibited to them.

The logic of that court in rendering such decision hardly rises to a level with that of "the citizen of African descent," who, wishing to purchase a horse, offered his note in payment, and, when asked what he would pay in when the note was due, replied, "Why, gib you another note, ob course." Were our bank notes legal tender, the banks need only "gib another note." The gold and silver certificates could be cancelled by another certificate. Could warehouse certificates be made legal tender—and they sometimes perform the functions of money—they could be satisfied by being duplicated. They would soon become valueless in commerce, however, and only perform the office of canceling debts, without the power to convey any actual wealth.

But it is said: We must have legal tender money, in order to collect debts. I do not think that laws for forcibly collecting debts necessary to any healthy business; but a legal tender is not needed to the enforcement of such a collection. If a man fails to pay a debt, it can in no case be collected except from his assets. Whatever is found in his possession, not exempt from attachment, could be taken and accounted for, not at a price realized at a forced sale, but at the current market rate, not in legal tender, but in current money. Legal tender compels the debtor to sacrifice his goods to get current money, and then his money to get legal tender.

Gold and silver certificates are good enough currency, and without law would circulate for the commercial value of those metals. They might not keep at a parity, but that would work no hardship to anyone. An unvarying standard of value is a patent impossibility. Without the legal standard, gold and silver coin would pass at their market value, relative to other commodities. The most stable and imperishable metal perhaps would be at once recognized by commerce as the most suitable single standard, and by that all other values would be determined, but would not be required in the discharge of debt, and therefore could not be monopolized.

Legal tender has no effect in determining the purchasing power of money. Its only operation is against the lender in a forced loan, and against the borrower in a forced sale to convert his assets into legal money at whatever loss. Neither of these powers are necessary in any reciprocal and equitable exchange, and can be excused only in the exigencies of war, when all "laws are silent"—they are the relics of the most barbarous despotisms.

There can be no excuse for the principle even as regards metallic money, which is supposed to represent value and to contain it as well. If gold is the nearest to the invariable standard of value, it needs no law to make it so. That a law is required by its friends, is proof that it is not invariable in the absence of law, and that the law can work only injustice and promote advantage-taking.

So far as I know I was the first to point out the pernicious working of legal tender money. In 1848, reviewing Edward Kellogg's "Labor and Other Capital," I suggested that notwithstanding his able discussion of the subject he had by no means

made it clear that the great evil of our monetary system "does not rest in the assumption of the government to make any one thing a legal tender to the exclusion of all others, thereby making it subject to monopoly and to work oppressively upon the unsuspecting and unfortunate."

Legal tender laws in finance are what union of state and church is in politics, and quite as subversive of human interest and progress, and the priesthood of mammon and the worship of the almighty (legal tender) dollar are not less blighting to human hope than is the priesthood and worship of religious creeds and idols. Profit, rent, and interest, by enabling the land- and money-holder to plunder labor through economic superstitions are twin brothers to tithes and church livings and the "gain of godliness" generally. But for the first the last would fail and intolerance and persecution ceasing to be profitable would cease to be.

Then let the "search light of science" be turned full upon existing relations of land to labor, of money to exchange. It has been effectual in banishing the owls and bats, the goblins and ghouls of superstition; it will drive the devouring beasts of privileged power and demonic class rule, to the utter darkness of their barbaric dens.

J. K. INGALLS.

Mr. Brayton Again Enlightened.

TO THE EDITOR OF THE TRUTH SEEKER, Sir: I think "The Rich Man Defended" needs an answer. No doubt abler men will answer it, but every question, the more it is discussed from all sides, the better it will become understood. When we closer examine the claim that all men have equal right to life, liberty, and the pursuit of happiness, we will find that this principle is a dead letter, a delusion, at present. To exemplify it, take two new-born infants, one from a rich family and the other from a poor one. A person may find no difference between them, and could not tell one from the other. The rich man's baby, say a boy, is brought up with the best nursing, most constant care, under the advice of the highly learned doctors; it receives the best-selected food, is dressed in the costliest cloths, and lives in the latest-improved, ventilated house with the greatest comfort; he will be sent to school, college, and university, at whatever cost. Afterward this favored one can follow any pursuit to his taste, or idle his lifetime away in following recreations, from pleasures to pleasures, good or bad ones as the inclination may lead, the result—the idle brain will become the devil's workshop; for this reason there are many times more bad men and criminals among the rich than we hear of or imagine. Now, consider the lot which awaits the poor man's baby son. It is unavoidably neglected, because his mother has to do her housework, or, worse still, work for a living. In sickness the doctor cannot be called except when it is oftentimes too late, or they must go to the dispensary. What do the doctors there care whether the sick baby lives or one more goes in death to the grave, which, after all, I think is best for such a little human being. If he lives and grows up, he will have to go to school as long as the law requires, but not longer, for he will have to go to work, and bring home his small earnings to pool into the family's expenses. All this time and even through all his lifetime, he may not get even enough bad food, and is insufficiently clothed and unhealthily housed. If he has learned a trade, is frugal, and has saved some money in a savings bank, how often has it not happened that just such a rich, pampered person of the above class has made away with it? For these rich men constitute and are the custodians of the poor man's savings. Of course I do not say that all rich men are bad, but they are not my idols.

Now, every intelligent man knows that education promotes knowledge, and knowledge as well as wealth is power; therefore, in the face of these facts, where does the equal right to life, liberty, and the pursuit of happiness come in? Not in fact, not in theory, nor even in a court of law, as we are made to believe, for do we not see the rich man's influence will generally get him free of his accused crime, while the poor man has little or no influence and few friends to help; with no dilatory justice he is sent to prison.

From what I read in the papers I believe there are more rich women shoplifters than poor ones, but not one in ten is prosecuted to the end. Where, then, is boasted equality?

In time of war the government calls for volunteers; if not enough are forthcoming, then it takes recourse to conscription. Why not pursue the same way with the sinews of war, money? Why not ask for contributions, or if it fails, take the money by force, the same as is done with men? Is not wealth better esteemed and protected than poor blood? The poor man has to go to war; the rich

man buys his substitute; and when they return they also have to help pay the borrowed money, and are always comparatively higher taxed than the rich which latter class are too well known here as the tax dodgers.

The government enacted a homestead law. It has done great good, but how much more of the land has not gone to the rich railroad schemer?

Has Mr. Brayton ever heard and considered how many hundred millions of dollars the government has and does still lend to the banks, to the rich men, without interest? And not one dollar the poor man can borrow from it. What right has a government to help a rich man establish a big plant, a big concern, with the damned tariff tax wrung from all others of us citizens?

Then when full grown these big concerns combine themselves into so-called trusts to suppress all competition and dictate their own prices in buying and selling their products to us consumers.

Why and by what moral right does a just government help the already rich—the manufacturers, the mine owners, the sugar planters, the bankers and capitalists—to become millionaires? What can be the motive of our legislators in making such unjust laws? They are not stupid as a class. Is it not that they are shareholders in these concerns, and therefore legislate for their own interest, and the majority of the people are wilfully ignorant? There are many more of Mr. Brayton's mind, that the rich man's money built up all our industries, but know not that they have done it with the people's money. It would be better we had ten small factories for every very large one, and ten owners for them instead of one. If these factories and mills were built and grew up in a natural way according to the laws of demand and supply we would not hear so often of strikes and over-production.

I do not blame the rich men as men, I blame the government, our legislators, for it. I blame society itself, for it cannot rotate out of its established custom; it has no desire for innovation else it would have changed it long ago for the better welfare of all. No one will deny that it would be desirable to have no paupers, no beggars; that that country is the most contented and happy where the wealth is most equally distributed among its citizens. To bring about or near to us such a state we need, in my opinion, two kinds of taxes only, and all others, every one now in existence, should be abolished. For our local, city, county, and state expenses, a tax on ground value, all improvements freed; and for our general government expenses, a graded income tax, which is the most just tax, because borne only by those able to pay. Our present tax system is a shame for this age of civilization.

New York Sept. 2, 1893. FREDERICK KOEZLY.

The Church's Attitude to Labor.

Regarding the church's attitude toward the laboring class, Bishop Fallows said, in his address before the Labor Congress at Chicago, as reported in the *Chicago Tribune* of August 30th:

I want the laboring man to get rid of the idea that the church in any way or manner stands opposed to the progress and welfare of the laboring man.

That is just what you want, and just what the church wants, but it is not what the laboring man wants. What the laboring man wants, is to get that idea inground and grained in the very fibers of his being. The laboring man has labored too long under a delusion, the outrageous delusion, the outrageous, damnable lie, that the church is the friend of the laborer.

The church a friend of labor! The church has always taught the oppressed to "Love your masters." Serve those that are in authority, for they are placed there by God. I have failed to find a single passage in the Bible which teaches self-improvement, unless that passage was ascribed to Satan. Satan taught to eat of the fruit of the tree of knowledge; but the church teaches, and has ever taught, "Partake not, lest ye be damned."

The laborer has enough, and more than enough, to do to support himself and family, and yet, let me ask, who supports the church? Who builds her architecture—her fine edifices, her mammoth cathedrals, her giant tabernacles? Who frescoes her walls, beautifies her cornices, carpets her aisles? Who purchases her sites, her building material, her stained glass, her gold and silver fixtures? Who fills her coffers? Answer comes from a million tongues,—the laborer. The hollow, sepulchral-voiced answer comes, rumbling up as from the bowels of the earth, from the ghastly lips of the tortured, delving miner there,—the laborer. The answer comes, mingled with sighs and tears, laden with the noxious fumes of the kitchen and the wash-tub, permeated with hunger's groans, in a voice in which is heard the heart-throbs of woe, the hard breathing of despair, the ebbing blood of want,—

the laborer. Answer comes from the sewing girl, the factory girl, the servant girl,—the laborer. Answer comes from the professor in the college and the drudge in the hovel,—the laborer.

While the laborer is clothed in rags and fed upon husks which swine might well refuse to eat, his master, his God-sent master (I came near saying his God-damned master), is clothed in purple and fine linen and fares sumptuously every day.

The poor must give up their pittance. And who is benefited by this blood money?—for it is blood money. Money which is wrung from the toil-hardened hands of labor is stained with the laborer's heart's blood. It is robbery—downright and damnable robbery. He who takes from another money, or the equivalent thereof, without giving an equivalent in return is a robber. Then the church is a robber, for she takes moneys and buildings and lands; she takes the works of art, sculptures and paintings; she takes finely caparisoned horses and equipages—but why enumerate? She takes any and every thing with a moneyed value, and in return she gives—nothing. And who is the gainer? An insignificant handful of lazy, lying hypocrites—the clergy. And the clergy is the friend of labor, is it? Ah, my laboring friend, do not fool yourself. The clergyman will eat up your sustenance, prey upon your purse-strings, and in the end seduce your wife and daughter; then leave you with your life blasted for this world and in your soul a fiendish fear that you will be damned for all eternity.

Bishop Fallows said, to prove that the ministers of the church were not antagonistic to the real interests of the laboring class, that no less than nine ministers were down as speakers on the program. Certainly; we expected them to force themselves forward with their usual arrogance; we expected them to be present to retard with their presence and their lies all endeavors for advancement. We did not expect the power of the church to be unfelt; and so long as the church wields a power in the land, so long may we expect the bigots to put themselves forward undesired and unasked to retard all progression toward the relief of labor. It has ever been the case. No improvement, no advancement, was ever attempted but the church put her veto upon it. To be sure, when some bold spirit established a scientific fact in spite of the church and her creed, in spite of her dignitaries and dogmas, then the church cried, "We did it! We did it!"

Of all the achievements of science, all the improvements in nature, all the wonders that have been brought to light in the heavens above or in the earth beneath, the church says, "We did it." "Jesus wept," and well he might. Was there ever a more contemptible, more damnable lie? Thus, she robs the laborer, not only of his hard earned pittance, but she filches from his honest brow his laurels also. Who felled our forests, which for centuries had stood in majestic beauty undisturbed by the echo of the woodman's ax sounding through the moss-strewn aisles? Who cleared those extensive jungles, and made them fit for man to inhabit? Who builds our cities, builds our bridges, digs our canals, makes our railroads? Who delves to the heart of the mountain to bring her treasures thence? Who dives to the depth of the restless deep to snatch from its hungry maw deposits precious to human needs? Who gives to commerce its impetus? None but a liar or a fool would say the church.

It is the sons and daughters of labor.

The church has been a blood-sucking parasite, attached to the most vulnerable part of the body of labor, ever since the beginning of the Dark Ages. The church is, and has ever been, an incubus upon labor; and yet she claims to be the very power that rolls the wheels of time. She has ever held the laboring classes in a grip of iron; and thus she ever will, until science and Freethought crush the heads of the hydra-headed monster.

The *Tribune*, in its account of the Labor Congress, says; "There were no professional agitators present; they would have found the atmosphere uncongenial. . . . The church was well represented; for no less than nine ministers were present to take active part in the proceedings."

I want to ask any candid man or woman which had the best right there, the honest agitators or the dishonest ministers?

The *Tribune* plainly shows its colors; but I do not believe its colors are the colors of the Congress. My opinion is, with the body of the Congress, that the ministers were there, like the skunk in the hen-house, barely by sufferance. They were there to mingle their foul, contaminating breath with the pure breath of honest toil. No doubt they had a call from God to be there, and had I been there, had felt a call to kick the fat part of their anatom

out of the hall, and the rest of their worthless carcasses with it.

Bishop Fallows said: "Fellow-laborers, we are with you, and the church is ready to stretch out the hand of helpfulness to help every person if he is starving." Ah, indeed! No doubt the bishop will tell you that when starvation stared thousands of people in the face in Chicago (now and in weeks back) the church, the Christian church, was the first to come forward and offer aid to the suffering. But it was not the goody-goody Christians; it was the despised Jew. He set the example. The despised Jew, who is scourged from one land and driven from another; who is persecuted in every land; who has been a hissing and a by-word to all Christian sects for eighteen hundred years. He is the first to come forward to offer succor; but, mark my words, the church will rob him of the honor. The church will say, as she ever has, "We did it."

The three worst enemies of labor are: the clergy, monopoly, and class legislation. These are the worst, and of the three the clergy stands at the head.

JAMES POE CRYDER.

Happiness, and the Way to be Happy.

"Pleasure and Progress." By Albert M. Lorentz, LL.B. New York: The Truth Seeker Company, 28 Lafayette place. Price, cloth, \$1; paper, 50 cents. This is No. 34 of the Truth Seeker Library.

It is to be hoped that no one who may note the title of this book and the name of the author will be deterred from procuring and reading the volume merely because the author is not already famous in literature. Every writer has to begin, and sometimes the maiden effort is the best of all. In this instance, Dr. Lorentz could easily write many books which would each be greatly inferior to this, and yet all of them be well worth reading. However, we need not waste time in conjecturing what he will do hereafter for our instruction and entertainment. Sufficient for to-day is the delight thereof when it is of such refined and exquisite nature as that furnished by "Pleasure and Progress."

On the title-page of this book the author states that it is "An attempt to prove that the pursuit of pleasure is the *sine qua non* of intellectual, moral, and social development, and that the promotion of pleasure is the duty of philanthropy and statesmanship." In the preface he very neatly and succinctly indicates the purpose he had in view when he began his task and the methods he pursued in accomplishing it. This often tedious and profitless portion of a book is made to speak as a living personality, informed with intellect and feeling in touch with nature at her best. "This book is written for the people by one of them. Its purpose is to promote the highest happiness of humanity. In its pages I assail not persons but practices. I respect persons for their good intentions, even while I ridicule their beliefs. I may be convicted of error but certainly not of malice. It is because I love humanity that I hate the conditions that in my judgment retard its progress. If I succeed in impressing useful truths, I shall be happy. If anybody demonstrates that I am in error, I will esteem him as my benefactor."

Book I., analyzing "Pleasure," is subdivided into seven chapters. These treat respectively of the Sources of Pleasure, Material Pleasures, Ideal Pleasures, Social Pleasures, the Pleasures of the Savage, the Barbarian, and the Civilized, Genesis of Religions, and Christianity.

Book II., devoted to "Intellectual Development," consists of Chapter I., outlining the Purpose of Life; Chapter II., which, under the head of Material Pleasures, tells us about the Appetites and Health, and Sensations and Knowledge; Chapters III., IV., and V. explain the nature of Ideal Pleasures, under the sub-heads of Knowledge, Reason, and Character; Chapter VI. takes us into the realm of Social Pleasures, and Chapter VII. deals with Pedagogical Despotism.

Book III., teaching the science of Moral Development, has Chapter I., Morality; Chapter II., Material Pleasures—Prudence; Chapter III., Material Pleasures—Refinement; Chapter IV., Ideal Pleasures—Foresight; Chapter V., Ideal Pleasures—Civilization, under which we find a sketch of Civilization, and Christianity and Civilization; Chapter VI., under the general caption of Social Pleasures, discourses upon the Power of Public Opinion, and Sympathy, while Chapter VII. speaks frankly of Vice Caused by Restraint.

In Book IV. the reader is taken into the world of Social Development. Chapter I., entitled Progress, deals with the Law of Individual Sovereignty; Chapter II. has three sections, one devoted to Protection, another to Capitalism, and the third to Socialism; Chapter III. tells of the Condition of Agriculture; Chapter IV. shows the relations of the

Public Schools to Socialism; Chapter V. sets the metes and bounds of the Province of Government, and in Chapter VI. Dr. Lorentz gives us his opinion as to what is the Cause and what is the Consequence of and the Remedy for Our Social Disorder.

Writing most graphically of ideal pleasures, our author necessarily has something interesting to say of illusions. He gives many instances of the same, and we reproduce here one paragraph which narrates three incidents illustrating the fact that an idea may perfectly counterfeit reality:

Even when awake an idea will counterfeit reality, if it attracts the attention to a degree that causes insensibility of surroundings. A friend of mine heard a lecturer describing a hunting scene so vividly that persons in the audience rose to see the flight of the game and the pursuit of the hounds. Similar effects were produced by a preacher's graphic description of a storm at sea. Among his auditors was a sailor, who arose and trumpeted out the commands appropriate on a ship in distress. More delightful than either of these instances is one related by Sir John Herschel. A village blacksmith became the happy possessor of a long but interesting story. During a series of summer evenings, he sat on his anvil and read it aloud to a crowd of open-mouthed listeners. The events of the story excited universal interest. The perplexities of the heroine elicited universal sympathy. The achievements of the hero provoked universal approval. Finally when there was a union of the hero and heroine, who in the vicissitudes of the story are unwillingly separated, the enthusiastic villagers procured the key of the church and rang the bell in jubilee. Now in all these cases, the persons who escaped deception did so only because they retained a consciousness of surroundings. They saw the incompatibility between a stage and a hunting ground, between boisterous breakers and a crowded church, between a grimy shop and the romantic situation in which occurs the rapturous reunion of two lovers.

Of theology's wild conjectures this is good:

We see clearly now, I think, that error and truth respectively result from poverty and opulence in facts. In the path of life facts are like guide-posts. He who has them can reach his destination with dispatch. But he whose store of facts is small is confused by conjecture. He is constrained to rely on persons of superior knowledge. In past times, these were priests. On commonplace matters, the priests could respond with true and precise answers. On graver matters, they were equally at fault. They, in their turn, resorted to the sacred writings. These were supposed to be depositories of all wisdom. If they could not find a question answered in direct and perspicuous terms, they derived it by interpretation of obscure or ambiguous passages.

A New England congregation was sadly disturbed by dissensions. After vainly endeavoring to compose their differences, they appealed to a venerable clergyman respected far and near for his moderation and wisdom. The clergyman took the matter under advisement, and, after due deliberation, reduced his counsel to writing. At the same time he wrote a letter to his tenant. Inadvertently he directed the congregation's letter to the tenant and the tenant's to the congregation. Upon the receipt of their letter, the people of the congregation were summoned to hear his counsel. It read as follows: "You will see to the repair of the fences, that they be built high and strong, and you will take especial care of the old black bull." At first the people were perplexed. After a painful pause, an individual wiser or more ingenious than the rest volunteered as interpreter. He said that the allusion to the fences was a caution against admitting incongenial members and that the allusion to the old black bull was a warning against the devil, who had recently broken into their fold. The whole congregation was at once enlightened and ardently approved the clergyman's counsels. For centuries the priesthood has sought for knowledge by similar violent constructions. The compendium of their constructions is called theology. The persons who employ this puerile method of investigation are called theologians.

As to the ethical basis of conduct we find much that is valuable in this new book. Here is a specimen of the author's crisp, explicit, convincing argument:

The criterion of conduct is its outcome. If it promotes pleasure, it is moral. If it induces pain, it is immoral. These three sentences constitute the true science of ethics. Their explicitness makes exposition superfluous. Their rationalness places them above the necessity of defense. Their avowal is their vindication. They are confirmed by every dictum of common sense, by every impulse of humanity, and by every purpose of conduct. The business man recognizes their validity by the hopes that are the stimulants of his enterprise. The philanthropist acknowledges their validity by the comfort that is the aim of his benefactions. The statesman acknowledges their validity by the public welfare that is the end of his legislation. Their truth is implied by the abortive careers that are our warnings; by the successful careers that are our examples; by the odium that clings to those who substitute a wail of woe for a shout of joy; by the esteem that attaches to those who chase away tears with smiles. If these statements are not true, we should adore ogres and abhor benefactors. We should emulate a slave-driver, instead of Wendell Phillips; and we should dedicate the monument of Washington to Benedict Arnold.

Happiness is virtue. Conduct that promotes happiness is morality. No one of reputed sense, except theologians, repudiates these doctrines. No one can repudiate them outside of the pulpit or pew and escape imputations on his sanity or sincerity. Even religionists repudiate them only in church. The doctrines fully accord with their practices. They conflict only with religious professions. It is common to see a minister pass from a sumptuous parlor to a gorgeous pulpit and inculcate abstemiousness; or to see one of the laity pass from a banquet to his velvet-lined pew and testify to the merits of abstinence. Such incongruities are mirthful, since they are harmless. They now delude few even of the religionists themselves. The constant assertion of the doctrines of abstinence,

however, is a reflection on the intelligence of the times. Although they have been refuted before, I will perform the same office again. Their only force is derived from reiteration. The reiteration of their absurdities is the best means for their eradication.

The idea that suffering is a virtue and self-denial a duty originated when our ancestors were savages. They practiced abstinence to indulge their god. They sacrificed their goods to placate his wrath. They underwent torture to gain his favor. According to their view, abstinence and self-denial prevent greater evils. From such a standpoint, asceticism is neither madness nor folly. The savage practice was justified by savage belief. We, however, continue some of his practices, although we reject his doctrines.

With one more nibble we must reluctantly turn from this table heaped high with delicious and nourishing food:

So I say that the regulations of the church are prompted less by charity than intolerance, less by humanity than persecution. Every one has occasion to see this fact ludicrously illustrated. On a Sunday, a pair of Christians in a carriage will roundly berate the occupants of an excursion train. At noon, as they banquet with friends in a dining-room, they score the excursionists for banqueting in a grove. Again you will see Christians returning from a party after midnight animadverting on the depravity of those returning from a concert saloon. Then again you will see an over-fed lecturer or over-laced lecturer holding forth on the enervating effects of wine-bibbing. They object to vice only that differs from theirs. They arraign not so much debasement as disobedience, not so much dissipation as nonconformity.

All attempts to elevate men by authority are worse than useless. Dictation of conduct is dethronement of judgment. Persecution is more likely to excite rancor than morality. Punishment is more likely to develop fear than principle. Conduct is not moral unless it is a true expression of motive. A good deed may be prompted by fear as well as by virtue. The expression of lofty sentiments may be prompted by hypocrisy as well as by generous impulses. The church, however, excites terror and calls it virtue, compels obedience and calls it morality.

Morality grows only in a state of freedom. The attributes of all animals correspond with their surroundings. Where the fox has enemies, he is sly. In Kamtschatka, where he has no enemies, he is stupid. Where there is water, geese can swim. In some desert parts of South America a goose can swim no better than a hen. Where there is winter, the bee is noted for its providence. In Mexico, where summer is perpetual, it is improvident. So it is with men. Where they must take care of themselves, they are prudent and moral. Where they are controlled by authority, they are ignorant and vicious. All history testifies that where men are most free, they are on the average most enlightened. Where tyranny is the most unquestioned, they are the most ignorant. Where conduct is most untrammelled, it is most moral. Where it is most regulated, it is most vile.

No penworker is always wholly right; Dr. Lorentz is to be debited with some serious mistakes, but it is rarely that a writer gives the world a book which has so much of truth into which is woven so little of error. And the fundamental principles upon which he so strongly insists will shed a clear warning light upon the entrances of the misleading by-paths into which he has occasionally strayed, thus serving to keep in the broad way of logic, justice, and liberty all reasoning men and women who read "Pleasure and Progress," a work which, taken all in all, is, in the judgment of this writer, the best book of the year.

I. C.

The International Congress and Four Hundred Years of Freethought.

The International Congress has exceeded our expectations. It has been a great event. It has united Liberals on a broad platform. There has been no endeavor to limit; but methods have been combined and hereafter there will be more coöperation than ever with wider means of action. The best of feeling prevailed. It was in every respect a representative gathering. From all over the country the leading Liberals were present. The best thought of the best men was presented. The resolutions had the right ring. They were radical and comprehensive.

There will be greater interest and greater enthusiasm than ever, and this is what we need first of all in our Liberal ranks. Napoleon understood this and led his men to battle with martial strains. The churches understand this and depend upon *corps d'esprit* for their largest successes. Political parties understand that the first necessity of every campaign is enthusiastic feeling. We cannot formulate plans for practical action until first of all we have the means—that is the life—to do it with. Nothing could be more useful than this Congress for it has roused Liberals, it has created a fire among us, and that is just what is wanted more than anything else at the present time. Nothing can be done with a cold, inert, indifferent mass. There must be warmth before there can be movement. It is useless to organize unless you have something to organize with. It is useless to dig a channel unless you have some water to run into it. We must create material before we can put into work the glorious ideal of Freethought.

The Congress has outlined plenty of ways to do something if one only has the disposition, and it is to make the disposition that we have congresses and

conventions, and speeches and music. Now that the Congress is over let us utilize the glow and the splendor that has been made for Freethought over the land. Let us take our special work and push it thoroughly. Help the Liberal journals, help the lecturers, talk up the Freethought university, establish science Sunday-schools, circulate pamphlets, write for the press wherever you can, start a reading-room, watch the ecclesiastical enemy and be ready to meet him in the court, in the legislature and at the polls; agitate, educate, and inform and reform wherever you can. That is the way to do. The object of the Congress was to stir your heart like a flame. Now use your brains to the best advantage and put into home work the glorious inspirations of those golden days.

And I desire to crystallize this auspicious Congress into all its wonderful meaning both "before and after." My task is to write a book of which this great International Congress shall be the central point, in which we can read the great lessons of the past and see the glory of the future. This World's Fair is a noble light in human history, and it is for Freethought to take advantage of the splendid occasion to realize its own greatness, its victories in the past, and its powers for the future. What more fitting moment could there be for the unrolling of the panorama of "Four Hundred Years of Freethought?"

This great work opens upon one like a beautiful and boundless day. We see the night and the morning flowing onward into the noonday brightness.

In order to do full justice to this manifold subject, I find I must divide my book into two parts. The first part will deal with Freethought universally—in its world-wide aspects, in the great realms of philosophy, science, literature, education, ethics, government and politics, and the emancipation of woman. In this I can only survey the mountain-tops and broad expanses of human history, connecting them in the one supreme principle of Freethought.

The second part will be more sociable and homelike, for in this I shall take up mainly the organized Freethought of modern times—the Liberal press, secular unions, federations, etc. Organized Freethought is not so wide and high as that unorganized and tremendous power which through the ages has been the potent factor of human progress, lofty and deep as the spirit of man. In order to understand Freethought, it is necessary to look upon it in this two-fold way. Not until the last half century has there been any great important Freethought movement or Freethought press. And in this part of my subject we shall come into a familiar domain. We shall meet comrades and friends, and it will be equally important with the first grand department. It will be a kind of family record, or the history of a company of soldiers who have been through storm and battle. Here we shall meet those with whom we are acquainted, with faces that we know, and in the picture gallery there will not only be those who are famous as lecturers and editors and writers, but representative Freethinkers who in other fields of activity have notably represented Freethought, men of business, captains of industry, pioneers, successful merchants, lawyers, doctors who have always kept their colors flying and in action, have made Freethought respected. It is well to see Freethought not only in writing, in eloquence, in thought, but also in the deed. It is well to thus come into communication with each other, to have a roster of our own ranks, and to know what the Freethinker is, not only in the press and on the platform, but in the varied life of communities. The history of organized Freethought and of those who have been associated with it is peculiarly attractive, and I shall endeavor to make it as complete and valuable as possible. Nothing of this kind has ever been published, and in this respect it will be a splendid souvenir of the International Congress, of the Liberal press, of the various organizations that have struggled and won for human liberty; and of those brave workers who have always been ready to stand up and be counted. The second part in itself, with its pictures, biographies, and histories, will be of great importance to every Freethinker who is in the harness and trying to do something. This will be an expression of the companionship of Freethought. It will cultivate the *corps d'esprit*. It will be the roll-call of friends and neighbors. The first part of the book will appeal to the universal world as it displays the magnificence of Freethought in all human progress, but the second part will be the home-life of Freethought, its comradeship, its conscious fellowship, its organized material, its spirit bodied forth in united heart and hand.

I shall now devote myself exclusively to the writ-

ing of this book, and it will be published at the earliest possible moment. But I shall take time to do justice to the great theme. I desire, however, the names of all who purpose taking the book so that I can enroll them in its pages. Besides, I must have some funds to proceed with, for the getting out of the souvenir edition—as at present planned—will cost at the very least \$1,500, and I have to depend on subscribers to furnish the funds. I am now going on to five hundred subscriptions, and I hope for one thousand; and this will make a power for Freethought in the years to come that will be of vast influence.

In addition to the names already published are the following:

Judge C. B. Waite (5 copies).	Jasper J. Brown.
Frank McClure.	R. C. Jacobs.
M. L. Sims.	E. C. Sly.
C. K. Spencer.	Wm. S. Dowling.
W. T. Galloway.	G. W. Doane.
Joseph Atkins.	W. W. Walker.
S. B. Munn.	B. C. Murray.
H. M. Buell.	Mrs. M. F. Carver.
Wm. Whittick.	Leroy Dutton.
Franklin G. Wells.	Geo. H. Look.
George W. Robinson.	B. Thorpe.
N. D. Goodell.	Sam'l D. Moore.
Uriah Fritz.	D. A. Blodgett.
Mr. and Mrs. M. O. Brewer.	M. P. Steele.
S. F. Fobes.	S. W. Bowers.
L. DeWitt Griswold.	A. Peterson.
S. Sharp (3 copies).	Lewis Moffitt.
Joel B. Parker.	Charles Davenport.
R. A. Hardee, (5 copies).	J. A. Munn.
Mabel W. Tarbell.	Wm. C. Decker.
J. H. Sloma.	Sophia B. Robinson.
Susan M. Brady.	Wm. Dickson, Sr.
Dr. P. C. Mosier.	F. Schornhorst.
Wm. Mansfield.	H. I. Daigle.
J. M. Monroe.	John Sawvel.
Abijah Lamb.	John Souter (2 copies).
L. N. Stevens.	A. H. Dwight.
J. B. Schneller.	Sol. Benson.
John G. Kendall.	M. S. Troyer.
Will Barry.	C. W. Havlick.
Albert Barwis.	W. C. Sturges.
E. P. Peacock.	A. C. Smith.
A. C. Humphrey.	C. Fannie Allyn.
Mrs. J. R. Monroe (5 copies).	F. J. Porter.
Joseph Fortier.	Charles Eggert.
B. Marcus.	John Brosie.
E. P. Bly.	J. B. Janin.
John G. Cooper.	Peter Sinclair.
Miss Jennie Armstrong.	Wm. Joseph.
Sam E. Nicoles.	Wm. Baldridge.
Dr. W. B. Radford.	J. M. Kendall.
Wm. D. Rockwood.	M. A. Goodwin.
Chas. T. Harris.	Maxwell Ramsby.
Wm. C. Howard.	Warren Carsoner.
Dr. R. Greer (5 copies).	Owen Jones.
Mrs. S. C. Gilpatrick.	Charles Werner.
S. Toomey (6 copies).	C. M. Buck.

This is an inspiring array of names, with those already on the roll. Let us make us a full regiment of one thousand of the world's Freethinkers for the book.

The following from a representative Freethinker of the Old World shows the universal interest in this great undertaking:

BIRMINGHAM, ENG. AUG. 11, 1893.

MY DEAR PUTNAM: I have been delighted with your letters from Chicago. Glad you are publishing "Four Hundred Years of Freethought." The work is sure to be of great value. Put me down for a copy, and I will do my best to get it circulated in England.

CHARLES WATTS.

Address all communications for me hereafter to 28 Lafayette place, care of THE TRUTH SEEKER, New York. SAMUEL P. PUTNAM.

Kansas Notes.

Judge Louis A. Myers, of the second judicial district, is a Freethinker. In fact nearly all of the prominent public men of Kansas are very liberal in their religious views. Kansas is destined to become a Freethought domain. It is evident that her citizens want freedom in every form, and they are ready to fight for their rights.

The Kansas City *Star* says that there are only two preachers left at Wellington to scatter seeds of grace. It is doubtful as to whether the *Star* can say the above with propriety. As a general rule these preachers scatter seeds of disgrace. We would infer so, at least from a careful perusal of Billings' "Crimes of Preachers."

Oakley, Kan., is having a spell of dry weather and a religious revival. It is hard to tell which is the drier, the weather or the revival. Only one person has been converted, and, according to the *Graphic*, she had to be baptized in a farmer's watering trough on account of a scarcity of water. This is religion "cut and dried."

Col. Robert G. Ingersoll will speak in one Kansas town during his western tour. He is billed for Atchison on Oct. 21st. It is believed that the opera house will be crowded to its utmost capacity. His

subject will be "Myth and Miracle," and it is hoped that those of our citizens who are deluded by the dogmas of such a religion will turn out "and let the light shine in their eyes," providing they are not so blind that they cannot see the light. We hope to have the able young Charlesworth or the brilliant Putnam with us this winter.

There is one institution in Kansas that the state should feel proud of, and that is her historical society. Freethought literature is by no means barred from the library of this institution. A great many Freethought works are to be found on its shelves. Judge F. G. Adams, the very efficient secretary, is one of the most liberal of men. He is free from bigotry and malice and has conducted the affairs of the society in a fair and impartial manner. All papers and books pertaining to freethought and reform are accepted by the library.

Kansas can boast of one of the oldest and most faithful Freethinkers in the United States, and one who has not been afraid to "beard the lion in his den." He is old and decrepit. He has for a long time been in destitute circumstances and almost without sustenance; but he has a brave heart and a noble mind and has probably done more good for the cause of mental freedom in Kansas than any other man. He can justly be called "The Father of Freethought." I refer to that brave old hero, Prof. J. H. Cook, of Columbus, whose name is familiar to every Freethinker in the United States. How glad I was to hear that he attended the great Congress and that he was honored and generously provided for by that body.

GEORGE J. REMSBURG.

Atchison, Kan., Oct. 15, 1893.

Lectures and Meetings.

THE Manhattan Liberal Club meets every Friday evening, at eight o'clock, in German Masonic Hall, No. 220 East Fifteenth street, New York. Its lectures for October are:

October 27th.—"Arbitration," Albert Day.

November 3d.—John R. Charlesworth.

E. B. FOOTE, JR., Presiding Officer.

As previously announced in our columns, John R. Charlesworth will commence a tour Eastward. The following appointments are on his list, and friends along the route desiring lectures should address him at once:

Nov. 3 Manhattan Liberal Club, New York.	Nov. 19 Boston, Mass.
" 5 Newark, N. J.	" 26 Philadelphia, Pa.
" 12 East Dennis, Mass.	Dec. 3 Alliance, O.
" 14 15, Osterville, "	" 14, 15, 16, Waterloo, Ind.
" 16 Cotuit, "	" 17 Chicago, Ill.

THE Brooklyn Philosophical Society holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Sixth street, between Bedford and Driggs avenues. Program of Lectures for October:

October 29th.—Mr. S. P. Putnam, "The Bible and Modern Thought."

November 7th.—Miss Voltairine de Cleyre. (Subject to be announced hereafter.)

November 14th.—Dr. Frances Emily White, "A Study in Sociology."

November 21st.—Ida C. Craddock, "Survivals of Sex Worship in Christianity and Paganism. What Christianity Has Done for the Marital Relation."

November 28th.—Mrs. C. B. Kilgore, "The Congress of Religions."

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, will meet on and after October 17th in the Skerrett Building, northeast corner of Ridge avenue and Green street, Tuesday evenings at 8 o'clock.

October 31st.—Rev. Wm. I. Nichols, "Unitarianism; Its History and Principles."

THE Ohio Liberal Society meets in College Hall, 168 Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free. Program to December:

October 29th.—Prof. J. S. Van Cleve, Ph.D., "The Historic Christ."

November 5th.—C. O. Wilmot, "The Christ of Myth and Mystery."

November 12th.—Judge Alfred Yaple, economic lecture, (subject to be announced).

November 19th.—Allen O. Myers, "Was Judas Iscariot a Traitor?"

November 26th.—Mrs. A. L. Fealy, of Dayton, O., "Truth and Fallacy of Christian Science."

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.
2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.
3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.
4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.
5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting room, in the cigar store, in the barber-shop. Leave it picture-side up.
6. Keep in your pocket some of our cheap tracts and when convenient hand one to a friend.
7. Get a new subscriber by persuading some friend to take it.

Letters of Friends.

More Pledges for the University.

SANTA CRUZ, CAL., Aug. 27, 1893.

MR. EDITOR: THE TRUTH SEEKER and books have arrived and we are much pleased with them. I will do all in my power to increase the circulation of your splendid paper in this part of the world. If Ingersoll university is started I will add \$10 to Mr. Wittenberg's \$5, and Mr. John W. Laine says he will add \$10 more.

Fraternally yours, JOHN MCKENNA.

Christianity Is Nothingism.

CHICAGO, WIS., Apr., 30, 1893.

MR. EDITOR: Send your paper right along, for you can count me one of the stayers as long as you keep Lord Heston at work on the front and back of it, keeping at the same time its columns open to Christian, heathen, Jew, and gentile alike to discuss the merits of nothingism that gives employment to seventy thousand howlers, clubbing the devil in public, and with a tickler furnished that they may privately tickle him for giving them such a fat job.

Yours for equality,

J. T. HELM.

Infidel Bible-Reading.

OCT. 15, 1893.

MR. EDITOR: In the Utica Saturday Globe of September 23d I find the following: "Rev. T. De Witt Talmage offered a reward of \$100, Sunday, to any Infidel who could prove by one witness that he had read the Bible through twice. The doctor said he did not believe that any Infidel alive had read it thoroughly."

Of course, to prove by one witness a double reading of the Bible would seem to be a difficult thing for an Infidel to do, but no more difficult for the Infidel than for the Christian. His own belief that no living Infidel had read it thoroughly is evidence of either ignorance or falsehood on his part.

It is a fact well known and acknowledged by most investigators that the strongest Infidels are those who have studied and read the Bible most thoroughly. In most cases it is this thorough and careful reading and consideration of the contents of the Bible, and a search also after the source of these contents, that has made the Infidel. This holy talking machine has stated what he asserts to be his own belief. I feel I have a right to state my own, which is to the effect that the strongest and most zealous Christians are those who, when they read the Bible at all, read it as the Asiatic turns his prayer wheel, and absorb at the same time about as many ideas. If they stumble upon a passage that seems strangely at variance with reason, contradictory, improbable, or inconsistent, they pass it by as one of the divine mysteries of the book too deep for human understanding.

J. B. SWETT.

Will Work Saturday and Sunday, Hell or No Hell.

CONCORDIA, KAN., June 17, 1893.

MR. EDITOR: I notice the figures on my tab read "June 1st, '93," which means "time is up," or its equivalent, and would be in plain English, "Send \$3 to E. M. Macdonald for the grand old TRUTH SEEKER (and read your own paper instead of the editor's)." I have been taking THE TRUTH SEEKER for several years, and it has almost become a household necessity, although I began to think I would have to stop it on account of the drought; but God (nature) has blessed us with plenty of rain lately, so I guess I can keep right on feasting on mental food for another year, at least.

I am a farmer, and have divided my time as follows: Eight hours for labor, eight hours for sleep, and eight hours for recreation. Now, as I have written in previous letters that my neighborhood is noted for piety, I will tell you what my neighbors say about it. One says, "If you don't quit your Sunday labor, you will go to hell;" another says, "If you don't stop working on Saturday, you will go to hell;" but I quote the eleventh commandment to them, viz., "Mind your own business;" and keep right on, hell or no hell.

I will send you a few names of Liberal men, to whom you may send sample

copies. I lend my papers wherever I can get anybody to read them, and if you will send me some back numbers I will scatter them in as good soil as possible.

Yours respectfully, J. L. BOWLING.

What Does It Mean?

SPOKANE, WASH., September 27.—A new religious movement has been started in Spokane, and over one hundred members of churches of all denominations have formed an association to compel everybody to attend church. A careful canvass is to be made of the city, and everyone who does not attend church will be listed, and a set of books is to be kept open for inspection, which will be called the blacklist books. The only way anyone can get their name off the books is to go to church for three consecutive Sundays. There is considerable excitement over the movement.

NAPLES, N. Y., Oct. 5, 1893.

MR. EDITOR: The above was clipped from the Missouri World, and it must mean a great deal more than is expressed in the above article, unless one reads between the lines. I suppose all churches keep a list of the names of members of their churches, and these members are supposed to attend church. But I apprehend that most churches would object to having this list of names, called the "black-list." It seems to smack of the idea of the "black sheep in the flock." There must be some odium or disability connected with this "black-list," or there would not be "considerable excitement over the movement." Why should a careful canvass of the city be made unless some penalty is to be inflicted upon the "non-church-goers?" Are those who do not attend church to be boycotted in their business and regarded as "black sheep" in society? There must be some object in keeping open books for inspection.

I dare venture the assertion that when the true inwardness of the black-listing operation is made to appear, that it is a crawfish movement back toward the Dark Ages. The teeth and claws of the old monster are merely covered with gauze—the feline disposition has not been eliminated—and she is just as ready to pounce upon the unsuspecting as she was three hundred years ago.

"Eternal vigilance is the price of liberty." I believe in toleration, and I believe in equal rights, and when I am threatened with penalties because I do not attend their religious jamborees, I will risk a sniff of gunpowder, as old as I am, and may the Lord have mercy on their little, nasty souls.

JOHN PECK.

Attempts to Find God Are Futile.

GOLDEN, LA., March 7, 1893.

MR. EDITOR: I have been much interested in your anti-design articles. You have presented many good points, and covered nearly the whole ground, although much might still be said without in the least convincing those who are so constituted mentally that they cannot get along without a giant spook as a moving power of the universe. It is of no use to ask them who made the giant spook? They account for his existence as Topsy did for her own—"Just grewed."

I am often asked, "How did all these things come to be?"—referring to the phenomena of nature—"and what is it all for, if death ends all?" And I tell them these things are simply a natural result of all that has gone before; the effects of an infinite chain of cause and effects which reaches backward into eternity and forward just as far. This is the God without beginning and without end. And these things were not made for anything. But they cannot get the God and design idea of their minds, or rather it fills the place where their minds ought to be.

The best argument against the God idea, the one which leaves them no way to dodge, no means of escape, as you attack them on their own ground, is this: God at some time created the universe. Whether it was a six days' creation or the result of a succession of creative acts, makes no difference. At some time during his existence he created the universe. This being the case there must have been something prompting or impelling him to create it at the time and in the manner in which he did. This places the inspiring cause beyond him, subjects him to condition, and makes him only one small

link in the endless chain of cause and effect, and therefore not God.

Now, while the believers are rushing around red-hot after God, asserting that the belief in and worship of God is all that builds up and elevates man, they forget that he gets along first-rate without such worship and belief, and is bigger and better than they all. It may be said that he believes in himself, and therefore is God. Then let man believe in himself, and he will grow as great and good. And judging from the book which God is said to have written or dictated, he will not attain an exalted ideal.

Yours for man and him ennobled,

R. N. HOWE.

The Era of Man.

NEW YORK, N. Y., Oct. 12, 1893.

MR. EDITOR: Your report about the action of the Congress in regard to the Bruno or Era of Man Calendar is not quite straight. It should be revised thus:

In response to a call from Mr. Putnam and the audience, Mr. Wakeman concisely explained the significance of the words "Era of Man," which headed the banner designed by Dr. L. Z. Coman and presented by the Liberals of Boulder, Col. This Era, Mr. Wakeman stated, was first proposed by him in a course of articles in THE TRUTH SEEKER some ten years ago, and had been largely approved and adopted by Liberals. He also referred to the meaning of the letters U. M. L. as the motto of Universal Mental Liberty, and as the intellectual side of the Era of Man and its inevitable concomitant. At the end of Mr. Wakeman's remarks Mr. Putnam moved that the Era of Man be adopted and recommended for dating purposes among Liberals. This motion was seconded with applause and was adopted unanimously. Three cheers were then given for the new date and the Congress.

Some years ago the editor of *Lucifer* made a pretty good statement of the historical reasons for this new era, which, with a slight amendment, I send herewith, and ask you to reprint:

OUR DATE, "E. M. 293."

We date from the first of January One Thousand Six Hundred and One. This Era is called the Era of Man (E. M.) to distinguish it from the Theological Epoch that preceded it. In that epoch the earth was supposed to be flat, the sun was its attendant light revolving about it. Above was heaven, where God ruled supreme over all potentates and powers; on earth ruled the Pope as the viceroy of God; below was the kingdom of the Devil, Hell. So taught the Bible. Then came the New Astronomy, the Astronomy of Copernicus, Bruno, and Galileo. It demonstrated that the earth is a globe revolving about the sun; that the stars are worlds and suns; that there is no "Heaven" or hell and no "up" and "down" in space. Bruno sealed his devotion to the new truth with his life on the 17th of February, 1600. At the beginning of the Seventeenth Century Grotius wrote the first work on International Law: India and America were opened up to civilization; Shakspeare produced his immortal works, and the New World of Science and Man, instead of Revelation and God, fairly began.

T. B. WAKEMAN.

[The only difference in the two accounts is that the THE TRUTH SEEKER reporter took it down as it occurred, and Mr. Wakeman writes it out as it ought to have occurred. But it's all the same.—ED. T. S.]

A History of the War.

NEW CAMBRIA, KAN., Oct. 9, 1893.

COMMANDER-IN-CHIEF, GEN. E. M. MACDONALD: Your subordinate officer in command of the grand army of freedom of Central Kansas reports from the field of battle as follows:

You know he has had several skirmishes with General (Rev.) Mucklow, commanding the opposing forces, as you will find by my last two letters recorded in your ledger (THE TRUTH SEEKER). Those two letters went to show how he had me suppressed, and how I had him suppressed, or cut off from his communications. Is it any wonder that hostilities were renewed when we both were really claiming the victory? We claimed the victory because he made an assault on our lines and we had repulsed him, as we thought (*a la* answer through the Salina Union to an attack from the same source, to which answer he did not reply), but lo and behold, he sent

me an invitation to attend my own funeral as it were, a place to which we will never go willingly—that is, he invited me to come and hear him discuss the various issues between Christianity and Liberalism, the cause of the war; and so, as he had retreated to his fortress (the coward's castle—the pulpit) and issued such an invitation, and as he no doubt considered his position impregnable, we thought we had better move cautiously, and we finally decided upon sending to you for reinforcements (sample copies of THE TRUTH SEEKER and other literature), inclosing to you the card of invitation, with some of the promises to pay, to show you the necessity of responding quickly to the call, which you did. When the troops arrived, at the first order, "fire," they mowed down whole platoons of the enemy—emptied the pews—and it was impossible for them to close up their ranks. We don't see what your men's guns were loaded with—"rocks" perhaps—at any rate they "fetched down a bagful." Your regulars (we don't like to admit it) did much better service than our provincial troops.

Now, since the battle, listen to what he says of the enemy: "They are all fools;" and again: "They are more numerous than one would think;" and—"There are more enemies [Infidels and Atheists at Bavaria, Kan.] to the square inch than any other place in the county; but there seems to be a good deal of it in and about New Cambria, and the Christianity is of a kind that don't amount to much"—that is dead. Gen. T. H. Terry no doubt will feel flattered, while we must confess that we feel somewhat envious. They must have some mighty good recruiting officers up there at Bavaria. If we get in a close place again we will send more of that promise to pay and we know we will get relief immediately. Hoping to hear of my early promotion, I remain,

Your humble and obedient servant,

JOHN W. ABBOTT.

Strike While the Iron Is Hot.

WOODVILLE, O., July 10, 1893.

MR. EDITOR: The clouds of battle between Freethought and Christianity for supremacy in America are growing darker daily. Never before were those two powers so determinedly arrayed against each other. Heretofore Christianity has dictated, and Freethought, through feebleness, has been forced to obey. But slowly, silently, a great change has been wrought. The under-current has worked its way to the surface, and the withering, blood-stained creed now finds itself confronted by an enemy whom it is bound to respect. It can no longer crush with hands of iron all who cry out against its unholy usurpation. It still possesses the power to fight, but it has an antagonist able and willing to give it battle. It closed the gates of the World's Fair on Sunday, but its once feeble rival opened them again in spite of it. It can still ride a cowardly Congress, but it got cuffed when it flung its impudent pretenses in the faces of the American people.

In opening the Fair on Sunday, an advantage of great importance to the cause of Freethought has been gained, and now that success has once crowned our efforts, we must continue the fight until we have driven superstition from its remaining strongholds.

The leaders of the Christian religion now realize for the first time that the human brain has slipped from beneath their grasp—that the mind of the world is against them. They realize that the wounds which their pet faith has received in England and America at the hands of Liberals must be healed now or they will prove fatal; and we see in the present mighty efforts for their supremacy in America the votaries of a dying faith driven to desperation.

It is a very popular opinion among Liberals that Christianity is on her last legs, that she is struggling in the throes of death; but that is a sad mistake. True, she has long since passed her meridian, and is declining toward the western horizon, but she has enough of vitality remaining to revive at the sight of a possible victim for her merciless jaws. Should she at the present moment succeed in getting her despotic principles incorporated into

our laws, she would rekindle like a smoldering fire on which fresh fagots have been thrown, and a repetition of the French Revolution would be the almost inevitable consequence.

The time has come when a mighty blow must be struck. Two great armies, Free-thought and Christianity, liberty and bondage, stand arrayed against each other. Both cannot conquer—one must fall. Which shall it be? I ask, in the name of freedom, which shall it be? No person, male or female, who is in sympathy with the cause of liberty, should shrink from duty now. A herculean task is to be performed, and we must put forth every effort and win this battle, or the cause of Free-thought in this country is lost, and with it the life-work of many of the best men on whom the sun has ever shone.

Through a mistaken idea a large percentage of the American people consider this conflict as a matter of no real importance, and take no part or interest in it one way or the other, but lull themselves into a false security, without considering whence that security is to come.

Another class, appropriately called "silent skeptics," are more useless still. I cannot regard them otherwise than with contempt. In their hearts they are unbelievers in orthodox Christianity; would be "tickled to death" to see Infidelity gain the ascendancy, but have not the moral courage to make their wishes known lest the minister should "call them down" or "the girls might not like it." How will the girls like it when they become aware that those dear boys are a lot of hypocrites? I dare say that their opinion will not be a very flattering one.

I have never concealed my antagonism to the Christian faith from the public ear, nor have I (to my knowledge) ever forfeited the friendship or goodwill of any person by expressing my views, though I have met a great many Christians, including some ministers, in controversy.

Yours for Free-thought and Liberty,
GEORGE H. TURNER.

Binghamton's Side Show.

Oct. 3, 1893.

MR. EDITOR: The city of Binghamton which has been long known as the Parlor city, from its broad, clean streets, beautiful residences, magnificent public buildings and charming parks and pleasure resorts, yet counts much upon the splendor of its church edifices as the chief attractions to the place. There are some thirty-six of these churches, and with few exceptions they are large and imposing structures, fitted up with all the pomp and luxury of wealth, and well calculated to inspire with awe and admiration the ignorant and superstitious. Last winter the First Baptist church, on Chenango street, was burned, but is being rebuilt at an expense of over \$60,000, while the Catholics are building a still more costly temple on Court street, and but recently the Universalists dedicated a pretty little church on Exchange street, erected at a cost of between \$20,000 and \$30,000. Notwithstanding all this Binghamton has suffered much from the financial depression of the past few months. Many of the people who depend upon the manufactories of the city for employment have been out of work, or have been compelled to work on reduced time and at reduced wages, and these are the ones, especially among the Catholics, who have been called upon to contribute largely to the erection of these temples of the supernatural. Besides, the city boasts of two Young Men's Christian Association halls, another for the young women, and still another for the Woman's Christian Temperance Union, with all of its auxiliaries, sub-societies, and under-organizations.

There are very few people in the city who know anything about the principles of Liberalism; nearly all are held in the yoke of Christianity, yet there is a sense of uneasiness, doubt, and unbelief existing, which is a source of much discomfort to the clergy and their more enthusiastic followers, in consequence of which a large union tabernacle has been erected, and the Rev. B. Fay Mills employed to conduct a long series of revival meetings, with the hope of securing converts and whipping the delinquent and lukewarm into line. This side show will be the chief

entertainment for months to come, if we except the Salvation Army, which we omitted to mention above, that nightly parades the streets, and holds open-air meetings. A veritable crusade of the bloody cross, though we hope not a dangerous one, thanks to the noble phalanx of Infidel martyrs who have purchased our liberty and safety with their lives and sufferings.

These meetings have been largely advertised in the city papers, and by glaring handbills distributed promiscuously about the streets, in the homes and public buildings, on the street cars and railways, and which are found blowing about like autumn leaves in every wind. Cards of invitation have also been issued, which are given to every man, woman, and child, and every imaginable device to advertise them has been resorted to, even to the blotting tablets found on the desks of merchants, bankers, and shop-keepers.

Large bulletin boards have also been erected in front of the various churches, painted in colors, giving a description of the meetings at the Mills' Tabernacle, and telling of the great divines who are expected to air themselves before the assembled multitudes. If these bulletins could only be illustrated by some of Heston's cartoons, they would make excellent circus or theater bills. Yet, after all, their real object is to give notoriety and popularity to the priests, and fill their pockets with ready cash.

At the opening meeting last evening over four thousand people were gathered, the largest Binghamton audience ever under one roof, while the clergy expressed their pleasure and approbation in every look and gesture. Verily they expect to reap a rich harvest—of souls, of course—but then it will take a good many converts to bleed the amount of expenditure for these meetings out of, as it will easily exceed \$10,000. But if they do not succeed in doing this, they will have the satisfaction of spouting to the people, of demonstrating their importance, while the latter pay the bills.

At the same time, that handmaid of Christianity, rum, is dealt out in over three hundred different places, in every case, so far as I am able to learn, by men, and women, who believe in the Christian religion. If some of these rich men's Sunday club houses could be turned into halls of education and science, where men and women could be taught self-reliance, true manhood and true womanhood, and how to rightfully enjoy the privileges and pleasures of life, Binghamton, and all other places, for that matter, would soon experience a change for the better, which they never can hope to enjoy, so long as overshadowed by a superstition and idolatry, which has too long been a festering sore to our fair republic. These things show how great is the enemy with which Liberalism must struggle in the years to come.

ADDISON ELLSWORTH.

Equal Rights and no Favors.

RUTLAND, VT., Oct. 2, 1893.

MR. EDITOR: I regret that so many of our people who profess to be—and they really think they are—Freethinkers have neglected to study the great social question, except in so far as relates to church dogmas. But, notwithstanding, I rejoice over the fact that we feel free to exchange views.

My attention has been attracted to an article in THE TRUTH SEEKER of September 2d by Asa W. Brayton. He has studied far enough to see that "the church and politics are exchange partners," and that "our nation is drifting away from the principles that made us a free people." Would that all men had studied thus far. But when he comes to consider the claim that "all men have an equal right to life, liberty, and the pursuit of happiness," it seems to me he fails to follow out that claim. He says: "When we look around us over the state of our own nation that we call governed by free institutions that claim all men to have equal right to life, liberty, and the pursuit of happiness, we see one man's right is as good to get and hold property as another's, but it seems that all men have not the gift to do so."

Surely one man's right is as good as another's, if we remove the obstacles

which society has put in the way, that make it necessary for man to have a "gift" in order to obtain that right. Naturally, all have the same right; but under the unnatural conditions in which society's rules have placed us many are deprived of that right. Mr. Brayton wants to know how we can blame the rich man for using his money as he may think best. We cannot blame him, but we can blame ourselves for allowing a condition to prevail which gives him an undue advantage over other men simply because he has money, no matter how he obtained it. He says the rich man "wants to add to his pile, so we see him building factories and making railroads and all the great improvements of our country,"—but stop a minute! If the rich man wants to add to his pile, why should he not do so by the fruits of his own labor, the same as any poor person has to? Then again: Does the rich man build factories, make railroads and all the great improvements of our country? Is it not the laboring man who does all this? Money cannot build factories, nor produce manufactured goods, nor build railroads, nor produce the products of the country which railroads are employed in transporting over the country.

Labor does all this, and without labor nothing can be done. Continuing, he says: "and in so doing give employment to thousands of poor people, and this gives the poor man a chance to feed and clothe himself and family too." But how does it happen that the power rests with the rich man to give employment to thousands of poor people? If poor people have not the power to give themselves employment and the rich man has not only the power to give himself employment, but the power to give employment to thousands of poor people as well, can it be said that the right of the thousands of poor people to get and hold property is as good as the rich man's? How did the rich man obtain the right to give employment to thousands of poor people, and how did the thousands of poor people lose the opportunity to give themselves employment? It seems quite plain to me that the rich man has deprived these thousands of poor people of their natural right to give themselves employment by monopolizing the natural opportunities, and that, by virtue of this monopoly, he exacts of them—for the privilege of exercising their natural right to give themselves employment—that they furnish food, clothing, and shelter for himself and family, and many luxuries besides, off the proceeds of their labor. It is not because of a fellow-feeling that he gives employment to these poor people, but because he can profit off the labor of his fellow-man. If the rich man is to pose as a philanthropist he must allow the poor man to retain all the proceeds of his labor—for what right has he to the products of the poor man's labor, except the right of might? We do not say that the poor man should have more of the rich man's money than the value of the products of his labor; then why should we say that the rich man should have more of the products of the poor man's labor than the (representative) value of the money he pays him? Surely the rich slaveholder of the South, in the days of chattel slavery, gave employment to thousands of poor slaves on the same conditions. Did we abolish chattel-slavery because we saw the wickedness of it? If so, why are we so slow in seeing the wickedness of wage-slavery?

I fear we who style ourselves Freethinkers are, very many of us, free thinkers only in a certain direction and, even then, to a limited extent. We boast of having—for ourselves—cast off the fetters that bind men slaves to religious superstitions and church dogmas, taught in the interest of rich hypocrites who desire to maintain a false and tyrannical religious system calculated to dupe the unthinking masses and make them the more easily slaves to "gifted" monopolists. We pretend to have outgrown the idea of a just God so inhuman as to make most of human beings forever miserable hereafter; and yet we have not outgrown the idea of a humanity of rich speculators, monopolists, Wall-street gamblers, and political demagogues so inhuman as to make the masses of our fellow-men forever miserable here on this earth—and we call it just!

Why, look at this! The New York

World, August 4th, reports that in fifty-seven trades in New York city, 36,177 persons are out of work. And read the World's Bread Fund report: In a little more than four weeks 210,701 loaves of bread have been distributed to the poor people of New York city, who are starving because they cannot find employment; and this is but one of the charity funds. And the World says, September 9th: "From the date when this bread fund was started, a little more than two weeks ago, until the present moment, not one name of the well-known money aristocracy of New York appears among the contributors to it." As a companion piece to this last I take the following from the World, Sunday, September 24th:

BABY STARVED TO DEATH.

The mirror in Max Meyerowicz's poor little room at No. 105 Allen street was covered with a white cloth yesterday, and a lamp was burning in broad daylight. Until next Wednesday night they mourn thus for little Annie, nine months old, who died Thursday morning of starvation. She was six weeks in dying. It takes a long time to starve. When she was well, and there was milk enough to feed her, she was a good little thing, and didn't cry at all, but for six weeks she moaned all day long, with just a faint, trembling cry, etc.

As the mother told it, "For the last week she didn't sleep at all, only she cried, not loud, but like a little kitten. The doctor said she died because she had nothing to eat. She was a bottle baby."

Good Lord, deliver us! from the hands of the rich people, who have a gift for gaining wealth. In the case just mentioned, the father could find no work, and there was not a cent in the house. I pity the person who can read such an account with indifference.

Surely, something is wrong. Mankind having been originally ignorant concerning a proper and just social system, the masses who toiled were easily led by a crafty (gifted) few to accept a system of government that made them subservient tools of the ruling power; and the world has ever since bowed down and worshiped false gods. The people have not yet given sufficient thought to this matter to enable them to see the great wrong inflicted upon mankind by a few in power; so we continue to pay rent, interest, and taxes in support of a class of useless persons who are themselves, usually, efficient church-members, and pay large pew rent and support the church liberally, if only the preacher teach the people submission while he—rolling his eyes heavenward and thanking God he is not like other men—collects dividends on stocks, watered a hundredfold. Let the people once learn their need, and repeal all laws that support monopoly—then see who are the persons who have a gift to gain wealth.

Speaking of how he commenced life, Mr. Brayton says he went to work in his father's sawmill, with his wife to keep house. They worked there two years; then he bought a piece of land, agreeing to pay \$1,400 for it; he could pay but \$400 down, and gave a mortgage for \$1,000. Now, as \$400 was all he could pay down, it is fair to presume that \$400 was all he was able to save of the products of his and his wife's labor during that two years.

That being the case, he and his wife gave two years of their labor to some person for the privilege of occupying a piece of land upon which they were at liberty to apply their labor to produce for themselves a living. We have read of cases where a chattel slave gave his master a certain number of years of his labor to pay for the privilege of his freedom, and we thought it awful. To pay the remaining \$1,000, he says: "I drew corn twelve miles and sold it for forty-two cents, and wheat for forty cents. I paid \$70 interest, and took my team winters and went into the woods and worked for \$1 per day."

All of which was mighty hard labor which he gave somebody for the privilege of living on this "free" earth.

My dear Mr. Brayton, I admire your pluck. You are a thousand times more deserving of praise than people who merely settle back into the harness and grumble at their hard lot. But, sir, it would be interesting to know just how many years of your and your wife's labor you gave for your freedom—and you are not free yet. You are still paying large dividends to monopolists.

A. A. ORCUTT,

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Lark in the City.*

The meadow-lark has found me out,
Altho' I bide in city lanes,
Where, 'bove the din and morning shout,
She brings the message of the plains.

I shall not heed the surge and scream
Of crowds that press, of bells that ring,
While she has thrilled my morning dream
With all the songs she used to sing.

I may forget the engin's blast,
The hum of wheels both night and day,
Since she has come at last, at last,
With sweet cantata's on my way.

Her note has banished care and pain.
Has chased with joy all dread alarms,
Recalling oft the summer rain
And songs of home and prairie farms.

Pueblo, Col. —MARY BAIRD FINCH.
*The lark is singing now her farewell songs
preparatory to her departure for Southern lands.

Mamma.

"It's 'mamma' here and 'mamma' there,
Till I am like to drop;
It's 'mamma,' 'mamma,' all the time—
Oh, will it never stop?"

"It's 'mamma,' 'mamma,' 'mamma,'
Till it would wear out a saint."
Ah, poor tired mother,
Thus I oftentimes hear you make complaint,

But when the quiet night descends,
And every voice is still,
Oh, does no vague but haunting fear
Your gentle bosom fill.

Oh, does no sudden heart-throb make
You seek the children's beds
And call heaven's blessings down upon
Their precious, curly heads.

Their little hands make mischief
And their little feet make noise,
But oh, what could you do without
Those naughty girls and boys?

Ah, think of lonely mothers who
All day in silence sit;
Across whose hearthstones nothing now
But ghostly shadows flit.

Ah, think of those who never hear
The sweet child voices call;
Whose empty arms reach out to find
No little ones at all.

BLANCHE G. CHAMBERLIN.

Home Again.

A letter received to-day reads thus:
"Dear Miss Wixon: Are you safe? I am
so afraid you will get hurt on the rail-
roads." The uneven, tremulous hand-
writing of the little one who penned the
letter testified to her fears and anxiety,
and I hasten to say to her and to all my
dear friends that once more I am within
my home, safe and sound. The two dogs
of our family, Bonnie and Tommy,
shrieked and howled for joy. You would
hav laughed to see them, leaping, rolling
over, sitting up on their hind legs, caper-
ing about and trying to talk. The parrot
laughed and screamed at the top of her
voice, "Mother! Mother! Mother!" Even
old Dick, the cat, who had been off enjoy-
ing a vacation of several weeks, put in an
appearance and purred his delight at see-
ing me again.

Best of all, there came neighbors and
friends with words of welcome and glad-
ness, and one sent a big tray laden with
good things for a feast. But, before my
hat was off my head some callers came in
on business, and ere they left two more
called, intent on matters of importance to
themselves.

If you could see me now in the midst of
letters, circulars, invitations, newspapers
and magazines, the accumulation of three
weeks' mail matter, you would think me
quite disorderly, for some things will drop
upon the floor, and others will tumble
about on the table. Everything will get
straightened out in good time, however,
if we can only be patient. I have just
looked over the *Westminster Budget*, and
read on the "Children's Page" an ac-
count of a children's party at Epping
Forest, where the little deformed and
crippled children of the east end of Lon-
don had enjoyed a holiday in that lovely
wood, through the generosity of Mr. J. F.
Shorey, a kind-hearted gentleman who is
always happiest when doing good to some
one deserving kindness and attention.

This reminds me that our last Sunday in
Chicago, a part of it, was spent with some
of the waifs of that wonderful city, who
had been gathered into one of the large
halls in the Art Institute. These children
from the slums and alleys represent a por-
tion of the under-current of Chicago. For
the most part, they were bright-looking,
intelligent, keen and shrewd, but one of
the managers said there were those among
them who would pick your pocket in a
minute, and you wouldn't know it. Nearly
all the boys had dirty faces, and were
chewing tobacco. When I remonstrated
with one, a lad of ten years, he said:
"Why don't you talk to that kid over
there—Jim—he's only five years old?"
Turning my attention to Jim's grimy face,
and perceiving he was vigorously working
at a mouthful of something, I questioned
if it really was tobacco. He quickly
showed me that it was, and he had had the
habit for a year, and was but five years
old! With some trepidation, I asked him
if he would not go into the ante-room and
wash his face, also rinse his mouth. To
my surprise, he graciously assented.
Shortly after, when inquiring for "Jim,"
and he was pointed out, smiling in front
of my seat, I could hardly recognize in the
bright face the dirty little fellow of a few
minutes before. The girls had the wiz-
ened, prematurely old features that belong
to those whose fate has made them ac-
quainted with crime and wickedness early
in life. It was a sorry sight, and when the
editor of the Corner was invited to ad-
dress them she had to wink back the tears
in order to tell the children a little story
with clearness. It is said there are about
ten thousand such children in Chicago,
who live by their wits, as it were, who do
not know the blessedness of a sweet and
cleanly home. Yet, from among these
little waifs may arise the poet, statesman,
and philosopher of the future; while
others among them must necessarily join
the long procession called the criminal
classes. Alas and alas!

I told you in my last of a visit to the
Skinner school, and also that the Bible had
not been read in Chicago schools for six-
teen years, nor a prayer recited. One day
after that visit, while passing a section in
the educational department of the Liberal
Arts Building, a lady held out a paper and
asked my signature. Upon reading it
what was my amazement to see that it
asked to have the Bible replaced in the
public schools. The matter is of such
importance that I copy the form of peti-
tion, that those residents of Chicago, es-
pecially our Bohemian friends, who are
not in favor of any such nonsense, may
see to it that their rights are not infringed
upon, and, if necessary, send in a counter
petition to the school board of Chicago.
Here is the form of petition:

To be signed only by Residents of Chicago
over eighteen years of age.

TO THE HONORABLE BOARD OF EDUCATION
OF THE CITY OF CHICAGO—Petition for the
Reading of the Bible in the Public
Schools:

WHEREAS, the Bible is the great fountain
of public and private morals, and con-
tains the most exalted literature ever pro-
duced; and, WHEREAS, the effect of read-
ing appropriate extracts therefrom, to and
by the pupils in the public schools would
be to elevate their minds, and strengthen
their moral character;

Therefore, the undersigned citizens of
Chicago respectfully pray that the proper
order may be made to require the reading
of such extracts in the opening exercises
each day of all departments of the public
schools of Chicago.

The undersigned regard the claim that
such reading would be an infringement of
just, personal, or religious liberty as wholly
destitute of merit and insist that such
reading would still leave the mind and
conscience of every pupil entirely free
from any improper bias.

Name. Address.

In an instant I found myself in contro-
versy with the lady who was in charge of
the petition. "How dare you offer this
to me?" I said, "I am not a resident of
this city." "O, we have another peti-
tion for non-residents," she stammered.
"Have the schools become demoralized in
the last sixteen years without the Bible
being read in them?" was my next query.
"Oh, yes, very much indeed," was the
reply. "The schools are in a wretched
condition—you've no idea."

Then I quoted the Skinner school of

twelve hundred and fifty pupils, where the
principal had informed me that the schol-
ars were not worse without the Bible, but
were obedient, moral, and well-behaved.
There was no sensible reply. Then some
good exceptions were taken as to the Bible
being the "great fountain of public and
private morals," and somebody behind
in the crowd laughed audibly. Think of
strengthening the moral character and
elevating the mind of childhood by read-
ing some extracts from the Bible that you
and I mind us of, and which I would not
degrade myself by quoting.

The reading from the Bible in school
would certainly be an infringement of
"just, personal, and religious liberty,"
and I send this as a note of warning to the
friends of Freethought in Chicago. The
lady said she had already secured fifty
thousand names to the petition. How
will you know that they are residents of
Chicago? The public schools of Chicago
are free from Biblical instruction now. It
is your duty, friends in Chicago, to keep
them free. In order to do so, you must
be awake and alert, for the enemy is crafty
and moves stealthily.

ED. CHILDREN'S CORNER.

Correspondence.

MILWAUKEE, WIS., Oct. 7, 1893.

DEAR MISS WIXON: I will send you a
name for that baby, that suits me. I am
thirteen years old, and a firm believer in
Freethought. My choice in names would
be Robert Seamon. That would be after
our noble friend, Colonel Ingersoll, and
another friend equally as good.

Your friend, COLLE L. INGLIS.

EL RENO, OKLA. TER., Sept. 23, 1893.

DEAR MISS WIXON: I have been reading
the letters in THE TRUTH SEEKER. I do
not go to school now, because the school
is not commenced yet. Well, we had rain
here yesterday, and it is raining to-day,
and we needed it. I like this country very
well, only it is a little windy here.

Well, I guess I will close.

Yours truly, from a Freethinker,

JESSE J. JOHNSON.

[Will Jesse please write something about
the town he lives in, and oblige the Editor
of the Corner?]

COALING, ALA., Oct. 1, 1893

DEAR MISS WIXON: I thought I would
write to the Corner. I am twelve years
old. My father takes THE TRUTH SEEKER;
I like to look at the pictures and read the
Corner. I live in the country on a beauti-
ful farm. I work; I pick cotton every
day that it is not raining, or Sunday.
I do not go to Sunday-school or to church.
I don't go to school now; our school
closed a week ago.

I will close for fear of the waste-basket.

BRANTLY WARD.

[Please tell us how cotton grows, its bud
and blossom, and all about it.—Ed. C. C.]

ST. ANTHONY PARK, MINN., Oct. 5, 1893.

DEAR MISS WIXON: This is my first at-
tempt to write to the Corner. I like to
read the Corner very much. Grandpa has
taken THE TRUTH SEEKER for over sixteen
years, and thinks we could not do without
it. I am nine years old; I have one
brother, Sidney, who is three years old; I
have no sisters. I will send a piece of
poetry, and I hope you will print it.

Well, I will close my letter for this
time. From your Liberal friend,

BLANCHE G. CHAMBERLIN.

[May this letter not be the last.—Ed.
C. C.]

PALOUSE CITY, WASH., Sept. 24, 1893.

DEAR MISS WIXON: Every week I read
the Children's Corner, and never read a
letter from this place. I think THE TRUTH
SEEKER one of the best papers in the
world. My father takes it, and we all read
it. We could not do without it. I think
everybody ought to read it. Some of the
Christians turn up their noses at it, but I
don't.

I don't go to church or Sunday-school
very much, and when I do go I just go for
fun, not because I believe in it. There is
more sense in one TRUTH SEEKER than all
the Bible. For fear my letter will get too
long I will close, hoping to see this in
print, that I may write again. I think Mr.
Heston must keep busy making pictures.

I remain one among your Liberal
friends,

ZENIA H. ROBERTSON.

[Zenias is a girl of fine discrimination,
and her letters will be always welcome.—
Ed. C. C.]

PUEBLO, COL., Oct. 3, 1893.

DEAR MISS WIXON: I inclose a little poem
for the Children's Corner, while sending
you good-speed to the Freethinker's Con-
gress. How much I wish I could be there
to hear you speak, and see and talk with

you and all the other grand workers for
freedom. I am sure it will be a noble
gathering of noble men and women.

I was so happy to see how the Sunday
opening terminated. That was just the
quietus the bigots needed, trying to make
the whole world come to their small two-
by-four minds. Why, many of them
would put us in chains if they dared.

And still there a few good men and
women who call themselves Christians, but
their religion makes them narrow and
fanatical.

Hoping you will have an enjoyable time,
I will close by asking you to give W. F.
Jamieson and W. S. Bell my best regards.
Tell them I still remember them with
pleasure. Yours for the whole of freedom,
MARY BAIRD FINCH.

ATCHISON, KAN., Oct. 14, 1893.

DEAR MISS WIXON: While I have a few
leisure moments I thought it would be
better to occupy them by writing to the
Corner than anything else I could do. I
left Chicago Monday evening, returning
to my dear old home in Atchison Tuesday
morning. I was very glad indeed to see
my old friends again, but regret that I had
to leave so many new friends behind.
But friend after friend must part. Yet I
hope that I will be able to meet them all
again in the future.

I think that our Congress met with the
grandest success, and hope that the people
who attended will work hard to down su-
perstition, and to put Freethought in its
place. I don't see how anyone can believe
in a hereafter after attending our great
Congress and hearing the subject ex-
plained by some of the smartest women
and men in the world. If there were any
who attended and believed that way, and
left with the same impression, I think they
ought to be taken to the insane asylum,
for they must be crazy.

My orthodox friends seem to be anxious
about my salvation. If I could, I should
be glad to believe as they do, and put an
end to their anxiety in my behalf. But I
do not and cannot so believe. I shall be
just as glad to have it shown that I am mis-
taken in any particular as to have it shown
that I am right. But I think I am right,
so I shall stick to it. It will take some-
thing better than an old superstitious
preacher to change my opinion.

Well, as my letter is growing monoto-
nous, I will close for this time. Hoping
that you reached home safely, and trust-
ing to meet you some time again, I remain,
Yours for Freethought,

JOHN REMSBERG, JR.

[Among the pleasant memories of the In-
ternational Congress of Freethinkers there
will always remain the sweet music, the
fine face, and gentle manners of the gifted
writer of the above letter. Long may he
live to stem the tide of superstition and
charm all hearers with delicious melody.—
Ed. C. C.]

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He was of that stubborn crew
Of errant saints, whom all men grant
To be the true church militant;
Such as do build their faith upon
The holy text of pike and gun;
Decide all controversies by
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And still be doing, never done;
As if religion were intended
For nothing else but to be mended.
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In odd perverse antipathies;
In falling out with that or this,
And finding somewhat still amiss;
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—*Hudibras.*



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A MARRIED couple announce in the *Bolton Evening News* the birth of a son, giving the very minute at which he first inflated his little lungs. They add: "Not unto us, but unto Him be the glory." We hope it isn't a special reference to the third person of the trinity. As for the "glory," considering the number of people who begot babies, it is difficult to see where it comes in.—*London Freethinker*.

THE Catholic church at Dover had fifty pounds' worth of communion plate. The officials are now looking about for it. The thief who went off with the sacred silver cares more for the police than he does for the devil. Fifty pounds' worth of silver plate would have made Judas Iscariot's mouth water. All he got for selling Jesus Christ was thirty half-crowns—£3 15s. It was a beggarly price for God Almighty.—*London Freethinker*.

THEY have a man on the *Methodist Times* who writes labor notes, and he finds it unfortunate that "the founders and teachers of modern Socialism have been and are, with hardly an exception, blank and blatant Atheists." How shocking! But what is a blank Atheist? Is it a Methodist way of swearing? What a blatant Atheist is we know. From the orthodox standpoint, he is an Atheist who openly proclaims his Atheism—which is the crime of crimes.—*London Freethinker*.

AUNT HANNAH ON THE PARLIAMENT OF RELIGIONS

Wall—I'm glad enough I'm hum agin—kin rest my weary brain,
For I've seen an' heered so much, too much, I guess I've heered in vain.

I thought th' Fair was mixin' an' th' Midway made me crawl,
But th' Parl'ment of Religions was th' mixin'est of all!

I seen th' Turks agoing round th' Midway in th' Fair,
But our minister reproved me when he seen me peep in thair.

"Defilin' place," he called it, an' th' Turk "a child of sin";
But th' Parl'ment of Religions took all them heathen in.

It made me squirm a little, to see some heathen's air,
As he told us Christians 'bout our faults an' laid 'em out so bare,
But thair flowin' robes was tellin' an' thair mighty takin' folk,
So th' Parl'ment of Religions clapped to every word they spoke.

I listened to th' Buddhist, in his robes of shinin' white,
As he told how like to Christ's thair lives, while ours was not—a mite.

"Tel I felt, to lead a Christian life, a Buddhist I must be,
An' th' Parl'ment of Religions brought religious doubt to me.

Then I heered th' han'some Hindu monk, drest up in orange dress,
Who sed that all humanity was part of God—no less,
An' he sed we was *not* sinners, so I comfort took, once more,
While th' Parl'ment of Religions roared with approving roar.

Then a Cath'lic man got up an' spoke, about Christ an' th' cross;
But th' Christians of th' other creeds, they giv' thair heds a toss.

When th' Baptist spoke, th' Presbyterians seemed to be fightin' mad,
'Tel th' Parl'ment of Religions made my pore old soul feel sad.

I've harkened to th' Buddhist, to th' Hindu an' th' Turk;

I've tried to find th' truth that in our different sects may lurk,
'Tel my pore old brain it buzzes, like its goin' religious mad—

For th' Parl'ment of Religions nigh put out th' light I had.

Must I leave all this sarchin' 'tel I reach th' other side?

I'll treat all men as brothers while on this airth I bide,
An' let "Love" be my motto, 'tel I enter in th' door.

Of that great Religious Parl'ment, where creeds don't count no more.

—Minnie Andrews Snell, in *Open Court*.

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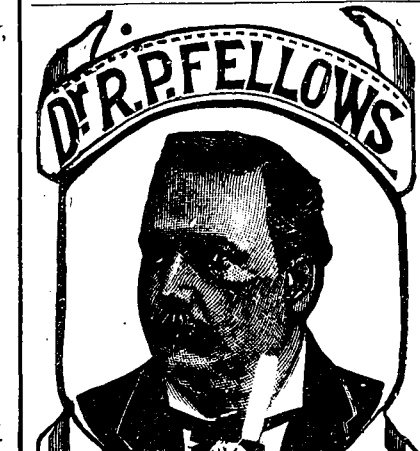
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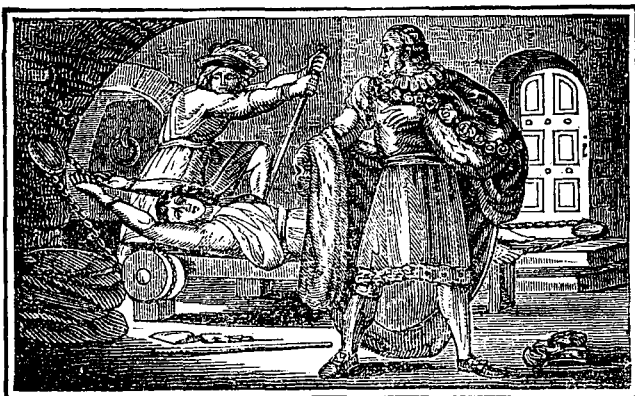
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News of the Week.

LUCY STONE is dead, ripe in years and honors.

THE New York Synod refuses to reopen the Briggs case.

THE London Church Missionary Society admits that there is no anti-Christian crusade in Persia.

HERBERT SPENCER is in poor health, and has been obliged to do less than his usual amount of work.

SENATOR ALLEN, of Nebraska, made a speech fifteen hours in length the other day in the senate.

A FIRE in New York on October 18th destroyed more than three millions of dollars worth of property.

A CRISIS is imminent in Austria, caused by Count Taaffe's suffrage bill and hard treatment of Bohemians.

THE New York and New Jersey bridge bill passed the house of representatives without a dissenting vote.

There have been an unusual number of desertions from the United States navy during the last six months.

It has been discovered that the Indian [English] penal code permits the sale of young girls except for public use.

WRIGHT MILLS, of Evergreen, Ala., has been sentenced to two years' imprisonment for sending a challenge to fight a duel.

CHARLES FRANÇOIS GOUNOD, the famous musician, and composer of "Faust," died in Paris on Oct. 19th. He was born in 1818.

FRANCE has gone crazy over the Russian fleet. Mobbing of those who do not take off their hats to the Russian officers are common.

LADY HENRY SOMERSET is again here. She came to preside at the World's Congress of the Women's Christian Temperance Union.

SENATOR HILL, of New York, has recently come to the front in the senate as the leader of those who want the senate to reach a vote on the silver bill.

ASSOCIATE JUSTICE BROWN, of the supreme court, was badly cut in the head by a piece of glass while attempting to close a window during a severe storm.

PERRY, the capital of the newly opened Cherokee Strip, has fifteen thousand inhabitants, six daily and two weekly papers, and a choice assortment of desperadoes.

PROFESSOR HELMHOLTZ, the German physicist, recently in America, was injured by falling down the companionway of the steamer in which he sailed from New York.

THE bombardment of Rio Janeiro continues. Talk of foreign intervention is heard. United States war vessels have arrived. Forts in the harbor are firing at each other.

STRIKING coal miners at St. Helen's, in the county of Lancaster, England, twice repulsed the constables who went to the rescue of non-union miners, who were being maltreated by the strikers.

UNDER pressure from England, the sultan has ordered that the streets of Mecca be cleaned and a pure water supply secured. It is hoped that this will check the spread of cholera from the holy city.

ON October 16th, a political meeting in Rome ended in a free fight between the Radicals, who were conducting the meeting, and the Anarchists. That night the theatre, where the trouble occurred, was burned.

MANY lives were lost on Lake Erie during the recent storm. The Dean Richmond went down with her entire crew; the Wocoken foundered, and all but three of her crew were drowned, while many other vessels lost men.

WASHINGTON'S first decisive victory, achieved at Trenton, was celebrated on October 19th by the unveiling of a magnificent monument which has been talked of for fifty years. Eight governors and five thousand troops participated.

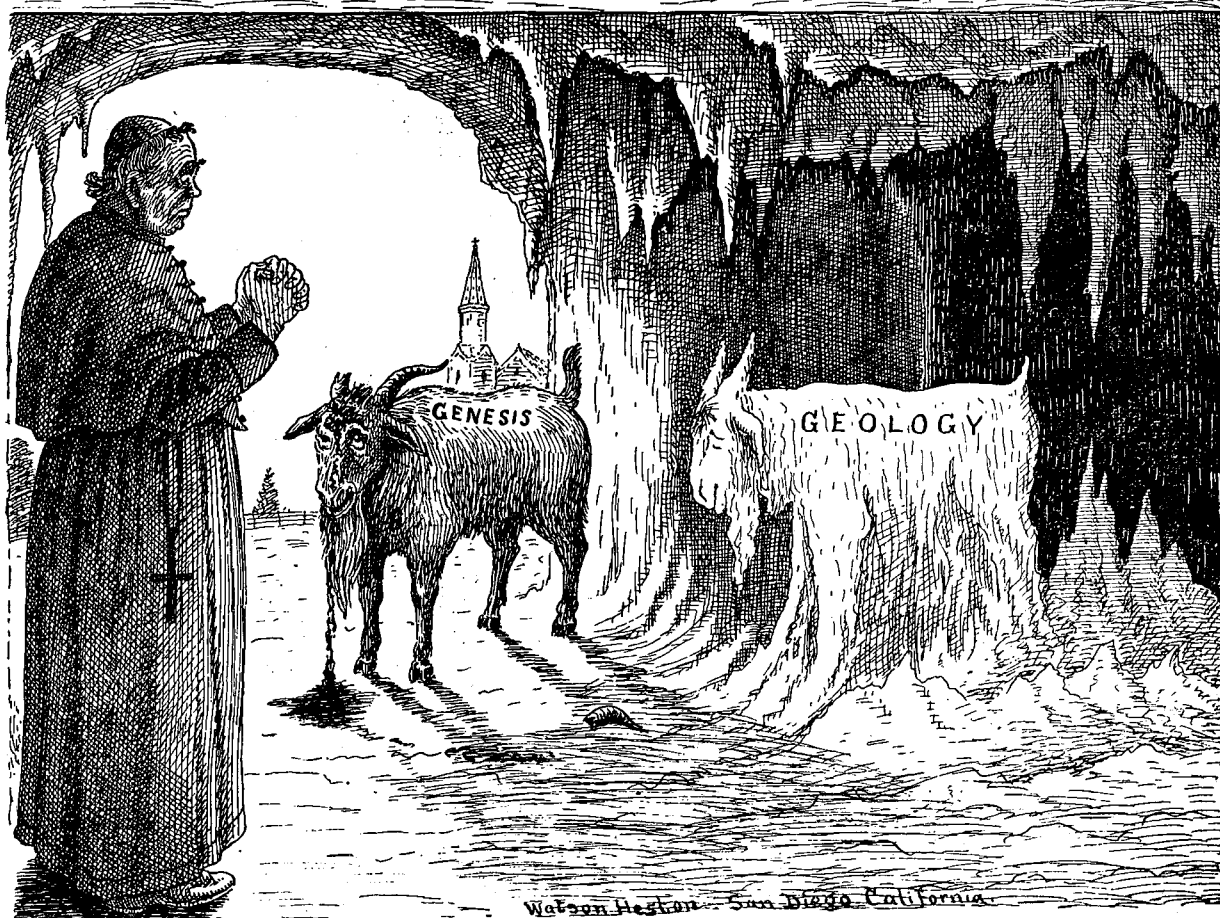
WALES is working for disestablishment of the Welsh church and for land reform, the latter on similar lines to those pursued in Ireland—fair rent, free sale, and fixity of tenure—only cloaked under other names.

FIELD MARSHAL MACMAHON, of France, duke of Magenta, died October 17th, aged eighty-five years. He was the descendant of an old Irish Catholic family who followed the fortunes of the Stuarts, and after their downfall emigrated to France.

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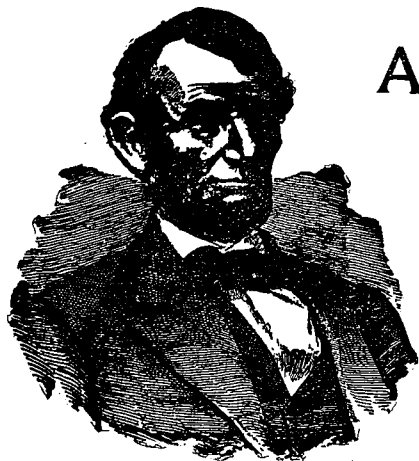
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At the Woman's Congress at Chicago Helen Gardener delivered as an address one of the chapters of this book. The Chicago Times said of it and her: "But the last address, dealing with the most delicate of the problems of reform, namely, the question of woman's rights, was listened to with breathless interest by the audience. It was 'Heredity in its Relation to a Double Standard of Morals,' and it was delivered by the one woman of all others best qualified to speak upon that subject—Helen Gardener. Petite, graceful, eloquent with the burden of her thought, Mrs. Gardener, enchainé, very audacious, and when she had finished received a perfect ovation, which her courage and devotion had so worthily won. The evening session was highly interesting, but that of the morning will be set down on the tablet of the memory of those present as one of the distinctively great features of the week's congress."

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Chapter II deals with the theological dogmas of original sin and celibacy. Woman, by the church, was not regarded as a human being; marriage was looked upon as vile; wives were sold as slaves; women driven to suicide; the influence of the church was unfavorable to virtue. The celibacy of the clergy produced degradation, sensuality, and woman was the victim of these brutes.

Chapter III is on the Canon Law, showing how the church controlled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism; the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husband's property was prohibited from leaving him more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

Chapter IV—Moralism—is on Feudalism and its degradation of woman, the rights of "lords spiritual," the immorality of the heads of the church, baptism of nude women in the early Christian church. It also deals with some of the later-day abuses of females, like our Northwestern pinneries, the English deaneries, government clericalism, etc.

Chapter V—Witchcraft. In the days of religious insanity Mrs. Gage shows how the possession of a little learning was sufficient cause to suspect a woman of witchcraft, that to keep a pet was dangerous, so rigid was the clerical notion of suffering with evil. This persecution for witchcraft was a continuation of the church's policy for obtaining universal domination over mankind. Women physicians of the Middle Ages were persecuted, and the "Pilgrim Fathers" continued it in America. The first synod convened in America was to try a woman for witchcraft, and others were stripped and whipped for not agreeing with the clergy.

The chapter on "Wives" shows how the disruption of the Roman empire was unfavorable to the personal and proprietary rights of woman—at the sale of daughters was practiced in England seven hundred years after it was Christianized—that the practice of buying wives was regulated by law—that women were not permitted to read the Bible—that they were not admitted as witnesses—that civil marriage was proposed by the church.

In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interfering with her "cause," of woman's degradation by the church to labor for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

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SATURDAY, - - - - NOVEMBER 4, 1893.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Cloven Hoof of the "Sabbath" Satan.

Those who have kept themselves informed on the Sunday-observance question know that nearly all the leaders in the movement are very restive when it is charged that they wish to compel the people to observe Sunday as a holy day. They make it their business to declaim against the union of church and state and they are sharp enough to see that they will lay themselves open to the accusation of favoring such union if they advocate Sunday laws in the name of religion. So, as hitherto pointed out in these columns, they have invented several specious catch-words with which to deceive such of the people as might dangerously antagonize them should they frankly avow their purpose to make Christianity the state religion. They talk glibly and delusively of a "civil" Sabbath which shall be enforced in order to allow everybody (except preachers, church organists, sextons, ushers, choirs, *et al.*) to "rest" on Sunday, and they vary this siren's song with considerable illogical and nauseating talk about the "morality" of Sunday reverence. But this pious pretense cannot be kept up all the time; not all the Sunday worshipers can be induced to talk discreetly—some will persist in making "unguarded statements" and thereby getting the whole Sabbatarian happy family into hot water. The latest to do this are some Boston clergymen, who have assembled themselves together and adopted these resolutions:

"We, the Congregational, Baptist, and Methodist ministers of Boston and vicinity, assembled in our Monday meeting, Oct. 2, 1893, cordially unite with the Massachusetts Sunday Protective League in the following expression:

"In view of the deplorable increase in the issue of Sunday newspapers in Boston, we are constrained to renew our earnest protest against the Sunday newspaper, and our strong condemnation of it, as one of the chief agencies of evil in hindering our work.

"Because it preoccupies the minds of its readers on the Lord's day with secular things, from the contemplation of which the higher needs of human nature and the beneficent divine requirement prompt man then to rest;

"Because it thus beguiles its readers to neglect and exclude from their thought those religious considerations on which all right character depends;

"Because it thus indisposes its readers for public worship in the house of God, disqualifies them for it, and detains them from it to a degree that is rapidly changing the habits of large sections of our population, far and near;

"Because in thus becoming a main instrument in breaking down the habit of public worship in our land it weakens the religious restraints which are indispensable to the stability of society, and thus becomes a foe to good order and a menace to our civilization.

"We look with the deepest sorrow upon the unscrupulous and unpatriotic greed, and the inhumanity, exhibited in the publication, distribution, and sale of the Sunday newspaper, trespassing upon the civic rest day of large numbers of railroad employes, newsdealers, and especially youthful carriers; and in view of the hearing now in progress before the railroad commissioners of this state in regard to special Sunday newspaper trains, we respectfully represent to that honorable board that it seems to us against public policy to grant special favor to any one line of business on Sunday."

Now, here are five reasons why these clergymen are opposed to the Sunday newspaper. Four of these reasons relate entirely to the religious aspects of the matter and only one bears upon the "rest" question. Then which is of the most importance in the eyes of the clergymen, and, consequently, which will most influence their actions in the attempt to secure the suppression by law of these papers, the religious or the secular relations of the problem? Is it not perfectly plain that the Sunday law advocates are working in the interest of religion, that they want to enforce the observance of Sunday because such observance will, in their opinion, advance the cause of religion, and that their talk about securing a day of "rest" for helpless workingmen is the sheerest humbuggery? No foe of the Sunday tyranny could have more clearly and succinctly stated the case for the opponents of Sunday laws than have these ministers in the foregoing resolutions, especially in the third and fourth. They are opposed to the Sunday paper, as they are to Sunday amusements and Sunday work, primarily and chiefly because such publications, recreations, and labor interfere with *their* work on their particular work-day. All these secular agencies help to curtail their influence and authority in the community and lessen their means of livelihood.

In the last resolution an "anchor is cast to windward"; a saving clause in regard to the "civil rest day of large numbers of railroad employes, newsdealers, and especially youthful carriers," is introduced, but it is evidently very much of an afterthought, a secondary consideration which it was necessary to recognize somewhere in order to draw, if possible, some support from the so-called laboring classes. But labor is benefited, not injured, by the Sunday paper. There are always more men than there are places, and there can be no doubt that where superstition does not dominate, a sufficient number can be found who will gladly do this Sunday work, thus giving the "week-day" employees a chance to rest. As for the "youthful carriers," meaning, without doubt, the newsboys, the Sunday paper is an immense assistance to them. Suppose that a daily journal issues one hundred thousand copies of its Sunday edition, which sells for five cents per copy, and that the newsboys get one and one-half cents of each five paid by the reader. This gives the boys fifteen hundred dollars in wages each Sunday for the one paper of one hundred thousand circulation. Then a good portion of the remaining three and a half cents finds its way into the workingmen's pockets, being distributed in the composing room, stereotyping room, press room, paper mill, ink manufactory, and various other places. Of course much of this, in the absence of the Sunday paper, would have been drawn into the coffers of the church, but we cannot afford to weep with the ministers because of this diversion. What is their loss is freedom's gain. We are not blind to the demerits of the Sunday paper; we know that it con-

tains much very wishy-washy stuff, but the preachers are the ones who can least afford to call attention to such weakness. At the worst, the Sunday paper is more interesting and instructive than the Sunday sermon, and even if it were not, the attempt of the clergy to suppress it by force is nothing less than an attempt to commit a crime. The daily newspaper proprietors are often cowardly and mean, loudly defending their own right to engage in business on Sunday, but joining with the Christian persecutors in hounding men engaged in less popular enterprises who try to earn a dollar on that day. But actions are more important than words, and hence the example of the Sunday papers is one making for the widening of the bounds of free and just action, spite of their verbal lapses at times.

The clergymen are right in their denunciation of the granting of special favors to one line of business, therefore we can never consent to give the preacher, prayer and psalm-singer a monopoly of Sunday. Let them take their chances with men and women engaged in all other occupations. Let each person select his or her own rest days and rest weeks and rest months and rest years. The hand of the church must be kept off the helm of state. The priests must not be permitted to subvert and degrade justice in the name of physiology. We thank the Boston ministers for letting in the light of day upon the sinister designs of their junta. It is not the rest day, but the *Christian* Sunday for which they clamor and scheme. We know what they want and where they are. We shall have only ourselves to blame if we are ultimately beaten.

After Talmage's One Hundred Dollars.

It will be recalled that unreverend T. De Witt Talmage recently offered one hundred dollars to any Infidel who could prove, by one witness, that he had read the Bible twice through by course. The Bible is put together somewhat carelessly, and while there is no class of people who have studied it more carefully and thoroughly than have the educated Freethinkers, the temptation to read it through by course is not exactly irresistible. No doubt Talmage was depending partly upon this to enable him to keep his cash. The point he was trying to make was that the Bible is one book, a coherent and logically connected whole, and the reason Infidels do not accept it is their supposed failure to read it through from beginning to end, this failure resulting in the breaking of the chain of revealed truth and the consequent release from her moorings of the ship of faith. That the Bible is a heterogeneous collection of books, fragments of books, books patched up out of parts of other books, many of them written by unknown authors, and produced in periods of time separated by hundreds of years, is a fact not known to the mass of Christian believers, and Talmage relies upon this popular ignorance to give weight and force to his flamboyant challenge. But when a speaker or writer depends upon the ignorance of his auditors or readers to supply the truth and logic which is absent from his deliverances, he leans upon a weak support indeed, and is almost certain to find himself precipitated into an inconvenient chasm at a moment when he deems his position most proud and secure. This seems to be the case with Talmage just now. A man comes forward who says that he wants that one hundred dollars and that he has the pole which can gather it from the Talmagian persimmon tree. This man is Rev. Moses Hull, ex-minister in the Adventist church, ex-lecturer for the Liberals, now Nationalist speaker and Spiritualist preacher. He is fluent, eloquent, and an exhaustless magazine of Biblical texts. In his monthly, *New Thought*, he

talks in this saucy way about the offer of the Brooklyn sensationalist: "Rev. T. De Witt Talmage has, in a recent sermon, offered one hundred dollars to any Infidel who has twice read the Bible through by course. If an Infidel is, as Webster says, 'One who disbelieves the inspiration of the scriptures and the divinity of Christianity,' I can be put down as an Infidel. For over thirty years I have not believed in the plenary inspiration and the divine authority of the Bible. I am entitled to the one hundred dollars. I have read the Bible through by course *twenty-three times*; five times since such men as the reverend doctor have been calling me an Infidel. In the year 1891 I read King James's version through twice, and the revised version once, beginning in each instance at the title page and ending with the final 'amen.'"

The money is not all that Mr. Hull wants; he wishes also to test Talmage's knowledge of the Bible; he would feel almost too happy to live if he could get that gentleman into the competitive examination herein proposed: "Now, if Dr. Talmage wishes to test my knowledge of the Bible before he hands over the one hundred dollars; if it is his desire that he and I shall pass through a mutual test, to see which has made the more thorough study of the Bible, I will try and arrange to meet him at some time and place where it suits his and my convenience. We will test the amount of knowledge he and I may have of the Bible, and allow a mutually chosen committee to decide whether I am entitled to the one hundred dollars or not."

But the foregoing is not enough—Mr. Hull seems animated by the inquisitorial spirit, and proposes to find out what the preacher does not know about the history of God's book. Hear him: "Should Mr. Talmage wish further to test my knowledge of the origin of the bible, of its authors and of its history, I am willing to include that in the test, providing that gentleman himself will submit to the same ordeal."

And now he cruelly tells the Christian champion what he wants to do with the money, and in addition he seems to insinuate a doubt of the challenger's candor: "I am not doing this as a game of bluff; I really want the one hundred dollars; and I promise, if the doctor hands it over, according to his voluntary promise, that I will honestly expend every cent of it in publishing and circulating a reply to his often repeated harangue against Spiritualism. Besides that, I want to be tested as well as to test Mr. Talmage's knowledge of the Bible, and his candor in making the offer."

Will Talmage stand by his guns and his proposition, or will he try to sneak away?

Another Proposed Assassination of Justice.

The Catholic *Freeman's Journal* grows enthusiastic over the proposition of Congressman Wheeler in reference to the celebration of the beginning of the twentieth century of Christianity. It says:

"Let us have the fair in commemoration of this greatest fact in human and divine history. Even from the low, material view, mankind's advancement, under the auspices of the cross, leaves it debtor beyond measurement to Christianity. The soldiers of the master pioneered our American civilization, just as their co-laborers in the Old World stood between unarmed and uneducated man and his enemies in his struggle from darkness into the light. Let us have the fair in 1900 and let New York show that grand and unequalled as was Chicago's Exhibition in honor of the Christ-bearer, Columbus, it can still surpass that wonderful display with the glory and vindication of God's goodness to us as the incentive."

We wonder if the church is really proud of the murderous performances of "the soldiers of the cross" in Mexico and Peru? And when its champions talk of its services to humanity in the Old World we are reminded of Clifford's comment upon its claim to have preserved learning through the long, dark night of the Middle Ages: "A man," he pithily remarks, "burns your house to the ground, erects a wretched hovel on the ruins and then takes credit for whatever shelter there is about the premises." As for the achievements of the "Christ-bearer, Columbus," not one of them would now laurel his memory had he not acted in utter disregard of the teachings of the church concerning the

conformation of the earth. Only when he was a practical heretic was he of service to mankind.

"God's goodness to us" is not apparent, unless we consider that he is to be credited with the diminution of the power of his church. But as his ambassadors fought to the utmost to smother the enlightenment that made possible such decrease of churchly tyranny, we do not think we are under any obligations to thank him or belaud it for the tolerable degree of security from persecution which we to-day enjoy. Certainly, the nation cannot in justice levy taxes upon all the people to pay the expenses, or any portion of the expenses, of a Christian ratification meeting. Let the Christians hold the fair under their own auspices and foot the bills themselves. If the followers of Jesus and Paul insist upon compelling those who do not accept as divine or true the teachings of those ancient agitators we shall know that there is at least one fundamental principle of an honest human society which Christianity, despite all the boasting of its adherents, did not give to the world and does not regard, and that is the principle of justice.

Four Good Books for German Freethinkers.

We can supply, in the German language, the following four books which everyone knows to be good:

"The Mistakes of Moses," by Col. R. G. Ingersoll, 50 cents.

"Men, Women, and Gods," by Helen H. Gardner, 50 cents.

"The Gods," by Col. R. G. Ingersoll, 25 cents.

"Miracles and Miracle-Workers," by John Peck, 20 cents.

These are neatly printed, bound in paper covers, and are complete. Our German-reading friends should circulate these widely.

In J. K. Ingalls' "Mythology and Economics," last issue of paper, insert "stamp" after government in third line of second paragraph, and "non" in lieu of *now* before legal in eleventh line of same paragraph.

C. W. Goff, the Freethought university advocate, of Kearney, Neb., pays the following characteristic compliment to Remsburg's "Jesus Christ," delivered before the International Congress: "It is the best thing I ever heard, and knocks out anything that has ever been put up in the English language."

The San Francisco *Examiner* cuttingly says: "Barbers do not want the Midwinter Fair closed Sundays because this would destroy their only chance of attending. There are other journeymen in the same condition. Ministers, however, have reason to be grateful that they can attend any day of the week, and natural generosity would prompt them to remember those less fortunate."

The Woman's Christian Temperance Union females who engaged in White-Capism a few days ago decoyed their victims into their talons by signing the names of several young men to notes which they sent to the young women. Of course forgery is a trifling crime for Christian viragoes to commit. They remembered the "crafty" example and admonitions of that model friend of woman, St. Paul.

Rev. David Gregg is debited with the statement that "Love, which is the soul of friendship, is the fruit of religion." Well, about how much religion is there in "Christian Europe," the nations of which, in order to manifest their friendship and love for each other, have eighteen millions of men trained to the highest degree of perfection in the art of maiming and killing, and armed with the latest and most improved instruments of death? "Whom the [Christian] loveth, he chasteneth," eh?

God has just knocked down another woman. She is a Baltimorean. She was in court, testifying in her own behalf, having been charged with striking a young woman with a teapot, and she recklessly called upon God to smite her if she had not spoken the truth. He smote. It was all right, probably, because it was established that she *did* hit

the young woman, and we suppose his majesty wanted to admonish her to keep her temper under better control. His own has always been murderously violent.

Prof. Felix Oswald will shortly resume his bright paragraphs on "Science and Progress," which appeared in *THE TRUTH SEEKER* last winter and spring, but got crowded out by the voluminous World's Fair letters. *THE TRUTH SEEKER* obtains the services of the best minds and pens in the land, and Professor Oswald has not the least of these. Everybody that we know likes to read the epigrammatic sentences from his pen—except the Christians!

Among the sturdy Freethinkers of Iowa none were more earnest in their loyalty to the great cause than the four Dutton brothers, Leroy, Lorenzo, Charles, and Jerome. Intelligent, hospitable, generous, and fearless they have been a tower of strength in Clinton county. Alas, the ranks are broken! Jerome Dutton is dead. Keen in thought, genial in disposition, tender-hearted, and loving, he kindled admiration, inspired respect, and stimulated love in all who knew him. He was a true man and the world is better because he has lived.

A Chicago paper recently called attention to the fact that "Americans who engage in commerce in so-called heathen lands seldom become embroiled with the natives. It is only the missionary, who attacks old traditions and long-established faiths, that gets into trouble," and then asks: "Are the inhabitants of our land so firmly grounded in the precept and practice of Christianity that we can turn our attention to the heathen at the risk of kicking up international rows?" There is food for thought in the above, and *THE TRUTH SEEKER* has in the past illustrated the folly of religionists of Christian countries trying to pull the *mote* of different doctrine from the eyes of people of heathen countries, while the eyes of the people of Christian countries were full of the *beams* of moral and social wrongs.

The attendance at the World's Fair on Sunday, Oct. 22, was 152,206, of which 140,578 paid the admission fee. Had it not been for the superstition and cowardice of many of the exhibitors, who hid their exhibits, the unaccountable conduct of the managers in not providing some compensating attractions for that day, and their failure to reduce the admission fee to the thus crippled show, Sunday opening would have justified itself from the beginning. As it was, it did not have a fair trial. People could not be expected to pay full admission rates to an entertainment shorn of four-fifths of its attractions. These facts must be borne in mind when Sabbatarians in future oppose Sunday opening of any place and claim that the slim Sunday attendance most of the time at the World's Fair showed that the people are opposed to Sunday recreation and instruction.

Chief Justice Maxwell of the Nebraska supreme court, whose decision affirming the validity of Sunday laws was recently reviewed in these columns, was defeated for renomination in the Republican convention. Whereupon he has come out in support of Judge Holcomb, the Populist candidate. This is bad for Holcomb, who stands upon a platform which contains these two planks:

"We are opposed to any union of church or state in any form or under any pretext whatever."

"We demand that the freedom of speech and of the press shall ever be maintained; that there shall be no religious test for office. We are opposed to all secret or open political organizations based on religious prejudices as contrary to the spirit and genius of our institutions and thoroughly un-American."

If those planks are to be understood as meaning what the letter expresses how can a theocrat like Maxwell support any man who honestly accepts them?

There was imminent danger of all the United States Senators losing their souls—and some of them their seats—if the silver debate had continued

much longer. A dispatch from Washington a few days ago said: "Shortly after this episode the Senate took a recess until to-morrow. It took a recess instead of adjourning because if it adjourned it would have to listen to prayer when it meets again, and it would be obliged to observe certain other formulas of etiquette and business which the Senators are too impatient and too absorbed to make way for." About ten days later we get some additional information regarding the danger that menaces Senatorial souls. Senator Allen "called attention to the fact that for ten days the Senate had been proceeding in the legislative day of Tuesday, Oct. 17th, and that in all that time the Senate had not listened to a single prayer by the chaplain." This is simply awful.

It will please our readers to learn that Mr. Charles Watts will send us frequent letters from England, giving the news about the Freethinkers in the tight little island, what they think about things generally, and what they are doing. Our English friends, when they meet him, can hand him their subscriptions, and he will transmit them. Mr. Watts returned home on the record-breaking Campania last Saturday morning. In company with the author of "Four Hundred Years of Free-thought," we spent Friday evening with him on that magnificent vessel—an evening full of jollity except the parting, but which it wouldn't do to report too closely. The Poet and the Debater had the platform to themselves, and the Editor gathered much wisdom, which is carefully treasured. Mr. Watts sent greeting to his friends all over the country, and took others home with him to all the Infidels of England from the land of Yankee Doodle.

It is reported that Rev. J. G. Stewart, of Monmouth, Illinois, has been suspended from the ministry of the United Presbyterian church because of his belief in divine healing. Well, what next! The New Testament writers could not have had the Presbyterians in mind when they penned some of their "Prescriptions for Christians—follow the directions carefully." Dr. Mark prophesied that those who believed in Christ should "lay hands on the sick and they shall recover." Evidently the United Presbyterians of Illinois dare not risk such a test as this. Dr. James gives more particulars in his prescription: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." This would appear to give the Christian Scientists large odds against the Presbyterians. What is the matter with the latter, anyway? Are they getting to be afraid or ashamed of their own "rule of faith and practice"?

The St. Louis *Christian Advocate* wishes now that it had not been so sure concerning something it did not know anything about. In its anxiety to make a point against the Sunday paper, it asserted that "London, with her five million inhabitants, has no Sunday newspaper." Upon which the *Christian Commonwealth*, of London, comments: "This will be news to the people of the metropolis who have become quite accustomed to hearing the Sunday newspapers cried by the newsboys. We are profoundly sorry that our contemporary's observation is wholly untrue. London has a surfeit of Sunday newspapers, and some of these have a phenomenal circulation, reaching as many as five hundred thousand. Surely this does not look much like superior respect for the Lord's day on this side the Atlantic!" This is a very good report. It shows that the people are slowly getting back their own from the priests and the priests' God. Sometime this absentee Lord will be wholly dispossessed. We can hasten the coming of the hour of happy deliverance. Watch and work.

D. W. Wilder, ex-commissioner of Kansas, says in his *Insurance Magazine*:

"In the United States the belief in hell, an eternal

fire, no longer exists; it was a human invention that humanity has outgrown and sloughed off."

Mr. Wilder seems to have mistaken the opinions of the cultivated few for the beliefs of the uneducated many. A few hundred city ministers, who speak to and for the Unitarianized people of humanitarian feelings, are on one side; on the other, are the tens of thousands who break the bread of the gospel for the millions. Listen to the teachings in the Sunday-school; hark to the utterances of the great evangelists, whose ravings can hold the attention of cities of one hundred thousand inhabitants, and who gather in thousands of converts at a single meeting, and tell us, if you can candidly, that the fires of hell have really been extinguished. Hell has not become unpopular in the creeds—not a church has eliminated the dogma from its confession of faith. Until the churches officially close hell we shall be justified in maintaining that belief in it is a fundamental dogma of Christianity. Their more astute leaders know just as well as we do that hell is the keystone of their structure; with that gone the whole redemptive contrivance tumbles into ruins.

We do not wish to precipitate another panic or "object-lesson" upon the country, but it is perfectly true that there are a number of our subscribers whose time has expired who have not paid us. And it is perfectly true also that there are some people down-town to whom we owe money whom we have not paid. But it will be perfectly easy to even this thing up if those subscribers will stop at the post-office and buy a money order for \$3 and mail it here. If they meet a neighbor on their way who doesn't take the paper but wants it, make the money order \$5 and it goes for a year to both. But please remember that the down-town fellows here are hard up.

We desire to call the attention of readers of THE TRUTH SEEKER to the benefits of subscribing to the Truth Seeker Monthly Library. The yearly subscription is only \$3, and subscribers to the Library receive a paper-bound copy of each book issued in it; or, if they desire the books in cloth binding, subscribers can remit the difference in price between paper and cloth binding, and get the books in the latter shape. So far this year subscribers to the Library have received "Paine Vindicated," by Colonel Ingersoll, price 15 cents; the "Creation of God," by Dr. Hartmann, price 50 cents; the "Resurrection of Jesus," by Don Allen, price 40 cents; "Crimes of Preachers," price 25 cents; the "Handbook of Freethought," by W. S. Bell, price 50 cents; "Religion a Curse," by S. P. Putnam, price 25 cents; "Design Argument Fallacies," price 15 cents; "Pen Pictures of the World's Fair," price 25 cents, and "Abraham Lincoln: Was He a Christian?" price 50 cents. Other books besides are in preparation. One of these, we may mention, is "Pleasure and Progress," by A. M. Lorentz, LL.B., of which further notice will shortly be made. Send \$3 and receive at once the books already published, and, as they appear, those which will be published between now and January, '94.

We have purchased the copyright and plates of A. Jacobson's "Bible Inquirer," and shall soon have ready the fourth edition of that admirable little book, of which Lincoln's old law partner, and biographer, Wm. H. Herndon, wrote to the author:

"A few days since I received your most excellent pamphlet, the 'Bible Inquirer,' and for which I am much obliged to you. It should be in everybody's hand.

"The arrangement is methodical and excellent. How any sane man or woman in the world can hold that the Bible is God's special revelation, as contended by the Christian world, I cannot conceive.

"Your one hundred and forty-eight propositions quoted from the Bible refute the idea that God had anything to do with the book. If God revealed it he is a poor God.

"It smells of the ignorant and barbarous human. It is a record of the struggle of the human soul in the process of its grand evolution to know the unknowable—to know nature—its laws, causes, etc. Your book is

a manly attempt to enlighten the world on the subject of revelation, and I hope you will scatter the pamphlet over this broad land.

"You have done in this matter a most noble deed for humanity. It has most certainly cost you much intellectual toil and effort. Your pay will be the gratitude of your fellow-men. Among the great men of the world is he who removes ignorance and superstition, and substitutes therefor fact and science. You have done your duty bravely and nobly. I do sincerely recommend your book to all free Religionists, Liberals, and those who would be free. The book is a good thing; it is no sham; it is a fact—solid facts, well and sharply put."

As to the dream of Christian unity, Cardinal Gibbons says:

"There is a heartfelt desire for it, I am sure, among all good men. The Parliament of Religions was an evidence of it. But the essential principle of unity is a head, and there can be no union of Christians without a central authority. The successor of St. Peter is the head for members of the Christian faith, approved by our Lord himself."

Cardinal Gibbons is undoubtedly right as regards the necessity of a central authority in matters religious, especially in the case of a "universal" church. It is not possible otherwise to prevent schism and disintegration. Doubts must be smothered. The machinery of the organization can work smoothly only when the power is distributed through one great, central motor. What is true of religion is true of morals. To successfully establish a universal system of morals, heretics must be relentlessly crushed. All must conform their conduct to the one standard, that of the dominant party. In Christian ethics no account can be taken of temperamental, geographical, and racial differences. All priesthoods are alike. None can tolerate dissent. The bed is made to hold a man of a certain length. Those who have fallen short must be stretched, those who have been unfortunate enough to grow a little taller must be chopped down to fit. The universal church means the stagnant, it means the intolerant, it means the persecuting, church. The universal empire is another name for despotism. Had Rome, the mistress of the world, maintained her ancient power until to-day, or could Russia shadow the whole earth with her flag, would there be any political liberty? If the Catholic church had encountered no rivals, could Free-thought even whisper now? Uniformity is enforced conformity, cruelty, persecution, decay, dissolution.

Freethought Progress.

Toronto has no Sunday street cars yet but the Sunday omnibus movement is extending, several lines having been opened.

The barbers who do not want to work on Sunday seem determined that those who do shall not have the opportunity. It is the dog-in-the-manger trick again, but it is not always successful. Mayor Bevins, of Omaha, has just vetoed a Sunday-closing ordinance for barbers.

About two months ago the Boston *Post* began the issue of a Sunday edition, this making three Sunday papers in that city—the *Herald*, *Globe*, and *Post*. Now the *Journal* has made the trio a quartet. It is the only Republican Sunday paper in Boston. Of course the meddling preachers are raising a fuss about it. They are bound to defend their Sunday trust by fair means or foul.

Canon S. A. Barnett admits that the Japanese get on remarkably well without religion. He says: "No one is religious. I believe in nothing. I believe in myself! expresses the attitude of young Japan. The Japanese are curiously deficient in the religious sense." Yet by energy and versatility, Japan in science, education, and history now takes its place alongside the foremost nations.—*London Freethinker*.

If every modern theologian could receive, by a sudden inspiration, Professor Tyndall's openness of mind to all disclosures of truth, his earnestness of purpose in quest of truth, and his candor of statement in teaching truth, there would be an end to heresy trials; and the church universal would enjoy an illumination like that which used to make St. Peter's dome on Easter night a blaze of glory.—*Rev. Dr. Abbott, in Outlook*.

Lady Shelley has just presented the Shelley Memorial to University College, Oxford. Several clergymen were present, and the principal of the college, in acknowledging the gift, said that "the rebel of eighty years ago was the hero of the present century." It was University College from which Shelley was expelled for Atheism. Thus, to adopt Ingersoll's words, "the heretic of one age becomes the aureoled saint of the next!"—*Secular Thought*.

Readers will aid the cause by forwarding us names of their friends who might be interested in sample copies of THE TRUTH SEEKER.

Woman: Four Centuries of Progress.

We are living to-day in the midst of glowing splendors. Our breath mingles with the bloom and beauty, the flowers and fragrance of the grandest hour since time began to be.

On either hand a multitude of honors and achievements meet and greet us.

The blossom of genius, the wealth of art, the glories of science, speak with a million eloquent tongues.

Reality, strong, supple, graceful, with queenly magnificence, dowers the world with strength and honor. As, with magician's wand, she has touched the hidden forces of Nature, lo, from centuries of growth and development, has unfolded the fairest fruitage of all the blooming earth.

It is eminently fitting and proper that the blossom of philosophy and reform should crown this unequalled exhibit of the world's great work and worth. Hence, science holds the jeweled coronal above the fair brow of Freethought to-day. Freethought, many times slandered, bruised, beaten, bleeding, martyred, yet now arisen, glorified, deified, arrayed in robes of consummate grace and glory—the pure white angel, and only savior of this, or any other world.

In the midst of the golden glory of the magical scenes unfolded before the enraptured vision stands woman, an active, honored coadjutor and friend. For the first time in modern history she is in her own place. For the first time her right to be a part of the forces that produce the beauty and delight of the world is acknowledged. For the first time she stands beside her brother in art, literature, industry, and science.

All honor to America for this recognition, a recognition, however, absolutely compelled by the hard work and persistency of woman, and the times in which we live; and it is right that in this new world the triumph of woman over old-time prejudices, over ancient and rigorous customs, should be complete and undisputed.

Just here it is pertinent to inquire why this present condition of things has not always obtained, why woman has not heretofore, as in the present, stood shoulder to shoulder, and hand in hand with man? What terrible force, what iniquitous powers have operated to keep her in ignorance, and what has made her a weakling, distrustful of herself? What had she done? what dreadful crime committed for which she was relegated to a back seat or no seat at all, in the world's great auditorium? What sins lay at her door that she should be compelled to do penance as long as she lived?

And what has changed the order of events? What has raised her to the position she occupies to-day? What power has brought to her the opportunities she now enjoys? What has broken the barriers that, not so long since, shut her from all that she now takes as her just right and due? Why is the consideration tendered her to-day, never vouchsafed her before? What in the past held her a slave, and what has changed her condition?

The above are a few of the inquiries we shall seek to answer, briefly and concisely as possible in the space assigned us upon this occasion.

When Isabella of Castile fitted out, at her own expense, the little squadron, that, launched on its voyage of discovery, was destined to touch into action the springs of a new world, little did she think what she a woman, was doing for the liberation of her sex. And, when Columbus sent a cargo of Indians to Spain as slaves and this true queen indignantly ordered them returned to their native land, it was then a ringing blow was struck at human slavery, a blow that has resounded down to the present, and still is ringing in the ears of dependent womanhood. It was then that Isabella unlatched the door to the woman's kingdom.

That she gave a reluctant consent to the establishment of the Inquisition only makes more apparent the angry sea of ecclesiasticism in which she as well as all other women of her time was engulfed. Man was there too, but his head was now and then above water. He could occasionally feel the breezes of liberty and understand which way they were blowing. But woman could neither see the real light nor experience the touch of the sweet winds of freedom.

She was enslaved without knowing it. She accepted her situation meekly. She thought she must. She was born and reared in subjection. Her pre-natal condition bore the stamp and seal of slavery. Her mother wore the badge and emblem of servitude before her.

Her "very chains and she grew friends,
So much a long communion tends
To make us what we are."

She was held as a species of property, along with chattels, animals, or real estate, created, as the Hebrews had it "solely for the pleasure of man," but "man was said to be made for the glory of God."

Petruchio in the "Taming of the Shrew," expresses the former, and to a great extent, the still prevalent notion of the ownership of woman, when he says,

"I will be master of what is mine own.
She is my goods, my chattels; she is my house,
My household stuff, my field, my barn,"

my animal and so on.

This conception of the status of woman is recognized in the Episcopal marriage service. Some male relative must be present to respond "I do," to the question "Who gives this woman away?" thus implying that she is owned by somebody, and when she marries she simply changes masters.

No one gives the man away. He usually does that himself! and pretty effectually too, sometimes.

In Spain four hundred years ago, woman had learned the use of the needle and could sew and embroider, but it was not till the time of Elizabeth that the needle was known to any great extent in England. Four hundred years ago the general use of the table fork was unknown. The clergy from the pulpit denounced the article as devilish, an implement of Satan, and as flying in the face of divine wrath to use it at table when God had purposely made fingers to eat with.

Society, at that time, was loose and sensual. Woman was the beast of burden, the puppet, the plaything for man's amusement, or the serving mistress to come and go at his command, his vassal, and legitimate prey. She was unacquainted with her own nature, practically unknown to herself.

Perhaps she had a dim consciousness of something different than she had known, but, in the main, she knew no better than to acquiesce in a dreadful edict that had been put forth against her. Her sphere was compassed by one word—toil. It was bounded by one other word—submission. The mummy of an Egyptian woman represents her with a distaff in her hand and her finger upon her lips, signifying silence and labor.

Worn with fatigue and suffering, many times a mother, with all the consequent perils, trials, cares, and vicissitudes of motherhood, she was in no condition to realize any higher state than the one she occupied. Go look among the valleys and mountains of Italy, Switzerland, Russia, where women have toiled for eight hundred years in silence and servitude—go to Germany and Belgium and see women harnessed with dogs and sweating under the most abject toil, behold the condition of woman in every priest-ridden country, if you would understand a little of the slavery that still holds woman bound hand and foot. Go to France and those countries where prostitution is legalized, where, under the sanction of law, the bodies of women are made marketable merchandise, if you would realize somewhat of that ancient sacerdotal barbarism that has not even as yet taken its fingers from the throat of woman.

Nor need we go three thousand miles from home to find women bending beneath the yoke of a bondage dreadful to contemplate. Nay, nay, friends.

Go out upon the streets of this beautiful city, and behold women selling themselves for bread this very night. And mark ye the eager purchasers at every point. Mark ye, too, the men of standing, of influence, yea, those who are sent up to the nation's capital to frame the laws of the land, hesitating at nothing to accomplish the ruin of innocent women. Take off the veneer from aristocratic circles, and witness the surging of the filthy waves in the miasmatic lakes of pollution, where woman sinks to rise no more.

Go read the "age of consent" laws, disgracing the statute books of every state in the Union. Read the reports of indignities heaped upon young and innocent children, murdered oftentimes by the wolf of passion in man.

And, through it all, from beginning to end, may be traced the subserviency of woman herself—the victim and slave of falsehood and fear.

CAUSE OF WOMAN'S SUBJUGATION.

The cause of the subjugation of woman reaches far back, and is wound around with the rusted chain of ancient theology and a false faith. Under pagan rule woman was treated with honor and regard, and she had many rights and privileges which were lost to her under Christian rule.

If ever there was an ingeniously woven plot, it is that of the "Fall of Man," with Paul of Tarsus for its mouthpiece.

His words on the subject of women are deadly poison. "She was first in the transgression," said priestly Paul, "therefore keep her in subjection." "She shall not teach. She must not usurp authority over the man." "She must obey her husband,"

whatever he may command, and she "must keep silence." Why? Well, this is the reason given. "She was first deceived and not Adam!"

Realizing that she might desire to ask a question or two, might wish for some education, her schooling is provided for in this way by the sainted Paul: She can go home and ask her husband! Can anyone wonder that women, married women especially, were such absolute illiterates when they had such ignorant instructors as the husbands of the past! No provision having been made for old maids and widows, they have had the field to themselves.

It is needless to say that they have made good use of time, and show some progress! Paul also gave instruction as to how women should dress—that they should not wear gold, jewels, or pearls (see Paul's Epistle to Timothy), thus paving the way for masculine dressmakers. It was long after the death of Paul before women dared to wear rings and breastpins.

This reformer also left written orders how women should wear their back hair, long, of course, and braided. He is, for the most part, dutifully obeyed to this day, with some additions, as the French twist, bangs, and frizzles. He also commanded that woman should keep her head covered when she went to church, and that is presumably the reason, gentlemen, that you find yourselves presented with such marvelous milliners' bills, as to sometimes cause each particular hair of your heads to stand on end, like quills upon the fretful porcupine.

Strange enough, few names are dearer to the ordinary Christian woman's heart than that of Paul, yet no man has done more to bring disgrace, shame, and servitude upon women than this same Paul. No man has stood in the way of woman's progress as he has. No other man, primarily speaking, has caused her so much sorrow; none made her more dependent; none besmirched her name and fame as he has.

No man more deserves the contempt and scorn of woman.

An apple had been flung at the head of woman, and she was accused of the blackest crime in the calendar—that of introducing into the world all the shame, pain, woe, crime, and wretchedness in it, and we need contemplate only a portion of it to know how stupendous and monstrous the charge. She was not adjudged probably guilty, and bound over to a higher court for trial, but, without judge or jury, without being allowed one little word in self-defense, without a witness to attest her innocence or to prove an *alibi*, she was pronounced *guilty*, *GUILTY*, *GUILTY*!

She was drummed out of her garden home, according to the record, and her sentence pronounced, with no recommendation to mercy.

THE CANON LAW.

The canon law comprises that system of laws established by the Christian church in the ninth century, and based upon the Bible. These laws are the root and cause of the subjugation and degradation of women in Christian countries.

In 1632 a book was published in England in which it is declared that "the reason why women have no control in Parliament, why they make no laws, consent to none, abrogate none, is because of their original sin!"

This is the whole story in a nutshell. All the abuses, humiliations, cruelties, and indignities heaped upon woman in Christian countries may be traced directly and squarely to this source and nowhere else—the fable of original sin.

Listen to this from St. Chrysostom, Greek father of the church, commonly known as the golden-mouthed saint. This may be one of his golden utterances. Judge ye: "Woman is a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination, and a painted ill."

Hark ye to what the great authority, Tertullian, a Latin father of the church, said: "Woman, thou shouldst ever be clothed in rags and in mourning, appearing only as a penitent, drowned in tears, and expiating thus the sin of having caused the fall of the human race. Woman, thou art the gate of the devil. It is thou who hast corrupted those whom Satan dare not attack face to face."

You will note that Tertullian regarded woman as worse than the devil.

St. Jerome wrote that "woman is the gate of the devil, the road to iniquity, the sting of the scorpion, in a word, a dangerous species." Jerome was the dirty fellow who lived in one garment till he died, letting his body go unwashed and half-starved, despising and mortifying the same, in order to preserve his soul. At the death of this notable saint, his ragged garment, full of lively tenants, was held up as proof of his right to be known as a saint and blessed martyr. This gave him the undoubted right to thus discourse regarding women.

These women were believed to be in league with the devil, and were consequently regarded with the utmost horror and suspicion. The persecutions came from the church, and George Combe says, in speaking of this shocking state of affairs, that "religion was employed to fan the flame of cruelty and superstition." John Wesley had said that to destroy the belief in witchcraft was to destroy the Bible—and Wesley was certainly right. The old superstitions have gone, many of them, and where, let me ask, is the Bible to-day?—tottering in weakness, a moldy mass of ignorance and superstition.

But little progress was made or could be expected under a general belief that woman had the power to change herself at will into a black cat, and in this guise perform all kinds of villainy, cruelty, and depredation, to cause pain and sickness, to blight crops and torture the innocent, to maliciously injure, to destroy and kill.

Satan was thought to be trying to go the Almighty one better, if I may be pardoned the phrase, in getting possession of the saints, and any maimed, unattractive, aged woman was liable to be accused of being a witch. In the present, times are so changed and opinions, that the young and attractive among women are the most bewitching witches.

It seems almost incredible that such men as Sir Matthew Hale in old England, and Cotton Mather in New England should lend themselves to gravely preside over a delusion like witchcraft. Yet such is superstition, and when blinded by religion, no one can calculate its harmful and deleterious effects upon the human mind.

Woman was now regarded with more suspicion than ever, and was continually urged by the fathers of the church to repent of her sins. Her business was to work and pray, and her only recreation a walk in the graveyard to view the place where she might shortly lie.

In such a situation she found herself hedged about and circumscribed, unable, from ignorance, to define her position, and too bewildered to lift herself above it if she knew it.

In England, as is stated by Herbert Spencer, "wives were bought from the fifth to the eleventh century. Women were whipped on slight provocation, and Christian gentlemen arranged pleasure parties to go to Bridewell to see the women whipped." And this public whipping of women was not abolished in England until 1817. In that country the wife calls her husband "master" to this day. In this country wives were bought by the early settlers in Virginia, and the price paid was one hundred and fifty pounds of tobacco. (See Eggleston's Hist.) The first persons publicly whipped in this country were women. They were tied to the tails of carts and whipped on their naked backs through the streets of Boston. Our police courts everywhere are still disgraced by wife-beaters, the frequency of whose appearance before the bar of so-called justice is a disgrace to present civilization.

As a result of the shameful burdens and bondage of woman, the ownership and slavery of the same, the Christian world has been, and is still, a hot-bed of sensuality and vice. When the mother is regarded solely as a house-cleaner, a scrub, drudge, and breeder of children—and I regret to say that too many regard her in this light only even to-day—what can be the outcome but laxity of morals and crime? When Lust is concealed under the title of Love, what can you expect but sin and sensuality? As the offspring of the inferiority and degradation of woman, planted and maintained by theology, behold in every town and city throughout the Christian world wells of immorality, sinks of iniquity, disgraceful to humanity and shocking to the moral sense of communities.

Two standards of morality have been adopted as a result of the teaching of the early theologians, one for woman, and another, quite different, for men.

And there can never be any great moral progress until there is but one code of morality, and that for all the universe alike.

The first Synod of the Reformation passed laws sanctioning polygamy. Martin Luther himself favored it, and the Bible gave it sanction.

Out of it has come the prostitution that goes hand in hand with our boasted civilization, planting itself before every church-door in Christendom, and which the church candidly admits it is powerless to wipe out.

Thus woman was stranded, as it were, on the rocks of superstition, a helpless and almost hopeless wreck, made so by ecclesiastical rulings and decisions, based entirely upon false and ruinous charges.

Gradually the tide arose, and woman found herself afloat, afloat on a cruel, treacherous sea, but

still afloat. People were beginning to think, and to think aloud.

As the rigidity of early Christian teaching softened under the influence of the truths of science, the star of woman dimly appeared in the firmament.

A little learning was not to woman a dangerous thing, but the opening of a door letting in a little of the light of common sense. She had been kept in ignorance. She could not read. She could not write. Samuel Johnson claimed that "as the faculty of writing has been chiefly a masculine endowment, the reproach of making the world miserable was thus thrown upon women; and the grave and the merry have equally thought themselves at liberty to conclude, either with declamatory complaints, or satirical censures, of female folly or fickleness."

The effort made to allow her some advantages of education met with great disfavor and a terrible opposition.

The first plot of ground for a schoolhouse in this country was given by a woman, Bridget Grafton in 1700, but her sex was not allowed to attend that school. The entrance of girls to the first high school was most bitterly opposed, and it was only after great pleading, and the paying of taxes under protest, that they were admitted.

In France in the sixteenth century when Mme. de Saintonges attempted the opening of a school for girls, her father called in four eminent physicians to pronounce as to her sanity. To attempt to educate a girl was considered proof enough of mental derangement.

The whole duty of woman had been assigned her by the early Christian rulers—to make bread, and keep the cradle rocking—to bear children in sorrow and silence, and to bear the burdens not only of the household, but of out-door labors as well. Her path was indeed a weary one, marked by insult, wrong, blood, and tears, from which there seemed to be no appeal.

SUSAN H. WIXON.

(TO BE CONTINUED.)

Ministers Giving Themselves Away Again.

Prof. Joseph Le Conte is an evolutionist. He is also a beloved instructor in the University of California. C. H. Hobart believes in the Bible. He is also a Baptist minister of Oakland. He thinks Professor Le Conte and his fellow-evolutionists in the chairs of the University of California are leading the students straight to hell. He is not afraid to say so. The consequence is a great time on the Pacific Coast. Professor Le Conte is a member of the Presbyterian church but he innocently admits that he is not as orthodox as some other members of that conventicle. The papers out there are filled with the pros and cons, and Rev. Mr. Hobart can have the satisfaction of knowing that he has helped along the cause of Freethought by his rash attack.

On Sunday, Oct. 15th., the San Francisco *Examiner* ran this question across the top of one of its pages—"Are Evolution and Christianity Reconcilable?"—and filled the page with closely-printed replies thereto, most of which were from ministers. One being by Mr. Hobart himself. President David Starr Jordan thinks that all scientific discoveries are "steadily bringing us toward a real conception of the meaning of Omnipotence," and hence taking us away from "godlessness." Rev. Charles W. Wendte takes the position that the University is too orthodox, and in connection with Professor Le Conte's "heresy," he mentions the receipt recently of a letter from England in acknowledgement of a copy of the Professor's book, "Evolution and Religion," in which the writer says: "It has saved me from Atheism." But the witty and gifted Ambrose Pierce contributes an answer, which, for keen satire and delicate ridicule of the Bible and its defenders, has not often been equaled. He simply transposes Evolution and the Bible and lashes the latter over the shoulders of the former. Here is his article in full:

Is the theory of Evolution reconcilable with the Christian Religion? Is the theory that a bull is an owl reconcilable with the hypothesis that a cow is a fish? Is the belief that twice two make seven consistent with the conviction that five can be divided by two without a remainder? Is total abstinence from strong drink compatible with addiction to the habit of toping double-distilled thunder and lightning out of a clamshell? Is rotundity of the earth identical with terrestrial hexagonality? Is an academy of science undergoing impairs the same thing as a church in the last throes of dissolution?

I do not say that all these "problems" are "pressing for solution" with an equal urgency; I say only that the discussion of them all with fit and becoming gravity would promote the gayety of nations. In the hope that at least some one of them may be so discussed by my collaborators in this competitive examination for controversial honors, lies the exceeding great reward of my participation. In apportioning the honors, (and if there are prizes, the prizes) I trust the editorial judges will be able to intelligently decide which is the more creditable

—the generosity of the Evolutionist in veiling his contempt for religion, or the forbearance of the Religionist in disguising his hatred of Science? And truly I cannot but feel that something will be "coming" to me for frankness in confessing my esteem for both. One who can respect at the same time Science and Religion, can respect anything at any time, can discern the well-known "identity of interest between labor and capital," and is a good citizen.

When you come to think of it very hard the essential consistency between the Mosaic and the Darwinian Scriptures is obvious. For example, the former assures us on honor that the world, with everything infesting and impesting it—science, religion, and the mule excepted—was created in six days. In support of this view we see the Book of Evolution, *passim*, where it is averred that, like Topsy, the world "just grewed," consuming incalculable ages in the process. By the really enlightened understanding these apparently contradictory assertions are observed to be quite the same; the term "incalculable ages," as used by the inspired evolutionist, is merely "language." It means six days. The difficulty has all been caused by the stubborn insistence of the Scientists on the literal inspiration of their Good Book. That narrow and unintelligent view is now generally abandoned, and it is conceded that their Sacred Scribes wrote "with a perfect looseness." Much that is recorded with a dogmatic and severe particularity is to be understood in a Pickwickian sense, and some is not to be understood at all.

Take Herbert Spencer. Projecting his vision forward to the present discussion, he saw with a prophetic eye how he could assist. So he actually pointed out a common ground upon which Science and Religion could stand to compose their differences. He explained that they agreed in the one great essential doctrine that back of all that we can perceive is Something that we cannot perceive. This something which Religion calls God Science calls the Unknowable. Superb discovery—that two great systems are reconciled and practically one through the solvent power of a common ignorance!—that the true foundation and corner-stone of spiritual fellowship is intellectual darkness!

But even this magnificent discovery did not suit, nor win immediate acceptance, for the Religionist held that his God, while indubitably incomprehensible, was very knowable indeed—that He was known "by report divine" to be good, wise, powerful, loving, jealous, somewhat irritable, etc. So matters were really not very greatly better than before. But the reconcilers then, as now, were active and alert; no difficulty would daunt them. Being all in the Science camp, they soon agreed (and so preached) that St. Spencer was inspired only Pickwickwise, and his term "The Unknowable" must be understood in the sense appropriate to that inspiration; it meant God—known "by report divine" to be good, wise, powerful, loving, jealous, somewhat irritable, etc. So, Religion having in the immemorial way driven Science from another of its untenable outworks, the capture of the citadel was brought notably nearer in point of time; or, in more familiar metaphor, the complete deflagration of the parrot by the monkey was made imminent, though on some disputed points they are still having "a h-l of a time," it must with sorrow be confessed.

Innumerable examples might be cited of how the spirit of concession among the Scientists has brought about a practical agreement—a *modus vivendi* which promises to become the basis of a permanent treaty of peace. The Darwinian Scriptures affirm the slow descent of Man from an arboreal ancestor with a swim-bladder; the Mosaic says he was made at a single operation from a lump of clay and named Adam. Obviously these are two accounts of the same occurrence, as has been pointed out by the ingenious Professor Frump, of Gottingen. He says that the Darwinian account is either allegorical or a parable. He is himself unable to say which, but upon that point he quotes the learned Dr. Grump, of Bonn—who also is unable to say which. As to the advent of Woman upon this (thereafter) "distracted globe," the silence of the Evolutionists is most significant. It must be taken as singularly strong corroborative evidence of her creation from a raw rib. Of course that applies only to the first woman; the others, as Caliban says of the stars, "came otherwise."

But why multiply evidence of the essential identity of Evolution and the Christian religion? It must be obvious that when interpreted in the light of a sincere desire for peace and quietness, and given their true Pickwickian sense, all the knotty assertions of the book of Evolution are accurately confirmatory of those in the Hebrew and the Greek scriptures. It is only when not so understood that the one set of inspired scribes give the other the lie direct.

For further examples of that way of understanding things I feel that I can confidently refer to the work of some of the most distinguished of my collaborators in this day's controversy. If they happen to be mostly from the camp of Religion—well, let us accept it as a latter day miracle, which will itself go a long way toward confirming Revelation—for by miracles the truth of Revelation has been always best attested.

In conclusion, having said so much about Creation, I may venture to submit my own humble view of it; and this I do not only as a contribution of raw material for a scientific religion of the future, but in refutation of the erroneous doctrine that God made the world in six days and was arrested on the seventh. My notion of the matter is best set forth in a couplet:

God slept—suns, worlds sprang flaming into place,
God woke—His smile alone illumined apace.

Interpreting this couplet as well as we can, it would appear to state that God occupied bachelor apartments in vacuity for an indefinite eternity, reposing in slothful somnolence upon the downy couch of—nothing. Sometime he awoke, and, like the little child which opens its eyes on Christmas morning upon a room full of new toys, he was so tickled when he beheld the "suns, worlds," and other cosmographic paraphernalia that had materialized while he was taking his *siesta*, that he smiled with such tumultuous and expansiv hilarity that the

Marsites thought Talmage had opened his mouth. The illumination was due to the conversion into light of the movement of his lips in smiling. This is believed to be the earliest authenticated instance of the operation of the Law of the Conservation and Correlation of Energy. If this translation is not sufficiently free doubtless Mr. Bierce in the kindness of his heart and his delightfully felicitous style will set us right.

News and Notes.

I left New York Saturday evening October 14th, on one of the magnificent sound steamers, which is a very delightful way of traveling from New York to Boston. There is an orchestra on board which fills the air with music. There is a fine table set, and the prices are really gorgeous and somewhat surpass the cuisine. A fine cabin is at your service, if you pay for it, and you can sleep comfortably until morning. You don't have to hurry to "awake, arise," for there are two express trains for Boston and you can take your choice.

Boston is an awfully lonesome place on Sunday; I feel as if I were in a country churchyard when I get there. The melancholy spirit of the Puritans seems to possess the place. I arrived in Boston at 7:30 a.m., and the cars do not run until 8 o'clock, and then like angel visits they are few and far between. The restaurants are not open, and you must remain both hungry and thirsty. The only thing that breaks the monotony is the faint odor of Boston baked beans. This gives you a sniff of good things to come, and reminds you that Boston is still the "Hub," even if it isn't the hubbublike New York. You can't get your boots blacked on Sunday in Boston unless the boot black takes you around the corner where the eye of the policeman is conveniently absent. I wonder if a boot-black keeps on the right side of a policeman by a division of the spoils; you have to pay twice as much on Sunday as on any other day.

Well, along toward afternoon Boston wakes up. The church people having performed their duties in a most solemn manner, the general masses begin to think of having a good time on the Common and round about and the streets look a little bit lively, and the swift-footed steeds adorn the avenues, and there is a sort of religious hilarity in sights and sounds, as if Yankee Doodle was being played on a church organ. There is a vast undercurrent of jollity in Boston, after all, on Sundays, but the casual observer is not in it. If one knows the ropes, however, he can see the elephant in a very quiet manner.

When I come to Investigator Hall in the afternoon I find, of course, the advance guard, and the true glory of Boston begins to appear—that which has made it such a stimulating memory and such a prophetic impulse, for Boston after all is the seat of Radicalism and it flourishes alongside of Conservatism with a life all its own. From Boston has flowed many a stream of progress, and the fountains are brimming yet.

It is pleasant to meet old comrades around the camp-fires of liberty. Washburn is back from the Congress and the World's Fair. Dr. Noyes I greet again, and Secretary Foster and President Rockwood and Reuben Rush—whose fiery oratory gave us a new impulse at Chicago—and his brother and Rush, Sr., who has borne our flag on two continents, and Babcock, my old Unitarian ministerial friend—for we were both together in the Liberal pulpit and have come together into the "unfenced universe"—and my young friend Chainey, who reminds me of old times, and upon whose brow are gathering the laurels of literary success—these I see and many more. And so my afternoon's lecture at Investigator Hall was a genial labor; the audience was that kind which makes one feel at home—a friendly and inspiring one—and Boston and Paine Hall have the warmest place in my heart, for its venerable and beautiful surroundings do give hope for the future.

After the lecture at Boston I take the train for Worcester, Mass., arriving just in time to go upon the platform and address the largest audience I have yet had in this city. W. B. Clark keeps things on the move here, and supplies mainly the sinews of war. A fine report of the lecture was given in the Worcester Telegram. I had a pleasant sojourn with Mr. Clark and his family, where THE TRUTH SEEKER sheds its rays. Mr. Clark's son, a member of the high school, is one of the most brilliant contributors to the Children's Corner, and takes to journalism with true Yankee genius.

Next I come to the Liberal Club, New York, where I lecture on Friday, October 20th, under the presidency of Dr. Foote, Jr. This club maintains its old-time prestige. The hall was full. The Liberal Club is a place where one must be on the lookout. He must be ready to defend himself; for, af-

ter the lecture, he is the subject of manifold criticisms. I lectured on "Freethought and Morality," and was followed by Macdonald, the sculptor, with a widespread discourse about almost everything the lecture included; and the audience liked his quaint and venerable manner, for he has been over fifty years in the Freethought movement. Mr. Wright said the lecture didn't amount to anything. He came to hear something, and didn't. What's the use of this Freethought talk—why not do something? Both Mr. Rowley and Mr. Wakeman ably replied to this attack, Mr. Wakeman showing that talk was absolutely necessary to agitation and to the enlightenment and education of the people, and no reform could get on without it, and that the first necessity of progress was the freedom of the mind. We must get rid of the dogmas and chains of the past before we can grapple with the great social problems and settle them on a true scientific basis. Mr. Rowley I met and heard for the first time, and he is a power upon the platform. He knows what he is talking about, and can make his points clear. He is one of the foremost debaters in our ranks.

The criticisms of the club were on the whole favorable with the exception of Mr. Wright. To this I answered that ideas must precede action. Before a reform can be practical, it must be ideal; it must be in the minds of men, and it can come into the mind as a commanding force only by talk—by the pen and the platform; and furthermore, that the chief thing now in the way of social advance is the church itself, whose intellectual authority must be destroyed, for people must nobly think before they can nobly act.

On Sunday, October 29th, I lectured before the Brooklyn Philosophical Association. Sixteen years ago, at its first organization, I gave a lecture before this club in 1878. Since then it has been growing in numbers and influence, and is now a recognized power. It is formed "for the attainment and diffusion of knowledge, on scientific, social, ethical, and religious subjects, and for comparison of ideas by means of lectures and discussions."

It meets at Long Island Business College on Eighth street, between Driggs and Bedford avenues. Its president is Joseph Warwick, a stalwart Freethinker, who gave me welcome sixteen years ago. H. A. Stone is vice-president, W. V. Winham, treasurer, Henry Rowley, corresponding secretary, and George E. Frederick, Jr., recording secretary. Its motto is, "The Truth shall make you free."

A fine audience was present to listen to my lecture on "The Bible and Modern Thought." A very interesting discussion took place afterwards, with much variety of thought and difference of view, but in the same direction as the lecture mainly. There was no orthodox to take the stand and defend the old doctrine. Every one of the speakers was more or less a heretic. Mr. Delmore Elwell first advanced to the arena. In a vague sort of way he believes in the Christian scheme of redemption, but is much more interested in the great question of poverty, and on that point indorsed the opinions of the lecture. However, he wanted to know what Freethought was doing to redeem the world to get rid not only of the Bible God but the God of mammon, which was now apparently the "Almighty God." He was followed by Wm. Hanson, well known among reformers, who takes the Bible in a sort of free and easy way—picks out the good things and lets the bad alone without saying much about it. He doesn't believe a thing because it's in the Bible, but if it happens to be in the Bible, the Bible is a good book to back it up with, being so universally accepted. The world had not yet come up to Moses on the land and usury question. As for Jesus he would idealize him, and God also, as creations of the human imagination and not real things; and to be made better as man grows better. We need not therefore trouble ourselves about the record of Jesus or the past conceptions of God, but look to the future and make our own ideas of these things more conformable to advanced reason and morality.

The Rev. Frank E. Mason next occupied the platform. He is a thorough-going idealist after the fashion of Berkeley, Fichte, and Schelling. Everything is subjectiv. There is no objective reality. The ego is all in all. Moses, Jesus, God, are not outside of us, only in our consciousness. Time is not a reality, but a concept. It is only a method of thought, and so is space. Matter is only a mode of the mind, a "concentration of limitation." Mr. Mason goes into his subject with a good deal of vivacity. He has evidently thought the subject out quite vigorously from his standpoint. His philosophy is pure transcendentalism. The ego is the center, and when the ego vanishes, then the universe vanishes also.

My valiant, materialistic ally, Rowley, attacked these statements with plenty of logic and wit. It was a delightful combat—the Idealist with the Realist—and the sparks flew, for there was matter in hand, and even Mr. Mason proved a solid substance and knew when he was hit. If I am subjectiv to Mr. Mason, says Rowley, why, then, Mr. Mason is subjectiv to me, and therefore does not exist. When I cease he ceases, and when he ceases I cease, and therefore both of us are nonentities, and the universe is annihilated. To assert that there is no objective reality, no real succession of events, is to make everything nothing. There is no such thing therefore as knowledge, no such thing as truth; no time, no space, according to Idealism. It is only the ego, and since the ego rests on vacuity, it itself becomes a nothing, and Mr. Mason vanishes from view on the tide of his own philosophy. Is he here, or is he there, or where is he?

Mr. St. John closed the animated discussion, pointing out the practical work of Freethought and the value of these destructive criticisms of the Bible.

I gave a reply of about ten minutes, in which I affirmed that the only possible way to settle any question was by science, and that science affirmed the objective reality of the universe, but that we could only know it through phenomena, as finite, not as infinite; that we know ourselves only as parts of the universe, not as separate from it, for in the very act of knowledge is included both subject and object; that in this universe we can improve our surroundings, and so from our standpoint at least make the world a better and more beautiful one.

Thus concluded a very varied and instructive discussion. I lecture before the same association again November 12th and November 26th.

SAMUEL P. PUTNAM.

International Congress of Freethinkers.

FINANCIAL REPORT.

The Congress is now a thing of the past. This first Congress of its kind held in America, has met, transacted its business, and dispersed. It has now become a matter of history. But its influence will not wear off for some time to come. Freethinkers will speak of it to each other, it will be remembered in our correspondence, and its many little pleasantries will remain in our hearts yet awhile.

In justice to those who have helped in matters of finance to make it a success, to whose assistance in this relation its success was almost entirely due, I present for publication this statement of the moneys received and expended by myself in its behalf:

There had been placed in my hands by collection at the Congress, from all sources, the sum of...	\$291 01
By subscription from the Freethought Federation.....	111 10
By subscription from the Secular Union.....	111 10
Returned by Federation to common fund by request of Dr. E. B. Foote, Jr.....	25 00

Making a total received by me of..... \$538 21

This amount has been expended, as here specified:

To hall rent, extra chairs, tables, etc.....	\$81 00
To advertising.....	68 03
To translating foreign documents, typewriting, etc.....	28 30
To decorations, silk badges, etc., for committees,	15 70
To printing programs of Congress, and mailing same.....	45 65
To printing members' and lodge certificates.....	11 00
To payment of lecturers for services rendered.....	283 00
To personal expenses.....	12 00
To sundries.....	5 35

Making a total of..... \$550 03

Total receipts..... 538 21

Balance due me..... \$11 82

Of this balance due, the Federation has already paid me the sum of \$6, leaving the sum of \$5.82 due from the American Secular Union.

For the further information of those members of the joint committee who were not present at the final meeting on Tuesday, October 10th, I will say that this latter balance was occasioned by the agreement of the committee to include Mr. Reuben Rush among the list of paid lecturers. Immediately after the adjournment of the Congress, a meeting of the joint committee of arrangements was called for the above date, for the purpose of winding up its business relating thereto.

There were present at that meeting Samuel P. Putnam, E. C. Reichwald, Dr. J. H. Greer, and myself. A full, itemized report on finances was presented to the committee, which report being adopted as entirely satisfactory to all, the committee was then discharged and relieved from further obligations by Dr. Greer, who acted as chairman in the absence of Judge Waite.

The large number of delegates from Massachusetts to California, from Michigan to Florida, who attended the Congress; the good feeling of comradeship that prevailed upon all sides; the renewals

of brotherhood, and exchanges of good-will, show that we are gaining in numbers and strength throughout the country. The good work of the Congress must not stop with its adjournment; let each one that attended carry it on in his or her own sphere. Keep it up by a constant and thorough agitation, and in the meantime prepare for another grand meeting next fall.

Those members of the Congress who have not received their certificates of membership therein may have them forwarded in due time by applying to me at 165 South Water street, Chicago, Ill.

JOHN R. CHARLESWORTH,
Sec. Committee of Arrangements.

Death of Dr. A. G. Austin.

It is with feelings of inexpressible sorrow I announce the death of that good friend and staunch Liberal, Dr. A. G. Austin, of Williamson, Wayne county, New York, who died at his residence Oct. 2, 1893.

He was a deservedly popular and very successful physician and a surgeon of great skill, possessing wonderful nerve, coolness, and rapidity of action, born of confidence and real ability. A man of broad views, a generous, kindly nature, and fearless independence, he had supreme contempt for cant, hypocrisy, and shams. His opinions were ever expressed in language unmistakable; yet, despite his constantly avowed and aggressive infidelity, his benevolence, conviviality, and sterling honesty commanded the respect even of those who most differed from him.

His home, the "Old Stone Mansion," was the happiest and most delightful of resting places for pilgrim exponents of Liberalism, and in the exercise of hospitality he was ever ably seconded by his loved wife, who rivaled him in generous endeavor to promote the comfort and make glad the welcome of the Liberal pilgrim.

The doctor was for many years the leading musician of the town, and was always relied on to take the lead in every public enterprise.

No Liberal lecturer being available, his funeral was conducted by the Masonic fraternity, of which for many years he had been an honored member, hailing from Lodge 159, Eagle Chapter and Zenobia Commandery of Palmyra.

The doctor had a long and severe siege of suffering, alleviated by the unceasing, loving ministrations of his ever-faithful and devoted wife, who for thirty-six years was his true and trusted co-worker in every good work.

His heart, home, and hand were ever open to the call of need and the cause he loved. Now—

Pale, withered hands that, more than four-score years,
Had wrought for others, soothed the hurt of tears;
With science's skill allayed the fever's smarts,
Dropped balm of hope, in many despairing hearts;
Gentle hands, swift to act, courage undimmed,
By skill in surgeon's art so many saved;
Now in mute appeal they tell of labors done,
And well-earned rest—life's work well done.

Tacoma, Wash.

C. B. REYNOLDS,

Mr. Watts Relates An Incident of His Latest Trip Across the Atlantic.

We had a plentiful supply of the clerical profession on board, including two Catholic priests, and about twelve Protestant clergymen and ministers of various denominations. Some of these gentry appeared to be in no way influenced for good by their religion, so far as propriety of conversation in the retirement of the smoking-room was concerned. On one occasion, I good-naturedly inquired of two of those gentlemen if they were in the habit of entertaining their congregations with such stories as they related there. "Oh, no," replied one of them, "but we are taking our holiday and you know we are but men." This I readily understood, and it was also evident to me that their profession had not, in the matter of conversation, made them gentlemen in modesty and refinement of language, for it had never been my fate to listen to such questionable talk as some of those "pious servants of the Lord" indulged in. What a hollow mockery orthodox Christianity is as a factor in human conduct! We had one very devout clergyman on board, and he happened to share my state-room. Every night he occupied considerable time in prayer and Bible reading, and he very kindly asked me to join him in his pious exercises. I assured him that I had more profitable reading than the Bible afforded, as it was a book whose contents I knew fairly well, and that prayer was in no way in my line. This position upon my part gave rise to frequent and pleasant controversies upon the faith which was said once to have been delivered to the saints. One afternoon I heard this good shepherd preach to the steerage passengers. The cabin folks were not troubled much with sermons, except a brief one on

Sunday. In addressing his somewhat motly crowd, the preacher urged them to follow Christ, that being the highest duty of every person. "My friends," said he, "Jesus is your friend; if he were here he would be a steerage passenger, for he preferred to be among the poor and lowly." The same evening, when we had retired to our state-room, I suggested to my clerical companion, that if he practiced what he preached he should quit the saloon and adjourn to the steerage, where he alleged Christ would be if he were on board. "Ah!" he replied, "we poor mortals have too much human nature in us, which prevents us emulating Christ in every particular." Upon this point we agreed.—*Charles Watts in London Freethinker.*

To the Liberals of Iowa.

As was shown by the secretary's late report, made at the Congress in Chicago, Iowa stands second among the states in members of the Freethought Federation. It gives about three hundred and fifty. Three hundred and fifty men and women, when they take the matter in their hands, can do a great amount of work for the cause of Freethought, and particularly for secularizing the government.

As the legislature meets this winter, no better opportunity could be given for active effort toward having church property taxed. We can begin educating the people, and while we may fail perhaps at the present time, our efforts will ultimately end in victory. I say this, as I understand that steps will be taken in the coming session of the general assembly to compel all ecclesiastical organizations to bear their just share of the public burden. Several different orders are working for this end and we should not lag behind. How can it be done? First, circulate literature upon the subject, showing the injustice of exemption. Talk the matter up among your friends. Write letters to your senators and representatives, and, above all, circulate petitions, which can be presented to the legislature when it meets.

I am about to start on a brief lecture tour throughout the state and will present a petition for signatures at the meetings. Later on, I hope to have some printed blanks for signatures, which can be had by writing me at Box 882, Des Moines, Iowa.

FRANKLIN STEINER.

Our London Letter.

Of all the bills brought forward by the present Liberal government, perhaps none has excited so much wrath in the minds of the parsons and their friends as the Veto bill, which is after all very mild in its way, and in the present state of the drink trade is greatly to be desired. One holy man has gone so far as to denounce it as a most unrighteous act, and urged upon his congregation to pray that the country might be preserved from this threatened evil. As beer and the Bible are such close allies, it is not greatly to be wondered at that one friend stands up so boldly for the other; but to my mind it seems fairly clear that it must be more or less a good measure, or it would not be opposed by the clerical interest. It has been always found that the church party steadily sets its face against anything proposed for the benefit of the public at large, and it is always safe to vote for any act that may be opposed by the religious bodies.

It must be admitted, however, that there are many shrewd parsons who are quite willing to go with the tide, though at the same time the majority of them are as bigoted and reactionary as ever they were, and in several large towns are doing all in their power to show their sentiments in this respect. In Birmingham, which has latterly gone back very considerably instead of forward, as it was doing before Chamberlain held it in thrall, prosecutions have been instituted against the vendors of newspapers on the first day of the week, as well as against the small shopkeepers, who cannot in their struggle for existence afford to take a much-needed rest one day in seven. In Inverness a solemn warning has been given to the faithful that iniquity is ripe amongst them, and that they are guilty of most heinous sins, young people having actually been seen walking in couples on the blessed Sabbath, which everyone knows to be a most fearful crime against God. If such absurd charges and persecutions exist in these comparatively enlightened times, what would the priests do, if they once more got the upper hand? The Protestants would be as intolerable as the Catholics, and there would be no peace for anyone outside the pale of the church. Secularism only can be a thorough safeguard and preservative of mental freedom. Were this extinguished, we should be speedily plunged into the darkness and ignorance of the Middle Ages, but fortunately Secularism is a growing power, and has too much life in it to be easily vanquished. It would seem almost as though clerical-

ism was making its last stand, and it may be that the fabled battle of Armageddon may yet be fought, though not on the same ground as prophesied. Christianity so-called has existed a long time and has taken deep root, but long since it was attacked by decay which may be retarded, but cannot be arrested. But for all that, it will not do to be off guard, as the cursed creed may do much damage even in its death-throes.

In the school board a strong effort is being made to compel children to learn catechisms and other pernicious rubbish to the glory of the priests and the injury of the infant mind, and it will require some considerable effort to resist the innovation. Secularism is not yet strong enough to combat these insidious enemies in the open field, and can as yet only work cautiously and, to a certain extent, out of sight; but it will be a good day for this country when indifference is overcome and will join forces with avowed Secularism; when the utter destruction of supernaturalism will be accomplished, such freedom will be established as has never yet been known in historical times.

The disputes among believers are sometimes intensely amusing to those outside. Parker, the creator and preserver of the city temple, has had a glorious shindy with his organist, who has been foolish enough to perform on the church organ for seventeen years without pay. Unfortunately for him he did not blow Parker's trumpet also, and has been ejected with ignominy, which may perhaps open his eyes to the virtues possessed by the priesthood. It seems that there are weekly concerts given at the church, and the organist, who is also musical director, does not give Mrs. Parker all the best solo parts, the truth being that this good lady's voice is not pleasant to hear; and this greatly upset the bumptious shepherd, who declared his intention to "squash the choir and squash the organ," winding up with the words, "I dismiss you for the hellish position you have taken up." What a meek and humble disciple of the "gentle Jesus"! J. D.

Lectures and Meetings.

FRANKLIN STEINER desires to come East this fall and winter on a lecture trip, and would like to secure many engagements. His terms are very reasonable, and he should be kept busy. Address him at Des Moines, Ia.

The Manhattan Liberal Club meets every Friday evening, at eight o'clock, in German Masonic Hall, No. 220 East Fifteenth street, New York.

J. E. REMSBURG has returned from an extended tour through Wisconsin, Minnesota, and South Dakota. His next trip will be to Nebraska, where he has the following dates:

Omaha,	Nov. 4	Seward,	Nov. 15, 16
Lyons,	" 5, 6	Cairo,	" 17
Ponca,	" 7, 8	Gibson,	" 18, 19
Tilden,	" 9, 10	Cambridge,	" 20, 21, 22
Hooper,	" 11, 12	Blue Hill,	" 23
North Bend,	" 13, 14	Hebron,	" 24

When these appointments are filled he will speak in Kansas.

As previously announced in our columns, John R. Charlesworth will commence a tour Eastward. The following appointments are on his list, and friends along the route desiring lectures should address him at once:

Nov. 3 Manhattan Liberal Club, New York.	Nov. 19 Boston, Mass.
" 5 Newark, N. J.	" 26 Philadelphia, Pa.
" 12 East Dennis, Mass.	Dec. 3 Alliance, O.
" 14, 15, Osterville, "	" 14, 15, 16, Waterloo, Ind.
" 16 Cotuit, "	" 17 Chicago, Ill.

The Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of Lectures for November: November 5th.—Mr. T. B. Wakeman, "Christianity and After."

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, will meet on and after October 17th in the Skerrett Building, northeast corner of Ridge avenue and Green street, Tuesday evenings at 8 o'clock.

November 7th.—Miss Voltairine de Cleyre. (Subject to be announced hereafter.)

THE OHIO LIBERAL SOCIETY meets in College Hall, 168 Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free. Program to December:

November 5th.—C. O. Wilmot, "The Christ of Myth and Mystery."

THE Science Sermons Society has been organized in New York city, to hold Sunday evening meetings in the lecture room of Dr. Collyer's church, Park avenue and Thirty-fourth street. The lectures on "Life and the Conditions of Survival," provided for the Brooklyn Ethical Association, will be repeated in the New York meetings, and other lectures of similar trend will be given in alternation with them. The first meeting will be held November 5th at 8 o'clock, and addressed by Dr. L. G. Janes, Henry Frank, Helen H. Gardener, Rev. G. W. Samson, and others.

Letters of Friends.

Cheers for the Federation.

TRUXTON, N. Y., Oct. 18, E. M. 293.

MR. EDITOR: I again renew my subscription for THE TRUTH SEEKER. Am much pleased with the Freethought Federation, and hope that it will be a success, and I think that I will become a member of it before long. I think much of THE TRUTH SEEKER, and do not know what I will do without it, when, if ever, the time comes that I cannot pay for it. With best wishes for its welfare and that of its many friends, I am, as ever, a Freethinker, who is doing what he can for Freethought.

JOHN DEAN.

Reason Stands Erect.

JACKSONVILLE, ILL., Oct. 11, 1893.

MR. EDITOR: Please find inclosed \$3 to renew my subscription. Also \$1, for which send me a dozen "False Claims," by Remsburg, and one copy of Ingersoll's "What Must We Do to be Saved?"

I am seventy-five years of age, and want to live to vote for Robert G. Ingersoll, the greatest man in the world. We will nominate him, and get up an electoral ticket, and I will vote for him in opposition to all other men in the United States, if they won't help. Let us show a bold front and fight against fraud and superstition.

Reason stands erect,
Superstition kneels.

Yours for liberty and Liberalism,
JONAS SCOTT.

Nature Proves the Falsity of Religion.

BEE, N. B., Oct. 12, 1893.

MR. EDITOR: Inclosed find \$8.25 for which please send me the following: THE TRUTH SEEKER (renewal of subscription); "The Dynamic Theory of Life and Mind;" "Mistakes of Moses," cloth; "Gods and Other Lectures;" "Crimes of Preachers;" "Design Argument Fallacies," and "Pulpit, Pew, and Cradle." Please send me catalog.

The more we learn of nature the less we think we know, and yet but a slight acquaintance with the wonders of nature is positive and absolute evidence that all religions of mankind of whatsoever shade or degree of ignorance or intelligence are but superstition and priestcraft—nothing more and, most assuredly, nothing less.

Yours truly, CALVIN J. WRIGHT.

Wanted! A Stenographer to Report Sermons.

TALLAHASSEE, FLA., Oct. 16, 1893.

MR. EDITOR: Please accept inclosed \$5 for two years' subscription to THE TRUTH SEEKER.

Ignorance and superstition are my immediate neighbors; three churches within six hundred yards; three meetings every week in each, where they howl in circles and squares, and dance the round dance until 12 to 2 o'clock every night; then go home howling like coyotes. Yet but few of them will pay their debts. Every negro in the community is taught from infancy that the acme of all that is good and great is to become a negro preacher, and all of the smart Alecks among them want to preach; and they all think the one who can howl the longest and loudest is the greatest preacher. A good, expert shorthand writer, stationed outside the church, could certainly amuse the world with a verbatim report of their sermons. Please send one along. I will board him free and pay liberally for sermons. I think they would be splendid for dyspepsia cures. Ever yours for Truth,

W. B. RADFORD.

Please Heed Elminá's Kindly Words.

SNOWVILLE, Va., Oct. 18, 1893.

MR. EDITOR: I wish to call your attention to "Hacker's Last Song." It is a poem of seventy-five verses, and embodies the thoughts of a lifetime of Liberal study and experience. It is his last legacy to the public, for which he has worked so many years. He has spent nearly \$50 of his meager income in publishing the book and long months of labor in getting it up. Old, feeble, deaf, and nearly blind, he still longs to help a needing world to see the truths of Liberalism. This pleasant jingle of rhymes will impress the memory more than simple matter-of-fact prose. Here is a verse, for instance, telling of the

man after God's own heart—King David:

He supported himself
And large harem by war,
And did many things
That would hang a man now,
If not king or priest,
But belonged to the plow.
Turn to his psalm,
One hundred and nine,
And read his long prayer
That the book calls divine.
Then think if a devil
Could pray any worse,
For the wickedest sinner
He wanted to curse.

The poem is historical, useful, and cutting. It hacks Bible, priest, and myths into ten thousand bits, and teaches truth, virtue, and honesty as the true road to right and peace. I hope it will sell well. It will do good, and will be some reward to an old man who has given the work of a long life to the spread of broad, Liberal, and useful thought. If any of you feel like adding a small bonus to the price (fifteen cents), it will be doing a kindly deed where it will help and encourage. Jeremiah Hacker's address is Vineland, N. J.

ELMINA.

Talking to Uncle John in a Friendly Way.

BRAYTON, N. Y., Oct. 20, 1893.

MR. EDITOR: I want to talk to John Peck a few minutes. Well, Uncle John, I see that you have been criticising my article in THE TRUTH SEEKER of September 2d, which you think was calculated to deceive and lead men from the truth. Now, I will say the same by your criticism, for it was written on assumption, and I might as well say presumption, for I fail to see one fact in all of the points that you have made. You say: Suppose a mortgage was given when wheat was \$2 per bushel and it fell to fifty cents, how is he to pay? Now change it about, and say the mortgage was given when wheat was fifty cents, and it rose to \$2; what then, Uncle John? Then, nothing; we all must take our chances in life, either up or down as time moves onward. When I first read your article I thought I would not notice it—let it pass in silence. Then I thought that John would take that as an insult. I saw his sympathies were on the side of the strikers, who were clamoring for higher pay and shorter hours. Well, I thought that the strikers were like the old-fashioned Christians, who put on the thumb-screws to make Infidels recant; the striker thought he would put on the thumb-screws and bring his employer to terms. I have no sympathy for the striker who kills so many good people, for he is free to go away to some other place, or eat cat or crow, and live in a crowded shanty if he chooses. But you say he has nothing to eat. If he had nothing to eat or nothing to buy with, he never would strike; and here is proof that he has something ahead to live on, or he would not strike.

Well, Uncle John, I think it is about time to close up the gap. It is not productive of much good in a family to quarrel over small things; the churches would accuse us of immorality, at least give us a bad name and say that Infidels are not what they claim to be.

ASA W. BRAYTON.

An Enthusiastic Admirer of Wettstein and Peck.

PRAIRIE DEPOT, O., Sept. 27, 1893.

MR. EDITOR: I am a red-hot Infidel, and I call myself before the public a Materialist, an Agnostic, a heretic, a Freethinker, and I have had a red-hot time here talking to the people.

It is my intention to start a Freethought club and to name it the "Pioneer Freethought Club of Freeport." It seems this little place has more Liberal-minded people in it than most of the small burgs into which I have happened to stumble.

I have been what you might term an out-and-out Infidel for at least twenty-five years and have taken THE TRUTH SEEKER from the second year of Mr. D. M. Bennett's residence in New York city and have during all this time been an ardent reader of the paper, and consider that most of the knowledge I now flatter myself as being the possessor of I got from reading it and the Boston Investigator, which I took for three years, and the Freethinker's Magazine, which I took for one year,

All of these I consider very able papers, and also the Ironclad Age, and Secular Thought, especially when Charles Watts was at its helm. Your own articles and editorials at present have a charm for me and I consider the reading of them my greatest pleasure; and on Sunday, while groups of people are reciting to one another some of the things that were new fifty years ago, I am quietly sitting in my back room behind my paper and taking in every sentence of those scientific dissertations of yours, as well as those of grand Otto Wettstein, and occasionally one of our old sledgehammer, John Peck, the grand blacksmith who can hammer the church and old nonsense far worse than any other thing that ever got a hammering. It does me good to see him (Otto Wettstein) throw rocks at his lady correspondent.

C. C. GERMANN.

Our Confession of Faith.

RAT PORTAGE, ORE., Oct. 5, 1893.

Of a place of bliss or woe or a god we nothing know;
Or a bread-and-wine, ever-dying savior;
Or hereditary sin, that priests claim leaves a stain
On all human, lofty, pure endeavor.

Or a good and noble man who would sacrifice his son
At a devil or a god's instigation;
Or turn wife and child adrift—a man like this deserved a lift,
And a thorough, well-laid-on castigation.

And we never knew a whale, in either calm or gale,
Turn itself into a free excursion packet,
And carry truant priests, to give warnings or love feasts,
Or any other silly, senseless racket.

We could God a lesson teach, how to get a fraud to preach,
And his little, trifling story glibly chatter.
Had he promised bigger pay Jonah would have ta'en the way
To Nineveh—or to hell for that matter.

And we never knew prayer prevent woe or care,
Or raise one lonely bunch of tomatoes,
Cure a broken leg, build a house, or lay an egg,
Or supply a starving pauper with potatoes.

But we know a queer old book, the delight of every crook,
That has more pious lies in its pages,
Than throughout the world you'll find in all other books combined—
'Tis the inspiration lie deposit of the superstitious ages.

When by sickness low we're laid we depend on human aid
To soothe, comfort, and deliver when it can,
And in health our joys we find in community of mind,
And our trust is in the brotherhood of man.

When superstition dies and its priest's gone with his lies,
And the human race no longer dreads his ban,
Our mottoes then will be, "Fraternal equality,"
And, "Our brotherhood's the whole race of man."

TOM WALKER.

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Could Not Work the Scheme Without Judas.

LOS ANGELES, CAL., Oct. 8, 1893.

MR. EDITOR: The following letter, addressed to a prominent chicken-eater, has thus far failed to receive notice or reply:

Reverend Sir: In one of your discourses you took pains to denounce the treachery of Judas Iscariot, and asserted that he hung himself through remorse. Now, Judas played a most important part in the Christian scheme of salvation, and I rise to protest against his being censured for the part he played in the work of saving mankind from the wrath of God. Christianity teaches that God sent his son Jesus into this world to undergo a violent death, that his anger and vengeance toward a sinful race might be appeased through the shedding of that son's blood. Nothing but blood would do the business; that is understood. Now, if this fore-ordained method of bringing salvation to

a sinful world was a scheme of God himself, did not everything occur just as God intended it should? If so, why is Judas Iscariot denounced for betraying or revealing the son of God, who came on purpose to shed his blood and die for others? Why, too, is Pontius Pilate blamed for condemning Jesus to death? Could Jesus have been betrayed without a betrayer, condemned without a judge, or executed without executioners? If not, were not his betrayer, his judge, and his executioners just as necessary in perfecting this salvation scheme as the chief actor himself?

If God wanted blood to appease his wrath, did he not have to provide some person or persons to shed it, or do the job himself? And if those persons did exactly as God willed they should do, wherein can you consistently find cause to blame them?

If your future happiness and salvation were secured through the acts of Judas Iscariot, Pontius Pilate, and the soldiers who carried out the sentence of death, which made your entrance into heaven a possibility, why blame any of them? They simply did the will of your God, and were his instruments in that scheme of vicarious atonement which destroys all individual responsibility and makes Jesus the pack-horse for sins and the savior of sinners, who need only believe this trash in order to be saved. For the Bible distinctly says: "By faith are you saved and not through works lest any man should boast."

Such doctrines are an outrage on common sense, as Thomas Paine declared, and have done more to develop criminals and hypocrites, bilks and frauds than anything else you can name. Only believe, gape, and swallow and you are saved, though your name be Jack-the-Ripper or any other cut-throat's. This is Christianity, and my dear but deluded sir the world has had too much of it already, and it is high time it ceased to be preached and promulgated by any person who knows the value of reason or possesses common sense.

In conclusion, allow me to say that the old riddle called the Bible has two different accounts of the way Judas died; so you have no means of knowing whether he hung himself or not, as you will see by comparing Matt xxvii with Acts i, 18. How do you account for such discrepancies in an infallible book?

A direct answer to these queries will be acceptable to
C. SEVERANCE.

What Is Christianity, Anyway?

ROANOK, Mo., Aug. 18, 1893.

MR. EDITOR: On account of the vigorous manner in which St. Paul denounced the opposing religious sects of his day, it has been thought by some that he still retained, in spite of the sanctifying power of the Holy Ghost, a spirit of religious intolerance imbibed originally, perhaps, from the teaching of Gamaliel, his former preceptor. Or, it may have been a legacy inherited from a long line of fanatical religious predecessors. Be this as it may, it cannot be denied that St. Paul's intolerance, his hatred and utter detestation of rival religious sects became more and more intense as he advanced in the ministry of the new religion. It is evident that he, like those of his calling of the present day, could scarcely endure the opposition to priestly rule, which even at this time appears to have been springing up. That St. Paul, intentionally or otherwise, inculcated the principle of religious intolerance and hate in propagating the new theology cannot be denied. He, with other illustrious exemplars known to have existed in the primitive times, taken in connection with the subsequent history of the church, explains why it is that about ninety-nine per cent of the professed followers of J. Christ have been so relentless in their persecution of those who rejected the absurd dogmas of their creed. Hence the spirit of cruelty and uncompromising religious intolerance always controlled the law-making powers of the church. This same spirit of hate has been conspicuously characteristic of most all the great religious reformers of both ancient and modern times.

This identical spirit of implacable hatred and persecution, like a grim-visaged specter, for many long centuries has been standing composedly at the helm of "the old ship of Zion," before whose rugged prow millions have sunk to rise no more, not being considered worthy to be taken on board, on account either of their total unbelief or their fidelity to some rival system of religious worship.

This very intolerant controlling element in the church in times past, in its utter disregard of the sacred rights of others,

and through mercenary motives, with a view to extending the range of its ecclesiastical jurisdiction, carried the religion of Jesus across mountains and seas. In their enterprising zeal they have spread it over entire continents; under their fostering care all other forms of religious worship have been supplanted; with an iron heel they have sought to crush all opposition into the earth; with their unlimited revenue, wrested from the calloused palms of unrequited toil, they have built costly cathedrals and founded great universities, and for whom? For the express benefit of the clergy, and none others. Theology was the principal feature; the sciences were considered to be of but little value, only so far as they could be utilized as auxiliaries of the church; no one known to entertain unorthodox views, or opinions in any way hostile to the church, were permitted to enter their great institutions of learning. For centuries the church built no asylums for the insane. What is now known to be a mental malady produced by abnormal conditions of the brain was considered by the learned spiritual doctors to be the outward or physical manifestations of diabolical spirits that had taken possession within. The unfortunate victim was not considered worthy of scientific or humane treatment. J. Christ, "the great physician," having authoritatively declared that this particular class of patients could be healed only by clerical exorcism, accompanied by prolonged "fasting and prayer."

It was the chosen representatives of the foul spirit of bigoted intolerance so largely diffused among the clergy and lay members of the church that made laws for the extirpation of heretics, the burning of witches, and the stripping of Quaker women to the waist, and whipping them publicly on the streets, as evidenced by reference to the history of the Colonial age in our own country near the close of the seventeenth century. Intolerance, and implacable hatred of rival systems of religion, in connection with inordinate greed, an insatiable desire for gold, is the power behind the throne that sends missionaries to the heathen, that usurps their government, confiscates their property, ransacks their country in quest of gold, demoralizes and degrades the unsophisticated savage with rum and opium, deprives the people of their personal liberty and lays the country under tribute for the support of an ecclesiastical despotism more cruel and relentless in the enforcement of its arbitrary law than any form of secular government ever known to exist among semi-barbaric tribes of men. Under the strange infatuation, or impulse, of this terrible delusion the fanatical Christian views, with a heart unmoved by sympathy, the extreme destitution and wretchedness now prevailing, to an alarming extent, throughout Christendom, while with a lavish hand he dispenses his charities among the unappreciative, naked savages of the jungle. As long as the wild, untamed Hottentot can be proselytized, or won to the Christian faith, they that are destitute and helpless may go unprovided for though dwelling in the heart of the most opulent Christian country on the face of the globe.

This controlling, intolerant element, not being content with manipulating the law-making machinery of the church, seeks to extend the field of her aggressive operations by invading the domain of secular government where she can direct the military arm of the body-politic in a final effort to compel a universal acknowledgment of the absurd theological dogmas of her creed. Eliminate the fiendish record of this element or class of intolerant Christians from the true history of the church, and there remains but little to be said of her achievements or influence on the world during all the ages that are past. It is true the church—her temporal power being on the wane—has become civilized to a degree that she does not so often emphasize her resentment, her detestation and hatred of the unbeliever, by a direct application of brute force, "as in the days of yore," but her zeal, and her morbid delight in picturing the horrors to which the unbeliever is thought to be exposed has not abated one particle. The writer remembers quite distinctly an in-

stance of a spiritual doctor, who, having exhausted his oratorical powers in depicting the agonies of the damned in hell, brought his sermon to a close. He had scarcely retired to his seat, when the following consoling stanza,

Oh! I mean to shout glory
When this world's all on fire,
Hallelujah! etc.,

broke from the pious mouths of most every professing soul in the house.

Now if it is true, as we sometimes hear it alleged by the apologist, that Christendom is not Christianity; that the professed followers of Christ do love their enemies and treat them kindly; that they do not persecute for opinion's sake; that they love one another and do not engage in carnal warfare with each other; that they do not construct implements and make munitions of war to blow each other off the face of the earth; that they are temperate in all things; that they do not distrust each other's integrity; that they are not dishonest; that they do not take advantage of the stupidity of their fellow-man in business transactions; that when smitten on one cheek they invariably turn the other; that they do not practice any of the vices to which a depraved nature is addicted; that they are meek and lowly in spirit; that they are not cruel, haughty, and scornful to their inferiors—their subordinates; that they are not treacherous to their friends and ungrateful to their benefactors; that they willingly concede to others all the rights, privileges, and immunities that they claim for themselves—in a word, if it be a fact that the genuine Christian indulges in none of these vices and commits none of these crimes; if Christendom is not Christianity, it must be granted that the following of J. Christ is a very insignificant party indeed; that it is not and never was a noticeable factor in the solution of any of the grave and complex problems connected with the history of the world. None of the grand achievements that were in any way conducive to the development of the arts and sciences that have contributed to the present advanced civilization were the result of the alleged beneficent influence of Christianity. It must be admitted that the malevolent spirit of religious intolerance, relentless cruelty, implacable hatred, and systematic social ostracism is the fundamental principle of practical Christianity, the logical development of the plain declaration of the guileless Nazarene that, "unless you hate father and mother, brother and sister, wife and children, yea, and your own life also, you cannot be my disciples."

W. E. WALTON.

Some Bible "Spirituality."

YPSILANTI, MICH., Sept. 1, 1893.

MR. EDITOR: The question has often arisen in my mind why a perfectly pure and holy angel should have had any desire to rebel in heaven. When young I have heard it said in the pulpit that it was ambition to rule, instead of serve. This to my mind was never entirely satisfactory, although I supposed it must be true. The other day, when reading the account of the prodigal son it seemed to me I had found a solution more in accord with my mind. It seems the father had two sons, the younger requesting that his portion might be given him that he might strike out for himself, to which request the kind father readily acceded. After taking his leave, he seems (according to the account) to have sought out and made the acquaintance of all the Lot's daughters, Madams Tamar, Rahabs, Ruths, beautiful Abigail, and Bathshebas, he could find, who, according to the account, quietly relieved him of his bank account, leaving him dead broke. After finding himself thrown upon his own resources, and taking his bearings, he sought other occupation. Fortunately he found it, but not finding it to suit his tastes, he concluded to "throw up the sponge" and return to the old hive, which he accordingly did, his kind and generous old father meeting him with open arms. This was all right so far. Had he stopped here everything would have been lovely; but this was not enough. He must have the best robe, gloves on his hands, rings on his fingers, shoes on his feet, a great feast of the fatted calf, with music and dancing thrown in. His elder brother, who it appears had not been apprised of

his failure in business or return, on inquiring the cause of the feasting, was jealous, or, as the scripture has it, "was angry," and would not go in. Therefore came his father and entreated him. Hear his answer: "Lo, these many years do I serve thee, neither transgressed I thy command at any time, yet thou never gavest me a kid to make merry with my friends," or expressed any gratitude for so doing; but as soon as my brother was come, who "has spent thy living with harlots," everything else is forgotten in the excitement. It seems to me we find here the key to the "rebellion in heaven." Scripture informs us "there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance." Who are these just persons that need no repentance? As all on earth have sinned or come short, it must have meant those who had not sinned—viz., the angels. Now isn't it just possible, if not probable, that in witnessing the marvelous demonstrations these repenting sinners were able to call forth, these unhatched devils felt a little inclined to imitate these new-comers who had raised hell on earth in order to attract a little attention to themselves, or in other words, to also create "joy in heaven?" never for a moment expecting to be expelled for so doing before they would have time to repent. But failing to connect, they brought on the first war of which we ever read. (I would like Brother John Peck's opinion on the subject.)

Speaking of this heavenly war, calls to mind the remark of a preacher who was having a gospel racket at the time the cyclone struck us last spring. He stated to his hearers that it was clearly the work of the devil; that he was still in heaven tempting the saints, but he could not see what he wanted there. I said: "Friend, that is all clear to me; you know the scripture informs us he drew away the third part of heaven in his first skirmish of 'three days.' Now he has been studying the situation, getting all the strategic points, sees where he failed, expects to remedy all that and get the other two-thirds; the chances are he will succeed, as he generally does."

I notice the religious Congress now being held in Chicago is having a regular love feast—Catholics, Protestants of all sects, Brahmans, Buddhists, Jews, etc. It must be refreshing to see the Protestant put his loving arms around the Catholic representatives present, after denouncing them for the last hundred years. Still, we are inclined to think if the "lamb lies down with the wolf" it will be inside, instead of outside, of him.

It is the nature of all supernatural religions to be intolerant, especially so with the old Hebrew and its offspring, the Christian. Take, for instance, the command, "If thy son, or the wife of thy bosom entice thee saying, Let us go and worship other gods, thine eye shall not spare or pity, but thou shalt surely put them to death." As we come along to St. Paul's day, we find him trailing men and women, committing them to prison and stoning them to death. This was Paul the Pharisee. Later on the Jewish god by a stroke of lightning knocked the Pharisaic staffing out of him, replacing it with the Christian. Listen to him now: "If any man bring any other gospel unto you than that we have preached, let him be accursed." Again: "I would that they were even cut off that trouble you," and he might truthfully have added—If I had the chief priest and pharisees to back me, I would see to it they were cut off. This particular friend of woman could say, for "I know that in my flesh dwell no good thing." Was there no truth, no honesty, no honor, no filial affection, no justice, no humanity in him? These are all qualities that belong to the flesh. He also said he "became all things to all men." He could preach circumcision or uncircumcision, law or no law, as the case might be; he could boast of "being crafty" or catching people "with guile;" he could dissemble, while condemning the same in others; he could boast of "lying for the glory of God;" he could "become a fool for Christ's sake." Is it any wonder that he should have been called the "offscouring of all things?" It would seem he came dangerously near the

line, so much so that his God found it necessary to "plant a thorn in his flesh." And yet with all this he could say, "I have lived with all good conscience to this day." Here we have St. Paul the Christian! If all the above be true, he ought to have had a dozen thorns instead of one, and each one as large as a crowbar.

Surely Judaism is a cast-iron creed, Brother Abram S. Isaacs's opinion in the *Arena* to the contrary notwithstanding, and no one who has studied both will ever be led to suspect that Christianity is not its legitimate child. They believed in the same God; both believed in witchcraft and in its destruction; both believed in and practiced slavery; both taught that all governments received their commission from God, instead of the "consent of the governed." Indeed, in almost all the essentials they were identical. It is true Christianity has substituted some things in place of the old, viz., baptism in place of circumcision, Sunday for Sabbath, the Lord's supper for the passover, etc.; but the object or intent is the same.

A good Christian brother said to me: "Why do you always take a literal view of scriptural passages when so much of God's word must be understood in a spiritual sense?" I replied: "I fear the curse St. John pronounced in the last chapter of Revelation upon those who added to or took from it. As it is impossible for me to distinguish the one from the other, I think it safest to take the common-sense view. Now I like St. John, for he tells us something about heaven, while St. Paul, who also went there, keeps mum, although he went into the third heaven. St. John tells us something about the beast that run to heads and horns, having seven heads, and nine and ten horns. St. John also tells us about the scarlet woman that he calls—he calls—well, the Mary Magdalen before the wholesale delivery of devils. My friend, do you think they were real devils? If so, were they old or young ones? Don't you think the devils felt quite as much relief as the poor woman? I think if they were real, genuine devils they were never caught in that trap like a flock of quails the second time. Again, do you think when Peter cut off Malchus's ear, and Judas hanged himself, they were spiritual transactions? And again; do you think it a spiritual performance when the devil took Christ and lifted him to the pinnacle of the temple, and tried to get him to cast himself down headlong, quoting scripture to induce him to do so? That, you know, is represented to be a temptation. I see nothing of the kind about it; it was simply a question of life and death; he knew that if he cast himself down all the angels in Jerusalem would not save him from being dashed to pieces. Do you think when Jesus turned the water into wine it was a spiritual or real wine? Going back to the Old Testament times—was David's performance with Bathsheba wholly a spiritual affair? Do you think Solomon was under the inspiration of the spirit when he selected the thousand women to make up his little family? Do you think the Philistines thought it a spiritual affair when David made his raid among them to obtain the material to pay for his wife Michal? How much spirituality was there in the flood, in the Judah and Tamar affair, in Lot and his daughters, in the Onan affair, in which he lost his life? The only mistake in this last was that there should have been three funerals instead of one, and that would have wound up the disgusting business—the originator as well as the participants should have filled the same grave. Please explain to me the spiritual significance of all the above cases." He looked as though he had been telescoped in a wheelbarrow train. "I recall but one passage where we are warranted in taking a spiritual view of it: God is said to have put a lying spirit in the mouths of his prophets, that they might deceive, but I fail to see the need for going abroad for liars and deceivers; the church can furnish all that is needed and discount the foreign article every time and then declare a dividend. Witness the long list of names sent into Congress to close the Fair; more than the census gave the states."

JAMES P. DICKENSON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Old Stone Basin.

In the heart of the busy city,
In the scorching noontide heat,
A sound of bubbling water
Falls on the din of the street,

It falls in a gray stone basin;
And over the cool, wet brink
The heads of thirsty horses
Each moment are stretched to drink.

And, peeping among the crowding heads,
As the horses come and go,
"The Gift of Three Little Sisters"
Is read on the stone below.

Ah! beasts are not taught letters,
They know no alphabet;
And never a horse in all these years
Has read the words—and yet

I think that each toil-worn creature,
Who stops to drink by the way,
His thanks in his own dumb fashion
To the sisters small must pay.

Years have gone by since busy hands
Wrought at the basin's stone;
The kindly little sisters
Are all to women grown.

I do not know their home or faces,
Or the name they bear to men;
But the sweetness of their gracious deed
Is just as fresh as then.

And all life long, and after life,
They must the happier be
For this "Cup of Water" given by them
When they were children three.

SUSAN COOLIDGE.

An Unfavored One.

Wanted—kindness. Yes, it is true that we are sadly in need of a little kindness to cheer the busy worker on in this hurrying world of ours. It is a lamentable fact that there is not enough of that humane feeling in the hearts of those who, by a few assuring words, would greatly relieve the sufferings and hardships of those who find the world nothing but one of hard work, with but little sympathy at that. Yes, it is yet a truism that we are still selfish, and that we rarely do a thing unless it brings pleasure to us. We are still afraid that if we benefit others at a cost of trouble to ourselves we lose something; when, instead, we gain. The knowledge that some one is benefited should recompense us for our trouble.

On one of the streets near, and running parallel with, Fourteenth street, New York, was a house the rooms of which were let out in twos and threes at low rents. Two rooms were occupied by a father and daughter. He was an old man—the other side of sixty—and was very cruel and unjust to his child, the only one left of six. The mother had died a few years back.

At present they were behind in the rent and much in debt. She had not worked for some time. Business becoming dull, she was "laid off" with others at the place she was employed. He never worked—not because he was unable—but thinking a man of his years, with a grown daughter, should be at his ease; while she worked and with what money she earned provided for the house.

In the larger room of the two he was sitting in an armchair gently rocking himself to and fro. The fire was slowly dying. The hands of the clock pointed to 5. Darkness was gradually creeping upon the city, and soon it was night. The hour was now 7. He was still in the chair, but asleep. The fire was out and a cold breeze was blowing outside.

Eight o'clock! The door slowly opens and a young girl enters the room. She is accustomed to the place and finds the match to light the lamp. The lamp is lit, the blinds are down, but he is still sleeping.

The face of the girl was a thoughtful one. Brown eyes—now filled with sadness—a prominent forehead, an expressive mouth and high cheek bones, dark brown hair and pale cheeks, tall and slender, is a description of her.

She had returned from an unsuccessful attempt to procure a position. From 7 in the morning until 8 at night had she

walked and walked with hopes that were only dashed to pieces as soon as formed. She knew work was yet to be done at the house; she knew bitter words would be her welcome; she knew there would be no supper unless she found a day's work and with the money earned procured something to eat. She knew all this, and went from one place to another only to find she was not wanted, but exhibited a perseverance worthy of a noble person.

The rays of the lamp shed but a poor light around the room. The father was still asleep, and the girl also, with her arms resting on the table, and on them her head. She was worn out with her day's wanderings.

The old man starts up quickly and, after rubbing his eyes, looks at the clock. Half-past nine! "God bless my soul!" he exclaimed, "this late hour and that girl not yet home. I wonder," looking around him—"Yes, yes, there she is fast asleep, when she ought to be getting supper and cleaning up."

He advanced toward her, and roughly shook her by the arm. She slowly opened her eyes and looked at him. She remembered now—she was clearing the table, when she sat down in a chair, and in her tired condition had fallen asleep.

"Come miss, come, why sit there like a mummy when you ought to be cleaning up and getting supper?"

"I'm so tired," she sadly said, "I've been walking everywhere, and they all say they don't want me. It does seem so hard not to be doing something so we could get something to eat."

"Stop that talk and be about your work. If you had tried you would have been working long ago. But you don't. You look in every shop window and speculate about what you would do if you had this and that."

"Father," she exclaimed reproachfully, "you know that is not true. I have not gone day after day for the last three weeks, and only a day's work here and there. Just enough to keep us from starving."

"I don't know anything. I'm hungry, and I must have supper right away. Come, rise, madam, and do as you are told."

She reluctantly arose and mechanically began tidying up. He had taken his seat and was gazing at the ceiling. He chanced to look around and his eyes rested on his daughter. He arose and violently bringing down his hand on the table, said: "I thought I told you to get supper, and there you are busying yourself with what you have no business to."

"I cannot get supper when there is no money or anything to get it with," she quietly said.

"Go out and get money. Steal, beg, or borrow. I don't care how, get money. I must have food to eat or I'll die."

"Who will lend or give us anything? No one. As for stealing or begging," and she proudly raised her head, "I can not do it. Mother always taught me it was wrong," sobbing, "and mother was always right."

"There, there, stop your whining and be about. If you stay here you will never get supper. Go out and see what you can do. Supper I'll have to-night, come what may."

She knew to disobey would be useless. She put on her hat and coat and wandered out into the chilly night. The streets were slowly being deserted, and the stores were closed up. Nowhere could she find any success. Dame Fortune had entirely forsaken her.

Beg? No, she could not do it. Steal? That was still worse. "I don't care how, get money." The words rang in her ears. Would her father have her sell herself. Better by far to feel death's sting than to commence a life of degradation.

On and on she wandered, caring not where. The love she bore her father was almost dead. The bitterness of life had pained her greatly. The difficulty of existing had shown new terrors.

The swish of water caught her ear. The river! Hastily she went in the direction of the sound. Soon she stood at the edge of the Hudson. The moon shone with unusual brightness, the stars thickly studded the heavens. All about a scene of calmness.

Why not drown? That thought most

horrid, entered her head. She thought of the past with all its troubles and burdens; she saw the future, which offered no encouragement to live. Standing awhile, she thought of many things which she alone knows.

Now she glances up and down the river. The ferry is coming in; the lights on several vessels could be seen. No sound save those of the dock hands and the ferry could be heard. When the noise of the chains and wheels in the mooring of the vessel were going on, and with a feeling quite unexplainable, she jumped into the water. No outcry was made, and soon the water was as placid as though another victim had not been claimed.

The father? He had fallen asleep in the armchair. The lamp was slowly burning out. The hands of the clock were fast turning around. The light of morning began to supersede the darkness of the night. The hour was six.

He awoke, and, rising, went into the bedroom of his daughter. The bed had not been lain in; she had not come back yet. He muttered a curse and took no further heed. Hunting up a few scraps, and boiling some water, with which he made a weak cup of coffee, he had his breakfast. The day wore on, evening appeared, bed-time came—she was not yet home. Still he did not feel anxious. She might come home with something to eat; that was all he cared for. Not that night were there any signs of her.

Morning came again. By mistake the newsdealer had left a paper at his door. He took it in and began to glance over it. On one of the pages was a likeness of a girl, with nearly a column of reading matter. He hastily scanned it, and let the paper fall to the ground. He sat in a vacant stare.

He knew now why his daughter had not returned. He knew now that he had been unnatural to the child—he felt it. He knew it in a way not to be mistaken. He put on his hat and hurried to the morgue. Yes, that was she. His own child, so much like her mother. As he looked at her as she lay in that dreary place, tears ran down his cheeks. All that he loved was lying there. When she was gone, when she never more would be home with him, when it was too late, he found he loved her.

What would a little love and kindness have done here. It would have saved a young and innocent life, and he would not be mourning for a daughter who was as good to him as he was cruel and unjust to her. What a lesson for us all to learn!

EDWARD DOBSON.

Correspondence.

DAVENPORT, WASH., Oct. 7, 1893.

DEAR MISS WIXON: This is my first letter to the Children's Corner. I am thirteen years old. Our school started Monday, but I could not go till after plowing. I study reading, writing, spelling, history, geography, arithmetic, hygiene. I like to read the Children's Corner. I take the little *Freethinker*, and I like it very much. We sent for the "Apples of Gold," but never received it. We got the registered letter return for the money. It was signed by the name of Phillips, so you were not home at the time. Times are hard here, and I don't know when I will be able to send again. I would like to have "Apples of Gold," and also "All in a Lifetime." I have the "Story Hour," and I like it very much. I will close for the first time. Your Freethinker friend,

EDWIN SELDEN.

[The book was sent all right, but was probably lost or taken from the mails by some dishonest person. Another copy will be mailed to your address.—ED. C. C.]

WEYAUWEGA, WIS., Oct. 18, 1893.

DEAR MISS WIXON: We lived in Oregon four years, but we returned to Wisconsin last June. We like this country better than we did Oregon. Papa has bought a place near Weyauwega. Papa is teaching school two miles from home. He goes with the horse and buggy, and I go with him. One morning our horse ran away. He got frightened at some cows and ran a little way and fell down, which threw papa and me out of the buggy. We did not get hurt. Nothing was broken but the thills.

My little brother, Leland, and I have four little kittens. I call one Snowball, another Lady Jane Grey, another Boody, another Miggins. The old cat's name is Diamond.

I like to read the Children's Corner to

my little brother Leland. I am nine years old and he is almost six years old.

INEZ DAWES.

[A good letter for a girl of nine years. We hope to hear from Inez again. Write something about the town in which you live.—ED. C. C.]

CLOVERDALE, VA., Sept. 24, 1893.

SUSAN H. WIXON, *Dear Madam*: Nestled in the mountains of Botetourt county, state of Virginia, two and a half miles from Bonsack's and two miles from Cloverdale, two small stations on the N. & W. R. R., is the farm on which lives Charlie Wm. Power, a Freethinker of fifteen years. We raise all kinds of fruits and vegetables; we raise strawberries and melons.

Now I will tell you something about raising strawberries:

1st. You plant the berries in the fall. A new beginner thinks his work is done when they are planted, but he is mistaken. His trouble is just begun.

2d. You have to hoe them until they shoot forth their runners. Then you have to hand-weed it and keep the runners in the row so they will make more plants. We have about five acres in berries, and are going to plant about two acres more this fall. We are busy picking apples just now. Melons are all gone.

I am going to school next month (October). I study as follows: Geography, grammar, history, dictionary, arithmetic, writing, drawing, physiology, etc.

I would like to have some of your little boys and girls write to me.

Well, I am about done for this time. Will write more next time.

With best wishes for Children's Corner I will close. CHARLIE POWER.

P.S.—As I am a new writer I hope you will not neglect this letter. C. W. P.

[We hope to hear from you again, Charlie.—ED. C. C.]

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Gems of Thought.

THE wealth of a man is the number of things which he loves and blesses, and which he is loved and blessed by.—*Thomas Carlyle.*

THE audacity of a priesthood that arrogates the power to prescribe what an unborn child's religious faith shall be, is an anachronism which the spirit of the age utterly repudiates. The child's right to choose his own opinions must be recognized if human society is not to be thrown into chaos.—*L. K. Washburn.*

THERE is no rational ground for supposing that suffering is a medicine, or that all tears are to be wiped away. If a gracious God keeps himself in our remembrance by murdering our children, what would an ungracious God do? A human father beating his child to keep it from wandering from his "protection" is the parental type to which Theism is compelled to resort, in apologizing for human calamities.—*Moncure D. Conway.*

OUR highest happiness is inconsistent with injustice. In equity all men are equal. If we may aggress, another may retaliate. If we may be cruel, he may be vengeful. If we may injure, he may retaliate. If aggression is practiced, joy will be mixed with torments. Repose will be disturbed by menaces. The shout of hilarity will be interrupted by the shout of spite. Apprehension will displace anticipation, and confidence will be displaced by fear. Our pleasures must be supplied by skill and not by subtlety, by industry and not by fraud, by contract and not by violence. Thus selfishness enjoins not only prudence but justice.—*A. M. Lorentz.*

THIS week the Humane Congress is in session, and the cause of the mute sufferers who have no tongue to plead their own case is being pleaded by many representatives, among whom none speak with better right than the representatives of non-Christian religions, who, in this particular at least, shame the thought and practice of Christians. The higher Oriental religions have, with scarcely an exception, and with great emphasis, taught the sanctity of all life and the sacredness of the life principle wherever revealed; while Christianity in its attempt to magnify man has dug a great ditch between him and what it has called the brute creation. This has naturally brought mountainous abuse to the lower animals.—*Unity.*

IN spite of creeds and formularies, the influence of Plato and other ancient thinkers, as well as of surviving ancestral ideas, has made most educated Europeans believe really in immortality, even when they imagine themselves to be believing in resurrection. Nevertheless, the belief in resurrection is the avowed and authoritative belief of the Christian world, which thus proclaims itself as on a lower level in this respect than the civilized peoples of antiquity. And the reason why European nations after Constantine thus went back from the higher practice of cremation to the lower practice of burial, and from the higher idea of immortality to the lower idea of resurrection, is because they then adopted the Christian religion, an offshoot and sect of Judaism.—*Grant Allen.*

AND much may be done to change the nature of man himself. The intelligence which has converted the brother of the wolf into the faithful guardian of the flock ought to be able to do something towards curbing the instincts of savagery in civilized men. But if we may permit ourselves a larger hope of abatement of the essential evil of the world than was possible to those who, in the infancy of exact knowledge, faced the problems of existence more than a score of centuries ago, I deem it an essential condition of the realization of that hope that we should cast aside the notion that the escape from pain and sorrow is the proper object of life. We have long since emerged from the heroic childhood of our race, when good and evil could be met with the same "frolic welcome;" the attempts to escape from evil, whether Indian or Greek, have ended in flight from the battle-field; it remains to us to throw aside the youthful over-confidence and the no less youthful discouragement of nonage. We are grown men, and must play the man—

"Strong in will
To strive, to seek, to find, and not to
yield."

cherishing the good that falls in our way, and bearing the evil, in and around us, with stout hearts set on diminishing it. So far we all may strive in one faith towards one hope—

"It may be that the gulfs will wash us
down,
It may be we shall touch the Happy
Isles,
... but something ere the end,
Some work of noble note may yet be
done."

—*Huxley.*



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DEACON WOOLERTON (sneeringly): I s'pose yo' tink it's de Lord's will to' yo' to leave dis charge an' take de one wid de biggah salary! Parson Shouter: Look 'ere, Bre'r Woolerton, ef one man offers yo' ten dollars fo' dat mule, an' another offers yo' twenty, would dere be any question in yo' mind which offer it wuz de Lord's will for you to accept?—*Puck*.

MISS SAKERI is a young Japanese woman educated in America and sent back by the Woman's Christian Temperance Union, to abate the drink evil in the insular country. She reported yesterday at a meeting that two insuperable obstacles prevented temperance reform in Japan. The natives have no money to contribute for the work of regeneration, and the Japanese are not addicted to drink.—*Chicago Times*.

THE *Examiner* tells of a colored preacher who saw in a vision the golden letters "G. P. C." in the sky, which he interpreted to mean "Go preach Christ." One of his brethren said that he had no doubt of the vision of his brother, but he thought it would be more correctly interpreted, "Go pick cotton." Probably a good many who are sure which way destiny calls them would do well to call in some impartial interpreter of their visions.—*Unity*.

PARSON SANDY, a colored divine of deep lore, and Simon, a theological student, roomed together. The other morning, when Simon arose, he discovered that his watch had been stolen. When Sandy, who had left his bed early, came into the room, Simon spoke to him about the missing watch, and asked his advice as to the best course to pursue for its recovery. "De bes' plan, Brudder Simon, is ter pray ter de Lord. Ef yer prays wid ferventness, de Lord will see dat de watch is returned." "Does yer believ' dat, Brudder Sandy?" "Yes, Brudder Simon. Ax de Lord, an' he will answer yer pra'r." "Will yer pray for me, Brudder Sandy?" "Yas, Brudder Simon, I'se always willin' ter pray." The two men kneeling, prayed. When they arose Simon said: "I feels dat de Lord is gwine to answer my prayer." "I'se glad to hear it," responded Sandy. "In fact, I know that he is," and drawing a horse pistol and leveling it at Sandy's head, Simon continued: "Gimme dat watch or I'll shoot the top of your head off." Sandy produced the watch, when Simon continued: "D' power of prayer and hoss pistols is ason shing to the human un'erstandin'."—*Arkansas Traveler*.

THE HERMIT GRAY.

(A Moral Tale.)

In the evening gray the hermit sat
Before his cave, on a twisted mat,
And he told his beads and breathed a
prayer
Of thankfulness for his haven there,
"Here, far from the jostling market-place,
My humble spirit grows in grace;
And here my lot and fate I'll fill,
Lulled by the tinkling, drowsy rill."

But, hark! A horse is coming fleet,
And the rider stays his steed to greet
The hermit gray, and bends him low.
"My lord!" he cries "dost thou not
know

Thy brother's dead, and his wealth is
thine?
Among the peers 'tis thy lot to shine.
Why linger here? Come, mount and
ride
Upon my horse, a steed of pride!

"Here is my cloak, of golden sheen,
My spurs, my sword, and doublet green!"
The hermit rose, and a curious look
Passed o'er his face. He rose and took
His staff, his cruse, his beads and all
He gave them a fling, and he let them
fall

Far and wide on the cavern floor
As one who'd never need them more.

"Come! Hasten!" he cried; "I long to
see

The acres broad that belong to me;
The towers and trees and the manor old,
The boxes, iron-ribbed; the gold,
And all that wealth and power can bring
To a noble rich as a Moorish king!"

Alack and alas! As the hermit rose
He clapped his fingers to his nose,
For a smell of sulphur filled the air,
While the rider—well, he wasn't there!
And the hermit wished he had held aloof
As he gazed on the print of a cloven hoof.

MORAL.

The tale is good—if well applied:
Be sure all checks are certified.

—*Puck*.

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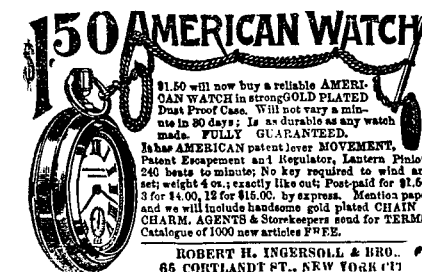
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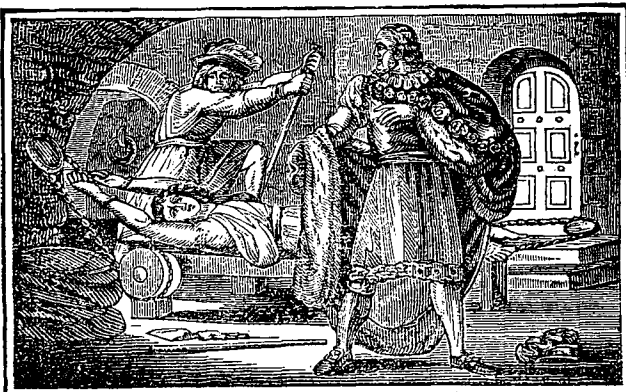
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News of the Week.

WHITE Caps are burning cotton gins in Arkansas.

EX-PRIEST SLATTERY was mobbed in St. Louis while attempting to lecture.

PEPPER'S free-coinage amendment to the silver repeal bill was defeated in the Senate by a majority of eleven.

THE Kabyle Moors and invading Spaniards are inflicting serious damage upon each other at Melilla, Morocco.

JUSTICE WILLIAMS has decided that under the constitution of New York women cannot vote for school commissioner.

The House judiciary committee will report favorably Mr. Oate's bill making more stringent the naturalization laws.

At Budapest a beautiful young nun eloped, leaving a letter saying she desired happiness and could not find it in the convent.

CASSIUS M. CLAY, the famous Southern Abolitionist, has just passed his eighty-third birthday. He is still robust in mind and body.

To facilitate disestablishment in Wales, Gladstone will maintain that no Church of Wales exists, but merely the Church of England in Wales.

THE dynamite cruiser Vesuvius is engaged in the useful work of blowing up derelicts, which render navigation dangerous along the Atlantic coast.

In Baltimore the colored voters are advised by their leaders to stay away from the polls, as neither party has given them the recognition they demand.

FIVE agents and two lawyers of Parkhurst's Society for the Prevention of Crime were mobbed on the Bowery in New York on Oct. 27th, in daylight.

ON Oct. 30th, the Senate passed the Voorhees bill for the repeal of the purchasing clause of the Sherman silver law, by a vote of 43 to 32. Ten Senators were paired.

THE labor associations in New York are determined to secure (if possible) representation in the constitutional convention, delegates to which will be selected at the November election.

Carter H. Harrison, mayor of Chicago, was assassinated at his home on Saturday, October 28, at 8 p. m. He was shot three times by a probably insane office-seeker named Prendergast.

"LOVE AND LIFE," by the English artist Watts, the picture most appreciated at the World's Fair, has been presented by Mr. Watts to the American people, and will be removed to the Metropolitan Museum in New York.

COMMODORE STANTON has been suspended from the command of the South Atlantic squadron of the United States fleet now stationed in Brazilian waters. He had saluted the flag of Admiral Mello of the insurgent fleet.

THE yellow fever scourge at Brunswick, Ga., shows no signs of abatement. There had been seven hundred and sixty-four cases and forty-two deaths to Oct. 27th. Supplies for the relief of the stricken town are being sent from Northern cities.

THERE is a water famine in England and Ireland. In the Hartlepool district, England, the water companies on Oct. 26th stopped supplying manufactories. At Dublin the great Guinness brewing company has temporarily stopped operations.

THE coroner system of the state of New York is being pretty thoroughly ventilated in the newspapers, and is also being made the subject of grand jury inquiry. It is shown that cruel and unnecessary inquests are often held, at great expense to the taxpayers.

THE new building of the West Side Clinic (New York) will be opened to the poor this week. The Clinic is supported by wealthy Germans, and for more than twenty-five years has given advice and medicine free to the needy poor of all nationalities.

THERE is a cholera panic in Leghorn, Italy. Business is generally suspended. About sixty-five per cent. of those attacked die, and the deaths of women are more than double those of men. The schools have been closed and processions to the shrines forbidden, the latter order nearly resulting in a riot.

THE Cascade range forest reservation extends across Oregon from Crater lake in the south to Mount Hood in the north, being 250 miles long and 30 wide and embracing 4,500,000 acres. It is set apart to protect timber and water supplies. There is also the Ashland reserve in Oregon, intended to protect the water supply of Ashland. It has 20,000 acres.

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28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - NOVEMBER 11, 1893.

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What Dr. Briggs Thinks.

In the November number of the *Forum* Dr. Charles A. Briggs has a paper on "The Alienation of Church and People." It is a document which has considerable interest for Freethinkers. It opens with these sentences: "We are living in the ebbside of the Christian church. The church is ruled by dogmatists, ecclesiastics, and traditionalists. But their day is almost over. There is that profound dissatisfaction with the present state of things, that intense longing for better things, that anxious quest for something higher, that readiness to follow anyone who seems to have something new, which herald the approach of a new era."

Undoubtedly the church is ruled by "dogmatists, ecclesiastics, and traditionalists," but what is there new in this condition? Was there ever a time when she was not so ruled? Have not her authorized representatives ever been ecclesiastics, persistently insisting upon the supreme value of dogmas? Upon what does the church rest, in lieu of authentic history, if not upon tradition? Who but the ecclesiastics of the church tortured to death millions of men and women whose brains were a little too large or whose hearts were not quite callous enough to accept as true and divine all the ridiculous and atrocious dogmas and traditions of the church? This is the "ebbside of the Christian church," not because the church has degenerated—for, on the contrary, it has progressed under the impulse of outside pressure—but because the people have advanced. They are not content with the husks which their fathers fancied were juicy with the richest essences of spiritual nutriment. The trouble with Dr. Briggs and others of his way of thinking is that they want to retain the Christian name, and remain in and partake of the advantages which accrue to members of a great organization, while they repudiate all that gives definiteness to the name and historical and logical continuity to the organization. In furtherance of this purpose they attack Christianity in the name of Christianity, but with the weapons of modern scholarship and science, and then are seemingly amazed because the still faithful custodians of the church's traditions and dogmas resist their attacks and try to oust them from the pulpits in which they preach a sugar-coated Infidelity, and from the university chairs where they teach scientific principles and uphold canons of criticism which are utterly subversive of the fundamental and age-honored teachings of the church whose name they misleadingly bear. It must be that these men understand that the "profound dissatisfaction" of which Dr. Briggs speaks is the fruit of a growing intelligence which cannot accept the vital dogmas of the church, which cannot view the universe and man's relations from the standpoint so long occupied by Christianity. They are too intelligent not to know that when the church moves forward to the position they occupy it commits suicide, virtually. It can hypocritically retain the old name, as they do, and it can strengthen its political power, being all things to all men; but the old, the original, Christianity will be dead—the alleged historical connection of the church with a reputed Jewish enthusiast and reformer disproved and repudiated, its dogmas became objects of contempt or curiosity only, its traditions faded into dreams and vague idealizations.

It is sadly true that the people are all too ready to follow "anyone who seems to have something new," and this accounts for the support which amiable but illogical men like Dr. Thomas, Dr. Briggs, and Professor Swing, and such churches as the Universalist and Unitarian, receive. But Dr. Briggs must not delude himself with the hope that

the "new era" will witness the permanent enthronement of Briggsism. No hybrid born of the unrighteous union of supernaturalism and naturism can be fertile. It is a waste of time and energy to try to put new life into the shrunken veins of Christianity by an infusion of the rich, warm blood of lusty young Science. Hopelessly diseased mother Christianity would instantly sterilize every healthy germ thus received. There is just one chance for the church, and that is to seize the machinery of government and carry the world back to the Dark Ages. The Sunday crusade is the beginning of such a struggle for political supremacy.

To quote again from the *Forum* article:

"The church has lost the confidence of the people in its ability to teach them the truth. The church ought to be in the van of knowledge—for it is endowed with the holy spirit, the guide into all the truth. Theology in olden times was rightly regarded as the queen of the sciences. But theology no longer reigns; she has not kept pace with the progress of knowledge. She has pursued her own independent way. She has waged war with science and philosophy, and has been defeated in so many battles that science and philosophy have gone on before her and left her in the rear."

Why has the "church lost the confidence of the people in its ability to teach them the truth"? Because the people have gone forward more rapidly than has the church. Theoretically, the latter should not have advanced at all, for it rests on revelation, not on human knowledge. To admit that the church has progressed is to charge that it has changed, and to accuse it of change is to deny its claim to infallibility as the custodian and expounder of inerrant scripture, of the revelation of God's will to man.

"The church ought to be in the van of knowledge—for it is endowed with the holy spirit, the guide into all the truth." This is self-destructive. The assertions that the holy spirit is the guide to all the truth, that the church has the holy spirit, and that the church is *not* in the van of knowledge, constitute a syllogism that chokes itself to death at the first twist of the triple strand.

"Theology in olden times was rightly regarded as the queen of the sciences" because she murdered every rival who aspired to the throne. The people were taught to look upon theology as the inspired censor of science—such knowledge of nature as they had had been measured by her yardstick. Whoever discovered a fact or propounded a theory which her feeble brain could not assimilate was blacklisted. If he escaped the dungeon, the rack, and the stake it was because of luck or recantation.

"But theology no longer reigns; she has not kept pace with the progress of knowledge." Quite true, but what did you expect? Does not Christian theology draw its inspiration from the Bible and is not the Bible the word of God, God the immutable, God "who is the same yesterday, to-day, and forever"?

Certainly theology "has pursued her independent way," and waged war with science and philosophy, and "has been defeated." She is of God; science is of man, and the result of a conflict between these forces was inevitably defeat for God. For "God" is but a term; it is the tag which primitive man put upon the totality of his ignorance. Theology was the "science" that "explained" this ignorance. That science was purely *a priori*. Only when it called persecution to its aid could it stand for a moment before the assaults of its rival, modern science, which is inductive, building from the solid basis of facts. Dr. Briggs ignores this, and finds fault with theology because she has not grown! The tree grows, but does the stone gatepost? Science grows, because it is constantly fed and

strengthened by the accretions of human knowledge, but every attempt to feed theology on the food—facts—which nourish science has weakened the ancient “queen of the sciences,” until to-day she is scarcely more than a skeleton. When men like Dr. Briggs once get clear vision enough to see that Christianity is merely theology they may quit praising the former and damning the latter and get out into the open to work for better conditions for humanity. At present, however, they manage to talk more hopeless nonsense than do their enemies within the church, the old-style theologians.

The Status of the Woman Suffrage Cause in New York.

In 1892 the legislature of New York passed an act conferring the franchise upon women, in school elections. School commissioners were voted for this year. In a number of places the women registered quite heavily, especially in Elba, Penn Yan, Johnston, Port Jervis, and Auburn. But Justice Pardon C. Williams, of the Supreme Court, holds the legislative act giving them the opportunity to vote to be unconstitutional. His decision is likely to be considered final until the general term of the Supreme Court or the Court of Appeals takes a turn at the question. In many places the women who had registered were enjoined from voting by judges who accepted the authority and interpretation of Justice Williams. Miss Anthony advised all who had not been enjoined to vote, as the election inspectors, she claimed, must accept their votes, unless specifically enjoined against so doing.

The enabling section of the act of 1892 reads as follows:

“All persons without regard to sex, who are eligible to the office of school commissioner, and have the other qualifications now required by law, shall have the right to vote for school commissioners in the various commissioner districts of the state.”

In reaching his conclusion that this act is unconstitutional, Justice Williams construes in connection with each other section one of article two and section two of article ten of the Constitution. Here is the first:

“Every male citizen of the age of twenty-one years, who shall have been a citizen for ten days and an inhabitant of the state for one year next preceding an election, and for the last four months a resident of the county, and the last thirty days a resident of the election district in which he may offer his vote, shall be entitled to vote at such election in the election district in which he shall at the time be a resident and not elsewhere, for all officers that now are or hereafter may be elective by the people, and upon all questions which may be submitted to a vote of the people.”

Section two of article ten follows:

“All county officers whose election or appointment is not provided for by this Constitution shall be elected by the electors of the respective counties or appointed by the boards of supervisors or other county authorities as the legislator shall direct. All such town and village officers whose election or appointment is not provided for by this Constitution shall be elected by the electors of such cities, towns, or villages, or some division thereof, or appointed by such authorities thereof as the legislature shall designate for that purpose. All other officers whose election or appointment is not provided for by this Constitution, and all officers whose office may hereafter be created by law, shall be elected by the people or appointed as the legislature may direct.”

Here follows some of Justice Williams's reasoning upon these two provisions:

“This office of school commissioner is not an office provided for by the Constitution, nor was it an office in existence at the time the Constitution was adopted. It is therefore an office created by law after the adoption of the Constitution, and by the terms of this provision such officers might be elected by the people or appointed as the legislature should direct. The statute creating the office of school commissioner passed in 1856, and the statute passed in 1864 continuing such office leaves no doubt but that the office was made by the legislature one whose incumbent should be elected by the people, and not appointed by any authority. By section 3, title 2, chapter 33 of the Laws of 1864 it is provided: ‘The school commissioners for each school commissioner district shall be elected by the electors thereof by a separate ballot at the general election of 1866 and triennially thereafter. The laws regulating the election thereof and canvassing the vote for county officers shall apply to such election.’

“In view of these and other provisions of the statutes with reference to the office of school commissioners, it

must be conceded that the legislature has made this office one to be filled by election and not by appointment.

“It will be well settled that the provision has had the effect to exclude all persons who are not males from the right to vote for the officers referred to in the provision, and the legislature has no power to pass any act authorizing females to vote for any such officers. We are brought, therefore, to this conclusion: The office of school commissioner having been made elective by the people, no person can vote for an incumbent of the office who is not authorized under provision of the Constitution to vote, and only male persons are so authorized to vote. The only escape from this conclusion must be found in the claim made in behalf of these women that the office of school commissioner is not covered by the latter provision of article 10, section 2 of the Constitution: ‘All officers whose offices may hereafter be created by law, or shall be elected by the people, or appointed as the legislature may direct.’

“It seems to me that such claim is untenable, and without support in reason or authority.”

On the other side we have the opinions of the nine able lawyers on the judiciary committee of the state senate. This question was raised while the bill was in the hands of the committee, and was canvassed with the result that the bill was reported to the senate and passed. Gen. Martin T. McMahon, one of the members of the committee, says in an interview:

“The legislature did not act hastily in passing that bill. The Senate judiciary committee heard its constitutionality fully discussed, and had the advice of Professor Collin, the governor's adviser on such matters. We came to the conclusion that the provision of the Constitution limiting the franchise to male citizens applied only to the selection of constitutional officers—such as were originally, now are, or hereafter may be provided for by the Constitution. The school commissioners are not such officers. They are legislative creations, and the legislature may direct how they are to be chosen even to the extent of limiting or extending the franchise. I am sorry that Judge Williams has decided against the constitutionality of the law. I think the law should be upheld until the court of appeals shall say, if it ever will, that it is contrary to the letter or spirit of the Constitution.”

As it throws a strong legal side-light on the infallibility of our male law makers and adjudicators the opinion of another lawyer is subjoined:

“If Judge Williams is right in his contention, there are scores of unconstitutional laws on the statute books, for if the franchise cannot be extended to females, it certainly cannot be restricted among males further than the Constitution expressly allows, for the Constitution states that ‘every male citizen’ shall have the right to vote. I have in mind many laws which provide for the election of officers, such as water and school commissioners, in various municipalities in the state where a property qualification is required of the voter.”

Only about twenty thousand women registered in the state before Justice Williams's decision was promulgated, which fact might have had a negative influence upon the court. Had ten times this number manifested a desire to vote it is not without the bounds of possibility that Justice Williams would have read the Constitution in a different light. This opinion is good law. The women must at the constitutional convention next summer work to have the new constitution made right.

Sunday in the City, and Sunday Travel.

The daily papers report that at the recent Boston meeting of the League of Railway Trainmen a resolution was adopted declaring against Sunday trains. We have not seen the resolution, nor do we know the vote by which it was adopted, nor the arguments adduced in its support. But there are some considerations involved which are amply conclusively against the wisdom of such a resolution, and we are confident that when railway workmen examine them carefully they will refuse to maintain the position the League is said to have taken, and this without reference to the church and state issue, which is the real question at the bottom of all Sunday law agitation.

The population of the cities increases in a much more rapid ratio than does that of the country. It is not necessary to our present purpose to inquire regarding the cause of this difference; we are here concerned only with the fact, and the sequences. The rich and moderately well-to-do city residents have, most of them, homes in the suburbs, or at least some distance removed from the crowded centers, and hence are not directly so vitally interested in the question of transit. But the masses of the people are forced to live in close quarters,

contiguous to their work, and so their surroundings are often unsanitary to a degree, and even when not so bad as the worst, are far from healthful or desirable in other ways. By millions so situated Sunday is hailed as a day of release. On cheap excursion trains and boats they flock into the country and to the seashore or to the marge of some inland lake. They get away from the noise and dust and unwholesome odors of the city. The restful, cooling green of forest and meadow delights eyes strained by the glare reflected from towering walls of brick and stone. Children dance and roll and play merry games upon the sand or under the trees. They watch in wondering awe the incoming and receding tides, or with bare feet and rolled-up clothes wade in the limpid waters. To old and young is brought relaxation, rest and quickened pulses, but the benefit to the children is greater than to the elders. They are growing, and they need every touch with nature that can be given them. To none, however, is it less than a positive blessing, and he is an enemy of his kind who would lift a finger in opposition to the weekly outflow into the country and to lake and ocean.

Then there are other multitudes who have relatives and friends in the country, and in neighboring villages, towns and cities. On Sunday, with proper traveling facilities, they can hold delightful family reunions or make and receive pleasant visits to and from valued friends and agreeable acquaintances. Or they can go and hear a lecture or attend an entertainment in some other place. All these varied forms of recreation, entertainment and instruction are rendered possible by the Sunday train, electric or cable car, and boat. They are all innocent and health-bestowing. The trouble is that there are not half enough trains and boats running on Sunday.

In view of these self-evident facts, and many more equally unassailable, it is a matter of amazement that any laboring man can oppose Sunday trains. All classes of workingmen are benefited by them, and this is especially true of trainmen themselves. It is perfectly easy, with the power possessed by organized labor, to so arrange business that each man will get his weekly rest-day without depriving any other person of the opportunity to go into the country, to the seashore, or on a visit on Sunday. Every new Sunday train is a proclamation of liberty and an evangel of happiness to the people, as is every paper added to the list of Sunday publications.

Of course we cannot expect the clergy to attach any importance to such purely worldly benefits as those named. That the people should be healthy and happy through Sunday “desecration” seems to them inexpressibly monstrous. They are possessed by one little, narrow, other-worldly, God-first-of-all, idea and while that lodges in their brains there is room for nothing else. It seems a pity that we must say such severe things of a class of men who set themselves up as the religious guides and moral leaders of mankind, but it is absolutely necessary to expose their fraudulent claims. They are the mischief-makers in this Sunday business; they are the rebel chiefs in this revolt against nature at its best, and in this fierce crusade against rational enjoyment and a healthful Sunday they ply the sword with a ferocity and apply the torch with a heartlessness unapproached by any of their dupes. Protestants they call themselves, but they protest against reason and justice alone.

“Keep your children away from the priest or he will make them the enemies of mankind.”

Six Famous Victories.

The *Christian Statesman* says:

“Vexatious as are the serpentine twistings of the World's Fair management, we should not belittle our six great victories by forgetting that we have been defeated only in skirmishes on legal technicalities which will be forgotten when, at the end of the nineteenth century, we recall as among its greatest moral triumphs that Congress passed the Sabbath-closing law by a three-fourths vote, and later killed the proposed repeal in committee; that the federal court on the only occasion when the main question was before the courts decided for the Sabbath; that “our friends, the enemy,” gave us the greatest victory of all in the failure of Sunday opening through

the covering of exhibits of the rich and the non-attendance of the poor; that the national commission and the local directory at last were constrained by public sentiment to almost unanimous votes for the Sabbath. These six victories are vividly called up by the news that two of the five million half dollars are to go back to the mint to be recoined into common half dollars, because so few want any souvenir of the frauds associated with the government's gift to the Exposition."

Yes, Congress trampled the Constitution under feet at the behest of the priestly caste.

Yes, Judges Jenkins and Wood decided for the Sabbatarians, and it is fitting that they should be proud of the latter judge, whose connection with the Indiana election frauds is a stench in the nostrils of all honest men.

The "covering of the exhibits of the rich" was not the work of the friends of Sunday opening, but of the narrow-minded exhibitors, and the "non-attendance of the poor" was the natural result of this. Working people did not care to pay fifty cents admission to a show which was under the blankets of sixteenth century survivals. That their failure to attend was *not* a victory for the holy day idea is proven by the large attendance on the last few Sundays, when the managers provided attractions approaching in drawing power those which caused the turnstiles to revolve swiftly on week days. For a time the local directors covered before the bluster and forged petitions of the Sabbatarians, and this is the only reason why Sunday opening was not a success from the start. The idiotic scheme for a "silent Sunday" did all the mischief. With the machinery running and all other attractions open to view, except such as the Puritans covered, the people's day of recreation would have been a grand holiday for the masses. The admission fee on Sunday should have been put at twenty-five cents, in consideration of the covered exhibits. This was the contention of the Free-thinkers, and the paid attendance of more than 140,000 on Sunday, October 22d, fully justified this common-sense position.

From the above stated facts and conclusions it follows "that the National Commission and Local Directory were" *not* "constrained by public sentiment to almost unanimous votes for the Sabbath," but by the financial failure of Sunday opening during the first months of the Fair, which failure was wholly due to the superlatively foolish "silent Sunday" plan.

When the *Statesman* talks of the "frauds associated with the government's gift to the Exposition" and of the failure of the people to buy the souvenir coins because they are tainted with these "frauds," honest men and women must smile derisively. Frauds, indeed! Sabbatarian forgeries, reaching into the tens of millions—forgeries so colossal, so gross, so clumsy, that the petitions for Sunday closing from several states were alleged to bear the signatures of signers so numerous that the totals were largely in excess of the total populations of those several states, men, women and children, criminals, paupers, aliens, and lunatics all included. Frauds? Why, Congressmen were cajoled or bulldozed into giving their votes for the unconstitutional condition attached to the national gift to the Fair. They were told that they would never come to Washington again if they did not do the bidding of the priests, and the threat was emphasized by shaking in their faces those forged petitions, asserted to represent the great majority of their constituents. Frauds? In the Senate the corruptionist Quay was their most active tool. Frauds? The attempt to close the Fair on Sunday was, from beginning to end, tainted with trickery, jobbery, and fraud. The connection of the national government with the Fair was so disgraceful, so unconstitutional, so fraught with deadly menace to the liberties of Americans, that it is not at all strange that honest people do not want any memorial of the miserable deal. No wonder the souvenir coins became a drug in the market. What satisfaction to a Freethinker would be the possession of a medal struck in commemoration of the forging of a new link in the chain binding in loathsome union church and state? That is all the souvenir coins are.

"'Twas a famous victory," but it should bring

the blush of shame to even the indurated cheeks of the *Christian Statesman* factionists.

Agents Wanted.

We believe that not only can good be done but money made by any Liberal who will canvass for our book "Old Testament Stories Comically Illustrated." In fact we know one man who worked at it but a few hours weekly and sold nearly fifty copies in a month. The price is low; everybody knows the Old Testament stories, and nearly everybody would like a book applying nineteenth-century wit and knowledge to them. People like to laugh. Reverence for the Old Testament tales has largely disappeared and jokes at the expense of Jonah and Joseph and Esau and Samson and David, and the other worthies of unsavory reputation, are keenly appreciated. It seems to us that the book will sell at sight. It does here in the store. Liberals out of employment will find this a good way to make an honest dollar.

Terms to agents sent upon application.

We do not wish to precipitate another panic or "object-lesson" upon the country, but it is perfectly true that there are a number of our subscribers whose time has expired who have not paid us. And it is perfectly true also that there are some people down-town to whom we owe money whom we have not paid. But it will be perfectly easy to even this thing up if those subscribers will stop at the post-office and buy a money order for \$3 and mail it here. If they meet a neighbor on their way who doesn't take the paper but wants it, make the money order \$5 and it goes for a year to both. But please remember that the down-town fellows here are hard up.

Four Good Books for German Freethinkers.

We can supply, in the German language, the following four books which everyone knows to be good:

"The Mistakes of Moses," by Col. R. G. Ingersoll, 50 cents.

"Men, Women, and Gods," by Helen H. Gardener, 50 cents.

"The Gods," by Col. R. G. Ingersoll, 25 cents.

"Miracles and Miracle-Workers," by John Peck, 20 cents.

These are neatly printed, bound in paper covers, and are complete. Our German-reading friends should circulate these widely.

Colonel Ingersoll will lecture in the Boston Theater, Boston, Mass., on Sunday evening, November 12th. Subject: "Shakspeare." We envy the Bostonians.

The old pro-slavery idea that Mongolians, Negroes, and Indians are not descendants of Adam has been revived by an Episcopal clergyman of Charleston, South Carolina. He says; "Every dollar and all time and labor expended on non-Adamic races is so much withdrawn from the forces of Christ's kingdom." If Adam was not the father of all men, maybe he was not the first man, eh? And have these other men, of the yellow, red, and black races, souls? If not, have mulattoes, for instance, each half a soul? How much longer is this Adamic myth going to be thrust into the discussion of great ethnological and social problems?

The Science Sermons Society met for the first time on Sunday evening the 5th, in the lecture-room of Dr. Collyer's church. The place was crowded. The speakers were Mr. Janes, the Rev. Robert Collyer, Rev. G. W. Sampson, and Helen Gardener. Mr. Janes's paper was upon Evolution and Ethics. Mr. Collyer made a generous little speech of welcome. Mr. Sampson talked about ancient history, and Helen Gardener represented woman in the conglomeration. And it happens that in this particular instance, the women were better represented than the men, so far as Liberal thought is concerned. And next week, therefore, we shall print her speech. It is wise, witty, and weighty.

Governor Pennoyer of Oregon has issued the usual unconstitutional Thanksgiving proclamation. Into it he has injected a silver stump speech, the object being to secure from God, through prayer, a veto of recent Congressional action. He does not state why it is necessary to *beg* God to interpose his royal mandamus. Perhaps he thinks telegraphic communication between Washington and Godlandville has been cut off, or it may be that he surmises that the Most Worshipful is on the fence and nothing but the united outcries of the people of Oregon will induce him to get down on the right side. Anyhow, Fious Pennoyer has a surprising aptitude for making a spectacle of himself, and it is not strange that he imagines that he is in high favor at court.

In one of the courts of Atlanta, Georgia, the other day, Judge Edgar H. Orr was on the bench. Judge Orr is a Sunday-school superintendent and a devout churchman. A lawyer named B. Z. Phillips was trying to reach an agreement with his honor about some costs of litigation, the sum of ten cents holding them apart. At last Phillips paid the amount, remarking, "Touched again for a dime." Instantly the judge "sent him a right-hander" and, catching him by the collar, shook him up and down the court-room, finally hurling him out into the street, threatening awful consequences if he returned. Orr is six feet in height and weighs two hundred pounds. Phillips is a little bit of a man. This is called "turning the other cheek." How often we see a domineering Christian nation similarly maltreat a feeble barbarian state which has ventured to protest against being robbed! Just now Spain and England are making bloody records of this kind.

In the meeting of the Methodist ministers of Chicago the other day, Dr. L. W. Munhall, of Philadelphia, relieved his surcharged feelings as follows:

"The World's Fair has been a cursed thing. It did the devil's work. Like the Sunday papers, it has been of the devil. When I thought they were going to close the gates on the Sabbath day, I went to the Fair twice. After they desecrated the Sabbath I was very sorry for myself and did not go again."

This is a pretty good certificate for both the World's Fair and the Sunday paper. Casting our eyes backward over the pages of history, and making an inventory of the innovations which the clergy have ascribed to the devil, we find that about everything that has made for civilization in its best sense has come from the ruler of the nether regions—or the parsons lied. It is too bad that Mr. Munhall should have been fooled into attending the Fair which was destined to "desecrate" the Sabbath so horribly. Was he ignorant of the fact that it had *already* desecrated it? Did he not know that when the buildings were under construction large numbers of men worked every Sunday? If he did not, intelligent readers of the press did. In this connection it is fitting to say that the thanks of all Liberal citizens are due to the great journals of Chicago, New York, Boston, and other cities for their independence in the matter of Sunday opening, as well as for their priceless services in other directions. Why the clergy hate them so is not because of their really bad features, but for the reason that they are largely independent of and are supplanting the pulpit.

Death.

"What is Death?" The moralist would say,
"Tis only a transition;" and the sage,
"Tis a returning back to dreamless clay
From whence we sprung;" and thus from age to age
Come questions, doubts, decisions, which again
Must be decided, never set at rest.
Death mocks within the shadow and in vain
We ask, "What art thou?" And in vain our quest
To search within that shadow land which lies
Around him and beyond him. Though we call,
"Let us have light," the echo of our cries
Comes wailing back to us; and that is all.
Men weep about us as the wavering spark
Sinks—flickers—starts—and passes with a breath.
A life has slipped into the boundless dark,
Whither no eye may follow. This is Death.

ARTHUR EDGERTON.

Send for catalog of our publications. Sent free on application.

Woman: Four Centuries of Progress.

THEOLOGY NEVER HELPFUL TO WOMAN.

In the face of a history replete with abuse, cruelty, scorn and dogmatic insolence toward woman, the Christian church still has the audacity and impudence to declare that it has been her friend and done everything for her elevation and advancement. It says that what she is to-day she owes to the church. A blacker falsehood was never uttered.

After the crusades the respect and deference first proffered to woman came from the Moors and Saracens of Spain. In America, it was Thomas Paine who first spoke for equal rights for woman. And her first step in progressive lines began with her first defiance of, and indifference to, churchly rules.

Within the last hundred years her march has been steadily onward. But it has not come through the channels of the church, or by theological dogma.

Why, theology forbade a mother to kiss her babe on a Sunday morning. It told her when her unbaptized little ones died that an extraordinary use of their skulls was made in repairing old sidewalks in the regions down below where asphalt pavements and other modern improvements are unknown. This was consolation with a vengeance.

Within the present century, when a young lady, having taken cold at a ball, became ill with pneumonia and died, the clergymen who officiated at her funeral, administered consolation to the bereaved parents in this wise: "I have no doubt," said he, "that she is now dancing amid the pains and tortures of hell-fire!" And then proceeded to declaim against the sin(?) of dancing.

Theology the friend of woman! What did this boasted friend do when woman insisted on her right to free speech? I will tell you, friends. It hanged her in the person of Mary Dyer, to a tree on Boston Common till she was dead. It banished Anne Hutchinson to the wilderness for saying that the clergy of Boston preached a covenant of faith instead of works.

What was the consequence when the beautiful Madame Roland declared her sentiments for truth and justice? She was rendered speechless by severing her head from her body.

What was the answer when woman asked for a little more education? Christianity bade her go home, sew on shirt buttons, mend the stockings, and mind her husband.

When did Christianity, that boasts of being so friendly to woman, ever advocate her right to representation? her right to self-ownership? Never. Has it ever been known to speak for equal suffrage regardless of sex, or previous condition of sex servitude? No, it never has. Has it ever favored eligibility to office of persons of suitable age and intelligence, without regard to sex? Never in the world. Has it labored at all for the elevation of woman, either inside or outside the church? Certainly not.

Has this boasted friendly power ever sought the educational development of woman and the spread of useful scientific knowledge among women?

Never to my knowledge or the knowledge of anybody else. Has it ever striven that woman should receive the same pay as man for the same work? Never, not even for missionary labors. Has it been tolerant of woman's liberal and progressive ideas? No, but, on the contrary, most intolerant and abusive. Upon all these points, this self-asserting "friend" has been as dumb as a tongueless bell, when not preaching against her progress and advancement.

When, a hundred years ago, Mary Wollstonecraft spoke brave words for the amelioration of the condition of her sex, how was she received? With derision, scorn, and contumely. Frances Wright was driven from a hotel in New York out upon the street, a stranger in a strange land, to find lodging where she might, because of her advanced views. Ernestine L. Rose and others who followed her have felt, in their own persons, the cruel shafts of ridicule and insult, for endeavoring to lift woman from the quagmires of superstition in which she was placed by an ignorant past.

INVENTION WOMAN'S FRIEND.

The age of invention marks the era of woman's hour.

With the printing press came broad streams of light that crept through the bars of the prison-house of woman. It shed its streams of glory around her head like an aureole, and illumined her onward path.

When Charlotte Guillard in 1490, four hundred and three years ago, started her printing presses,

printing books in Latin and Greek, and keeping those presses busy for fifty years, she broke the way for future generations.

The first daily newspaper in England was printed by a woman, Elizabeth Mullet. And during the invasion of the British in this country in the war of the Revolution, when newspapers in Boston were suspended, the only two, and those the most radical, that kept on printing regular editions, were owned and edited by a woman, Margaret Draper.

These early pioneers in printing and editing made it possible for Margaret Fuller first, and many other women since, in the present century, to adopt journalism as a means of support.

The printing press has been one of the greatest factors of modern progress. While it has been at times the enemy and detractor of woman, it has been also her greatest friend and the promoter of her best interests.

It gave to civilization a new impetus. When people began to read, they began to think. When they began to think, they were led by easy steps to reason and reflect.

By hard and incessant labor woman has overcome many of the obstacles in her path. In astronomical science, Mary Somerville, Caroline Herschel, Hannah M. Bouvier, Maria Mitchell, rank equally with men.

In other fields of science, where feet of women have trod, they have made constant progress. In art, Rosa Bonheur, in her particular department, stands without a peer, while Elizabeth Sirani has the honor of painting one of the seven finest paintings in the known world (The Baptism of Jesus). To Louise Bourgeois the world is indebted, in medicine, for a treatment that robs some of the ailments of woman of half their terrors.

In literature, many publications attest the value and excellence of woman's work, while George Eliot, peerless and immortal, stands among the greatest, with the laurel on her brow.

In political economy, Harriet Martineau, who wrote forty volumes on the subject, and of whom the late Wendell Phillips was pleased to say she had more brains than twenty thousand ordinary men, stands side by side with the foremost political economist of this or any period.

As showing the prejudice against woman in this line of work, a gentleman told me he had never been brought to the pass of reading "Jane Eyre," or "John Halifax, Gentleman," because these books were written by women, and he did not believe a woman could write anything fit for a man to read! It was such prejudice as this that forced women to adopt a masculine cognomen in order to receive the reward of true merit which would be awarded to the matter, the signature indicating a man instead of a woman.

In business conduct the women of France take the lead, carrying on large enterprises with ability and shrewdness. In our own country they are not behind, coming into all activities. The inventions of women are particularly noticeable, being of a practical, beneficial order. Woman owes very much of her advancement to the inventive genius of the world.

It was the evolution of the spinning jenny that broke one of the shackles that bound her. She had been the spinner, weaver, and maker of all the garments worn by man, and thus had she been kept in one ceaseless round of toil.

The power loom struck the handcuffs from her hands. When the spinning wheel and the ponderous old hand loom went into the attic, woman got her passport to the World's Fair to be held in 1893.

The first sewing machine sent the thimble flying from her finger, and gave her time to read, time to think. The washing machine was a god-send. The carpet sweeper was worth more to her than a thousand years of prayer.

As new fields opened, her vision unfolded. She saw clearer. The scales fell from her eyes.

In the beginning of the century there were but seven occupations open to woman. Now there are nearly four hundred, in any of which she can earn her own living. She is beginning to realize the value of independence. Within the present century the advancement of woman in industry, art, literature, science, has been as wonderful as it is marked.

She has entered nearly every department of work and education, and wherever her hand has gone she has achieved success.

Woman is practicing law in sixteen states and three territories in this country. Nearly two hundred pulpits are occupied by women. There are six medical colleges exclusively for women, and thirty-six in which they share instruction with their brothers. This has placed three thousand women in active medical practice. Two hundred and four out of three hundred and forty-five colleges are co-educational, and ninety-six per cent. of our

teachers are women. There are women bankers, brokers, dentists, directors of corporations, heads of business establishments, artists, authors, writers, printers, and no large newspaper office is complete without one or more women upon its editorial staff. "But, after all, she hasn't produced a Shakspeare, Bacon, or a Robbie Burns," pipes a little man. Hasn't she? In the words of Mrs. Chant, Who did, if she didn't?

Politically, the march of woman has been directly onward. She votes for school matters in twenty-five States, holds the office of school committee, school superintendent, trustee of universities, dean of colleges, and many other offices. In Kansas she has equal municipal rights with man, and in Wyoming she enjoys all the state rights and privileges equally with men. Before another decade shall pass it is not unreasonable to believe that woman will be an equal factor in the whole political world with man—that she will occupy a seat in the Congress of the nation at Washington, and people will wonder why she was not always there.

Macaulay said: "The best way to prepare a people for liberty is to give them liberty," and the people are just beginning to realize that the best way to make a nation great and prosperous is not by holding one-half of the population in a superior or an inferior condition, but it is accomplished by making all of intelligence equal before the law and the government under which they live.

In the time to come, and toward which everything is pointing, the popular vote of this country will not arise from the slums and saloons. It will not be the vote of the ignorant and unthinking. But it will be the woman's vote.

An incident. A few years since a woman, born in a foreign land, applied for naturalization papers. When her case came before the court, the judge looked at the woman in astonishment. He had never before heard of a woman applying for citizenship. For what did she want to be a citizen of this country? Wasn't she a woman? And was not that enough? He did not know about it. A man might take out papers; but a woman—well, he would inquire and see.

At the time of the application the court room was filled with its usual quota of loafers and odors, not exactly of the highest order of intelligence, or as fragrant as the rose. The loafers heard the woman's request in pained and indignant amazement. As she retired from the room, pending the judge's inquiries as to her legal right to make such an application, the loafers expectorated freely, looked at each other quizzically, with half-opened eyes, and said one to another, "*Her wants to be like we.*"

Heaven forbid that woman should ever become like the audiences of the district court, and you may be assured she never will, but she would be glad to at least take the management of her own affairs into her own hands, instead of leaving it to the tender mercies of the "we" of the court-room rabble.

With the opening of new avenues of employment has come to woman the right and privilege of competition, which she never enjoyed before in the whole course of her existence. And this is a marked era in her advancement. Heretofore she has been crowded out of many employments that would seem rightfully to belong to her, man assuming that he had the right to provide for her as he pleased. He felt that he alone had the right to be the wage-earner, or, if woman worked for wages, he should have the expenditure of the same. Said Alexander Hamilton, "Give a man a right over my subsistence, and he has a right over my whole moral being." By woman coming into the great arena of labor and competing with man, she has achieved a great victory. Another triumph in this direction will be accomplished when her work shall secure the same pay as is now accorded to man for similar labor. The trend of womanhood in this line is toward a better and nobler future than ever has been known before.

It is a significant fact, marking the steady progress of woman, that her applications for business positions are no longer treated with contempt, but are respectfully, and, for the most part, generously considered.

Since her advent into the labor market, her rise has been steadily upward and onward. More than three million women are earning independent wages in the United States alone. Eighty thousand women are earning wages in New York city outside of domestic service. Six thousand women are acting as postmistresses. Fourteen hundred are in various government departments in Washington.

Simultaneously with the uplift of woman in this country has come her advancement in British Columbia, Quebec, and Montreal, in England, Scotland and Wales, in France, Belgium, Germany,

Sweden, Poland, British Burmah, Madras, and Bombay, at the Cape of Good Hope, New Zealand, New South Wales, Queensland, and South Australia. In all these countries women have some political freedom, and that country is behind the times where women have no political powers whatever. In spite of old customs and religious restrictions, women almost everywhere are inquiring and asserting their human rights as intelligent beings.

And what has occasioned this uprising among women?

There is one force, and but one, that has brought about this condition of things and assisted woman to the place in which she finds herself to-day. Freethought—call it Liberalism, education, or whatever you will—is the one power which has broken the chains of woman and started her on the road to Freedom. When the colleges refused her admittance, Freethought said, "We will build new ones for her." It did so, and put an annex on the old ones for her benefit. It said, "Down with the despotism that would keep woman forever in the bonds of ignorance." And in this way more has been accomplished for her in a few years than in an age of scheming, and preaching narrowed down to the musty dogmas of ancient theology. It early sent her forth as a teacher and encouraged her to press on to newer heights, held her trembling hands, and guided her unaccustomed feet.

It bade her go preach the gospel of truth and righteousness to every living creature, the gospel of a new and better era. It opened the doors and sent her out into the sunlight of freedom, and her march has been steadily and nobly onward.

Freethought has broken every barrier to woman's enfranchisement that so far has been broken and will yet beat down the remaining stumbling blocks in her pathway.

For centuries the married women of England and their property had no separate existence. Freethought succeeded in securing "The Married Women's Property Act," whereby women could hold property separately from the husband. This was in 1862. Before that, in our own country, Judge Hertell, a noted Freethinker of New York, had argued for the bill to restore to married women the right to hold property, as guaranteed by the constitution of New York state. Fifty years ago everything belonging to a woman when she married became her husband's property; also, all that she might subsequently inherit. She could not sue or be sued at law. Her wages belonged to her husband. She could not even own her children. Freethought has changed all this. In nearly all of the forty-four states of the Union a married woman holds and controls her own property, if not her person. She is entitled by law to the money she may earn by working for anybody except her husband. In six states she has gained equal rights with her husband as to the guardianship of her children. Freethought will yet assist her to equality in this respect in the other thirty-eight states, for it has ever regarded her as an individual, independent being, capable of government and the exercise of liberty.

Freethought early discovered that there is no sex to right, no sex to wrong, no sex to purity and truth; that these qualities belong equally to man and to woman. When this is still better understood and the old customs of society are outgrown, woman will demand the same purity of life and conduct from man that is now exacted from her. She will then frown upon the same irregularities in man that she now scorns in her own sex.

Freethought has always been the best friend woman had—the noblest, truest ally and champion. It has ever sought to place her in her own true light before the world—the guide, counselor, and friend of man; queen not only of home and household, but of every domain where her worth and work is required, and equal sharer in life's pursuits, duties, and emoluments—the undwarfed, unfettered, real complement of man.

To a free and liberal press, to the free schools, to free thought and free speech, to an enlightened public opinion, is due the emancipation of woman from the bondage of superstition. To these forces, and these alone, must she look for her future welfare.

To destroy mental slavery is the work of the great future, for that is the vulture still preying upon the vitals of our common humanity. This cannot be accomplished without first making woman herself free. Her condition decides that of the race. Elevate her, and you lift the whole human family. Degrade her, and disgrace and shame become the lot of man.

Education is the great lever, raising all to higher ground. It is woman's benefactor. Pen and voice have been employed against woman's right to free and full education. But wherever she has secured

equal facilities she has held her own, distanced man when he has been her competitor, won the prizes in mental work, and maintained her physical balance.

Her progress, through many difficulties, through many false notions and foolish prejudices, has been straight onward and successful. Yet there still remains much to be overcome, many narrow views to be overthrown. To do this there must be absolute equality of the sexes. There must be no more cringing dependence, no more creeping and fawning for favors, no more sex slavery, no more enforced motherhood, but entire freedom and independence of action.

Time and the agitation of free and noble principles alone can accomplish this. Goethe says: "Time is my inheritance, Time my field." And Time will bring all things to those who work and wait.

In the future we shall hear no more of what can be done for the elevation of woman, but the question will be how shall we lift man from the moral degradation of sensuality, of strong drink, tobacco, lewdness, profanity, and obscenity.

The future will be ruled not by brute force or by vast wealth, but by moral and intellectual strength, and these belong to woman as to man, and will be exercised for the good of the whole by both man and woman.

Schopenhauer saw only ill in the whole world, but Liebnitz saw the good running like a silver thread all through life's changes. So, after the ills that have beset the way of woman, shall come the good. Her path is onward, and her motto, Excelsior. Whither she goes, as a necessary consequence, man must follow. The twain will stand side by side, shoulder to shoulder. They will be friends, equals, companions, helpmates. Woman, as she progresses, will never lose her womanliness, as some have feared and predicted.

Woman will be always woman, whether she performs her part of life's work as lawyer, editor, doctor, banker, broker, president of corporations, ship-captain, mine-operator, stock raiser, teacher, merchant, or manufacturer; whether she pursues the calling of any great business operator, or remains simply the housekeeper and regulator of the family, venturing not beyond the boundaries of home, she will remain distinctively and essentially woman. She will be always tender, solicitous, sympathetic, loving, and lovable.

She will always be the principal factor of the household, the home-maker, the heart-sweetness, the true lover and comforter of man, appreciated by him as never before in the history of the world.

And then, when man and woman

Upon the skirts of time
Sit side by side, fully summ'd in all their powers,
Dispensing harvest, sowing the To Be
Self-reverent each, and reverencing each,
Distinct in individualities.

Then comes the statelier Eden back to man—
and to woman, also.

Then, will the whole world be their country, and
the practice of goodness the only religion.

SUSAN H. WIXON.

Sparks from The Lecture Field.

After a few days sojourn at the beautiful home of B. A. Roloson, whither I had gone to recuperate from the fatigue caused by my labors at the Congress, I commenced once more the work of human progress and Freethought. These few days afforded me a much needed rest, and my eternal gratitude is due to my friends for their kindness. Cincinnati was the first place upon my list of appointments. Here I met all the old friends, but in new quarters. Owing to the active labors of Light, Hogg, Allen and company the Ohio Liberal Society has grown to such an extent that more spacious apartments had to be secured for this season's work. A splendid audience of six hundred people greeted me upon this occasion. They were enthusiastic to a degree. They are all Freethinkers and take a delight in their weekly meetings.

A discussion always follows the lecture, and this time we had a good one. It lasted for an hour and a half after the lecture was over, and the audience thoroughly enjoyed it. The Ohio Liberal Society is well known all over the city. Its members are regarded as the most active opponents of all kinds of fraud and superstition. A few weeks back they upset a fraudulent spirit materializer, by grabbing the "spirit," which turned out to be a woman wearing a false beard and mustache. The medium and the spirit were both placed under arrest, and put under bonds of \$1,000 for their appearance. Once outside the prison walls the "spirits" spirited them away, and they failed to answer to the charge. The moment that "Light" appeared upon the scene of the darkened seance, "Hogg" raised the devil, and that put an end to

it. There are a large number of Freethinkers in this city, and the society has a long career of active usefulness before it.

Once more I resume my journey, this time to Golden Pond, "down thar in Ole Kentuck." Successive stages of long rides, first by vestibule, then by freight, followed by stage and hack, brought me to my destination. Bogard met us a few miles from town, he being on his way to meet me. Golden Pond is beautifully located between the Cumberland and Tennessee rivers. It is but a small place, but there are quite a number of Liberals among the population. They were eagerly watching for my arrival and warmly welcomed my advent amongst them. The Christians had been having things all their own way since Putnam was down there last fall, and now it was time for the glorious light of Freethought to shine forth again.

An effort had been made by Messrs. Bogard and Rodes to arrange a debate between myself and the Very Rev. J. N. Hall. The sky-pilot failed to appear, though he had written to one of his "dearly beloved" that he would be on hand, but later sent word that he was sick and could not attend. He had probably heard from Braden; but, then, his sickness was of a fleeting nature—it was only temporary. Anyway, he did not come, either by accident or design, the latter being the most probable cause. The faithful had done their utmost to spoil the meetings. They could not bear to think that the Infidel should come among them and have things all his own way, that their side should not be represented. But they forgot that "their side" had been represented all the time and it was our side that had been without representation. They sent word by mail, by stage and personal visits, advising the people not to come. But the people did come; they were like Eve with the forbidden fruit. A large hall had been seated for my lectures. The people came from miles around. It was a general holiday. My first lecture was given to a good crowd, who seemed to enjoy it. I gave my first lecture at 10 o'clock in the morning, and though "Preacher Bentley," of the Baptist persuasion took several notes of what was said, he, wisely perhaps, refrained from making any remarks. After the lecture a table was laid in the hall, whereat, through the generosity of Mr. and Mrs. Z. T. Bogard, we all sat down for a lunch. It was a happy, merry crowd, with the exception of a few sore-headed Christians; but when it came to eating, the "lion" and the "lamb" sat down together. There were Freethinkers and Christians—of the latter, a parson and a few dupes—all around the festive board. After lunch came another lecture. This time the parson, urged on by one of his own friends, made the most ludicrous attempt at a discussion in which it has ever been my fortune to take part. He had prepared a little paper to read in answer to my lecture, but sad for him, it didn't fit. Therefore the preacher, who had, as he declared himself, "been commissioned from God to preach the gospel," was compelled to argue from anticipation. His remarks were prefaced by the solemn warning of "He will tell you." He wanted to argue upon something that I was to tell the people, and not upon what I had told them. What is worse though, and I regret to say it, the parson got mad. Well, that's nothing. Jehovah frequently got mad, and played hell occasionally, so we can excuse this poor human worm who, by the way, has turned out to be the long sought-for, though never before found, "missing link" of Charles Darwin. I hasten to make my apologies to him beforehand, but really the reverend gentleman brought it all on himself. During my reply, he turned uneasily in his seat, and finally rose to leave before I got through. I was then compelled to request him to sit and take his physic like a man. I realized how distasteful to him it was, but it was all his own fault. He tried abuse and slander. He tried to throw ridicule upon the cause of Freethought, but, like a rubber ball, it rebounded with double fury upon himself. I was the rebounder. He complained of my personal appearance. My clothes were too good to suit him, and my hat had too fine a polish. He said: "His appearance would show that he had never done a day's work in his life, while for ten years I have been herding sheep in Texas." Rash mortal, vain parasite, how little he knew of the world. He did not know that for fifteen years I had toiled in the scorching sun of summer and the biting winter frosts as a mason, and that I told him, "was harder work than chasing butterflies on the plains of Texas." I urged him to speak the truth, to tell the people what he really thought and believed, and in the course of time the public would begin to appreciate him. His appearance would polish up a little, and there would be no further need to patch his pantaloons with canvas. The Freethinkers were jubi-

lant, and the Christian portion of the community wore a truly sad and dejected air. The next morning the people began to arrive bright and early. It was evident that we were to be favored with a larger audience than ever, and so it turned out. The Misses Cunningham cheered us with vocal and instrumental music, which added to the good humor of the crowd. I was in good spirits. I lectured again at 10 in the morning. There was no opposition this time. The preacher fought shy, and, even if he had not shied, his own congregation would have prevented him from speaking again. One of them even urged Mr. Bogard to call him down should he attempt to discuss with me again. Had this been done the whole responsibility would have been thrown upon us. We saw through the trick, however, and refused to entertain such a proposal. If they did not wish him to speak they were the people to make him acquainted with the fact, and so they were informed that if he desired to speak the platform was as free for him as for me. But "he never spoke again." The preacher did not care about it, and his flock had no further desires in that direction. The Christians were hot, hotter than they will be when they reach hell. They would have rejoiced had some physical injury been inflicted upon me; and four hours later their rage found expression. They tried to persuade me that I was wrong—they knew I was wrong—and they tried to show me the error of my ways with jack-knives and revolvers. In the afternoon of Saturday, October 21st, eight zealous Christians rushed up to me with these weapons in their hands. A preacher of the gospel of Christ held my arm with one hand and with the other he clasped a large knife. A wild scene followed; the wooden place rang out with Christian threats and Christian curses. The foulest of epithets fell from their lips. My friends urged me to escape from the hall; but no, I stood my ground. My only defense was to back up against the wall, keeping every man before me, thereby preventing a blow being dealt me from behind. At one stage of the game I thought my time had come, so I began to count my "chips" preparatory to handing them in; at least, I had made up my mind that I might be called upon to do it.

I had no desire to wear a martyr's crown, nor have I yet. If the "big un" with the "six-shooter" had insisted upon persuading me to join church, I would have consented to be baptized six times, once for every chamber, if he would only let up on it. It would have been an easier matter, and far more comfortable, to have joined church and then backslid than to take chances on going to "kingdom kum." My friends soon rallied to my assistance, and, standing before me, they pushed the crowd back, declaring that before they would allow anyone of them to touch me they (the Christians) would have to walk over them. My thanks here are due to them, and more especially would I mention the bold and determined stand taken by "Jim" Holland and John Bogard. The appearance of Z. T. Bogard upon the scene of excitement and intimidation soon had the effect of driving off the would-be inquisitors, and order and peace reigned supreme once more.

I was not through with them yet, however. I had still one more lecture to give, and I meant to give it, too. It was rumored that the Christians would not allow me to do so, but I had not yet been persuaded, so at the risk of further efforts at Christian persuasion, I went to the hall next day at the appointed hour, and lectured again to a splendid audience. The faithful were now driven to desperation. They got up evangelical meetings on the streets, at which some wandering tramp was selected to speak. Church meetings were speedily organized, and the quiet little Kentucky town was full of excitement. They button-holed everyone they met on the road, and urged them to go to church. They deceived the people by leading them to believe that I was going to speak there; but when they discovered the fraud, some few of them came out in disgust, while a few of the more timid remained. Despite their efforts I had by far the larger crowd, and as I had purposely commenced late, I caught a large portion of those who had been to church, for I was still talking when they came out.

Freethought never had such a boom there before; the very air was full of it. Following upon my last lecture, it was amusing to hear the expressions of opinion. One Christian remarked to another, that "he has given us some pretty hard knocks, and the worst of it is, they are all true." The church can never recover from the blow that has been dealt her in that town. Freethought is at the top. At the top it will stay. The Christians were mighty glad when I left town, but I would request them not to jubilate too much over my departure, for I am bound to return. Thus the good work goes;

the "sparks" are still flying, and the flag of sweet liberty is flying before the breeze.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.
165 South Water street, Chicago.

The Manhattan Liberal Club.

After the annual round-up of our talented lecturers at the fall Freethought conventions, as many of them as can make it at all convenient come to New York. There is something in the air here they like. THE TRUTH SEEKER editor chaperoned Mr. Putnam direct from the Chicago convention, and he is having a pretty good time speaking round about here and writing "Four Hundred Years of Freethought." Mr. Charlesworth, unscathed by the knives of the Kentucky Christians, followed on, and Friday evening the 3rd, he entertained the Liberal Club. Mr. Steiner is looking eastward and Mr. Remsburg will be here this winter sure. They are all abundantly welcomed, and THE TRUTH SEEKER puts itself out a little to make things cheerful for them.

The audience came slowly together to hear Mr. Charlesworth, but finally they all got there. The room was plastered so thick with TRUTH SEEKERS that few saw the People's Party documents laid upon the table by candidate for Attorney-General Wakeman and he had to call attention to them. Candidate for Coroner Foote is taking a rest from presiding this month, and sat meekly among those he so often lords it over. Candidate for Justice of the City Court Chamberlain came in late, and candidate for State Senator Titus Merritt didn't come at all. Charles Eckhard's northwest corner was occupied by his young chum only.

It was a thoughtless deed for which due repentance is hereby expressed, to put Heston's pictures in opposition to Charlesworth's words and it apparently took him some time to get the attention of the audience away from THE TRUTH SEEKER. It was half past eight when Vice-President Wilson McDonald lay down on the reading desk, his feet resting comfortably on the floor, and announced that as there were no announcements he would introduce Mr. Charlesworth who would say something about the relation of Freethought to politics. Mr. Charlesworth rose up and said that man had attained his present bad eminence as an animal by being the most accomplished and successful murderer on the globe. This was in accord with the Darwinian doctrine of the survival of the fittest. But the fittest was a pretty bad lot sometimes—especially the politicians, with the exception of the Liberal Club candidates of the People's party. They are all right. As for the press, its devotion to human interests could be inferred from the fact that when Whittier died, the *World* printed twenty lines about him, and on the same day printed thirteen and a half columns about a prize fight. Is that, queried Mr. Charlesworth, a criterion of New York culture? "Yes," answered a voice in the audience, "it is." Conventions are no better as expressions of public sentiment than the press, and the pulpit is worse. All Christian countries base their claims to bigness and power on their armies and navies, and every regiment had a Christian chaplain, who asked God to help his men kill the other fellows. And these other fellows had the same. Eight men, down in Golden Pond, Ky., had rushed upon him, Mr. Charlesworth, each possessing a bowie knife or a revolver, and such weapons are Christianity's strongest arguments.

The Freethinkers, to become a power, must become a voting party. Each year they met in convention and passed resolutions which were forgotten a week afterward. What did Congress care about that? Congressmen never heard of it, and anyway the average legislator didn't care what the people said if he could make money enough during his first term of office to buy a seat for the next term.

But the speaker did not confine his remarks to any one reform advocated by the Freethought party, but undertook to show how all reform in general should be attempted. He reviewed the existing mediums by which public opinion was molded and inquired into the purity of the channels by which they were made manifest. He first dealt with the necessity for reform, or at least some change in existing conditions. He next defined what he meant by Freethought, and showed how it might be made a factor in the political life of the nation. The most important channels, he said, "by which public opinion is molded and made manifest, are: First, The public press, and the general literature of the country; second, by the convention of public bodies; and third, by the means of the pulpit and the platform." The lecturer urged that when these channels are palpably impure an unenlightened and unmoralized public opinion is the

result. The present evils of society are the direct results of such impure agencies; and when we consider the approximation of society to existing orthodox opinions, we are forcibly reminded of the evil instincts of the adherents of modern Christianity.

The public press is supposed to be the true reflection of public opinion; and if the American press truly reflects the opinion of the American public, and truly represents American culture, we have nothing therein of which we may feel justly proud. There is scarcely an organ throughout the country but what is run either for party or personal interests. Their sole purpose is to distort facts and pervert moral truths; to serve their own end. Hence, as at present constituted, the press is an unsafe and unreliable medium. The pulpit, which might be made a great power for good, has been used in the interests of the classes as against the masses. For the most part its occupants are actuated by purely personal and selfish motives, and they feel and speak accordingly. Many evils that afflict modern society are the results of its influence. With the inward organization of nations, as with their outward relation to others, Force still determines the relative condition of all things. We are at present cursed with a huge array of cumbersome and hopelessly entangled legislation, which, in itself, is hurtful to society at large.

The lecturer continued, "That education was our only salvation; in the proper education of the young, lies the hope of America." He urged that every Freethought voter should act in accordance with the principles of the Freethought Federation of America, and to begin right now with the ensuing elections.

When the lecturer concluded, candidate for coroner Foote gave notice of the new Science Sermons Society, which meets in the lecture room of the Rev. Dr. Collyer's church, Park avenue and Thirty-fourth street, and candidate for attorney-general Wakeman from the audience adverted to the fact that he was to speak to the Williamsburgers on "Christianity and After," being his Chicago address.

The critics were slow in coming forward, and Mrs. Donlevy filled the gap by saying that all thought is free, though Mr. Charlesworth had said otherwise. Then she said several other things, to which few listened, because they were reading THE TRUTH SEEKER. But they all applauded when she concluded, because she is a fine old lady, whom everybody loves.

Dr. Kinget, in a red necktie, was the next speaker. He lived the Liberal Club because it invited persons to its platform without regard to membership in it or previous condition of servitude elsewhere. Mr. Kinget is an Anarchist of the Anarchists, and wants no government at all, and advised everybody to abstain from voting. The lecturer of the evening had not yet discovered the logic of Freethought. Go into politics if you will, said Mr. K., and see where you will come out. Politics could not be purified, and association with politicians would only make Freethinkers filthy. Let the honest men stay away from the polls, leaving only the rascals to vote, and they would soon fall. Honest men would then form voluntary associations, and collectively and individually protect themselves. (Great laughter from Mr. Eckhard's chum in the northwest corner.) The logic of Freethought is free action, and we should not vote for Democrat or Republican or People's Party. This last thrust made candidate Foote, who had replaced Mr. McDonald as presiding officer, look gloomy, and after that he evidently did not expect to be elected.

As Mr. Putnam went upon the platform the hope was expressed by one of the auditors that he at least would talk sense, which he did. Freethinkers, said Mr. Putnam, should vote as they think, and for the men who favor our demands. The press should be reformed and the pulpit abolished. It is true that the politicians care only for the spoils of office, but we cannot get along without government. It was better to make politics something different, and there was no use holding aloof. Personally, he is a Jeffersonian Democrat. Further, the audience should take THE TRUTH SEEKER home with them and read it and then subscribe. He had been preceded in these sensible remarks by candidate Foote, on the same subject, and it is hoped the audience will follow the advice.

Mr. Wilson followed Mr. Putnam. He is another Anarchist, and his remarks were substantially the same as Mr. Kinget's. Government, he said, is only to suppress liberty, and rob people of their property by taxation. The purpose of Tom Jefferson and Tom Paine was to extinguish government, and that was what our Revolution was for. When Emerson said the grandest part of our national history was when we had no government, he spoke a great truth. Organizing a party necessarily

meant a combination with thieves and robbers, and the notion of making men honest that way is absurd.

Candidate Wakeman indorsed Mr. Charlesworth's idea of throwing influence in favor of candidates who accept the Nine Demands of Liberalism, and he couldn't see anything unreasonable or impracticable in the Freethought Federation's work. As a candidate of the People's party he was in it, and he wanted the audience to take the documents he had laid upon the table and study them. The Anarchists would make Jefferson and Paine groan in their graves if those two statesmen heard the sentiments attributed to them. If Jefferson were alive to-day he would undoubtedly be a Populist. Jefferson's scheme was to institute new governments to replace the old and bad ones. Government is a necessity and every man possessed of common sense knows it. The talk of Messrs. Kinget and Wilson is folly and only misleads fools to their own destruction. People with the culture of Kinget and Wilson ought to know better. All audiences of the size of this one include a percentage of fools, who might, after listening to the Anarchists, get pistols, like Prendergast, who killed Carter Harrison, and go out and "protect" themselves. That might be the ending of the foolish talk of Mr. Kinget. The best thing to do is to vote for the People's party, and he hoped to hear no more inane talk such as had been heard from Messrs. Wilson and Kinget.

The time for debate having elapsed Mr. Charlesworth closed the session by graciously expressing the hope that Mr. Wakeman would be elected. To Mrs. Donlevy he would say that there is no such thing as absolute Freethought, because environment governed us and circumstances are our schoolmasters. To Messrs. Kinget and Wilson he would say that government could not be abolished without abolishing man, to do which it would be necessary to extinguish the race. Mr. Wilson objected to the words attributed to him, and interrupted; Mr. Wakeman endeavored to set both right, and the debate was progressing merrily when Candidate Foote swung his black gavel and called time. Messrs. Wilson and Wakeman subsided and Charlesworth soon let the audience go home, taking their TRUTH SEEKERS with them.

The text for the next meeting will be Mr. Wilson McDonald's explanation of Psychic Phenomena.

Freethought Progress.

The Free Religious societies of Germany held on August 5th-7th their fifteenth congress at Nuremberg. Delegates representing thirty-one societies were present.

Freethought is having a great boom in that orthodox state, the republic of Peru. Three Freethought journals exist now in that dark land—*La Razón*, *El Independiente*, and *El Rescate*. Surely Freethought is progressing.

The Italian Free Mason society, Grand Orient, which is affiliated with the International Freethought Federation, has made its headquarters in the Borghese palace at Rome, and its insignia are placed on the identical spot from which Pope Paul V. used to bless the populace.

Cuba is joining the forward procession. Freethought is organizing in that beautiful island. *El Esfuerzo del Siglo*, published in Santiago, contains a lengthy account of the doings of our local brethren, who have formed a society with the very appropriate name, "Victor Hugo."

The Freethought Society of Vienna, Austria, the president of which is Edward Schwella, held its silver jubilee on October 1st. The large hall was crowded almost to suffocation at both the forenoon and evening meetings. ** Three libelers of the Jews, one a priest and another an editor, who said they sacrificed children at the passover, have been punished in Austria recently.

The great Freethought demonstration held at Lill-Jans, Sweden, on September 3d, was a decided success. About five thousand people were present, and the greeting given our friend Victor E. Lennstrand was an ovation. A telegram containing a protest against the Upsala jubilee of the state church was sent to the king, and signed on behalf of those present by Victor E. Lennstrand, A. W. Aberg, A. Wester, C. J. Eketöf, and Dr. Knut Wichsall, the latter by proxy, he himself being unable to attend the meeting. ** Eight thousand five hundred and ninety-two signatures were gathered to the protest list against the Upsala celebration. Several thousand more have no doubt been given, but numerous protest lists which were left for signing in various newspaper offices and stores have mysteriously disappeared. The Christians of Sweden no doubt forgot the commandment about stealing. The Swedish press is yet, with a few honorable exceptions, decidedly hostile to Freethought.

The French Freethought Federation held its annual Congress on October 29th, at Salle H'de l'Harmonie 94, rue d'Angoulême. ** *Le Réveil du Nord* contains an excellent account of a congress held by Freethinkers from the north of France. What publicity did American secular papers give to our late Congress? ** French Freethinkers have now formed a society for promotion of secular marriage. Why not? No need tipping a sky-pilot. ** Over one thousand francs have been collected for the erection of a home for aged French Freethinkers. ** *La Vérité Philosophique*, formerly edited by C. Cilwa, is now published in an enlarged form by E. Cordeau, 17 Rue Croix des Petits Champs, Paris. We

hope soon to see it on our table. ** Antoine D'Abadie, ex-president of the Paris Academy of Sciences, has made over to the academy property and bonds to the value of a million francs. An observatory is to be built with the proceeds, and one condition of the bequest is that there shall be no vivisection in the physiological department benefited by it.

The London Freethinkers wish to rebuild their hall next spring. To this end the National Secular Hall Society (Limited) is working to raise three thousand shares by February) next. Four thousand pounds are needed before building is begun. ** Can any good thing come out of the church? At Hamilton, Ontario, representatives of the Central Presbyterian church, and of Christ Church Cathedral, conferred with several officers of the Hamilton street railway company to see if the partial Sunday car service, which prevailed before the introduction of electricity there, could not be restored. The Sunday cars, before and after service, had been found very convenient. So badly did the churches want the Sunday cars—for the benefit of their own services, of course—that they were willing to guarantee at least \$2 a per day for each car if two bobtails were put on for each church. So far as the report shows, nothing was said about the immortal souls of the drivers and conductors of these cars. ** E. P. Powell has a very appreciative "Study of Thomas Paine" in the *Arena* for November. He paints graphically the black ingratitude of Americans toward this brilliant and heroic champion of their rights.

Churchly Purpose and Performance.

Through love for God, the holy souls, and ourselves, we should endeavor to gain as many indulgences as possible, and deliver them, as well as all our satisfactory merits, to the Blessed Mother for the benefit of the souls in Purgatory. But it may be said that if we reserve no indulgence for ourselves, and if we give up the satisfactory portion of our works for the benefit of the holy souls, that we ourselves run the risk of having to remain a long time in the prison of Purgatory. On this point we need have no fears, for the voluntary whole offering of our satisfactions to the suffering souls is an act of charity of such high merit that it remits all our punishment. But even if some loss to us should exist by reason of the "Heroic Act," an occurrence not to be supposed, we shall certainly find ourselves more than compensated for that loss by the sublime degree of glory to which we shall be exalted in Paradise by reason of this act of boundless charity to souls so dear to God and Mary, says a Dominican priest in the *Rosary*.

As rosarians, the associates of the Sodality, and even those of the faithful who do not belong to either of those associations, have by reason of the Rosary so many opportunities of amassing spiritual treasures in the form of indulgences, and as frequently they may be in doubt as to the best way of disposing of the treasures, we would most earnestly advise them to keep continually before their minds the principles just enunciated, and follow their grand teaching as proclaimed in the "Heroic Act."

The "Heroic Act of Charity" consists in a voluntary offering or surrender of all works of satisfaction in this life, and of all the suffrages that shall be offered up for us after death into the hands of the Blessed Virgin, to the end that this tender Mother may distribute them in behalf of those holy souls whom it is her good pleasure to deliver from the pains of Purgatory.

But it is only the special personal fruit resulting to us from the satisfactions and suffrages we thus forego in their behalf. Hence such a transfer would not prevent priests from offering Masses for the intentions of persons who have given them *honorario*; neither would it hinder a person from praying for himself, parents, or friends, nor from practicing in his own behalf works of piety, because it is only the satisfactory portion, so to speak, that is applied or given over by this offering to the souls in Purgatory. The fruits of merit, propitiation, and impetration always remain with the doer of the acts, since they cannot be communicated to others.

The "Heroic Act of Charity" was first enriched with indulgences by a Dominican Pope, Benedict XIII., afterwards by Pius VI., and lastly by Pius IX., in a decree of the Sacred Congregation of Indulgences, Sept. 30, 1852. The privileges conceded to it are the following: 1. The indulgent of a privileged altar personally every day in the year to priests who have made this offering. 2. A plenary indulgence, applicable only to the faithful departed, to all the faithful who have made this offering, whenever they go to Holy communion, provided they visit a church or public oratory, and pray for some time according to the intention of His Holiness the Pope. 3. A plenary indulgence every Monday to all who hear Mass in suffrage for the souls in Purgatory, provided they visit a church or public oratory, and pray as stated above in No. 2. 4. All indulgences granted or yet to be granted, even though not applicable according to the tenor of the grant to the dead, which are gained or which may yet be gained by the faithful who have made this offering, may be applied to the holy souls in Purgatory.

Finally, Pope Pius IX., having regard to the young who are not yet communicants, as well as to the sick, to those who are afflicted with chronic disorders, to the aged, farm laborers, prisoners, and others who are debarred from communicating and unable to hear Mass on Mondays, has vouchsafed by another decree of the Sacred Congregation of Indulgences to declare that for all the faithful who cannot hear Mass on Mondays, the Mass heard on Sunday would be available for gaining the indulgences specified in No. 3, and that in favor of those not yet communicants, or who are hindered from communicating, he has also left it to the will of their respective ordinaries to authorize confessors to commute the works there enjoined.

Though this "Act of Charities" is denominated a vow in some printed tracts, in which also is given a formula for making the offering, no inference is to be drawn therefrom that this offering binds under any sin, neither is it necessary to make use of the said formula, since in order to share in the privileges and indulgences pointed out, no more is required in the case than an act of the will made with sincerity and determination.

The "Heroic Act" may be made in this manner by anyone who desires to practice it and to gain its privileges: "From this hour to the end of my life I freely give all the

satisfactory part of all my works, and also all the suffrages that will be offered for me after my death, to the Most Blessed Virgin Mary, to be distributed by her according to her good pleasure for the benefit of the souls in Purgatory."

In the course of time, doubts having arisen as to some of the conditions for gaining the indulgences already named, the Sacred Congregation of Indulgences has issued a decree solving five of those most frequently occurring. The decree decides, in the first place, that indulgences declared by the Holy See to be "applicable to the souls in Purgatory" are included among the *opera satisfactoria* which by the "Heroic Act" are offered for the faithful departed. 2. Those who reserve to themselves the indulgences granted to the living do not satisfy the conditions, and are bound to apply them all to the holy souls in accordance with the words of the Indult. 3. It is not an integral part of the "Heroic Act" that the dispensation of these spiritual favors should be placed in the hands of the Blessed Virgin. 4. The plenary indulgence which a person who has made the "Heroic Act" will gain by going to Holy Communion, or by hearing Mass on Mondays, need not be placed at the disposal of the Blessed Virgin, but may be applied to any of the poor souls at the discretion of the donor. Lastly, that a priest who has made the "Heroic Act," and is using the privilege which some priests possess at Mass of what is called a "privileged altar," must apply the plenary indulgence gained thereby to the soul of the person for whom the Mass is offered.—*Catholic Review*.

[When we remember that tens of millions of people could read the above and fail to see any joke in it, we can begin to realize the awful depth of ignorance in which the people are plunged. Just think of men and women of even ordinary sense taking that piece of labored humor seriously! There is a general concurrence of testimony that professional "funny" writers are very grave and serious men, in appearance, sedate and dignified in their actions. Were it not for this fact, we could not help believing that the writer of the foregoing article nearly split his sides with laughter while penning it.—Ed. T. S.]

Lectures and Meetings.

FRANKLIN STEINER desires to come East this fall and winter on a lecture trip, and would like to secure many engagements. His terms are very reasonable, and he should be kept busy. Address him at Des Moines, Ia.

THE Manhattan Liberal Club meets every Friday evening, at eight o'clock, in German Masonic Hall, No. 220 East Fifteenth street, New York:

November 10th.—Wilson McDonald, "Psychic Phenomena."

November 17th.—Col. H. Charles Ulman, "The Rights of Man."

November 24th.—Prof. A. L. Rawson, "The Dualism of Consciousness."

J. E. REMSBURG has returned from an extended tour through Wisconsin, Minnesota, and South Dakota. His next trip will be to Nebraska, where he has the following dates:

Hooper, Neb., Nov. 11, 12	Gibbon, Neb., Nov. 16
Seward, " " 13, 14	Cambridge, " " 18, 19
Cairo, " " 15	Danbury, " " 20

When these appointments are filled he will speak in Kansas.

HENRY ROWLEY will speak for the Newark Liberal League, 177 Halsey street, corner of Market street, at 3 P.M., Sunday, Nov. 12th.

John R. Charlesworth is now in the East. The following appointments are on his list, and friends along the route desiring lectures should address him at once:

Nov. 12 East Dennis, Mass.	Nov. 26 Philadelphia, Pa.
" 14 15, Osterville, "	Dec. 3 Alliance, O.
" 16 Cotuit, "	" 14, 15, 16, Waterloo, Ind.
" 19 Boston, Mass.	" 17 Chicago, Ill.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of Lectures for November:

November 12th.—Mr. S. P. Putnam, "Evolution and Creation."

November 19th.—Mr. H. A. Powell, "Reform and Politics."

November 26th.—Mr. S. P. Putnam, "Rights of Man."

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, will meet on and after October 17th in the Skerrett Building, northeast corner of Ridge avenue and Green street, Tuesday evenings at 8 o'clock.

November 14th.—Dr. Frances Emily White, "A Study in Sociology."

November 21st.—Ida C. Craddock, "Survivals of Sex Worship in Christianity and Paganism. What Christianity Has Done for the Marital Relation."

November 28th.—Mrs. C. B. Kilgore, "The Congress of Religions."

THE Ohio Liberal Society meets in College Hall, 163 Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free. Program to December:

November 12th.—Judge Alfred Yaple, economic lecture, (subject to be announced).

November 19th.—Allen O. Myers, "Was Judas Iscariot a Traitor?"

November 26th.—Mrs. A. L. Fealy, of Dayton, O., "Truth and Fallacy of Christian Science."

THE Science Sermons Society has been organized in New York city, to hold Sunday evening meetings in the lecture room of Dr. Collyer's church, Park avenue and Thirty-fourth street. The lectures on "Life and the Conditions of Survival," provided for the Brooklyn Ethical Association, will be repeated in the New York meetings, and other lectures of similar trend will be given in alternation with them.

Letters of Friends.

The International Congress Was Just Splendid.

CARLTON, NEB., Oct. 18, 1893.

MR. EDITOR: Inclosed please find \$3 for renewal of my subscription to THE TRUTH SEEKER. I have been to the World's Fair. I never had so good a time before, and never saw so many Liberals in my life, and it was just splendid. I hope our cause will grow faster from this time on.

Yours for the rights of all,

BENNET ANDERSON.

They Try to Persuade, but Would Compel if They Could.

SPOKANE, WASH., Oct. 16, 1893.

MR. EDITOR: Herewith please find postal order amounting to \$4.

I inclose under separate cover a copy of San Francisco Examiner in which I marked a piece which you may use as you see fit. The churches here have appointed committees to wait on every individual and try to persuade him to go to church. The movement has aroused a great deal of antagonism already and it may fall through, which I hope it will. Trusting you will continue your good work, I remain,

Sincerely yours,

JOHN E. WELIN.

Rensburg is a Scholar, an Orator, and a Gentleman.

LODI, WIS., Oct. 26, 1893.

MR. EDITOR: Inclosed please find money order to cover renewal to the good old TRUTH SEEKER. Long may it wave and spread its truths all over this benighted and superstitious world of ours God (!) bless THE TRUTH SEEKER. Amen!!

Our people here in Lodi have had the extreme pleasure of listening to J. E. Rensburg. He gave us three lectures, on the 12th, 13th, and 14th of this month (October), which were highly prized. We hope to secure his services again, if possible.

Mr. Rensburg while here showed himself to be a gentleman of the highest type, a fine orator, and a complete master of his subjects.

N. C. SKELTON.

God's Legerdemain vs. Nineteenth Century Miracles.

FALMOUTH, N. S., Oct. 25, 1893.

MR. EDITOR: The copy of the "Old Testament Stories Comically Illustrated" arrived punctually and in good condition despite the many orthodox hands through which it must have passed. Your Heston is a genius and his book a jewel that I am obliged to keep hidden, as I am the only Liberal in a community bitterly religious and clouded with superstition, through which THE TRUTH SEEKER bursts weekly like a welcome sunbeam.

I have been doing my own thinking for some time past and have searched long and diligently for Freethought works, but never knew where any could be obtained until a few weeks since a new acquaintance presented me with several back numbers of THE TRUTH SEEKER and I hastened to send in my subscription.

My father (i. e., my earthly father) has been a constant subscriber to a Baptist sheet published at St. John, N. B., and devoted to the glory of God and patent medicines. Of late years it has reached the proportion of one column of God's praise to two of the other fellows', and the legerdemain of scripture has become so hopelessly confused with nineteenth century miracles that it has become a question of some uncertainty whether the raising of the widow's son should be attributed to the faith of Elijah the Tishbite or to the administration of a timely dose of Pink Pills, or whether the credit of relieving Mary Magdalen of her seven devils belongs to Jesus of Nazareth or to the magical virtues of Hood's sarsaparilla.

I am glad to find that THE TRUTH SEEKER is as free from modern miracle lies as it is hostile to the lies of scripture miracles.

For inclosed stamps please send Hume's "Essay on Miracles," and oblige,

W. P. LAWRENCE.

By Growth, Not by God.

PEASTER, TEX., Oct. 21, 1893.

MR. EDITOR: Find inclosed \$1.25 for which please send to address below "Hand-book of Freethought," by W. S. Bell, and "Infidel Death-beds," by G. W. Foote.

The preachers can never cease defaming the Infidel dead, and their dupes, who read but one side of the question, believe all they say, even if the statements are positively false. I listened to a Second Adventist preacher, a short time ago, deliver a sermon to Infidels. His first argument was that "Tom" Paine died a miserable death, and when "Old Bob" Ingersoll dies he will die a miserable devil. I suppose in the latter case he has had a special revelation to that effect, and in the former he takes Christian lies for the truth. It never occurred to him to mention John Calvin, the founder of the Presbyterian church, who also died a miserable death, as it is said he died raving, cursing and blaspheming God. He utterly forgot to refer to the pages of history, where one can learn that hundreds of men holding high positions in the church died miserable devils. He never mentioned the fact that the church is full of miserable devils to-day, who would reenact the horrible scenes of the past if it were not for the lack of power. He seemed utterly oblivious to the fact that the actions of men are governed by their organizations and not by what they believe. The church, as well as the laws of the land, have been trying for centuries to make good men and women out of vicious organizations, but they never will accomplish it; it can be done only by proper breeding.

The grand old TRUTH SEEKER continues to come regularly once a week. I would hardly know how to get along without it. It is worth more to me than all the divine revelations that have ever been promulgated, and hoping it may attain the success it merits, I remain,

Yours for Freethought,

J. S. WHITE.

Prayer Does Not Accomplish Anything Practical.

NORTH BENTON, O., Sept. 13, 1893.

MR. EDITOR: Within find \$2 for which send me the "Martyrdom of Man" and credit me for the balance on THE TRUTH SEEKER. I have been attending the Chicago World's Fair; it is a grand show, too big for the mind of man to contain. I am pleased with the result of the opening of the Fair on Sunday; it is a fatal blow to the sky-pilots.

I attended a camp-meeting a few days ago; they preached loudly and long about the efficacy of prayer. I told the preacher I would give him \$100 if he would demonstrate that a single prayer was answered by the myth he called God. He turned to his congregation and told them that all who had had their prayers answered by God should hold up their hands. A number held up their hands. After that he called on them to give their reasons for knowing that God answered their prayers. One man about sixty-five years old said he knew God answered his prayer because God took away his taste for tobacco. I asked him who gave him the taste for tobacco; he said the devil. Another said he knew God answered his prayer because by prayer he could take fire out of a burn and by prayer he could stop blood. I told him I would allow the doctor to open a vein in my arm and if he would stop the blood by prayer I would give him \$100, and he said he could not do it without I had faith. I told him such stuff as that would do to convict persons of witchcraft and whip a man for kissing his wife on Sunday, but it would not do to substantiate an alleged fact in this day and age of the world. The Christians from pine-clad Maine to California called on their God to heal Garfield. They also called on God, their image, to close the gates of the World's Fair on Sunday. With all God's promises to his people they cannot demonstrate that he ever made good one of his promises. At New Salem, Columbiana county, O., the Methodists tried a person for witchcraft and had a long and tedious trial. The papers were full of it just last spring, in the noonday of the nineteenth century. Shame on such Christianity!

Wesley said that to give up witchcraft was to give up the Bible. CHESTER BEDELL.

A Most Astonishing Confession.

DEERING, ME., May 3, 1893.

MR. EDITOR: A short time ago, in one of our Sunday papers, among the notices of divine (?) services for the day, the following paragraph caught my eye: "Free church, Western avenue, at 7:30 P.M. Discourse by the pastor. Subject: 'The Greatest Sinner in Deering.'" Being somewhat of a sinner myself, according to the verdict of some of my converted friends, I quite naturally felt some curiosity as to whom this interesting individual might be, and straightway I made up my mind to attend the meeting and find out.

Consequently, 7:15 P.M. found me one of the few Freethinkers of this vicinity, comfortably occupying a front seat in the house of his majesty, Jehovah, the loving Jehovah, the kind Jehovah, Jehovah the just, Jehovah the only, the great, the original. After the introductory exercises were over the gospel dispenser rose and, naming his subject, announced his intention of calling the person's name right out in meeting before everyone. "Good," thought I, "now I shall have a chance to go and compare notes with this poor soul, and therein we can both take comfort."

The culminating point was delayed by the minister's settling the grounds on which we were to judge a man, and what standard of character we should use in so doing. After giving up several points from which we are wont to judge, such as public opinion and the dictates of conscience (he never mentioned the dictates of reason and common-sense), he finally settled on the character of Christ as the highest standard known to man and therefore as that from which we should judge. I took decided objections to this, but of course did not wish to interrupt him, but I will give them here:

1st. We do not know anything about the character of Christ, except what the writers of the New Testament have told us, and they were such notorious liars that we never know when to and when not to believe what they tell us.

2d. Even if the character of Christ as recorded in the gospels was a faithful portrayal of the man's virtues, yet it is not the highest standard the world was ever to know.

Christ himself said (see John xiv, 12): "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Now, in order that a man should be able to do greater works than Christ did, he must of necessity be a greater man, and consequently a better character to judge by.

Well, to come to the meat of the nut, he declared that he himself was the greatest of all sinners within the jurisdiction of the city of Deering, and to say that I was surprised would be expressing it but mildly. Not that I doubted his word for one moment. Far from it, but it astonished me greatly to hear him own it, for I had previously been laboring under the delusion that it was easier for the rich man to enter the gates of the New Jerusalem than for a minister to tell the truth. Amid the manifold instances which we constantly read of, wherein priests and ministers take precedence in lying, following therein the bright and shining example of the father of Christian lies, Saul of Tarsus, it was pleasant to find one case in which the truth was spoken, and I made up my mind that I would inform THE TRUTH SEEKER of it. The only dampener to my joy was this: I could see that he hardly believed that he was as bad as he said he was after all, but he is hoping against hope.

I now believe there is a chance (though a very small one) that at some time in the future we shall hear the truth proclaimed from the pulpit, but it is a long, dreary wait, and in the meantime the task will devolve on us poor, despised Freethinkers.

Yours hopefully,

FRED IRISH.

Keep on Seeking for Truth.

CASTANA, IA., Oct. 25, 1893.

MR. EDITOR: Politics is a bane to the expression of Freethought. For that reason the emphatic protest of W. W. Morris, Newark, N. J. (THE TRUTH SEEKER, October 14th), against the bad

practice of using Freethought journals for electioneering purposes, should be highly commended. The Freethinker who believes that any good can come to his cause from any existing political party is guilty of credulous infatuation; he is thoroughly benighted on that point. My residence is in a county where the Populists rule; but we might as well expect to draw blood from a stone as to derive the least benefit in the warfare against superstition from the Populist party. As the present object is to make some comments on the financial notions of John Peck, as set forth in THE TRUTH SEEKER for September 23d, I will pass by that glittering, deceiving humbug known as free trade, which cannot be adopted without serious injury to the common people.

That brave iconoclast, who is strong and convincing when discussing theology, shows himself to be both credulous and careless in his views of finance. It is astonishing that Mr. Peck should place credence in that absurd old campaign lie about Ernest Seyd. Mr. Seyd has not been in this country since 1856. He lived and died a bi-metallist who was opposed to the demonetization of silver. It is a disgrace and a shame to American politics that so good and intelligent a man as Ernest Seyd should be traduced and lied about long after he has been placed in his grave.

"In 1865 Secretary McCulloch said: 'There are nearly \$2,000,000,000 in circulation.'" McCulloch was not talking about currency at that time and it must be very doubtful if he used the words "in circulation." According to his own treasury statistics there were only about \$20 per capita in circulation in 1865-6. Surely, Mr. Peck would not have us reckon interest-bearing bonds as currency.

"Wherever paper money has been tried it has produced prosperous times." Indeed! Has Mr. Peck never heard of continental, Confederate, and wildcat paper money? Has he never heard of the assignats of France, of Argentine scrip, and other such disasters? It is not true that "Venice used neither gold nor silver as money for more than six hundred years." Anyhow, I cannot find any such thing in the history of Venice. Undoubtedly gold and silver were the currency of the Venetians during the whole six hundred years. Interest-bearing bonds and annuities are not to be reckoned as currency.

France paid off her enormous debt to Germany by borrowing the money for that purpose. That she has not yet repaid that borrowed cash is shown by the fact that she has the largest national debt in the world. France is not a free-silver country; she has no fiat money, and her tariff is closely like our McKinley law.

Again, is it not astonishing that Mr. Peck should be so much in love with government debt and full "legal-tender" paper money? The legal-tender power is an exercise of absolute sovereignty which is liable at any time to degenerate into a vicious tyranny. A government may compel the people to accept bad money for past debts, but it cannot force them to otherwise receive any kind of money. The French government once tried, with pains and penalties, to drive its subjects to receive paper money. The final result was that the people utterly refused to take the legal-tender "stuff" and it became worthless. I have heard an able and experienced business man seriously argue that it would be better for the country if the legal-tender power were abolished altogether. Why not?

All money is to some extent beholden to the element of confidence. But human nature the world over has attained far more confidence in gold and silver than in paper money; not that the world loves paper less, but gold and silver more. As governments are liable to go bankrupt in an emergency and repudiate, a suspicion attaches to paper money which is not attached to gold. Though all governments on earth should repudiate, gold would continue to exchange for clothing, provisions, and shelter. The almost universal verdict of mankind in favor of a precious metal basis is likely to control the financial world until the possibility of national debasement or repudiation of paper money has ceased to exist.

Mr. Peck writes: "The bullion in the gold dollar cost me a day's work before it was coined, then I had to give to the government a day's work to get the dollar after it was coined." What for? Is the government's seigniorage such an immense thing as that? Dollars must be getting expensive.

Finally, brethren, howsoever things may be, there is left to us one consolation—we can continue right on seeking the truth. P. DAY.

Some Bible Worthies.

BODIE, CAL., Oct. 19, 1893.

MR. EDITOR: Strange that the living God does not anoint some of the brigand chiefs, railroad robbers, or stage robbers of to-day as a complimentary voucher for their grand achievements. No doubt he is the same God who wrote about the robber chiefs of Bible times; maybe he has changed his opinions. If so, why not cause a revised book to be written? The Freethinker has the only revised Bible. Its golden words are "common sense," "investigation," "energy," "perseverance," "honest thought," "reflect for yourselves." Certainly we will not be condemned for that, though there be a living God.

Even the orthodox ought not to wish their children or any other of their Lord's children annihilated, or cast into a pit of hell fire and brimstone, a life of everlasting punishment, for using the organs nature gave them; for exercising the natural ability or instinct with which the human family was endowed.

According to the orthodox teaching, there is no use for brain-work; the more ability a man has the more wretched he will be after death, unless he allows himself to be dictated to by some creed-monger. Then the question arises, Which? They all tell us theirs is the only true way to salvation of the soul; bewildering, this is. It seems to me intellect is dangerous, if exercised in an independent manner on religious matters. The person who is most easily persuaded and can be dictated to stands the best chance for salvation.

Believe the book called Holy Writ from lid to lid; ask no questions; it is not necessary to be able to read; believe and your soul will be saved. Investigation is therefore dangerous; ignorance is safety. One of ordinary ability cannot believe, or pretend to believe this, unless he is a coward or a knave.

Let one read the book of Samuel and note the butchery ordered by the great all-wise, merciful, living God, of a people that committed no sin. And they were his people, "God the creator of all things." First Samuel, xv., 11, tells us that the Lord was displeased that he had appointed Saul king over Israel through Samuel, because he had disobeyed his butchering order. The woman saluted David with shouts and fine music, saying that Saul had killed his thousands, but David his tens of thousands. This proves both of them murderers. This incident made Saul jealous of David thenceforth, because the people thought David the greatest human butcher.

God stood in with David, for the "evil spirit" came from the Lord. Saul having failed twice to murder David with a javelin from his own hand, bethought it policy to try scheming deception on the boy after God's own heart; but the youth was a player and dancer, even a great poet. Saul then promised David his eldest daughter to wife. Saul deceived the youth by giving her to another; but Michal, Saul's youngest daughter, loved David. This love appeared to please old Saul, the deceitful king, who then invented another scheme to cause David to die of heart failure, that the blame might be cast on the innocent Philistines, choosing his daughter as the snare (1 Sam. xviii., 22-25). Read of the dowry required by this once godly king. The inspired work informs us in English, but Jewish version, that David procured double the dowry, at the same time sacrificing two hundred innocent lives. Can anyone deny this assertion? To make this gift complete, David should have taken these two hundred trophies, had them tanned by an expert, and had a jacket made; then, no doubt,

the Lord would have presented this holy garment to this lovely king. This grand accomplishment surprised Saul, so that he was much annoyed, after having laughed in his sleeve and rejoiced at his shrewdness. This scheme having failed, the old wretch tried to make arrangements with his son Jonathan and his servants to kill David, but repented because Jonathan had convinced him that the Lord had wrought a great salvation for all Israel, and called David's blood innocent. Saul swore that David should not be harmed; then he tried to murder David, to shed innocent blood, with his own hand that night.

David afterward became a brigand chief. The twenty-fifth chapter of Samuel tells us how David solicited alms from Nabal, the honest rancher, for his outlaw followers, and when refused, David, the anointed, prepared to make a raid and exterminate all Nabal's belongings, not leaving one wh— the reader may finish this sentence by reading the twenty-second verse of the twenty-fifth chapter of First Samuel; also the latter part of the thirty-fourth verse. By the way, was not this man David, the man after God's own heart, a Mormon? The forty-second, forty-third, and forty-fourth verses of the same chapter read like it; besides the record of other acts of this anointed one is convincing. Here is where the fine work of a woman comes into play. Can anyone read this story without becoming convinced of the intrigue of David and Abigail? They got rid of Nabal very soon, with the Lord's assistance. Abigail became the wife of the chosen man of the living God. This episode is equal to the stealing of Uriah's wife, Bethsheba, by the same anointed deceiver. He took many wives and concubines in the name of the Lord.

The above are but a few of the wicked ideas that have been forced into my dull, uncultured brain by the liberal teachings of the Freethinkers. Taught as I was in childhood to read and believe, to doubt or investigate was wicked.

N. J. SALISBURY.

Wealth and Want.

COLUMBUS, O., Oct. 25, 1893.

MR. EDITOR: As Mr. Brayton has contributed an article of considerable length in defense of the rich man, I presume I may be permitted to express my views on the same subject. His views are substantially the same as are held by the rich generally, as well as by many other well-meaning people in the more humble walks of life.

Very few people have any laudable ambition or any worthy purpose in life. It is the ambition of most people to become rich. Some persons desire this through mere greed for gain; others because it gives them power and position; and both because it enables them to bring up their children in indolence and "respectability," and, at death, to leave the said children sufficient means to continue their indolence and "respectability." To this end they grasp, hoard, speculate, and swindle; they have their lives insured, and they join all sorts of benefit associations, etc., for the purpose of "keeping the wolf from the door," after they are gone. It would look more honorable and more sensible if they were exerting themselves as energetically to secure a more equal distribution of property and more just laws. But justice and equality are not what they desire; they want injustice and inequality, knowing that if their own children are left rich, some other man's children must remain poor, for we cannot all be rich. They desire that someone be poor enough to be obliged to do the drudgery, to make the beds and black the stove and scrub the pavement and brush the horses. In other words, popular ambition, when carefully analyzed, is generally found to consist of a desire to escape from honest work and to dominate over others. Such is largely the ambition of those whom we send to Congress and to the legislature to make our laws.

Mr. Brayton informs us that "one man's right to get and hold property is as good as another's, but it seems that all have not the gift to do so." Did the Goulds of the present generation, and thousands of others of the same stamp, get their wealth because they "have the gift to do so?" Or

was it because circumstances placed them where they could step into the shoes and inherit the wealth accumulated (honestly or dishonestly) by someone else? Recent newspaper accounts state that one of the Vanderbilts is now developing a thirty-eight thousand acre farm in North Carolina, where he now has seven hundred men working on it, and where he contemplates erecting a \$5,000,000 residence. Did he earn all this by the "gift to do so?" It represents the sweat of thousands of industrious and hard-working men, who now slumber in neglected graves, and whose sons and daughters, in many instances, can scarcely secure food and raiment, or school-books and medicines, for their children. Is this right? This is the stamp of man that manipulates the stock market, that controls the price of grain. To this stamp belong the men who corner coal, lard, coffee, apples, etc., and then go away to the sunny South to wallow in luxury, while their slaves that they leave behind, shiver with cold and battle with starvation, suicide, and crime.

It is a popular notion that a man has a perfectly just right to bequeath his property to whomsoever he chooses, and that children have a just right to the property of their parents, but is this right? A man brings no property into the world with him. We all come into the world empty-handed. We do not even bring a suit of clothes with us. If a man brings nothing into the world, why should he be permitted to govern something after he has gone out of the world? In the language of Paine, "should the dead govern the living?" Is it right that those who have never done an honest day's work, but who have been brought up in luxury, and have spent their time in eating and drinking, smoking, pounding a piano, buggy-riding, and entertaining company, and who have been taught to scorn as inferiors all who honestly sweat for their bread—I say, is it right for such people to inherit wealth which they never earned, while thousands more industrious, more talented and more honest, inherit only slavery, rags, and disgrace? Laying all sentiment aside, and looking at the matter from a purely utilitarian standpoint, it seems to me that a dead man's property should revert to the state, and that his children should be permitted to struggle for themselves. Why should not the children of the rich struggle the same as those of the poor? They are no better and often not as good.

We often hear people in comfortable circumstances say of some less fortunate brother: "If he had \$25 on Saturday night, it would all be gone before Monday morning." It is a fact that there are quite a number of such improvident and spendthrift characters in the world, and for such I have no great amount of sympathy, but it is also a fact that there are thousands more with no "ifs" in their case. We cannot say of them, "If they had it," they have it; and they "blow it in" regularly; and they never earned it either. There are people in this city who live on the most aristocratic streets and who put on great style, keep fast horses, get up excursions for the benefit of their friends, go off to neighboring states on horse-racing and gambling expeditions, and get so drunk and disorderly that they get into jail, and their friends have to go after them. The newspapers speak of them as "good fellows" and "high rollers;" they are among the elite of this city, but it is very well known that they inherited their money, or the most of it, from their old granddad, who made it in a whisky-mill. Now, the question is, have they any better right to "blow it in" than Pat Casey, who makes his money carrying the hod?

Mr. Brayton tells us that there never was a time when the poor man was as well off as he is to-day. I think it is true, but he might also have said the same thing of the rich man. I think there never was a time when there were so many millionaires; but poor men, thousands of them, want for the necessities of life, and women still make shirts for seventy cents per dozen or barter their virtue for bread.

It is a mistaken notion that the concentration of wealth and power in the hands of a few men is necessary to the successful development or operation of railroads or other great enterprises, otherwise we

should make haste to return to the feudalism of mediæval ages.

I do not wish to be understood as underrating the value of brains or intellectual effort. The brain of an Edison, for instance, is worth more to society than a thousand hands; but I wish it distinctly understood that Edison could never put his brains in the market or give society the benefit of them, without the thousand hands; so that the thousand hands ought not to belong to paupers, while Edison is several times a millionaire. While admiring the frieze we should not forget the mudsills.

This unjust distribution of wealth is one of the principal causes of the vice and crime which pervade society. Money, and the leisure, fine clothes, etc., which only money will bring, are the only things which can be depended on to give a man respectability. Lacking these, no amount of character and talent will enable him to maintain his "social position," but possessing them, his roguery and rascality are only laughed at. The result of all this is, that thousands of people in their efforts to keep up an appearance of respectability are tempted to resort to dishonest, vicious or criminal practices, in order to secure the necessary funds. Multitudes of rich people, having much time and money at their disposal, often find it impossible to content themselves with the common affairs of every-day life, and resort to degrading and demoralizing habits of dissipation, thereby injuring themselves and their own and setting a bad example to society.

It is a fact that many rich men, in their efforts to perpetuate the memory of their "honorable" names, found colleges in which the expression of a candid opinion is considered a crime, and from which a pupil who would ask a few pinching questions would be likely to be expelled. It is a fact that some such people as Carnegie, in the kindness and generosity of their great, big, warm hearts, build libraries from which most books which contain any valuable information are excluded. Such are some of the blessings (?) of riches. Such is charity.

Judging from the ways of the world, the popular definition of charity must be somewhat as follows: Charity is robbing every poor man that you can, of every cent that you can, and building churches, asylums, and libraries with the proceeds; charity is giving away what you don't want, and can't possibly make use of yourself, and advertising your generosity to the world; Christian charity is grudgingly giving a poor man ten cents, and then asking God to credit you with \$10 in the sweet by and bye.

After finding so much fault with rich men and riches, one might properly be expected to offer some kind of remedy. My remedy is a graduated tax on all property, incomes and inheritances. This appears to me to be the only practicable way to break the back of the millionaire and monopolist. I certainly think they can be crushed in this manner. When it is no longer profitable or possible for men to accumulate, retain, or inherit vast fortunes, then all will have to begin to do something sensible and useful, and to bring up their children to do likewise. Then those seeking glory, fame, or respectability will find it necessary to apply themselves to science, art, invention, philosophy, or in some other realm of useful effort, and character and talent—not dollars and cents—will become the true measure of social position. We can hope to obtain a graduated tax through the initiative and referendum only, but they are certainly coming.

Their opponents may sneer at them and laugh at them, but they cannot long ignore them. All honor to the noble Infidels who brought these measures before the American people!

After all, the principal cause of all the misery in the world is ignorance, and the principal cause of this ignorance is the fear of hell and Mrs. Grundy. Let us, then, never lose an opportunity to stab the church under the fifth rib, until every drop of blood has left her lifeless body. Then two roses will blossom where one now does, and prosperity and progress will be the heritage of the race forever.

DOUGLAS TAYLOR.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Ten Thousand Leagues Below.

Deeper, far deeper down
Than the eye can penetrate,
Or, that the power of man
Can seek to investigate,
Lie tiny, living beings,
Disporting in mossy bowers,
Absorbing and secreting
The sweets of tiny flowers.
Amid these seaweed's humid shade
The tiny beings glow;
Star fish and sea-anemone,
In rich profusion grow.
The incandescent lights upon
The deep phosphorescent river
Glisten o'er the silent waves,
Where the darkening shadows quiver.
A populous solitude under the waves,
The glistening topaz rare;
The emerald flashing from mossy stones,
The gleaming white bones there,
The ghastly grinning skulls beneath
The pure, clear waters flow;
'Tis the fairy land of science,
Ten thousand leagues below.

IDA BALLOU.

Chats With Correspondents.

IDA BALLOU.—Very glad to hear from you, and your essays will be always welcome. Excuse us for not writing to you personally. Our time is all taken, and consequently there are few opportunities for correspondence.

MRS. S. W. SMITH.—Your communication is not especially adapted for the Children's Corner, but to oblige you we print it. How many brothers and sisters children may have, how many pets, cats, or kittens they own, may be of little consequence to you, but is of great interest to them. The children, by their little letters, are learning to write, to spell, and to compose properly, which is of value, you will admit. As they grow older, their minds expand, their ideas broaden, and we trust they will give but little attention to the myths and fables of old, except to demolish them by the logic of common sense.

KATIE KEHM SMITH.—We did not receive your letter in time to comply with your request. We know you are doing splendid work, and our best wishes go with the Oregon State Secular Union.

JOHN RUDLING.—Thanks for your compliments. The lecture is to be printed in pamphlet, and you can order of The Truth Seeker Company.

EDWARD DOBSON.—Thanks for all you send. Your reasoning is good and valuable, and your kindness greatly appreciated.

MAGAZINES.—*New Occasions* is the title of a magazine of social and industrial progress, edited by B. F. Underwood and published by Charles H. Kerr & Co., Chicago. Among the contributors are several well-known names, and the reading matter is sound and solid. Its motto is:

"New occasions teach new duties, Time makes ancient good uncouth;
They must upward still and onward, who would keep abreast of Truth."

Progress is the stirring name of a monthly magazine edited and published by our friend, Emanuel dos Santos, at Port-of-Spain, Trinidad, B. W. I. It is devoted to the dissemination of Freethought principles, and bears the motto of that distinguished friend of freedom, Thomas Paine: "The world is my country, to do good my religion." Our friend is to be congratulated upon the handsome appearance of this new candidate for public favor. It is one more protest against bigotry and superstition, and we wish it long life and great prosperity.

Correspondence.

NORTH HURON, N. Y., Oct. 24, 1893.

DEAR MISS WIXON: As the Children's Corner seems to be growing smaller, I have concluded to write you a few lines again. I am going to school now, and am studying arithmetic, spelling, geography, history, physiology, and grammar. My teacher's name is Hattie Seager. I like her very well. I am eleven years old; will

be twelve the 22d of December. We had a very pleasant summer with the exception of a few thunder showers, and two storms of wind; one about the 1st of September, and one later. I suppose you have been to the World's Fair; I would like to have gone myself, if it had been so that I could, but as it was not convenient, I had to content myself by visiting the Wayne county fair, where I stayed two days, and was sick all the time I was there. Since I wrote you last we have lost the oldest Freethinker in the town, Mr. J. M. Cosad. He died quite suddenly.

Well, I guess I will have to close, and busy myself with something else.

From your true friend,
BERTHA E. WEED.

HOOPESTON, ILL., Oct. 22, 1893.

MY DEAR AUNT SUSIE: On this beautiful autumnal Sunday afternoon, I have decided to improve my time by complying with your request, and writing to you and the Corner friends.

I am so very glad I had the opportunity of meeting you and your sister in person. (A pleasure I scarcely dared hope for a short time ago.) I always thought I loved you, Aunt Susie, but now I am positively sure I do, and I wish all the Corner friends could meet their dear friend. I wish I could have remained in the city for a longer time, and got better acquainted with you. Of course I should have liked to have gotten better acquainted with all the Liberals, but you seem to be nearer to me than any other of them.

I think our Congress was just grand! I hope we may have many more just like it.

I am quite busy now preparing to graduate from the high school in May next. I study geometry, higher algebra, ancient history, rhetoric, and Caesar (Latin). I like my studies very well. Ancient History shows us that the Christian were the least progressive of all nations, and still our principal, who is a Methodist, refuses to see it. But he does not read the Bible to us any more, for last winter he appointed a young man to read a chapter and he refused, saying he did not come to school to read the Bible, but to study.

One of my classmates called on me the other evening, and amazed me by saying, "I hate religion and the church." I could not help saying, "Good!" Then we had quite a talk, and I discovered she has always been an unbeliever, but will not say so to anyone but me. All her friends and associates are church members. So are all my friends, but when asked, I do not hesitate to let them know my "(anti)-religious" belief.

In the report of the Congress, it was given that Ollie and I were from Chicago. We are from Hoopston. We want them to give our little orthodox town credit for one Freethinking family which is not afraid or ashamed to say so. We have nine denominations represented here, and we have no show at all, but we do the best we can, anyway.

Our town has a population of about twenty-six hundred people. We have electric lights, city water-works, a good college (Greer); two public schools, a nice greenhouse, and the two largest corn-canning factories in the world.

We have quite a little city, but the Lord saw fit to send no "rain upon the just and the unjust" this summer, and so nearly destroyed the vegetation in this part of the country.

Well, my letter is growing lengthy, so I will close. But first I wish to say that we all send our best love to you and your dear sister, and hope that sometime we may all meet again.

Wishing you all manner of happiness and prosperity, I remain,

Your loving niece, IDA L. JOHNSTON.

It was a great satisfaction to meet so many charming friends at the Congress, and especially do we remember the bright faces of our dear, adopted nieces, Ollie and Ida, and their parents. Yes, it was a grand gathering, which, let us hope, may sometime be repeated.—ED. C. C.

ADDISON, VT., Oct. 6, 1893.

DEAR MISS WIXON: I see you are editor of the Children's Corner of THE TRUTH SEEKER—this part being assigned to woman because she possesses more patience in giving attention and opportunity for young reasoners to give their testimony to the world denouncing old, long-taught ideas of God and Christianity. Truly a noble calling on your part and the part of the children. Now, may I be permitted to offer a few suggestions for consideration by young and old, thus giving a helping hand, which may not prove amiss—for there is a saying that children and fools are apt to speak the truth? Should you think my ideas a fool's reasoning, can you not even then spare a small corner to present a new theory for reasoning which I have carefully dug out through much study on cause and effect? There may be persons in the world who have arrived at like conclusions who wish to know that others have thought out similar theories. Men gain a hearing

by their ready wit and eloquence, but women must gain a hearing by the most careful reasoning and regard for truth. How glad I would have been could I have been present at the truth seeker's congress to present my new ideas for further consideration; but circumstances forbade, so in agony of mind I exclaimed, "Is there not a friend who will take the trouble to bear the message for me?" All churches refuse me a hearing; all world's people who have been brought up under church teaching refuse me a hearing, and now, if the Freethinkers refuse me a hearing, my hard-earned pennyworth of reasoning ceaseth to be of any value in the world.

My object in speaking at this time is to try and show how the churches, the world, and truth seekers have come to be at such variance with each other. Truth seekers believe and say that all who allow themselves or their minds to be subject to church teachings are blind fools; while all those of church ideas believe and claim that Freethinkers are the devil's own, denying God and the Bible. Now, with such feelings toward each other and so much time being spent in telling the things about each other it leaves very little time to examine facts and principles carefully that we may find the truth in the warring systems and reach a common ground of good-will and harmony for the human family. Neither party is yet able to do the other, or itself, much real good. There is a saying that, "Blessed are the merciful, for they shall obtain mercy." Another saying is, "They who show no mercy shall receive no mercy."

The truth seeking party to do a truly good work must start right by finding out why the churches teach such false doctrines, deceiving and being deceived. Is it not right here? The churches take the Bible to be an exact history of ancient individuals and things; while, on the contrary, it is the exact history of all nations' and all peoples' spiritual beliefs, using the names of individuals and things as figures of speech to represent the ruling minds in the human family. Thus the Bible may not be a book of fables and lies, as truth seekers suppose; but it is those who read and teach it as a history of literal events who make the fables and lies, by giving it an entirely false rendering.

The clergy profess to be learned men of God, yet jump at conclusions without investigating in order to learn whether their conclusions are true or false, saying that all must take the Bible to mean just as it reads, otherwise it would be "caviling!" For instance, they begin at Genesis, and read that God made the world and all things thereto belonging in six days; then jump at the conclusion that the word God means a magic man, having a form and voice like men, and doing very much as the geni of children's fairy tales are represented to do, making a man out of literal dust, then blowing air from his own lungs into the mud man. Thus, say they, he became a living man in the likeness of God. Time spent by the clergy for long ages in heedlessly rehearsing these sayings has kept them from learning how to read the scripture in a shorthand way so as to describe elements of mind, by giving figurative illustrations, intended to show the belief and actions of a whole party or sect as if it were said and done by one person. Thus the word God implies good growing spirit of influence. The word man or dust implies a newly-made up element of ruling mind coming out from nature's mind, of the earth earthy.

Now, to prove that the Adam, who was called the first man, was not an individual person, as the clergy teach, we must examine things carefully in this age to comprehend how ruling elements of mind receive form and voice extending over the earth.

United teachings have become as great and mighty trees in denominations; grounds of faith, said by the churches to be the only truly cultivated grounds giving peace and plenty, where the voice of God is heard walking around teachings called trees, in the present Eden, happiness.

The reasoning voice of teaching in the New Testament being more than all the other twelve a ruling voice, was surnamed Paul, and taught reasoners in that age to compare spiritual things. Then why not do so in this age so as to get at the true knowledge of the nature and conditions of ruling elements of mind in past ages?

So the serpent and disciplin, which is called woman, of the churches have in the present Eden or grounds of faith nearly the make-up and nature which is represented in Genesis. One writer for THE TRUTH SEEKER said he was very sorry the foolish old Lord ever made the devil, thus proving that he has never studied into the nature of things, for it is much easier to jump at conclusions and make fun of others than delve for a solution of the story.

Any man, woman, or child in this age, who will stop to reason one hour, will admit that there are many spirits of influence—a test proves which is good or bad—not such spirits as churches pretend are

flying up in the air invisible to natural eyes. Churches say the old archangel, devil, is going about like a roaring lion, yet is invisible. Truth seekers may see and comprehend this old serpent to be the enemy of truth; this selfish, unreasoning influence, which has long been the light of men, is now being cast into fiery torment because its days are few.

Churches and clergy will wrangle, seethe, and foam out their burning hate toward all who dare expose the old idolized spirit of influence, firm in the belief that the fallen angel light is outside of their greatly beloved Eden grounds of faith. Now, in plain words, what is this deceiving spirit of influence that has so long roared with a loud voice to all to come and eat of the great teaching in the midst of the churches' Eden grounds and be saved, learning there all truth?

This roaring, deceiving spirit of influence, called devil, is a false rendering of scripture, the light of the clergy and the churches who are fully determined that all the saved shall read and believe that the words of the Bible are to be taken in a literal instead of a spiritual sense. Most people who have lived sixty years have seen and heard of many who have become raving lunatics by taking scripture in a literal sense, which has led to killing their own offspring and other outrageous and shameful deeds. Is the Bible a mess of unmeaning, jumbled up words? or is it heedless mankind who read and teach it in a way to make so much trouble?

Most of the truth seekers are clamoring loudly to have the old mischief-making book thrown away, saying it is only a mess of fables and lies, jumping at the conclusion that nature is God, making all things in its own time and order. Such ones have never reasoned carefully on the matter, for nature is ever subject to good or bad influences, which would make it a chance, changeable god, subject to all manner of influences. Now let truth seekers take the story of Christ, the second man-Adam, in a spiritual sense, contrary to the Jewish way which the churches follow; then the word Christ means the true light and voice of reasoning influence born into the world among unreasoning ones having the nature of stilled beasts, which eat only what others and nature provides for them; thus this figurative language gives a perfect illustration of the ushering in of new light.

A new and true element of mind called true man to become the true light of reasoning among all men. The mother of the new reasoning element was, and now is, a young, new disciplin, which could not then nor now be governed by the church's old mother disciplin. Thus all Christendom of old mother disciplin in every age, when an entire new element of mind appears, seeks to kill it, shut it up, setting a seal upon truth or untruth; when it gets life again it is parted from sight by clouds in all minds made by false sets of reasoning. I beg of every truth-seeking man or woman to think carefully that you may know whether it is the shape of your animal body that constitutes true man or woman, or a true element of reasoning mind that must rule our animal natures, being rightly named spiritual man. Truth seekers are not half alive to the work begun; spending time laughing and jeering at churches instead of reasoning.

For truth's sake, please do not consign this production to the waste basket. Is it not of more consequence to the world than how many brothers and sisters children have, and how many kittens and their names? I am a very great lover of children, but I wish them to learn to write and talk something useful. Soon as I can find time I will talk directly with them through THE TRUTH SEEKER. I am sorry to give you so much trouble to correct mistakes in my writing, but I positively cannot do better with every care heaped upon me calling for my attention and labor.

MRS. S. W. SMITH.

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decided so fully in accord with the most advanced conclusions of rational thought. The main teaching of the book is found in these sentences: "Sane men always endeavor to pursue the course that is in their judgment most consonant to their happiness." "Society has no pretext for interfering in conduct that affects only its author." "Laws that protect and promote individual sovereignty alone deserve and receive respect from the best minds of the world." ROBT. C. ADAMS.

"Abraham Lincoln: Was He a Christian?" By John E. Remsburg. New York: Truth Seeker Company, 28 Lafayette place.

Mr. Remsburg has done his task well. The question whether Lincoln was a Christian is an old one, and its chronic revival is one of the proofs of the power of a church, a clergy, a creed, to keep a delusion alive. The unbelief of Lincoln was perfectly well known to thousands of well-informed Americans of his own day. The assertion of his essential orthodoxy, resting largely on the trumped-up testimony cited by Dr. Holland (the pietist who, while editor of Scribner's Magazine, refused to insert any contribution from Walt Whitman), in his "Life of Lincoln," was conclusively overthrown for all judicial readers by the counter-testimony cited in "Lamon's Life." No case of the kind was ever more decisively settled as regards the weight and balance of evidence. But in a case of this kind there are two great forces of delusion to be reckoned with: First, the general incapacity of religious people to form a sound opinion on a question of evidence; second, the self-interest of the religious bodies, operating through their professional mouthpieces, the clergy.

On the first head, we are making no mere partisan assertion. The fact that religious people in the mass are less well qualified to judge of evidence than unbelievers in the mass, is just as true as that Christians in the mass are better educated than Mohammedans. The "fidel" mind generally sets out with so strong a predisposition to believe what it would like to believe, that it can rarely attain the self-denial of abandoning even the disproved. A man may indeed remain nominally orthodox while exercising critical judgment on points where the orthodox mind is usually uncritical. Thus Dean Milman was able to see the utter unlikelihood of, as well as the lack of valid evidence for, the story of the dying Julian crying, "Galilee, thou hast conquered," where the average curate or archdeacon accepts the legend without hesitation; and Newman, so systematically credulous in so many cases, seems to have disbelieved in this. But these were exceptional religionists; the ordinary Christian believes every story he hears about infidel deathbeds and the piety of eminent statesmen, and Holland's story in proof of Lincoln's religiosity, though on the face of it unsound for any good judge of human nature, passes current easily with the church-going multitude. As for the motive to its circulation, we must not assume that all those who pass it on in the knowledge that it is disputed are unscrupulous. There is a kind of amiable sentiment in many unintellectual believers which makes them quite honestly delight in assuring themselves that a given unbeliever was "practically a good Christian." Many clergies and laymen now speak in this way of Mr. Bradlaugh, in some cases, it may be, the same people who once vituperated him. The uncritical Christian cannot realize that his creed-name is not in itself complimentary. In this way many Americans keep up the false idea about Lincoln when they merely mean to say that he behaved as they think a good Christian should behave. But there is no forgetting the further fact that hundreds of Christian partisans go on vending the worthless evidence adduced by Dr. Holland in the same spirit in which he adduced it—a spirit which is rightly to be described as the negation of intellectual rectitude.

A book like Mr. Remsburg's, however, must needs break down the delusion to a very great extent. He goes about the question in an orderly and straightforward way, citing all the evidence and comparing and analyzing it like a judge summing-up. It is a book that must convince ninety-nine fairly reasonable men out of every hundred, whatever their religious beliefs, if only they will read it through. Now and then, perhaps, he cites a story away from the main point, which does not sound quite credible or accurate, as that in which certain pietists are described (p. 246) as asking Lincoln to withdraw a clergyman's official appointment because he taught that even rebels might be "saved." It is hard to believe that even bigots would openly advance such a plea. But Mr. Remsburg's handling of the main problem is always satisfying. He deals with all the dozens of reckless assertions as to Lincoln's having latterly become a believer—assertions which for the most part promptly destroy each other—and leaves it perfectly clear that not only was

Lincoln never an adherent of a Christian church (this is admitted all round), but he never accepted the Christian creed further than to hold by some form of Deism. And even his Deism seems to have been substantially very much of the kind seen in those rationalists who say "God bless you" because the phrase has a certain classic flavor of friendly sentiment about it. Practically, he was an Atheist; and some who knew him describe him as coming at times close to the theoretical position. The mass of the stories to the contrary—all of them going to make out that Lincoln was fool enough to keep secret a conversion which it would have been very advantageous to him to make publicly known—leave a strong impression of the abundance alike of imbecility and untruthfulness among believing Christians.

One effect of Mr. Remsburg's book will probably be to set some of the more astute champions of orthodoxy protesting that it matters nothing to the truth of Christianity whether Lincoln was a believer or not. Nor does it any more than the orthodoxy of Newman or Gladstone. But the vogue of Christianity depends immeasurably less on the arguments for its truth than on the amount of popular feeling to which it can appeal, and for the champions of popular Christianity it is practically a very serious matter that a great and adored democratic statesman, who contrived to settle one of the most desperate political difficulties of modern times, did his work on a basis of rationalism, and rejected the popular creed as absurd. His orthodoxy would only slightly and indirectly affect rationalism, since rationalists mostly become so on grounds of conviction and not of authority or example; but his rationalism is a serious blow to the credit of orthodoxy, which retains so much of its vogue by mere appeals to authority and example. Hence the persistent attempt to bolster up an utterly false case for Lincoln's Christianity.

This may be said without wholly indorsing the estimate put upon Lincoln by Mr. Remsburg, who finally pronounces him "the gentlest, purest, noblest character in human history." This outgoes even the poetic panegyric of Walt Whitman, and, said in prose, it can still less pass with critical people as a judicial verdict. But no good judge of character who reads Lincoln's life can miss recognizing in him a man of extraordinary strength of character, admirable soundness of practical judgment, and rare administrative power, combined with qualities of chivalry and goodness which amply suffice to account for the affectionate superlatives of his countrymen.—*London National Reformer*.

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MISS LAURA: O auntie! You remember Mr. Meeker, who went from here as a missionary? I have just heard that those awful cannibals ate him. Aunt Sophrina: La, me! I do hope they cooked him with turnips. The poor, dear man was so fond of turnips.—*Vit-Bits*.

CLERGYMAN: Is it true, Miss Ruth, that you said my last Sunday's sermon bored you? MISS RUTH (with a little gasp): Oh, my, no! Goodness, gracious, no! I said that it—er—penetrated my very soul. Isn't it strange how people will misconstrue things?—*Truth*.

THE BROWNS have a daughter who has been brought up with a due respect for the clergy. The other night the minister was coming to tea. She was carefully instructed as to her behavior; she was to say nothing unless addressed; she was to speak with the utmost politeness when spoken to; if it became absolutely necessary for her to ask a question, she must do it in the most respectful manner. All these injunctions she carefully obeyed until the festive meal was nearly over. Then she fixed her solemn eyes on the guest and said: "Dr. Blank, for Christ's sake, please pass me the butter."—*N. Y. World*.

A YOUNG girl in Miskolez, Hungary, pretended to see the holy virgin daily, and to converse with her. Her mother encouraged the pious, who brought presents, and when the priests interfered the excited crowd threatened to ill-treat them. Some days ago the would-be saint lay in a coffin. Her mother told everybody that the virgin had told her to die and she would resuscitate her on the third day. There was terrible excitement in the place, and thousands prepared to wait the prescribed three days in prayer and fasting. The local authorities came with a doctor to put a stop to the scandalous affair. In the presence of the crowd the doctor said: "It is very serious that she died so suddenly. We must have a post-mortem examination." Immediately the young saint sat up in her coffin, crying: "Oh, don't cut me up! I can be resuscitated immediately."—*Argonaut*.

A CERTAIN minister's sermons were a patchwork from numerous authors to whom he gave no credit. On one occasion there was a half-drunken wag in the audience who had read pretty much everything, and he announced the authors as the minister went on. The clergyman gave an extract, without any credit to the author, and the man in the audience cried out: "That's Jeremy Taylor." The speaker went on and gave an extract from another author, without credit for it, and the man in the audience said: "That's John Wesley." The minister gave an extract from another author, without credit for it, and the man in the audience said: "That's George Whitfield." When the minister completely lost his patience and excitedly cried out, "Shut up, you old fool!", the man in the audience replied: "That is your own."—*Worthington's Magazine*.

"Speaking of religion," said a prominent merchant who came out of a big church yesterday, "my folks have a sublime faith in the efficacy of prayer. One night my little girl, who is about a dozen years old, reminded me that she needed a pair of new shoes to complete her Sunday costume. I was interested in my newspaper, and made some badgering remarks about the duty of children to wear brogans at \$1 a pair, and gave her a dollar. She went away without a word, a fact that surprised me, because I expected her to protest. But presently she came back and said: 'Papa, I'll match you for another dollar—heads I win, tails you lose.' The proposition nearly knocked me off my chair. I looked across the room at her mother, a devout woman, from whom I expected an emphatic lecture. She, however, was paying no attention, and so I said: 'Don't you know it's wrong to gamble? Where on earth did you hear of matching dollars?' 'Oh, I found out,' was her evasive answer. 'Will you match me?' Well, you know me. I don't take any bluffs like that, so I out with a silver dollar and laid it on my knee. The child was about to follow suit, when she hesitated, drew back, and then went to her mother and said, with much solemnity: 'Mamma, pray for me. I must have another dollar.' Her mother only smiled in a deprecatory way. Then she came back and said: 'Now, papa, heads I win, tails you lose.' And dodburn it all, I did lose, sure enough, and the child looked me in the face and said: 'Now, papa, you see what praying will do.'—*St. Louis Republic*.

Gems of Thought.

THERE are reformers who never think it worth while to work at their trade themselves.—*Ram's Horn.*

FORCE has never secured true followers of the church, and law never made morals. True reforms have come from a power in the reform itself that secured conviction in its justice and necessity, of which this Sunday closing movement seems entirely lacking. In the building of one good, care should be taken that others are not torn down.—*Summerville News.*

If you would wait to speak the truth until you can replace the old decaying formula by a completely elaborated system, you must wait forever; for the system can never be elaborated until its leading principles have been boldly enunciated. Reconstruct, it is said, before you destroy. But you must destroy in order to reconstruct. The old husk of dead faith is pushed off by the growth of living beliefs below.—*Leslie Stephen.*

BUT were the middle ages less cruel than Pawnees, Hebrews, Romans, or Assyrians? Obviously the mediæval tortures inflicted on political prisoners, witches, and heretics were as nefarious as any known to ancient or savage conquerors. Nothing is changed but the victims. Then you find Covenanters torturing witches, Episcopalians in England or Scotland torturing Jesuits, wizards, or Catholics at large. You find Covenanters burning naughty little boys alive; you find William and Mary just as ready with the "boot" as James II. was. Then the burning of witches slowly dies out as the educated class becomes skeptical.—*Andrew Lang.*

BUT the supposed divine origin of plants and animals is not the only theological error that evolution has exposed. It has destroyed other fictions that were for centuries promulgated by the church. In our youth we were taught by pious persons, not only that man was specially created, but that he appeared at first in a state of perfection. The consensus of opinion which now obtains among scientists is expressed by Mr. Herbert Spencer thus—That life, under all its forms, has arisen by an unbroken evolution, and through natural causes alone. Investigations have also shown that in early stages of humanity man was less perfect than he is to-day, and that his history has been one of progression, not retrogression.—*Charles Watts.*

OF course it will be readily seen that to exempt any class of property from taxation, to that extent adds to the taxes of the balance of the property. Why should the man who does not go to any church be made to pay heavier taxes because of the existence of the churches? It will not do to say that the churches make possible the peaceful government of the community, and thus repay the non-churchman for his tax. That is not a satisfactory nor a valid argument, for the law abiding citizen is not native to any particular church, nor to church circles. He is found as frequently in proportion to population outside as inside the churches. It is very evident that he is taxed not for a general purpose but for a special purpose, and that, too, in the interests of a sect whose tenets he may not hold.—*Minneapolis Progressive Age.*

IT is now abundantly clear that the Christian religion was one among a number of competing religions of the East, which became popular among the slaves and lower classes of the Mediterranean world towards the decline of the Roman empire; and Christianity was the winner in the race for the mastery of the world, just because it embraced and synthesized in itself so many separate elements of many other popular creeds and superstitions. But in displacing the civilized religions of Greece and Rome, it brought with it into Europe various ideas properly belonging to a lower and Asiatic stage of culture. It brought with it the ugly practice of burial, in place of the sane and wholesome practice of cremation. It brought with it the vulgar Jewish conception of resurrection, in place of the elevated though erroneous Platonic idea of immortality. It brought with it the hateful oriental notions of asceticism and repression, in place of the graceful and artistic Greek ideals of happiness, beauty, and equal development. By means of these false notions it has retarded the progress of the world for at least half a dozen centuries; and it is still doing its best to retard the progress of the world in future. But the forces which tend towards civilization are growing at last too strong for it, and reason and common-sense are beginning to overthrow the domination of the ascetic oriental creed of unwholesome restraint and unnatural repression.—*Grant Allen.*



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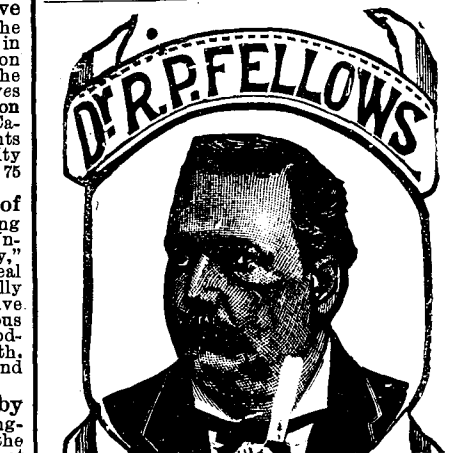
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PAPER is being made of sunflower stalks at Salina, Kan.

THE extra session of Congress came to an end November 3d.

IN Bosier parish, La., negroes were lynched for hog-thieving.

EARTHQUAKE shocks were felt at Pembroke, Wales, November 2d.

THE Harvard observatory in Peru has discovered a new star in Norma.

MORE than \$200,000,000 worth of coal was mined in the United States last year.

THE supreme court of Michigan has decided that any act granting the franchise to woman is unconstitutional.

THE westward steamer record is again broken. The Lucania made her last trip in five days, twelve hours, and forty-seven minutes.

AN electric car plunged through an open draw in the bridge across the Willamette river at Portland, Ore., on November 1st, and thirteen persons were drowned.

GAIL HAMILTON is getting out a pamphlet history of the case of Mrs. Maybrick, of England, in prison under a life sentence for alleged poisoning of her husband.

THE British-Matabele war in South Africa continues. The natives fight bravely for their homes, but Maxim guns are more deadly than spears and primitiv fire-arms.

MACEDONIAN rebel Arnauts attacked and captured Prisend, a town of forty thousand inhabitants in Albania, European Turkey. The Turkish garrison was forced to retreat into the citadel.

THE Austrian cabinet crisis will probably result in putting in power Prince Windischgratz in place of Count Taaffe. The difficulties in Bohemia and the suffrage question are the main issues.

THE Chinese exclusion law was amended by Congress by extending the time for registration six months. Accordingly Attorney-General Olney has ordered the release of all Chinese held for failure to register.

VIENNA Socialists attacked a meeting of German Liberals and came into conflict with the police. A fierce encounter followed, and many men were wounded. The mob reassembled several times and was as often dispersed.

THE Brazilian government has purchased several vessels of American owners and is making them over into war ships with all possible dispatch. It is said that the insurgent Admiral Mello is also buying arms, munitions, and ships in New York.

THE New York Times, Post, World, and Herald, and the Brooklyn Eagle, all Democratic, opposed the election of Judge Isaac H. Maynard, nominated by the Democratic party for judge of the court of appeals. Many other Democratic papers in the state also bolted the nomination.

THE House concurred in the Senate amendment to the silver repeal bill by a vote of 193 to 94. The vote shows that 124 Democrats, 68 Republicans, and 1 Populist voted to concur, and 70 Democrats, 15 Republicans, and 9 Populists against concurrence. President Cleveland at once signed the bill.

The elections of November 7th were generally favorable to the Republicans. They elect their ticket in New York state by a plurality of perhaps 20,000, with the exception of Bartlett, for judge of Court of Appeals, who beats Maynard, Democrat, by 75,000 or more. Legislature and constitutional convention close. Republicans and independents in Brooklyn beat McLaughlin Democrats by heavy majorities. In Erie county (Buffalo) the Sheehan Democrats defeated by 5,000, at least; a complete revolution. Massachusetts, Greenhalge, Rep., over Russell, Dem., by 20,000 to 25,000 plurality. Ohio, McKinley re-elected by plurality of 40,000 or so over Neal, Dem. Pennsylvania, generally Republican gains. Iowa, Republican gains indicate defeat of Boies by large plurality. Virginia, strongly Democratic on state ticket, with legislature which will elect two United States senators. Colorado, returns meager at time of going to press; light vote. Probable victory for woman suffragists. South Dakota, very small vote. Republican judges probably elected. Maryland, Dem., by 18,000 majority. Kansas, county elections only. Republican gains over Populists. Nebraska, vote close, between Harrison, Rep., for Supreme court justice, and Holcomb, Pop. Chicago, reports indicate election of Gary, about whom the fight centered. New Jersey, overwhelming Rep. and anti-race track victories. Kentucky, Dem. by big majority.



THE LORD SAYS THEY SHALL EAT EACH OTHER.

Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will execute judgements in thee, and the whole remnant of thee will I scatter into all the winds.—Ezek. v. 10.

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**THE TRUTH SEEKER,
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NEW YORK.**

THE TRUTH SEEKER

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For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).

This is a splendid opportunity to obtain books which every Liberal desires to have, at an exceedingly low price. Old and new subscribers can avail themselves of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

What They Are After.

The Woman's Christian Temperance Union is a well-organized and powerful society. It is international. It holds in its grasp the consciences of millions of women. The elements of good in it blind the eyes of many careless and well-meaning people to its reactionary and dangerous character. It is popular, and educative in some directions, and hence draws to itself many who do not believe in the religious and theocratic objects of the organization. But their adherence adds to its strength, and gives it an appearance of breadth and liberality to which it is not entitled. And its associations and atmosphere must demoralize, to a greater or less degree, the Freethinkers who are enrolled in its membership. The commendable but misdirected desire to "do good" which affiliated them with a bigoted body will inevitably carry them along with the majority until they find themselves advocating the closer union of church and state, like Miss Willard, or behind prison bars, like the White Cappers of Stromsberg, Nebraska. The Union is Christian in name, reactionary in purpose, theocratic in spirit, arbitrary in methods. Crimes, such as that committed in Nebraska, show us how closely related in essentials are these Woman's Christian Temperance Union moralists and the mob moralists of other sections, such as the women whippers of Indiana, Missouri, and Arkansas. And they indicate also how easily and quickly moralistic emotions, subject to no other restraint than that of religion, blossom into hate and bear fruit in atrocious and cruel crimes. These women started out to force abstinence from intoxicating liquors upon all in the name of a Christ who demonstrated his divinity by making wine out of water for a crowd already drunk, and they claimed for this crusade the sanction of a Bible which might well be termed "The Drunkard's Handbook of Precept and Example." From this starting point of violence and fraud it was but a short step to the decoying, stripping, and savage whipping of girls who are the victims of a social system for which the Christian church is largely responsible. In the presence of the social evil Christianity has ever stood utterly helpless. A stranger to the scientific spirit and method, it has not deemed it necessary to inquire regarding causes. It has assumed that there is but one cause for all evil, and that that is the innate corruption of the human heart. So it has always striven to "stamp out" vice and to destroy those who cannot win ethically in the sadly unequal struggle with bad heredity and poverty. The Stromsberg barbarity is merely an illegal manifestation of the same spirit of vengeance against the women victims of inequitable conditions that constantly finds expression in legal fines, imprisonment and expatriation. Perhaps in no other city in this country is the dominance of the church more complete than in Pittsburg, and in no other city is the treatment of women of the half world more foolish and cruel. Hundreds, if not thousands of unfortunate women are turned into the streets to steal or starve, so inadequate are the resources of "Christian civilization" to deal with the problem their existence presents. It is perfectly safe to say that not one in a hundred of those active in the crusade against them would furnish one of them with honorable and remunerative employment in his household.

These observations are called out by the Stromsberg outrage taken in connection with an utterance of Miss Willard, president of the Woman's Christian Temperance Union, in her address at the national convention held at Nashville. She declared that the Union has "one vital, organic thought, one absorbing purpose, one undying enthusiasm. It is that Christ shall be this world's King—King of

its courts, its camps, its commerce; King of its colleges and cloisters; King of its customs and constitutions. . . . Christ and his law, the true basis of government and the supreme authority in national as in individual life." The *Christian Statesman's* capital letters are in themselves evidence of treason to the Republic, which can accept no King. We can well believe Miss Willard's statement. Observing, thoughtful men and women have long known that the Woman's Christian Temperance Union, ostensibly a temperance society, is in reality an auxiliary, a feeder, of the church. And it is more than this: Not merely is it its purpose to convert the world to Christ, but to place in the hands of the Christian church the reins of civil government. In its thought there is no longer Jesus, the sacrifice, the mediator, the savior, but Christ, the sacrificer, the ruler, the king. Persuasion and argument are only expedients—the law and the sword are finally to settle all controverted points in religion and morals. These women are making a way, not for the churches, simply, each of which is a voluntary aggregation of individuals brought together by a similarity of belief and held in union by a common purpose, but for the Church, a body politic, whose fundamental tenets are God, Christ, and Bible, and the units of which are brought and held together by "the cohesive power of public plunder." By the quoted clause we mean that in the church-state it is not sincere belief and a life ordered in accordance with definite principles that give title to honorable membership, but *profession* of belief in the dogmas acceptance of which is a prerequisite to the holding of any position of trust, power, or emolument in the state, which is the church, practically. No man can hold office who is not an acceptor of the creed of the church-state. This has been from the beginning the declared purpose of the National Reform Association. It wants only "godly" men on guard. Of course, this can be made possible in appearance only. Shrewd, unscrupulous men are bound to mount the ladder of fame to the citadel of power, no matter how many perjuries they commit. It is very easy to secure nominal acceptance of a creed when you make such acceptance the condition of possession of office, social position, or wealth. The God-in-the-Constitution bigots are bidding for hypocrites. They can get them. They are getting them. Every time they succeed in inducing a municipality, a state, or the nation to take another step in the direction of the church-state which is the goal of their ambition, they open new places for hypocrites, and the hypocrites are always ready and eager to profess Christ and him in power for an office or the hope of one. This is why we say that the success of the theocratic party, one wing of which is the Woman's Christian Temperance Union, will put in control of the civil power the church, an ecclesiastical organization held together by "the cohesive power of public plunder." We repeat the phrase, for we know of no other so exactly and graphically descriptive.

We are warned by all the tyrannies and martyrdoms of the past to beware of the political church. We cannot afford to temporize with it. Though their forms and names change with the fleeting centuries, religions and priests are essentially the same, yesterday, to-day, and forever. The liberties of the nation that puts into their keeping the scepter of power, are by that act of folly thrown away. Not only does the past warn us, but the present also. On every hand are revealed the serpentine tricks and the tigerish ferocity of the priesthood. Protestant or Catholic, it matters not which; both must be watched and resisted. We see what the

Woman's Christian Temperance Union is capable of now, and what it intends to do when it comes into possession of greater power. That we have not misinterpreted Miss Willard's statement of its objects is shown by the *Christian Statesman's* declaration that no "more ringing, national reform sentences were ever uttered than those of the president of the Woman's Christian Temperance Union."

"Christ and his law, the true basis of government and the supreme authority in national as in individual life." These are all-inclusive, bold, traitorous words. They are pregnant with ominous meanings. They suggest proscription; they threaten persecution; they prophesy martyrdom. Freethinkers, friends of justice, equal rights, and human liberty, read these quoted sentences once more, and again and yet again. Grasp fully their meaning; realize all that they imply and forbode, and then act. Act calmly, wisely, fearlessly, unceasingly. It is a campaign of education upon which we have entered. The people must be enlightened, for only an enlightened citizenship can successfully cope with a priesthood which seeks to rule through the state. Remember Ingersoll's words: "Let the church but touch again the sword of power and the splendid fruit of all the ages will turn to ashes on the lips of men."

Wanted—New Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscription list of *THE TRUTH SEEKER*. There are several reasons for this, which our readers will readily see. First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read *THE TRUTH SEEKER* are a hundred times more interested and active than those who do not. Second, It is a duty we owe to our fellow-men to give them the light of reason we have obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we have arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of \$3 (\$12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is on the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two splendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding. Our readers know the value of these books, and that about every Liberal in the country would like a copy of one or the other. Either one of these, as may be chosen, will be given to the new subscribers obtained in

these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we have made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of *THE TRUTH SEEKER*. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

Sunday Enforcement in Missouri.

The Sunday battle is on in Missouri. In Kansas City the barber-shops were first closed and then the grocery stores. Now the enforcers are getting evidence against the saloons. Presumably the turn of the theaters, street-cars, and Sunday trains will come soon.

A barber at Mexico, Mo., was fined one dollar and costs for Sunday shaving. The case was carried to the Court of Appeals and Judge Gill decided that shaving on Sunday was not a necessity, as it was made necessary by the negligence of the individual. Now, while admitting that putting in defense the plea of necessity is not to be condemned as evasive or cowardly, we nevertheless should much prefer the issue to be made along the line of constitutional right and equal liberty. No citizen should be compelled to show that an act which he does at his own cost is an act of necessity. It is a personal affair. It makes no difference to the preachers, to the Barbers' Union or to the courts whether he gets a shave on Sunday because some overpowering necessity compels him to do so, or through mere caprice. In other words, it is not the business of the preachers, the Barbers' Union or the courts, but his own. He is the only one qualified to decide as to the necessity of his action. His face and his beard are his own, or should be, and if he chooses to pay a barber ten cents for manipulating the one and removing the other on Sunday he has precisely the same right to do so that he has to buy the same service on Monday. And the barber's constitutional and equal right to perform the service on Sunday is exactly the same as his right to do so on Monday. This is the only question involved. It is the one issue that should be fought out in the courts, and at the polls if necessary. The ministers' union and the barbers' union must be taught that they do not own the consciences of the people, and that the independent barber's shop and tools are his own, to be rented by him at his own discretion.

As intimated before, we do not wish to wholly eschew the defense of "necessity." No man is under obligations to be a martyr, and, if escape from fines or imprisonment for violation of an unconstitutional and iniquitous law seems probable through such a defense the accused is justified in making it. Furthermore, as the Sunday laws of most, if not all the States allow the doing of "necessary" work on that day the result of a trial where the defendant relies upon the plea of necessity is dependent upon the liberality and common sense of the judge. The widest conceivable or a very narrow construction of the law is equally possible. A broad-minded judge will be very apt to decide that the individual immediately concerned is the best judge as to the necessity of his Sunday work, while a Sabbatarian bigot will interpret the law in such a way as to give delight to those like himself. Others will find various ways to make the law as little oppressive in fact as they can while upholding it in theory. Every time the clerics and their allies and dupes are beaten a step forward has been taken, even if the real issue has not been as sharply defined as it should have been. No one can question the exceedingly great value of the open World's Fair, although the Sun-

day monopolists were beaten on technicalities and side issues. The moral effect of victory is not to be despised.

To return to the Missouri struggle: Judge Gill's decision was based on foolish reasoning, and his "opinion" is offensive and impudent. He had no business to uphold a decision against the barber who worked on Sunday on the flimsy pretense that the customer had been guilty of "negligence" in not getting shaved before Sunday. Perhaps this man was in the habit of getting shaved every day. In that case, what becomes of the judicial clap trap about negligence? In every such instance Judge Gill would be compelled, by his own logic, to discharge the offending barber. Would he do it?

J. B. Smith, manager of the Midland Hotel in Kansas City, refused to close his barber shop on Sunday, and so notified the Barber's Union. He says that Sunday shaving is a necessity, as viewed from the hotel standpoint. "I purpose to spend some money in contesting the point," he declares. This is good, so far as it goes. Let us hope that some one will make a fight on still broader grounds.

There are any number of "Sabbath Observance Unions." Is it not about time that a "Sunday Defense Association" was formed? We submit that the hour is ripe for action. We need a compact, active, aggressive society devoted to this work alone. A fund should be raised to fight the "Sabbath" robbers wherever they appear. The issue must be met sometime, and that soon. The longer we sit with folded hands the more bitter and costly the struggle when we do decide to defend ourselves.

Agents Wanted.

We believe that not only can good be done but money made by any Liberal who will canvass for our book "Old Testament Stories Comically Illustrated." In fact we know one man who worked at it but a few hours weekly and sold nearly fifty copies in a month. The price is low; everybody knows the Old Testament stories, and nearly everybody would like a book applying nineteenth-century wit and knowledge to them. People like to laugh. Reverence for the Old Testament tales has largely disappeared and jokes at the expense of Jonah and Joseph and Esau and Samson and David, and the other worthies of unsavory reputation, are keenly appreciated. It seems to us that the book will sell at sight. It does here in the store. Liberals out of employment will find this a good way to make an honest dollar.

Terms to agents sent upon application.

Victor E. Lennstrand, the intrepid leader of the Swedish Freethought party, is sick again, and has had to submit to a surgical operation.

The editor of our children's corner spoke to an audience of nearly 2,500 Sunday before last at Fall River, Mass., where she resides and holds municipal office. Every seat to the topmost gallery was filled. Her topic was what she saw at the World's Fair. The local papers compliment her highly upon the lecture.

In view of the craze for repressiv legislation in the interest and at the demand of multitudinous cliques, factions, and sects a Georgia journalist rises to inquire why some one "does not introduce a bill to prevent the consumption of wormy chestnuts." Does he not see that this would be destructive of the sermon industry?

We shall soon have ready in neat pamphlet form Miss Susan H. Wixon's address at the International Congress—"Woman, Four Centuries of Progress." Of this address W. C. Sturoc, of Sunapee, N. H., says: "It was really the ablest and cleanest effort of that day (Woman's Day), and left the orator standing high up in the estimation of all." The price of this pamphlet will be only ten cents.

"The secret ballot law doesn't prevent God's seeing the ballot you select."—*New York Voice*.

But then, you know, "God is no respecter of persons," and so it does not matter if he does know who your favorites are. And if he did care, who

cares? This is not his government, but the people's, and when they devised the secret ballot law they were thinking of the ward boss and the domineering employer, not of an alien, who can neither register nor vote.

It is reported that the members of the Ohio senate have agreed to hereafter employ no women as clerks and assistants, owing to scandals said to have grown out of the employment of such help in the past. This seems a very flimsy pretext. Why any discrimination should be made in favor of men as against equally competent women we cannot understand. It would not be surprising to find that some meddling minister is at the bottom of the mischief.

Anent the Stromsberg mobbing the Minneapolis *Progressive Age* tersely remarks: "The female lynchers are all 'respectable ladies' and members of the Woman's Christian Temperance Union. What was the motive of the crime? Was it to reform the girls? Hardly. No. It was to gratify a vulgar appetite for excitement, and virtue was made the pretext. It would be well for those—let us call them females—to remember the man who said, 'Go and sin no more.'"

A Swedish church at Hyde Park, a suburb of Chicago, had lately become convinced that the hour for the general wind-up of all sublunary affairs was at hand. On Sunday, October 5th, thirty-five women donned their ascension robes and waited expectantly in the church for the sounding of the archangel's trumpet. As usual, he failed to keep the appointment. The women watched all day and far into the night, but they saw nothing of the herald of the "risen Lord." He did not even send a telegram explaining the cause of his non-appearance. In this he was discourteous, to say the least.

The Sunday question is to the front in all parts of the country. Some time since one of the Presbyterian churches of Columbia, South Carolina, expelled Sadie Means because she worked in the telephone exchange on Sunday. The Charleston presbytery sustained the Columbia church. Then the South Carolina synod took a hand and ordered the Second church to "restore Sadie M. Means to all her rights and privileges as a member in full communion in said church." Whereupon the pastor of the Second church gave notice on behalf of the Charleston presbytery that the case would be appealed to the general assembly. When God gets into the Constitution such cases will be settled by the civil courts.

The *World* asked several well-known people what they thought of the candidacy of Judge Maynard, nominated by the Democratic party for judge of the Court of Appeals in this state. Among those interrogated was T. De Witt Talmage. He replied that he had had no time to investigate the charges and, anyway, he did not know what to believe about any candidate, so full was the air of misrepresentations. And he concluded with this: "My hope is in God and not in political parties." This is pretty good, considering the fact that he knows nothing about God, while he can and does know something concerning parties and their candidates. He is willing to take God wholly on trust but will not express an opinion even of a man because he does not know *all* about him.

"NEW CASTLE, PA., Nov. 5.—Rev. Mr. Bigham, one of the oldest United Presbyterian ministers in this neighborhood, while preaching at Plain Grove to-day, suddenly became incoherent and rambling in his speech. Before his congregation recovered from its amazement he fell heavily to the floor. He had been stricken with paralysis. Physicians state that he cannot recover."

This is one of the most startling and wholesale warnings which we remember to have ever read. Just think of it! Why, if this is true, nearly every minister in the country is in imminent danger of being killed by a stroke of paralysis. Just before Mr. Bigham fell he "became incoherent and rambling in his speech." It was all the warning that was vouchsafed. But how many such warnings are given every Sunday! And they are all unheeded.

The temerity of the ministers is something phenomenal.

"A candidate on the Prohibition ticket in Massachusetts announces that the Lord is on his side. If that is true the Lord might as well get ready for a bad snowing under."—*Kansas City Journal*.

"That's what the scribes and pharisees said nearly nineteen hundred years ago. But while Christianity still marches on, Caiaphas and Herod are in a place, we fear, where they would give anything to be 'snowed under' for even five minutes."—*New York Voice*.

The *Voice* should not jest in that heartless manner. As to the Massachusetts' candidate, he is mistaken about God being on his side, or else the Bible writers have forged God's name in a wholesale and scandalous way, for in the sacred record his signature is appended to hundreds of pro-liquor documents. Besides, he was the patentee and original manufacturer of alcohol.

Government by preacher is becoming daily more popular and common in this unhappy country. Here is a peculiarly flagrant case, illustrating the superlative impudence of the clerics and the abject subserviency of the "powers that be." At Topeka, Kan., on October 8th, Rev. M. Sheldon, in his forenoon sermon, inveighed after the manner of his kind against a balloon ascension that was advertised to take place that afternoon at the fair grounds. In his congregation was Police Commissioner Whiting, who immediately ordered the chief of police to prevent the ascension, which he did. Necessarily every such success emboldens the insolent ecclesiastics and makes more slavish the civil authorities. The difference between parties is inappreciable—Republican or Democrat, or Populist, as in this instance—all meekly take their orders from the church.

To those credulous people who harbor the delusion that the sponsors of the proposed 16th Amendment to the national Constitution intend to really separate church and state we commend the following excerpt from the leading editorial in a recent number of the *Christian Statesman*:

"Most appropriate of all legislative celebrations of '1900 A.D.' in our land would be the passage by Congress and the state legislatures, in these intervening years, of the proposed 16th Amendment, forbidding the states (as Congress only is now forbidden) to unite church and state or make sectarian appropriations, coupled with a preamble to the national Constitution that shall give our Christian institutions that constitutional protection in the future which custom has afforded in the past, by incorporating into our fundamental law that famous opinion of our national Supreme Court, 'This is a Christian nation.'"

The italics are ours. Is comment needed?

The *Christian Standard*, in a paroxysm of denunciation of the nude in the Art Palace at the World's Fair, inflicts this upon a long-suffering world:

"It is nothing in its favor that papers and reporters champion it, and literary and social somewhat admire it. They do the like in some countries as to bull-fights; in others, as to duels; in others, as to slavery; and in our own country, as to race-courses and saloons. They are all of a piece, and all stand on the same basis of lust."

What is to be thought of the brain that can place in one category of abominations chattel slavery and a picture of a beautiful human body? And this man, wholly lacking in the faculty of discrimination, utterly unable to segregate the like and differentiate the unlike, is one of a party of fanatics who think that the state should force their abortions of ideas upon all the people. The prospect of their accession to complete power is truly an enrapturing one.

Among the institutions which the church thinks she has a special commission to supervise (when she cannot suppress it) is her old enemy and rival, the theater. One of the editorial contributors of the *Christian Statesman*, Josiah W. Leeds, a perverted Quaker, reported by telegraph to the national convention of the Woman's Christian Temperance Union, in session at the time in Chicago, that a theater manager's advertising agent had just been convicted in the quarter sessions court of Philadelphia for exposing "indecent" show bills. The victory was Mr.

Leeds's. "Few evils can be so easily suppressed," comments the *Statesman*. The Quaker inquisitor might turn his attention, when he gets through with the theaters, to the Bible. Every Sunday it is in the hands of millions of susceptible young people, and no one can estimate the evil which it does. "Get some Christian lawyer to allow you to copy the law and then kindly call the attention of"—Sunday-school superintendents to its provisions! On second thought, we move that Josiah W. Leeds be appointed a committee of one to prepare an expurgated Bible for the use of Sunday-schools, Epworth Leagues, Christian Endeavor Clubs, the Woman's Christian Temperance Union, and the home. It will be much smaller than the present edition.

"It is a fact that gives one a feeling of awe that of the Christians sprinkled among this number so few were killed, so few wounded, and so few suffered in any way. In many cases theirs were marvelous instances of escape. Houses left standing when all around were in ruins, so as to cause the heathen themselves to make comments as to why this should be so. We are bound to acknowledge that God took care of his own."

The foregoing chunks of wisdom dropped from the pen of Miss Bickersteth, when she was writing her "Japan As We Saw It," and have reference to the great earthquake of Nagoya and its victims. If we believed in a God we should say that such talk was rank blasphemy, for we can conceive of no worse blasphemy against any person than to attribute to him criminal intentions and actions. But as we have no God to defend we are compelled to regard Miss Bickersteth's expressions as immeasurably stupid. Could any woman—or man—look out upon the world through a more narrow aperture? We do not see how it could be possible. Is Miss Bickersteth a near blood relative to Talmage? There is a kinship, surely. God cares for his "own"? By the logic of this argument the numberless supposedly Christian victims of accident and natural convulsions must have been Infidels or pagans in disguise!

"The national reform movement stands on this platform. It opposes both to secularism and to church and state Christianity and the state. It seeks to organize all the friends of Christian civil government against the encroachments and revolutionary demands of secularism. For in this conflict the advocates of secularism are the assailants. Their watchwords are 'discontinue,' 'repeal,' 'abrogate,' 'abolish.' They find the Bible in our public schools, and demand its expulsion. They hear the voice of prayer in our halls of legislation, and demand that it be hushed. The oath, with its solemn appeal to God, is administered to witnesses and jurors in our courts, and to our officers of government, and the demand is made that it shall be abolished. In these and many other ways the government has been and is connected with Christianity, without any union of church and state; and this existing connection of state and religion, which secularism labors to destroy, the National Reform Association strives to defend and maintain."—*Dr. McAllister's Manual of Christian Civil Government*.

Those are splendid watchwords. We would discontinue the payment of public money for the teaching of Protestantism in the public schools; we would repeal all laws which exempt church property from equal taxation with the homes of the people; we would abrogate all the unconstitutional and outrageous Sunday statutes; we would abolish all the Christian adjuncts of civil government. It is only a dishonest trick of speech to advocate "Christian civil government" in one breath and disclaim against "church and state" in the next. There can be no connection of any religion with civil government which is not at the same time and inevitably a union of church and state. Every chaplain who draws a dollar for his religious work in army or prison or Congress is a living refutation of Dr. McAllister's deceptive disclaimer.

Readers will aid the cause by forwarding us names of their friends who might be interested in sample copies of THE TRUTH SEEKER.

"Happy is the man that findeth wisdom, and the man that getteth understanding," provided he understands that "God's ways are not our ways" and that no matter how many people he used to kill, it was all right. They were no doubt Infidels and were in the habit of asking questions,

"As A Man Thinketh so is He."

LADIES AND GENTLEMEN: When I was asked to come here to-night and speak upon this platform "as the representative of Woman," I began wondering which of the infinit varieties of womankind I was expected to represent; and I thought if it took such a number of distinguished and able men to represent Man, that I was surely expected to inflate myself tremendously if I was to represent Woman with a large W. But I accepted the invitation as a good "sign" in the zodiac that these gifted gentlemen did not feel wholly capable and willing, as men have felt heretofore, and as the stupid and the arbitrary ones still feel, of doing all the feminine "representing" themselves, so I agreed to come.

Then I fell to thinking that, although the very originators of this new society have probably not so believed, yet it is true that the work of such an organization will in the long run, mean more for, and do more to benefit, women than men.

"Science Sermons!" The scientific method of thought applied to the topics to be considered whether they be of fact, of speculation, or of philosophy. Ah, that is a great step upward for both Man and Woman; but in its application it will mean to her, in addition to what it will mean to and for him, all of that scope and opportunity of development which has so far been his alone.

In the strictly scientific method of thought alone will woman find her release from superstition and the bondage which barbarity bound upon her. The unreasoning emotionalism of woman herself, and about woman by man, has bred more sorrow and fed more crime than has almost any other one force.

Those who think unfairly act unfairly.

He whose mental processes are devious or befogged cannot be relied upon for conduct that shall be direct and wholesome.

Did it ever occur to you that most minds filled and educated by the unscientific method are like jugs into which marbles are dropped? There is no assimilation. The points of contact are so slight and so evasive that the mind itself never recognizes the relations of the material or facts it stores away. Each is a marble dropped in. It lies there alone. There is no blending; no dovetailing; no instinctive and unconscious mingling which gives to the student that grasp which enables him to see each thing in its relation to its fellows; which gives, in short, perspective or a sense of proportion, to his field of learning.

The result is that in after years much of the mass is utterly useless and the rest is so unevenly, disconnectedly laid away in his mind that it is of slight service. The application is as capricious and as uncertain as the whims of a child. Let me give you two or three illustrations which I have chanced to stumble upon in my reading in the past few days, and which illustrate the results of the unscientific "sermons" in school, in college, and in pulpit; which have gone so far to form the minds of those whose words I shall quote. These are taken quite at random and are simply to suggest the results of the old methods of mental gymnastics which we have heretofore called education. I am going to quote first from a leading statesman. It will be necessary for us to assume (if any of us have prejudices or opinions which would lead us to think otherwise) that these printed words are the sincere opinions of those who wrote or spoke them, and I for one, believe there is far less mental dishonesty in the world that is intentional than there is of that which is unintentional.

And remember that I am not going to "take sides" in these matters which I quote, but simply show the illogical and unscientific results of the old methods of education as they appear in expressions which we are bound to accept as sincere manifestations of the minds which gave them forth.

The first I take from a shining light, an able man whether you agree with him or not. It is Senator Sherman. In a recent debate on the silver question he said: "The government ought to encourage every industry in every part of the country, but it ought not to encourage those industries at the expense of the interests of the whole people of the United States." And that from a leading advocate of protection, tariff! His marbles don't assimilate. His silver marble and his tariff marble are on different sides of his mental jug.

In the same paper I saw a glowing editorial urging every "good and loyal citizen" to register and vote. The editor very eloquently argued that no one was entitled to the benefits of a free government who did not feel and show enough interest in its welfare—who had not enough pride in and patriotism for his country—to exercise his ennobling and

lofty right and privilege and duty as a citizen of such government, by doing all that he could to place in power the best and worthiest candidates. He argued that citizens who do not vote should either be forced to vote or else be "disgraced by having the franchise taken from them and being placed upon the footing where they belong"—with "aliens, idiots, and criminals."

Well, that same paper had an editorial on the same day in which women were sneered at for wanting to register and vote—for *not* wishing to be placed upon a footing with "aliens, idiots, and criminals," for taking an interest in placing the best candidates in office, for taking an interest in the welfare of the government whose benefits they enjoy as citizens—in so far as the proscribed class of "aliens, idiots, criminal, and women" may be supposed to enjoy these and other things.

Another rather amusing illustration I shall give you.

All this past six months the papers have teemed with the "squabbles" of the lady managers of the World's Fair, and they said that such unseemly conduct showed anew "the folly of placing women in charge of large affairs, for which they are, and will ever be, wholly unfitted by nature." I went out to Chicago during the World's Fair, and while I did hear a good deal of difference of opinion and discussion among these women, it seemed to me a most normal and healthy sign, a promising indication of individuality and independence of thought of those who differed and did not feel that it was absolutely necessary to go about all day long saying yes to everything that anybody else said. Well, these same papers called the differences (of which there were quite as many) in the men's board of managers, "another spirited debate," etc., but never a "squabble."

But if, perchance, they had been so designated, who would have argued from that that it proved "the incapacity of all men (by nature) to deal with such topics"? Need I make the application?

We have heard ever since we were born—and some of us are in danger of believing it—that whatever the feminine brain might achieve it could never, never, never be good at mathematics, because in the scheme of nature, as interpreted by man, it wasn't constructed that way. Well, a year or two ago a Miss Fawcett, of London, stood in the Cambridge examination *above* the senior wrangler. When this was pointed out as proof that it was not sex in brain which had kept most women from high achievements in mathematics, we were met by the reply, "Oh, certainly; but she is an exception! She is not like other women"—a discovery about Miss Fawcett which had not been made, by the way, up to that time. Do you see where that will lead? She is something of an exception not only to women in general (since she is the first to take such rank), but to men in general, since it remains yet for even one man to prove that he is capable of the achievement! The ratio is rather on woman's side, isn't it? And time certainly is on his side, since he has the records of all the "exceptional" men from the time the first university was established to place against that of a petty scrap of time since woman has ever been permitted (as Miss Fawcett was) to eat the crumbs from the college table!

At our own Johns Hopkins recently it was a woman—the mother of children—who achieved the following, in what would seem to be a peculiarly unlikely field for women. Johns Hopkins University has enrolled among its students this year a rather remarkable woman in the person of Mrs. Arthur Davis. Before her marriage she graduated with high honors from Columbia University in Washington. She passed a perfect examination for the nautical almanac office, making one hundred per cent., while her competitors, all men, and all college graduates, retired from the examination room early in the day, unable to solve the problems presented. She invented a Washington-Greenwich table, which is now in observatory use. She will study for the degree of doctor of philosophy. The paragraph does not state, but the fact is, that she some time ago found and corrected blunders in the nautical tables which have stood the test of time—and masculine scholarship—for lo, these many years.

They headline her as "rather a remarkable woman!" Of course she is not an ordinary woman; but the "rather remarkable man" who will achieve the same triumph has yet to appear; and again the ratio is on the side of the proscribed and incompetent sex.

"There has never been a female Shakspeare" is an argument often put forth to prove that the highest mental achievement in literature is beyond woman's scope—that "nature has incapacitated her." There has never been but one male Shak-

spere. Well, there has never been any male Miss Fawcett, above the senior wrangler. There has never been a male Mrs. Davis; but does this argue that nature has incapacitated men for high achievement in mathematics, in nautical calculation—not to mention "wrangling?"

But seriously, the unscientific method of thought which leads to such *non sequiter* beliefs, editorials, and squibs—or "arguments," as their authors fondly believe them to be—would lead me to say, as when I sat listening to the Senate discuss the silver bill a few days ago: "Let us hear no more of this idiocy of self government by men! This 'squabble' proves anew that men are not fit for rulers—*ergo*, henceforth woman should make all laws and rule as she sees fit," which no one would deplore more than I. The scientific method handles premises and conclusions with a greater regard for sequence.

According to the marble and jug method there used to be a theory that if a man had epilepsy he had been consorting with the devil—with a big D—and that he had caught a lot of little devils.

Little devils of a migratory turn used to be as numerous and as handy as "microbes" are now when the doctors of medicine or of law or of theology were digging around in their jug of marbles for information to give out to their "lay" worshippers.

By and by they dropped the devil (as if he had grown too hot) and took out their "witch" marble, and their methods being the same their results were quite as logical and as satisfactory to everybody except, possibly, the witches.

I never had a chance—as they say in the South—"to meet up with" a devil; but a year or so ago I, with about seventy-five others, was taken on a special train to visit the witches in their haunts over in Salem, Mass. We were to have two treats—see and learn all about the places where Nathaniel Hawthorne lived and wrote, and visit (with guides and instructors) "Witch Hill" and "the witch house" and other scary places. I saw, carefully preserved in a sealed bottle, in the archives of the courthouse, some of the round-headed pins that various witches had mysteriously inserted in the flesh of sundry victims who had, later on, brought them to justice, producing these "pointed" proofs of the compact with the devil. I saw the "witch house."

We all stood—seventy-five of us—in the street to look at it. We gazed at a small, old-fashioned structure, the roof of which (in common with most of those about, which were of the old town) slanted at a sharp angle from a peak or ridge pole. Our guide was plied with questions from all sides.

"Why is it called the witch house?"

The guide hummed and hawed, and gave no legitimate reply.

"What did he say?" "Why was it?" "Oh!" "Don't he know?" "What did we come for?" "Did one of the witches live here?"

This last was addressed to the guide: "Well, I don't just know that one of them *lived* here, but—"

Some one suggested that perhaps the judge who tried them lived there or possibly it was the house in which they were tried, or—

The guide was hard pressed and desperate; and it is only fair that I tell you that he was a college professor, and was selected to pilot the party because of his learning and his witch and Salem lore. "Well," said he, somewhat in desperation, "I don't know that the judge who tried 'em lived there, and I wouldn't like to say that it is the house in which they were tried; but it is always called the 'witch house,' and people come to see it from everywhere. Nobody ever asked before why it was called that and I have never looked that up, but—"

Well, there we stood—seventy-five of us—in the middle of the street—doctors, lawyers, merchants, teachers, writers, and men and women of leisure and of labor, all staring at that house, and that was the information we had gone for from various cities on a special expedition to obtain! That was the definiteness and value of the information contained in the jug we had taken out as a guide, who was familiar with the history of the town. At last some one—determined to be appreciative—exclaimed: "Just see how the roof slants down!" and then we all turned and wended our way to the special train, and back to Boston!

Now, our guide, the professor, knew all the historical spots, and he took us to them, but right there his stock of information ended, although he had taken many others to see these same wonders. His method of thought had put the marbles of fact into his mental jug, and had taken them out from time to time and dropped them back again, but what he knew had no relation to anything else on the topic. It began no place and ended nowhere. Each was simply a cold, round, single fact dropped among a lot of other miscellaneous, cold, round,

*Helen H. Gardener's lecture before the Science Sermon's Society.

isolated facts, and from a scientific point of view might as well have been a shot or a huckleberry.

That style of thought, that method of teaching and of learning, which leaves simply a deposit of the vagaries of nothingness as a result, is the very antipodes of the "Science Sermon" method which, as I understand it, is to be inaugurated here, according to which method of thought and teaching all facts are related—lead somewhere—begin some place—are a part of each and every other bit of knowledge gained; and instead of the echo of the rattle of a half hollow jug of more or less valuable marbles, will produce a mind so stored and developed that its unfolding will be like the spreading of the branches of a great live oak; or better still, like the sea, to which each river, or creek, or babbling rill brings its large or its small contribution to add to the one inextricable, mingled, powerful, mighty whole which bears upon its bosom the hopes, the wisdom, and the ambitions of man.

Perhaps it is not inappropriate for me to say that had it not been for the birth of the scientific method of thought I would not stand here—no woman would be represented here to-night. Womanhood would be where superstition and authority placed it—under the feet of man! That woman was created solely for his use, abuse, or pleasure was never doubted so long as "authority for truth and not truth for authority" was accepted as the creed of the world! And that is why I said at the first, that however much movements like this, which aim to achieve the true basis and method of thought, may do for man—however much it may mean for him—for woman it means salvation; and therefore to the race, her children, it is the star of hope. When both men and women shall be educated and learn to think by the scientific method their children will cease to be born intellectual cripples and moral idiots!

This beautiful world does not need to be, as it now is, a hospital, a prison, or a reformatory for the majority of the race! If we only had the judgment—the accurate and scientific capacity of thought to use them right—the materials are all here to make us healthy, and happy, and good. We have been blindly throwing these materials together as a wasteful or a vicious cook pitches perfect ingredients into the oven only to produce a worthless or an unwholesome dish.

We have but to apply the deft hand and the accurate eye of Science to make of this world an exquisite garden filled with happy and healthy children, who shall grow to manhood and womanhood lovers of justice; who shall be clear of head and clean of heart—for "as a man thinketh so is he."

HELEN H. GARDENER.

Freethought Federation of America.

SAMUEL P. PUTNAM, President.

JOHN R. CHARLESWORTH, Sec. E. C. REICHWALD, Treas.
Address all communications to Headquarters at 165 South Water street, Chicago, Ill.

The recent Congress has undoubtedly given the Federation a greater impetus than ever. The manifested enthusiasm of its members, who contributed largely to the great success of the Congress, has done much to encourage us in our work, and we are looking with confidence and hope to yet greater victories. From almost every state its members came, and by their continued presence added to the interest therein.

As may be seen by its reports, the Federation has now a membership of three thousand, five hundred. This constitutes it the largest and strongest Freethought organization upon the continent of America. The enviable position we occupy has been attained in the one short year of its existence, yet I am pleased to say, that with the assistance of its splendid allies and workers, its strength and numbers will be very largely increased during the ensuing year. In addition to the president and myself, Messrs. Steiner and Roloson will shortly be found working in its behalf, securing members and organizing them into election districts wherever an opportunity to do so arises. This is the work we have before us for the coming year, and in which we earnestly ask all Freethinkers to coöperate. We want to be prepared for the election of 1896. We must not wait longer. Now is the time to begin, and at our next convention a platform will be drawn up and presented to the country upon which all Freethinkers may unite. There are nine demands which Freethinkers have been making for some years past, but they have never got any further than the demands. Heretofore they have existed merely upon paper, and no effort has been made to bring them forth as a practical issue. The Federation proposes to formulate a platform based upon these demands and carry them to the ballot-box.

A Freethinker should be willing at any time to vote his opinions. If Freethought is worth living

for and working for, it is worth voting for. My reports will show the success we may win if we only pursue the right method. This will be the chief line of work upon which our efforts will be concentrated. In addition to this we have several new campaign documents and a variety of Freethought literature which we wish to publish and distribute as early as possible. Lectures are a good means of spreading the cause wherever they can be given, but there are thousands of towns and villages where a lecture could not be given at all. In such places we must rely upon the distribution of Freethought literature. For this purpose the Federation will shortly publish some small pamphlets, and friends desiring to help us in this direction may do so at once by sending a subscription to the treasurer. One of the documents we wish to publish is the address given by Mr. Putnam at the late Congress. This will make a splendid pamphlet for our cause, and should be widely distributed. The Federation desires to get these out as soon as possible. We will distribute them free of cost upon application, but we must have the financial help we need with which to do it. The Federation has quickly become the most popular body of organized Freethinkers. Fifty-four new members were enrolled at the Congress, and with four workers in the field, we are expecting to increase our list of members threefold during the coming year.

All the leaders of Freethought in America are in sympathy with its aims and objects. It has now the undivided support of the Freethought press, and is in a good position to accomplish valuable work for our cause. Send in your names for membership; we set no price, ask no pay. We simply desire you to join yourself with us and fuse your enthusiasm with ours. No thoughtful man can fail to see that the zealous partisans of factions, creeds, and money-making sects have caused the greatest calamities that man has been doomed to suffer. We are cursed in free America to-day by a huge army of priestly parasites, who, by a corrupt system of artificial society, are divorced from all productive labor, and this, too, in addition to an enormous array of cumbersome and hopelessly entangled legislation. Our object is to prevent similar calamities befalling us in future; and every honest effort to free the humanity we love from serfdom ought, at least, to command respect. In this age, and owing to the present constitution of society, the feeblest suppositions of blind adherents to creed or party may easily be hardened into firm convictions, and notions that are merely frail dreams often become grave and solemn accusations, armed with venomous teeth and fed by slander. This is the direct result of an emasculating Christian education, and speaks plainly of the evil instincts of its adherents, with their concomitant and dependent follies. Eighteen hundred years ago, it is said, angels sang "Peace on earth and good will toward men," but it has never been sung since by orthodox Christianity. That glorious day and its consequent joys lies yet in the dim and distant future. Then let us work together, shoulder to shoulder, for the dawn of that bright and glorious morn. Already its sun shows a gilding upon the clouds, but it lies waiting until orthodoxy shall perish and Freethought reign triumphant o'er the earth.

Education is our salvation—on this we must rely. Then let us educate the people by a profuse distribution of Freethought literature and by means of Freethought lectures. We will guarantee to flood the country with Freethought if we can only get the means. Then help us to the extent of your ability, and let each send what he can afford. Times are hard just now, but cheer up, better ones are coming, and they will be here just as soon as the legislators will let the business of the country alone, and interested party organs shall cease trying to cause commercial panics. Remember the treasurer's address is 165 South Water street, Chicago, Ill., to whom all subscriptions may be sent, and all communications for the Federation addressed.

Since the publication of our last financial statement I have received the following amounts, by mail, and contribution at the Congress:

J. P. Miller.....	\$2 00	John G. Kendall.....	2 00
C. K. Spencer.....	1 00	Sam. D. Moore.....	1 00
W. T. Galloway.....	1 00	G. B. Wyatt.....	1 00
J. Atkins.....	10 00	V. D. Vincent.....	1 75
J. R. Johnson.....	1 50	John Souter.....	30 00
E. W. Crouch.....	50	W. B. Clark.....	5 00
John J. Duffy.....	2 00	F. D. Rexford.....	2 00
Geo. W. Robinson....	1 00	A. R. Woodhams.....	2 50
Wm. C. Decker.....	1 00	J. M. Peck.....	5 00
Mabel W. Tarbell....	5 00	W. P. Light.....	1 00
J. H. Lindsay.....	1 50	J. B. Thorpe.....	1 00
Peter Wettstein.....	5 00	N. D. McDonald.....	1 00
Springfield Liberals,		J. B. Deane.....	1 00
Illinois.....	7 25	G. W. White.....	1 00

J. L. Tompkins.....	1 00	J. H. Brown.....	5 0
Boulder Liberals, Col-		Charlotte G. Palm....	5 00
orado.....	11 00	Byron C. Parsons....	2 00
Whitehall Liberals,		Mrs. Chris. Scofield..	5 00
Wisconsin.....	10 00	C. T. Houser.....	1 00
Dr. J. B. Schuller....	5 00	G. E. Kraunske.....	3 00
Liberal League, Phila	10 00	Carl Hayden.....	2 00
Herman Wettstein....	2 00	H. D. Ballard.....	3 00
E. C. Sly.....	1 00	A. C. Bennett.....	1 00
Christ. Schweitzer....	2 50	B. A. Roloson.....	5 00
John Springman.....	2 50	J. H. Schroeder.....	2 50
F. C. Schornhurst....	2 00	C. E. Andersen.....	1 00
Mrs. Paff.....	1 00	F. S. Kouhlin.....	1 00
M. V. Dadisman.....	1 00		
Leroy Dutton.....	5 00	Total.....	\$174 00

JOHN R. CHARLESWORTH,

Sec. Freethought Federation of America,

Paper vs. Gold.

Yes, friend Peck, THE TRUTH SEEKER does confine itself pretty faithfully to the all-important business of exposing the frauds and cruelties of priestcraft and witchcraft. But through its indulgence you have been allowed much valuable space in which you saw fit, with no good reason, to couple me with Mr. Brayton. I did not, and do not altogether, indorse him. While you may feel able to cope with two at once, you will no doubt accord to me, as I do to you, the virtue of sincerity. Each of us is aiming for the best way.

You think that were I to read Bryant on "Money," Brice's "Financial Catechism," etc., I would entertain far different opinions. I may retort, that were you to read Herbert Spencer's "Maddlesome Legislation," your views might be enlarged. You are pleased to say, in substance, that I must have got my ideas as the Christian dupe gets his. Perhaps you get yours more through reading crazy Socialistic theories than from observation and thought.

In your opening skirmish you make secretary McCulloch say, in 1865: "The people are out of debt, the business of the country is done on a cash basis," etc., and then you add, "there was not a dollar of gold or silver in circulation." Unfortunately for you, neither of these three assertions is true. But it is true that about that time all our paper money *not redeemable in gold* was at a discount—requiring a double quantity to buy gold or anything else.

You are "inclined to think that paper is of greater value than gold." It is hard to believe that you are sincere. You cite Venice as prosperous and using no coin. Venice was then governed by an absolute oligarchy, having its "bridge of sighs," over which no offender ever returned. And what is Venice to-day?

Yes, France paid an enormous war indemnity to Germany, and she had to pay it *in gold*. You say that France is now more prosperous than Germany; but you omit to say that France, with a smaller population, has a third more gold than Germany and three times the amount of silver. Your statement gives the impression that France has nothing but legal tender paper.

Did you ever think of the struggle our continental currency had? How much will you give to-day for a Confederate \$5 note? Oh, there is no gold backing it!

You say, "if an act of Congress can make \$1 in money out of ten cents worth of copper," etc. As you assume it can, I do not see how you can logically deny the Christian dogma that a God made the world out of nothing. Congress may violate, but cannot abolish, a natural law.

Savages use beads and trinkets, and sometimes more civilized communities use "shinplasters" as money, but such kinds of money have no value outside their narrow localities. And just so with a nation.

This country is one of a number of nations seeking foreign intercourse and trade, and it is necessary to recognize the usual international measure of value to adjust balances. Fiat paper won't do. Our national shinplasters do, and possibly your ten cents' worth of copper dollars might, pass current in our own land as the beads of the savage do in his; but what could you do with them in foreign lands?

A hobby should be carefully examined. Some Liberals have, most inconsistently, two hobbies—one at each extreme. At one time they deny the right or justice of any government at all; at another time they advocate a government to run and control everything and supply everybody with an unlimited amount of free money. Now, our general government does not own everything in the land; but, with the help of the many state and municipal governments, it exercises the power of taxing about everything heavily for everybody's protection, and almost everybody is pleased with its extravagant wisdom. And some Liberals hold that when a man owns a house that has increased in value, he should hunt up the men who worked on it and

divide the gain with them. Well, I haven't spent any time in that business.

I deprecate contentions between Liberals. Our united and untiring force should be directed against the octopus-like priest, who is a robber from the beginning. The most important money question is, how to accomplish the just taxation of the millions of church property. I have asked many Protestants, in view of their fears of the growing influence of the Catholics, why they do not favor taxing all church property as a means of checking them? But I find Protestants generally too meanly selfish to accept the suggestion. L. G. REED.

The Brooklyn Philosophical Association.

EVOLUTION AND CREATION.—THE PAINE MONUMENT.—A GRAND CELEBRATION.

It was again my privilege to lecture before the Brooklyn Philosophical Association on Sunday afternoon, November 12th, and certainly I could not find anywhere a more appreciative audience, one more ready to listen to advanced thought, though all do not agree with the speaker, as will be seen by the animating discussions which take place after the addresses, which throughout the year present every variety of topic. My topic was "Evolution and Creation." One or the other of these theories, I said, must be accepted as an explanation of the universe, or else no theory at all be accepted.

The most modern, and the only reasonable theory of creation, is, not that God creates matter and its properties, which is inconceivable, but that he creates motion—that is, he keeps matter moving harmoniously.

But science in the great modern doctrine of the conservation of force affirms that motion is equally unbeginning and unending with matter, and motion cannot be created or destroyed any more than matter.

It is simply, therefore, a question of evidence. While a vast amount of evidence has been produced in favor of evolution, not a single fact has been produced to maintain the theory of creation.

Evolution is not a new idea; but it was only an idea to the Greek and Hindoo philosophers. To modern science it is more than an idea. It is a demonstrated fact.

The four great laws of evolution are, First, the law of persistency; Second, the law of variation; Third, the struggle for existence, for, through the operation of the first two laws, the universe becomes overcrowded with forms of life, and Fourth, natural selection and the survival of the fittest. These explain, as nothing else has ever explained, the origin and growth of the present cosmos. Accepting evolution, it changes all our thoughts of man's past, present and future; it gives us radically new ideas of religion, of morality, of the powers and progress of man.

To contrast the moral influences of the theories of creation and evolution, I read the Presbyterian creed, which is the logical result of the theory of creation, and over against this set the teachings of modern science, which, affirming the immutability of law, also affirms that man in and through the law can change phenomena, as is witnessed by what Darwin calls "artificial selection," and therefore man can produce changes in the universe, and so, to a certain extent, is master of his own destiny; while, according to the Christian's creed, he is only a slave bound by an iron fate, subject absolutely to the will of God, and, as St. Paul puts it, is clay in the hands of the potter.

These are the main points of an hour's discourse, and a pretty lively debate took place after the lecture. No one took the old theological ground and denied evolution altogether. Almost every one admitted evolution to a certain extent, but some of my critics wanted to mix God in with it. They didn't want God made absolutely useless and remanded to limbo. There was some use for him still, especially in the operation of the conscience and exhibitions of transcendent human genius, and changes from inorganic to organic life, and from vegetable to animal life and the origin of species, etc. In answer to these criticisms I said that evolution had not solved all problems, for the reason that man had not yet gathered all facts, but as all evidence so far taken was for evolution and nothing in favor of creation, it was but fair to presume that evolution would eventually settle these problems, and there was no need of any God to fill up the gaps, since God must be a pure assumption, while evolution is a demonstrated truth. Science does not know everything yet; it is willing to learn, but it is not willing to bar its pathway with that term "God," which represents only despair and ignorance.

But the main battle ground was about the Presbyterian creed. It was averred, in the first place,

that I had no right to bring it in—it had no logical connection with the subject of the lecture; and, secondly, it did not represent Christianity in its essence; and thirdly, the Christian world to-day did not believe it, and what was the use of bothering about it. To these, I answered, First, that the creed did have a perfectly logical connection with the subject, for the Presbyterian creed is the irresistible conclusion of Theism and the doctrine of creation. If there is a God who made all things, then he is such a God as the Presbyterian creed describes, for he must be the author of all the horrors of the world, and such a God is simply a devil, and the church does not slander him. The New York *Sun* says that as a matter of logic the Presbyterian creed is one of the most magnificent productions of the human mind. This is so. There is no flaw in it. It is crystal clear. Grant the premise, a God, and the structure is unassailable. No Theist, and no Christian can escape it. There is no way out except by pure Atheism and the doctrine of evolution. Bring in a God anywhere, and you must bring in a Presbyterian God. If, therefore, the theory of creation must result logically in such a creed, then I have a right to produce that creed in a lecture on "Evolution and Creation."

Secondly: This creed is the essence of the Christian religion. Every statement in it is proved from the Bible. It is a Bible creed. It is the creed of Jesus, for Jesus himself taught fore-ordination. It is the creed of the Catholic church, of the Episcopal church, of the orthodox Congregational church, and of almost all the Baptist churches. It is the creed of the vast majority of Christian churches. The Methodists do not accept it. They put "fore-knowledge" in the place of "fore-ordination," but that does not help the matter, for if God foreknew all this horror and suffering, and did not prevent, then he is a helpless God. If he could prevent, and did not, then he foreordained this horror and suffering, and the Methodist God becomes a Presbyterian God. So with the Unitarian God, and all the Gods. The Presbyterian God is the boss God after all; and a creed founded upon the Bible, affirmed by Jesus as well as by St. Paul, believed in by over ninety per cent. of Christian churches—that, I say, is the essence of the Christian religion.

But the Christians themselves don't believe that creed. Presbyterian clergymen don't believe it. Then what is the result, I said. This, that Christians and the Presbyterian clergymen, in particular, are cowards and hypocrites; for they profess to believe the creed, and don't dare publicly to deny it. At this point of my answer one of my opponents became so angry that he left the hall, declaring that I was resorting to abuse, when I was simply stating a logical conclusion; for, if the Presbyterian clergymen do not believe that creed, and yet will not change the creed, but still stand by it as a church, then these clergymen must be cowards and hypocrites.

So ended the debate; but I purpose to use the Presbyterian creed every time, until the creed and the church go down together, for the church is built on that creed, and no man can escape that creed until he renounces God altogether.

I was pleased to meet Mr. H. A. Powell, who took part in the discussion, and who lectures next Sunday afternoon on "Reform in Politics." Mr. Powell was formerly in the Christian pulpit, but became too broad for that, and is now a lawyer and a political reformer. He is elected member of the Constitutional Convention, and I think we can rely on him to do some good work there for Free-thought. This convention is a matter of great importance to Freethinkers, and it must be carefully watched, and we must be on the ground to see if we can't get impartial taxation into the constitution. We must not be idle in this matter. We must see upon whom we can rely, and organize our forces.

The Brooklyn Philosophical Association in a public-spirited and generous manner has resolved to renovate Paine's monument at New Rochelle. Moss and lichen have gathered upon it of late years and the letters are somewhat obliterated. The association proposes to put letters of gold upon the monument, so that the memory of the great hero of Freethought may be the better preserved. This will be done the coming spring; then, when the decoration is complete, there will be a grand celebration around the monument the following Decoration Day. Let this be a noble and beautiful occasion indeed for Freethought. Let us gather from far and near; let us make this a day to be remembered. Bring flowers and cover the monument with all the glorious wonder and wealth of spring. Let us make that monument resplendent to the eyes of this generation. Let us show how deeply we love and honor this man, who sacrificed everything for freedom and justice. Let the Liberals of

Brooklyn, New York, Newark, and all the surrounding country, come to this great gathering. Let New England, Boston, and Paine Hall send their delegations hither; for surely the glory of our new republic depends not simply on the battles of the great war, but upon the ideas that throbbed in the heat of the conflict; and who has given the world nobler ideas, more inspiring thoughts, more just and sublime sentiments, than the author of "Common Sense," "The Rights of Man," and "The Age of Reason"? Let us gather the flowers, let us strew his grave—let us symbolize thus the brightness of our memory and our hope.

SAMUEL P. PUTNAM.

Mr. Westbrook Writes About the Sunday Opening of the World's Fair and the late Congress of the American Secular Union.

Well, the Jackson Park Fair has come to an end—rather untimely, because of the brutal murder of the mayor of Chicago by one of the brutes. I can not call it an International or World's Fair, nor even a United States or National Fair, because, either through neglect or design, Jackson Park was never turned over to the Federal government for the purposes of the exhibition, and the commissioners had to be subject to the municipal laws which governed that suburb of the Mushroom city. The federal government had no jurisdiction over the grounds upon which the Fair was held, and therefore could only cover up its exhibits, and thus show what respect it could, for the more than two-thirds vote of Congress, appropriating \$2,500,000 to the Fair on the condition that the gates should be closed on Sunday. It is worthy of note that an effort was made to get a repeal of this act of Congress after it had nearly a year to consider, but it failed to even get it out of the hands of the committee. Judges Wood and Jenkins, of the federal court, made a fair and square decision in favor of the condition made by Congress, but were over-ruled by Judge Fuller, who happens to be chief-justice, on the merest technicality. The remark about *injunctions* made by him in his decision, a boy who had been in a lawyer's office six weeks could successfully contradict! The decisions of the obstinate, local, petty Judge Stein, and of the *incoherent* local Judge Goggin, are not worth even a passing notice. But the most remarkable action was, at last, taken by the national commissioners by an almost unanimous vote, and was soon followed by the Chicago local commissioners, to close the Fair on Sunday. But then two local judges would not let them close. The commissioners had been "raised by their own petard!" This playing "fast and loose," and performing divers "somersaults," and "ground and lofty tumbling," was most marvelous to behold. The Jackson Park Fair kept its gates open until the last, because Judge Goggin decided not to hear the application for a vacation of Judge Stein's injunction until some weeks after the final closing of the Fair by limitation of time. But the question of Sunday closing was really decided by the people who were most interested in the matter; to wit, the large and influential body of representative exhibitors, who covered up their exhibits on Sundays. This killed Sunday opening. The people would not pay to gaze mainly upon a great sea of canvas, and the working people were not so zealous for Sunday education after all. When the commissioners found that the "gate money" would not pay, they voted to close. The whole management was a blunder, which, as Tallyrand said, was sometimes worse than a crime. Indeed, they were guilty of crime, too, in violating a contract made with Congress, not to open the Exhibition on Sunday.

And now to call attention to certain things I desire to mention, I must necessarily introduce certain personal matters, which I deeply regret. In September, 1892, I was officially invited by the Board of The American Secular Union to make a speech at the annual Congress, to be held in Chicago in October. I promptly accepted, and gave as my subject "The Sunday Question." During intervals of a protracted illness I made notes for my coming speech, but about a week before the Congress met I was forbidden by my physician to go to Chicago because of my increased illness. Sick as I was I called a stenographer and put my rough notes into a written speech. I sent this to the officers of the Secular Union and requested that my type-written address should be read to the Congress. Just before the meeting I received a postal card from a member of the board saying, "You are announced for Monday afternoon and program already out." Another postal card from the same person and same date said, "I am informed you are not coming, but send your lecture. Your picture is already in the hands of the *Inter-Ocean*. Come if possible."

Well, my request was not granted; my speech was not read, nor did I ever receive any explanation or apology. Personally I did not care a fig about the refusal, but there was a principle involved. I was the last preceding President of the American Secular Union and had been advertised as one of the speakers, and in my unavoidable absence I had a right to have my speech read by a substitute.

The Congress had no more right to deny this than they would have had to seize me by the collar and thrust me from the platform had I been present and attempted to deliver my address. It was, however, soon printed in the newspapers *in extenso*, without any thanks to the Congress. No Roman Catholic council, no Presbyterian synod or assembly, no Baptist convention, no Methodist conference, no Episcopal convocation, would have been so mean, narrow, intolerant, and bigoted as to treat a fellow-member with such contempt. Where were all their boasted professions about free thought and free speech? Orthodox Christians are sometimes very tyrannical, but if you want to find an example of doubly-distilled arrogance you must go to a handful of such extremists as controlled the American Secular Union Congress of 1893. I shall not give even a summary of my rejected speech, but shall call attention to a few points. Was not a very large majority of the exhibitors as I claimed conscientiously opposed to the Sunday opening? Did they not show it by covering up their articles? Had they not a right to do this, and were they not bound to do it, granting them even ordinary honesty and sincerity? Have we not reason to believe that multitudes "boycotted" the Fair by staying away? Did I not give warning of all this in my suppressed speech? On the Sundays that the gates were open there was, in the aggregate, a heavy financial loss to the Fair. The Freethinkers seemed to exert no influence whatever. They rather helped the Sabbatarians by their extravagances. They were not even allowed, on a week day, to hold a meeting in the Fair buildings, though all sorts of pagans were allowed to do so. They had to hold their Congress outside the gates in a remote part of the city, and pay for their private hall. When, in their Congress of 1892, they upset what had been done during the Centennial Fair in Philadelphia by the largest and most intelligent body of Freethinkers ever assembled in the United States, by amending (?) the Constitution so as to abandon all laws regarding Sunday, the last nail was driven into the coffin of the American Secular Union, and it became auxiliary to the Anarchists. But it makes very little difference where the corpse goes, as very many of its old friends pronounce it an offense. The financial receipts were so small in 1892 that the society seemed to be ashamed to publish them, and, in 1893, aided by the plea of the great demands for money to pay the lectures at their Congress, they raised, if I remember correctly, about \$600. The receipts for 1894, I predict, will not be sufficient to furnish the secretary with pin-money. But the point I desire to emphasize is that the principles and policy I advocated in the suppressed speech have been proved by experience to be correct. If any one cares to read it he can find it in *The Investigator and Progressive Thinker* of November 2 and November 12, 1892. I would not change a word if I had the address to make to-day. I virtually said to Sabbatarians and to so-called Freethinkers, "a plague on both your houses!" You are both wrong. Neither of them has anything to be proud of in the matter of success. We do not want a Jewish or Puritanic or a religious Sabbath at all as a matter of legislation, but we want a secular Sunday established by law. Well, the Sunday show business of Jackson Park is now over. The gates were opened on Sunday at a heavy financial loss by a vote of the commissioners, and they were ordered to be closed by a vote of the same commissioners, but they would not close. The local judges having exclusive jurisdiction of Jackson Park said, "No—not until after the great exhibition dissolves." Now let us see whether the commissioners will refund the \$2,500,000 they received from the United States government on condition of Sunday closing, or whether they prefer to go down in history with an infamy for which the English language has no word expressive enough to properly characterize. It is enough for me to claim that the principles and policy of my suppressed speech have been vindicated by the facts of history. The American Secular Union has done almost nothing in two years to advance the Nine Demands. A national society whose fundamental principles can be "amended" by a handful of cranks, without even giving the required notice, and that really does so little legitimate work deserves to die.

Requiescat in pace! R. B. WESTBROOK.
Philadelphia, Pa., Nov. 10, 1893.

Kansas Notes.

The Catholic church at Newton recently caught fire on Sunday, and was damaged \$2,000.

The Atchison *Globe* gives this sensible advice: "Instead of counting up those who belong to you in the next world, count up those who are left to you here."

In Kansas, when pious people lay aside dancing, they invariably resort to kissing parties for amusement. In a religious community in Brown county the church people waged war against dancing, and now kissing parties are held in the church.

A fair-sized audience, composed of the most intelligent people of the city, greeted Col. R. G. Ingersoll at the opera house in Atchison on the evening of October 21st. His subject was "Myth and Miracle," and a number of prominent citizens expressed themselves as being favorably impressed with the colonel's logical sentiments. The lecture has doubtless set many to thinking. The beautiful word pictures that illuminated the discourse charmed the audience. A number of people came overland a distance of twenty miles to attend the lecture. It was observed that several ministers were present.

Hon. Sol. Miller, the oldest and best known journalist in Kansas, in his paper, the *Kansas Chief*, thus refers to Lincoln's religion: "Our own belief, from what we have heard from authentic sources, and from the cast of his features, is that Lincoln was pretty much of a Freethinker, and did not have very much faith where there was no reason; but that he respected the beliefs of others. During the great struggle which occupied the whole of his administration, he realized that the country needed the assistance of all classes of people, and that the Christian churches were a mighty power being exerted for the preservation of the nation. In his speeches and writings he partook of the spirit of these people. He may not have believed as they believed, but he had a feeling in common with them, that toned his language in accordance with their beliefs. In time of great danger men naturally hope for or desire the aid of some mysterious power higher than themselves. It does not always signify, when a man asks for the prayers of Christian people, that he believes in the efficacy of prayer. But he feels that there is strength in the sympathy of those who do believe in it. A man may appeal to God, who does not believe in a God. Or a man may believe in a God, but not in religious creeds."

Atchison, Kan.

GEORGE J. REMSBURG.

Churchly Purpose and Performance.

Max O'Rell has been in South Africa. Piety there is six-ply. People would come to his hotel and request that they might kneel and ask God to convert him. In the Transvaal many of the Boers are "opposed to railways and telegraphs because they are not mentioned in the Bible." *** How Christianity "elevates woman" in Japan is told by the *Buddhist Kay*. Some years ago an American woman, a procuress, went to Yokohama, and shortly after her arrival no less than fifty young daughters of respectable families disappeared. "Again, the foreign roughs, mostly, perhaps, the sailors going to the public bath-houses on pretense of bathing, often forcibly break into the women's department, and attempt to outrage their persons. From this horrible indignity Japan has no protection." *** Rev. Nehemiah Boynton gives these directions how to make and can for winter use imbeciles and Christians: "Have your beliefs and have your doubts. Believe your beliefs and doubt your doubts. Never doubt your beliefs, and never believe your doubts." *** We hear that the librarian of the Milwaukee City Library has decided that the *Freethinkers' Magazine* is not a fit publication to appear in the reading-room of that library. *** Isaiah Kunzman, who keeps a small fancy goods store at 183 Grand street, New York, was arrested on Sunday. The detective is still at large. Why is not a handkerchief a merchantable commodity on Sunday as much as a newspaper, a pound of grapes, a hotel dinner, a car ride, or a sermon? *** Canon Fisher, of Bournemouth, England, says: "Only a fortnight since, on my way to church, a boy offered me a newspaper for sale. Steady, concerted action must be taken to put that kind of thing down. . . . The sea and cliffs are tempting enough to keep many persons from church, and we do not want Sunday newspapers to increase the temptation." Cannot God's gospel hold its own in competition with a newspaper, the production of frail man? *** Says the *Church Times* (England): "Every possible endeavor should be made to pass a restraining measure by which the church may be saved the indignity of having her affairs managed by Jews, Agnostics, and nondescripts." Probably it would not do any good to advise the divorce of church and state while American militant Christians want to have them married here. *** Rome, November 5th.—A peasant boy visiting with his mother in Palermo was stricken with cholera on Thursday. When he fell in cramps and cried out for pain, the mother thought him possessed of a devil. She carried him to the convent of St. Antonio and begged the monks to drive the evil spirit out of him. They placed the boy in the middle of the church, surrounded him, and for hours said prayers and incantations over his body. The boy died in agony on the floor of the church. The municipal government in Palermo has begun an inquiry with the view of punishing the monks. *** Local

"Sabbath" committees auxiliary to the Wisconsin Sabbath Association have been organized during the last few weeks in Appleton, Wausau, Green Bay, Stevens Point, Tornado, Sparta, La Crosse, Racine, Janesville, Platteville, and Beloit. In each case the committee means a confederation of churches, the Woman's Christian Temperance Union, Young Men's Christian Association, Young People's Society of Christian Endeavor, Epworth League, *et al.* These committees appoint sub-committees which attend to the various details of the "Sabbath reform" work. Do friends of Sunday liberty realize what this systematic propaganda portends?

It is perfectly safe to say that such union of church and state as is pleasing to the Catholic hierarchy must be offensive to Freethinkers and inimical to the liberty and prosperity of Americans. In a paper entitled, "What America Owes to Christianity," read in the World's Parliament of Religions by Prof. Thomas O'Gorman of the Catholic University of Washington, this occurs: "Such a wide and deep Christian life in the component parts of the state cannot but influence the state itself; of what I should call the State's Christianity, I give the following evidences:

"1. Not only does the federal government make Sunday a legal day of rest for all its officials, but the states have Sunday laws, which do not enforce any specific worship, but do guard the day's restfulness. Moreover, certain religious holidays are made legal holidays.

"2. Presidents and governors in official documents recognize the dependence of the nation on God and the duty of gratitude to him. As notable examples I will cite Washington's first and last addresses, Lincoln's second inaugural and Gettysburg speech, and Cleveland's second inaugural.

"3. Our courts decide questions of church discipline and property that come before them according to the charter and the constitution of the church in litigation.

"4. The action of Congress in regard to Mormonism is an upholding of the Christian marriage, and in all the states bigamy is a crime. Immorality is not allowed by the civil power to flaunt itself in public, but is driven to concealment, and the Decalogue, inasmuch as it relates to the social relations of man, is enforced.

"5. Celebrations of a public and official character, sessions of state legislatures and Congress are opened with prayer. Chaplains are appointed at public expense for Congress, the army, the navy, the military and naval academies, the state legislatures and institutions. When Franklin moved for prayer in the Federal Convention he gave the following reason: 'How has it happened that we have not hitherto once thought of humbly applying to the Father of Lights to illumine our understandings? The longer I live the more convincing proofs I see of this truth, that God governs the affairs of men.'

"6. More than once it has been decided by courts that we are a Christian people, and that Christianity is part of our unwritten law, as it is of the common law of England."

Lectures and Meetings.

FRANKLIN STEINER desires to come East this fall and winter on a lecture trip, and would like to secure many engagements. His terms are very reasonable, and he should be kept busy. Address him at Des Moines, Ia.

THE Manhattan Liberal Club meets every Friday evening, at eight o'clock, in German Masonic Hall, No. 220 East Fifteenth street, New York:

November 17th.—Col. H. Charles Ulman, "The Rights of Man."

November 24th.—Prof. A. L. Rawson, "The Dualism of Consciousness."

J. E. REMSBURG recently held a debate with a Mormon elder at Tilden, Neb. He has the following dates in that state:

Cambridge, " " 18, 19 Danbury, " " 02

When these appointments are filled he will speak in Kansas.

John R. Charlesworth is now in the East. The following appointments are on his list, and friends along the route desiring lectures should address him at once:

" 19 Boston, Mass. | Dec. 3 Alliance, O.
Nov. 26 Philadelphia, Pa. | " 14, 15, 16, Waterloo, Ind.
" 17 Chicago, Ill.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of Lectures for November:

November 19th.—Mr. H. A. Powell, "Reform and Politics."

November 26th.—Mr. S. P. Putnam, "Rights of Man."

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, will meet on and after October 17th in the Skerrett Building, northeast corner of Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Lectures for this month:

November 21st.—Ida C. Craddock, "Survivals of Sex Worship in Christianity and Paganism. What Christianity Has Done for the Marital Relation."
November 28th.—Mrs. C. B. Kilgore, "The Congress of Religions."

THE Ohio Liberal Society meets in College Hall, 168 Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free. Program to December:

November 19th.—Allen O. Myers, "Was Judas Iscariot a Traitor?"

November 26th.—Mrs. A. L. Fealy, of Dayton, O., "Truth and Fallacy of Christian Science"

THE Science Sermons Society has been organized in New York city, to hold Sunday evening meetings in the lecture room of Dr. Collyer's church, Park avenue and Thirty-fourth street. The lectures on "Life and the Conditions of Survival," provided for the Brooklyn Ethical Association, will be repeated in the New York meetings, and other lectures of similar trend will be given in alternation with them.

THE Pittsburgh Secular Society meets in Curry University Hall, Sixth street, near Penn avenue, every Sunday afternoon at 3 o'clock.

Letters of Friends.

It Will Astonish the Pious Texans.

YEGUA, TEX., Nov. 1, 1893.

MR. EDITOR: Your book to hand. I like it very much, but I fear that I will find poor sale for it here, as everybody here believes in the Bible. I have been in the book business four years. I find that religious works sell the best. This is my first year to sell religious works, but I had to do it, as I am unable to perform manual labor and have been for ten years. I taught school until four years ago. As it happened, the trustees of the last school that I taught were religious fanatics, and when they found that I did not believe in the Bible they tried to take the school from me on the grounds that I was an infidel, but the county judge sustained me, not that he was a Freethinker, but because he saw that he could not suspend on religious grounds.

I have been selling the "Beautiful Story of the Bible," it is a picture-book. I am going to try to sell this one to the same parties that I sold the other to; maybe if they will read and compare them it will do some good.

W. H. L. BARNHILL.

He Helps Twice Who Helps Quickly.

ARCADIA, LA., Oct. 29, 1893.

MR. EDITOR: I am one of THE TRUTH SEEKER family, and am also the victim of one of the most destructive hail storms of which I have any knowledge. Total destruction marked its trail. Hail stones four and a quarter inches in diameter fell. All our crops were entirely destroyed. Sweet gum trees ten inches in diameter have died from the effects of the hail. Pine trees two feet in diameter have gone the same way. The hail fell May 30, 1893, and we planted our crops over in June and worked them well, but they have made nothing. We have done the work to make two crops, but the drouth has cut off late crops, so we will gather nothing. A living we must have, and I write this letter to you all to see if I can get some help. I am not a lazy man, but am a poor man; have helped to raise seventeen children, seven of my own and ten orphans; had my place destroyed by hurricane in 1867, and in 1886 my house and all else I had were burned down. Now, if any of you see fit to help me it will be thankfully received. I am an infidel; never belonged to any organization, never was drunk, never heard a case tried in court, and never had a fuss with my fellow-man. I have always helped in every reform movement that came in my reach to the full extent of my ability. If any of you feel willing to help me a little, take out money order on Arcadia, payable to L. P. Crossland.

L. P. CROSSLAND.

Pleased With the Congress, On the Whole.

OWATONNA, MINN., Oct. 29, 1893.

MR. EDITOR: Inclosed find \$1.50 to renew my subscription for six months. I have never written anything to THE TRUTH SEEKER before, but am going to venture a few lines this time, even though it should get no farther than the wastebasket. Will first say that J. E. Remsburg delivered a lecture here on October 18th to a good-sized audience, and I think this was the first Freethought lecture ever delivered in this city.

Would also like to say that I attended the Congress of Freethinkers at Chicago, and in the main was much pleased with the program, and most of the speakers were very good. But I am sorry to say that there were some in the audience claiming to be Freethinkers who breathed the spirit of Anarchism in declaring that the government as well as the church should be destroyed, on account of the close connection between the two. Now, I do not believe anything can be more damaging to the progress of Freethought than expressions of Anarchism or disloyalty to our government, and I feel like giving a word of warning to all true Freethinkers. Let us show to the world by the example of our lives that we believe in truth, justice, and humanity; that we are moral, honest, and law-abiding citizens, and that we seek a remedy for all wrongs in a peaceful way. By so doing we shall eventually command the respect of the world. To the working

people who complain of distress, let me say that I believe the liquor traffic has caused more hardship than millionaires.

L. K. JOHNSON.

Entered Into the Joy of the New Life.

PEORIA, ILL., Oct. 30, 1893.

MR. EDITOR: Inclosed please find postage stamps for which send me "One Hundred and Forty-four Self-Contradictions of the Bible."

My transition into the new life upon which I have but recently entered, though towards which I have somewhat unknowingly and helplessly been drifting during the past few years, I feel marks a new and enjoyable era in my life and existence. For the first time in my life I am, because of the utter absence of superstitious thoughts and ideas, enjoying the life with all its surroundings given me, as I have every reason to believe was and is given for my enjoyment and improvement. My experiences in life have been many and varied. It is not my intention to enter upon the discussion of those experiences at this time. I may in the future give to the readers of THE TRUTH SEEKER some of the things connected with my earlier years, which then seemed irresistibly to fetter and bind me down to a life which, because of its very nature, seemed one of slavery and hypocrisy. Also the forces and agencies which had to do with my ultimate conversion to Freethought.

I have just become a subscriber to your paper through a newsdealer of this city. I secured a number of copies of the paper from a friend. I like the paper very much, although I do not coincide with all it says. No paper can please every one, and none of us should look for a paper of any description to suit us in every particular.

M. W. SWARTZ, D.D.S.

Determined to Defy Christian Boycotts.

CODORUS, PA., Oct. 23, E.M. 293.

MR. EDITOR: For the amount inclosed please continue sending your good paper. Since taking it I have never missed reading a single item. I do not want any further improvement; in fact, I do not see how the "truth" can be improved—only continue giving us an abundance of it, and show up the falsity of orthodoxy, Catholicity and creeds of every type. So many ask in their letters, "Why don't we organize?" I say it is the best thing we could do so far as regards local organization. With whom could I organize? I stand alone in my community at present as a follower of Paine. A year ago I had two friends who possessed sense and reason instead of faith and hope. One of them moved to another part of the country, and the other succumbed to the inevitable, and, having a Christian wife, received a double funeral; i. e., two sky-pilots made a pretense of piloting his soul from this flat world through space to the New Jerusalem. Yet this man was an outspoken follower of Paine and never attended church, except in case of the funeral of a relative. Years back, for fear of being boycotted by those who say they love and pray for their enemies, I kept more or less in the background. For the past six years I have openly declared my sentiments, and attack sky-pilots at every opportunity. Wishing success to the Editor, contributors, and "cartoonist" of your valuable paper, I remain,

Yours and Liberty's friend,

J. W. F. COPENHEAVER.

A Wholesome But Drastic Prescription.

DUNCAN, WASH., Oct. 22, 1893.

MR. EDITOR: It is just as impossible for me to keep from having something to say to A. F. F. Jensen as it is for me to believe in the sound information which he professes to find in the Bible. As for the mystery, I have never found any in the book, but I do know that the Old Testament is one mass of vulgarity and obscenity from beginning to end, and I can not call the New Testament an immaculate book, by any means. Perhaps such is what our friend from Wisconsin calls sound information. If he is satisfied with such information, and can call it sound, it is his right. I shall try to give our friend what I take to be sound advice in this letter. In the first place, Mr. Jensen, subscribe for THE TRUTH SEEKER, if you are not already a subscriber, and read it every week from

beginning to end, and more particularly read the editorials and the Gems of Thought. Then invest in Ingersoll's "Mistakes of Moses." Then read your Bible and the "Mistakes of Moses" alternately and carefully. Do not mind if you find something that does not agree with your thoughts at the present time. That feeling will finally leave you, and by the time you have read that book through you will want to read some more like it. If you do this, my friend, I am sure that inside of a year you will be ashamed to call the Bible a book of sound information. You will also, I think, be sorry that you were so credulous as to want to debate on that subject with "Our Bob."

I hope you will follow this advice, as it is offered in the most kindly spirit for your good. This world is all we have knowledge of, and so let us try to make happiness and be happy. Your Freethinking friend,

CLEMEY LACEY.

Wanted, Wealth With Which To Help.

CLINT, TEX., Oct. 25, 1893.

MR. EDITOR: Inclosed please find \$1, for which send copy of the "Martyrdom of Man." Was glad to see that the Liberals made quite a demonstration at Chicago, and had a pleasant time of it. My heart and sympathies were with you, although I could not be there bodily. If only I had the wealth of the Vanderbilts and Astors I would make Christianity howl. But for the present they seem to be getting the best of us. The great masses appear to prefer the slavery and degradation of superstition and the admiration and worship of priestcraft to the dignity and worth of manhood and womanhood. Look at the onward march of Catholicism in this "land of the free" and home of the slave! Satolli and the Mc's and O's have got this country by the umbilicus, and if the people do not wake up will soon have a union of church and state; our public schools will have to give place to "parochial schools," and such bad men as you and I will have to keep our mouths shut or go to jail. See how the secular press is aiding and abetting this thing. Take your leading paper, the World, one of the defenders (so called) of civil liberty and free republican institutions. Almost every issue contains columns of laudation of the doings of the minions of popery, and the titles of "his holiness," "his eminence," "his excellency" applied to a lot of crafty, designing, bigoted, fanatical Irish priests, seeking the subversion of American liberties, would lead the ignorant and credulous to believe that there were no other people of any consequence in the country.

The other day I happened to get hold of a Catholic school-book used in all of the Catholic schools hereabouts, and if you want to see what infernal rot and lies are being instilled into the minds of our children, just look into the Catholic National Fifth Reader, by the Rt. Rev. Richard Gilmore, D.D.; published by Benziger Bros.

S. L. ETHERIDGE.

The Drift Romeward

NEW YORK, Oct. 26, 1893.

MR. EDITOR: The Christian Leader of October 19th prints the following:

The Episcopal church appears to be inching along toward Rome. If some of its impatient spirits can be persuaded to wait awhile it is not improbable they may get to the goal of their ecclesiastical desire by simply sitting still in the Episcopal chariot. Mass was said with intention on the feast of the nativity of the blessed virgin. It shows that papal innovations are making headway in New York, Pennsylvania, New Jersey, and Illinois, in a way that would have scandalized the whole Protestant Episcopal church in the United States thirty years ago.

In connection with the picture in THE TRUTH SEEKER comes in admirably.

The Converted Catholic says:

The compulsory submission of Archbishop Corrigan to the authority of Mgr. Satolli, the papal delegate, is the most striking manifestation of the power of the Roman church in this country that has yet appeared. Nothing like this dictation by the Roman power has ever before been witnessed in this country.

History is full of instances where the supreme rule of the pope was manifested. "Popish in all but name," says Archdeacon Farrar, referring to the church of England.

The caricature that Heston has drawn of the pope and the Catholic church in last issue of THE TRUTH SEEKER is good, also of the present situation of the Church of England. It deserves to be well considered. It is a volume of truth setting forth the plain facts. The child sucking the wolf's milk of Jesuitism; the poor bishop of the English church standing penitent with his finger in his mouth, tears running down his cheeks; the old woman, Leo XIII., with her finger pointing to papal money (pap) with cross and keys, and inscription on banner, "Death to Heretics;" the graves of the martyrs, Latimer and Ridley, who were burned alive at the stake for having free opinions—the whole idea is the conception of a master mind, and deserves recognition. It is one of Heston's happiest conceptions.

The canon law of the church is as binding to-day as it ever was, and the execution of its decrees is suspended only where it must be, and the whole work will be done in secret when Americans are unprepared.

S. R. THORNE.

Alleged Discovery of the Missing Link.

GOLDEN POND, KY., Oct. 23, 293.

MR. EDITOR: On the morning of October 19th John R. Charlesworth arrived at the hall in Golden Pond to deliver a series of lectures. We had a large and intelligent audience awaiting his appearance. He delivered a fine lecture on the Bible, and it looked as though we should have smooth sailing. However, the waters became troubled in the afternoon, and there appeared on the scene one of God's sky-pilots, commissioned direct from the throne. He heaped opprobrium upon the Atheists, Infidels, and Freethinkers of the world, and denounced in the bitterest terms all such men as Paine, Ingersoll, and especially Charlesworth, the two-legged brute, and Darwin, the stinking Evolutionist, who had the audacity to dispute the word of God on the creation of man, and to attempt to show that man had evolved from protoplasm. Darwin had utterly failed to show the link that connected the monkey with man. Now I hope the Christian world will stop its howling about this missing link, and credit Mr. Charlesworth with its discovery in the person of the Rev. Mr. Bently, the sky-pilot, commissioned by God. I venture the assertion that friend Charlesworth will complain if they cheat him out of this discovery.

After the missing link had been discovered, the reverend disappeared and was not seen on the premises again. So we had as fine a time as we could have wished. The Freethinkers of this county are well pleased with Mr. Charlesworth, and we recommend him to all Freethinkers as one of the ablest debaters and lecturers that we ever had the pleasure of hearing.

Yours for Liberty, Z. T. BOGARD.

A Free Field and no Favor.

CATHLAMET, WASH., Oct. 26, 1893.

MR. EDITOR: Mr. W. W. Morris, in your issue of October 14th, finds fault with your paper and also the Investigator because they are true to themselves; because they are true to their principles, true to Liberalism; because they know that a man can be a Democrat and a free-trader, an indorser of the Jeffersonian doctrine, and still be a good citizen, an excellent neighbor, and a progressive Liberal.

The fault lies not so much in what he has written as the manner in which it is written. To use his own words, he (meaning Mr. W. W. Morris) gives timely warning, or notice, that if those Democratic free-traders' communications are printed in Freethought papers he will withdraw his patronage. Dear me!

If his communication of Oct. 14th, under the heading of "Roman Catholic Office-Holders Dangerous," is a fair sample of his efforts, of his support, his patronage, the sooner he withdraws his subscription the better, and with it his communications. If that is the best he can do I could form no estimate of his worst. If the future of either of the papers he names depended upon what he could furnish in the way of readable matter we would be in a deplorable state of ignorance.

If Mr. W. W. Morris had been one of the instruments through which all of the

Freethought papers had found their way into every home, it would not justify him in his slanderous attack on Democracy as it is understood to-day. If the gentleman in question is a Liberal he is not a success. He is what people who support honestly the party now at the helm of state would call a monumental piece of ignorance and egotism, who does not know the difference between free trade and free importation of labor.

For the benefit of that gentleman I will state that there are others who subscribe, who give their patronage to Liberal papers—by Liberal I mean Freethought journals—who take as much, or more, delight in reading these than he does because they would not withhold their support from so good a cause for such a trifling matter as that for which he threatened to withdraw his.

So I think it is the duty of an editor to his subscribers, who look to him for news, who look to him for pointers, to enable them to hold their own with priests or politicians; and he can do all this and more if he knows how to be Liberal.

GEO. A. CASHEL.

In Death Vindicating Principles Accepted in Life.

ROYERSFORD, PA., Nov. 1, 1893.

MR. EDITOR: Having read your paper for some time pretty regularly through the kindness of your subscriber of very long standing, Mr. R. H. Kline, of Spring City, Pa., who, by the way, is the only open and above-board Liberal of his locality, I would, on his advice, write you a few lines of encouragement. Our town of Royersford lies just across the Schuylkill from Spring City, and, although the two contain about three thousand people together, you could scarcely find two more church-ridden towns in three states, not excluding Brooklyn, the "city of churches."

Mr. Kline has had very lately a grievous misfortune to meet, the loss of his wife, but he met it as only a Freethinker can. He had a Liberal speaker to say a few words of cheer both at the house and at the grave, thereby showing his consistency to the last degree. His spouse, whose form was deposited last Sunday a week ago in her last resting place, held the same views as her husband, as does their only son, who is quite a philatelist.

Mr. Kline is a successful business man and has the respect and confidence of even the most rabid orthodox; something almost miraculous considering the state of churchianity his town is in. I would not say that there are no other Liberal thinkers, but if there are they are not as outspoken at all times as is Mr. Kline.

Born in Switzerland, I came over in 1884; having Americanized myself thoroughly and consequently I do not feel as a stranger among you. Although brought up in a Christian church, the doctrines which I thought to be true had never been investigated by me until I came to the age of thinking and reasoning, when some very preliminary efforts convinced me that there was something "rotten in Denmark." After a very short time I ceased to worship a Bible that I knew to be written by men of a very limited knowledge, and the subterfuge of ascribing it in toto to God did not go down with me any more. While still admiring some passages from a poetical standpoint I am well aware such things can be found in other "Bibles," not recognized by the orthodox. Admitting that I am not a Materialist, yet you will do me the justice to think that I am not a worshiper of Joss.

Yours fraternally, OTTO YORHO.

God.

October 20, 1893.

MR. EDITOR: Why do we believe that the great auk and several other species of birds and animals are extinct? Simply because no one has seen them for a certain period of time, and we know they existed in the past, as their fossilized remains are found in the strata of the earth, and this is the only course reason can pursue, believe on well-authenticated evidence.

Let us apply this theory to our belief in God's existence and see how it stands the test. Ask our navigators and travelers who have been over the globe, and in every cranny and corner where the foot of man

has trod, Did you see, her, or speak to God? and with a look of wonder and surprise the answer is, No. Ask the miner who is burrowing in the bowels of the earth, and resurrecting and bringing to the surface the sunbeams that were stored there so long ago, and again the answer is, No. Ask the diver, who explores the ocean's bed, and he can tell you of the denizens of the deep and their habits, but nothing of God. Ask the aeronaut, who sails over the mountain-tops exploring the upper regions of the air, and his answer is the same, no God seen or heard from. Ask the analytical chemist, the man who analyzes everything from the petal of a daisy to a granite rock, and can tell you to the fraction of a grain the elements of which they are composed, and he will tell you that he has never found one atom of God. Ask the astronomer, whose keen eye and powerful glass penetrate and search distant space, and he can explain the wonders of the starry heavens, but still nothing of God. Ask the geologist, who in the strata of the earth, as in an open book, reads of its past history and inhabitants, and he has never discovered a fossilized fragment of God. What an overwhelming amount of evidence is here to negative the existence of God, either in the past or present! And those who affirm have no evidence whatever; all they have to pit against this strong evidence is an imaginary belief in his existence; as they can no longer put forward revelation, seeing their best theologians have declared it anonymous, and nothing anonymous can be received in evidence. Ask the stony-faced priest how it comes that no one has ever seen, heard, tasted, smelled, or touched Jehovah, and with great gravity he will launch forth in a windy description of Jehovah, in which he will tell you that he cannot be comprehended by the senses. When he gets through ask him to describe nothing, and you can force him to use the same terms, as it cannot be seen, heard, tasted, smelled, or touched, and it will probably bring a startled look into his solemn face if told that the two words being identical, it would spare him the necessity of explanation if, when speaking of Jehovah, he used the simpler word nothing.

It has always been a priestly dogma that although a thing cannot be comprehended by the senses, that is no proof of its non-existence, and that if a great many people believe something, it proves its truth. And yet it is the most simple truth in the world, that although a million people believe something and another million accept the same belief, the second million do not add one iota of truth to that something. If false when one person believed it, it would be false although a billion did. I will tell a little silly story to illustrate how this theory would work if adopted in practical life:

Some time ago, as I was entering a store, a long-robed priest passed, and I overheard the following conversation between two boys: First boy: "That priest has a monkey's tail." Second boy: "No, he has no tail, and ma says he is a real nice man." First boy: "Oh, that is nothing; pa says, and he knows, that all women are priest-ridden, and"—a bright idea striking him—"what does he wear his long gown for, anyway, except to hide his monkey tail?" This staggered No. 2, and he reluctantly admitted that he knew of no other reason, and that it might be worn for that purpose. It would have been impossible for the priest to dispel this illusion, working by his own theories, as, although he had submitted to inspection and no caudal appendage had been discovered, that would have been no proof of its non-existence, and the boy believing it entitled it to as much credit as his own belief in God's existence.

TOM WALKER.

Something About Various and Peculiar Kinds of Matter.

SHERMAN, MICH., Oct. 20, 1893.

MR. EDITOR: It is necessary when a person writes on any subject, unless he is known as absolute authority on that subject, to give reasons, and those reasons should be considered and nothing else. And a person making assertions without proof should know that he is imposing on the credulity of the people, unless they are well known or self-evident facts. Now, when a man states for a fact that man has

a spirit or mind that lives after death, he is inflicting upon his auditors that imposition, and it matters not how strongly or honestly he may believe it, it is no more a fact or less an imposition. But if he gives reasons for his belief, then the reasons should be considered and conclusions drawn therefrom. I long since concluded that to promulgate a fact is was best to show that it was a fact. I wish to make a few statements, and give the reasons when they are not self-evident. All can be classed under the head of something; nothing is the opposite. Something has an existence; nothing has no existence, and so there is but one that has an existence, that is something, and that includes everything and, to use a common name, we will call it matter. This matter is infinite. It has no beginning or end. It is unlimited in amount, quality, coarseness, and fineness. But as fineness is the only quality I wish to use in this article, it is the only one I will attempt to show exists unlimited. It is well known that there is matter so fine that we recognize its existence only by the effect it has on recognizable matter. For instance, air, heat, and the like. Chemists have found matter so fine that they could not make a vessel so dense as to hold it, and only know of its existence by its effect on other matter. An example of this class of matter is seen in gold-bearing quartz. As the gold could not have been there when the quartz was formed, consequently it formed afterward, and as gold could not pass through the quartz in that form, the elements then must be so fine that they could pass through, and when they came together in the small crevices they united and formed gold there. Again, a company of people in a room may be in a great state of hilarity. A stranger enters, and they all become sedate. There has something passed to them that has produced this muteness, and if something, it is matter and so fine that is far beyond our comprehension. Another, one person may be sitting in a chair suffering from acute rheumatic pains or other disease; another man in the room places his hands on the invalid's head, holds them there a moment; then takes them away; the invalid gets up and walks away free from all pain or disease whatever. Some would call this a miracle, and probably it is as much of a miracle as there ever is, but it is no miracle at all. This invalid lacked something that was necessary to make his system move on all right; the operator possessed that something to excess, and when he put his hands on the invalid's head he imparted to him that something needed. It united with the system and all went on lovely, and this something was matter too fine for our comprehensibility. I think the above shows that if matter is not infinitely fine it is much finer than we can comprehend. We all know that everything that has life starts from a seed or germ, except, perhaps, that of spontaneous growth that has not formed sex or species. The vegetable has only a physical existence, which has only the power to attract matter such as will promote its growth and carry on its regular routine of life. The animal has in addition to the vegetable a nervous arrangement, through which the senses act, and in which all the sensualities are located. This the sensualist contends is all there is of animals.

That there is something more in animals is quite apparent, but I will consider only one class in this article, that is, man. That something more I will call mind, and the properties of this mind are its reasoning, its intelligence, its thought, its calculation, its comparison, its will, and many other things. Some think that memory and the affections are part of the mind, but I am inclined to think they are not, though they may be used by it sometimes. We will call the other physical, and in it are combined all the senses and sensual passions. This physical man grows up developing the different senses and sensualities. Until it is of quite a size, it has no apparent idea of right or wrong; it shows only a wish to gratify its own selfish desires. After a time we discover reason, judgment, calculation, and the like, displayed lightly. The physical man grows on to maturity, developing all the passions that belong to

it, drawing from its surroundings the matter that makes it and supports it. At this stage we begin to discover mind taking form. It displays judgment, thought, reason, calculation, and such in a small degree, for it is only in its infancy. But we observe that it grows, drawing from its environments the fine matter that makes its growth. It is often noticed trying to govern the passions of the physical, but it seldom succeeds, as it is young and not strong, while the physical man is of mature age and strength. But as the mind grows stronger we sometimes see it governing the physical passions and at other times yielding and giving them full sway. In many we find the mind increasing and continually growing stronger, while the physical does not increase, but is on the wane; and frequently, when the physical body is weak and nearly defunct from old age, we find the mind active, energetic, deeper in calculation, further-reaching in its plans than ever before. In the life of David we read that when his passions were gone, his physical body almost dead, he called his son and made him swear to take vengeance on his enemy, showing that his mind was as active and strong for vengeance as ever. We read of some of our greatest philosophers and deepest-minded men making the greatest observation of a life-time near death. And we hear that Vanderbilt laid a greater plan to accumulate wealth when he made his will than ever before.

And now it seems to me that if mind was the consequent of physical action, it would lessen when the physical man began to wane, but the fact is exactly the opposite. No effect can be greater than the cause unless it itself becomes the cause, then it is entirely free from the first cause. It is well known that everything that has life that gradually grows into existence, gradually goes out when it goes, consequently the mind that continues to grow until the body dies cannot instantly drop into non-entity, but must exist separately and individually. Now, what becomes of these minds? I can give only comparative reasons for imaginary conclusions. Some of these minds are made of a combination of matter, the properties of which are to accumulate wealth, others to gain praise and approbation, and others to gain power over their fellow-man and gratify all their ambitious desires and sensualities. In another class the properties of their make-up is to relieve the needy, be kind and generous to all, and so make all happy they can among their fellow-creatures. There is still another class, whose only object is to gratify some degrading desire or satisfy some lust of the flesh; and when the physical man begins to decay, the mind goes with it, and before the body is fully defunct, the mind is frequently no more. The first class of minds spoken of are made up of a kind of matter, the properties of which have no attraction away from this world, so they will be attracted to it, but as they are in no condition to take support from it, they will continue to decline, shrink away, and finally die and be decomposed, thus ending their existence.

The other class of minds are made up of the finer grade of matter, the properties of which produce all that is good, such as benevolence, kindness, justice, equality, and so on; and when the physical man dies, and it is at liberty, it has no attraction back to a selfish scramble of a selfish physical existence. So it goes on increasing and growing from the fine matter that surrounds it, too fine to be used in the coarse physical world it has left; and as it grows on it finds others of the same character and together associate, and in this association and growth expand in thought, increase in ability of enjoyment, and become greater, nobler, and happier. With them time is not noted. They know no past, they imagine no future, but live in and enjoy the one eternal present. Thus they live on until they have discarded every vestige of coarser matter and become alike. Then they unite in one and lose their individuality in one great mass of intelligence, wisdom, goodness, and happiness. The comparative reason that they will eventually unite in one is that they, being of the same class of fine matter and continually associated together, will eventually become alike, and then will unite, for we observe, and there are but few exceptions, that when two bodies are alike and their texture will admit, they will unite into one.

DR. E. B. SOUTHWICK.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Gertrude.

So fair and fragile, waxen white,
Like purest ray of mellowed light,
Or star gleam in a stormy night.
When other stars have taken flight—
Thus gently falls thy influence here,
Serenely calm, and sweet, and clear.
And we, in passing, may not fear
To say we met an angel here;
For purest soul looks from thine eyes.
Thy thoughts beyond us all may rise,
May plainly trace without surprise
The onward way to paradise.

—S. H. W.

In Yosemite.

There's a fury of foam and a lonesome moan,
And crags and mournful pines,
With a grandness and hight that seems to blight
Most egotistic man.

There maidens dream dreams with beauteous
themes

Near the whispering "Bridal Veil,"
Feeling half-formed fears as the "Virgin Tears"
Moan out some melodious tale.

Together these stand, by the same wind fanned,
And broken, and bent, and kissed.
We wanderers weave bright our sweet story,
In the spell of the tawny dusk,

And the falls sweep on in their glory,
As ever and ever they must.

There the elements guard us an Eden,
Where an Adam may whisper to Eve,
Where the breath of a God
Never cursed the sod,
Or gave man a cause to grieve.

There birds swing high their frail cradles
Adown where the thunderous roar
Is only an oft-tossed echo
Sweetly softened o'er and o'er.

With fierce delight, from some dizzy hight,
The playful, wild waters are dashing,
With mournful and musical crashing,
In the deep of the canyon below—
Away where the rocks are but guardsmen,
Where the wild rose and lichen sweep free.
Man's vexed that his feeling of greatness
Is replaced by humility.

Fishmore, Cal.

EDNA HEALD.

* Names of falls.

Uncle Sam's Indian Schools.

A number of years ago the United States government came to the wise conclusion that the only way (if there is any) by which to solve the much-mooted Indian question was to civilize the children of the redmen by educating them. So, for a number of years, Congress has made liberal appropriations for the establishment and maintenance of the Indian schools.

At present there are about twenty schools in successful operation. They are scattered all over the United States, one being as far east as Carlisle, Penn., and others are located on the Pacific Coast.

The largest school is the one at Carlisle, which can accommodate about one thousand children. The combined attendance at all the government schools is about 3,750; but the capacity of the schools are being enlarged each year so as to accommodate the ever-increasing demand for education.

When the schools were first opened it was with great difficulty that the Indians could be persuaded to let their children be taken from them to attend the schools; but now the Indian parents are beginning to realize that their children must be educated so they can more easily compete with their white brothers.

Haskell Institute, the second largest Indian school, is located near the historic city of Lawrence, Kan. The school was established there in 1882, Congress appropriating a small sum to start with; but each year since new buildings have been added, until now there are over thirty-five buildings belonging to the school. The grounds belonging to the school comprise six hundred and forty acres, most of which is used for farming purposes. It is well stocked, and is in fact a model farm in all respects. At Haskell both boys and girls are educated, and so far the co-education of the sexes has been a great success. Haskell Institute is an industrial school in every sense of the word, for the pupils are given over to books one-half of the day and the other half is spent in the various shops and in working the farm.

Each pupil is allowed to choose the trade he or she desires to learn, and then they are required to stick to it until they have fully mastered it. The trades that are taught the boys are blacksmithing, wagon-making, painting, harness-making, type-setting, shoe-making, etc.; the girls are taught the art of cooking and the care of the home.

The Indian pupils are very apt to learn and take great pride in their work, and make greater progress in the same length of time than their white brother does.

Some time ago the school sent several car loads of wagons, harness, shoes, etc., which they had made, to the Indian territory for use among the Indians. The school is under military discipline; the boys are all organized into military companies; when any of the rules of the school are broken, the offender is tried by a court-martial and punished accordingly; the superintendent of the school has very often to mete out mercy to the culprit; for the Indians want to inflict very severe punishment for the disobedience of any of the rules of the school.

The Indians take great interest in athletic sports. They have two base ball nines and one foot ball eleven. They play with all comers, and are very seldom beaten, for when they play ball, they "saw wood and say nothing."

Haskell Institute has another novelty in the way of an Indian band of sixteen pieces. It is the first Indian band ever organized. They play very well now, and by practice they will soon equal any ordinary band.

It has often been said that as soon as the pupils leave the school and go back home they forget all they have learned and degenerate to what they were before they attended the school; this is not so, for most of the pupils take great pride in their knowledge and try to help and teach their less fortunate brothers.

Denver, Col.

WM. L. PALM.

A Sweet Offering.

Some one in New York has discovered that the editor of the Corner has a candy tooth, and ministered to it last week in the way of an extremely generous box of very choice bonbons. They are as sweet as the large-hearted friend who sent them. The donor will please accept our thanks for the delicious gift. We expect several little hands will find the way to that box, and in imagination its contents will be shared with our many children, little and big, everywhere.

The editor of the Corner feels that in nothing else is she so rich as in her hosts of friends whose pure and unadulterated affection is better than gold, more precious than rubies or diamonds.

Correspondence.

ROANOKE, Mo., Oct 8, 1893.

DEAR MISS WIXON: Is there room for one more in the Corner? If so, please permit me to become a member of your little band of Freethinkers. I am twelve years old. I have two sisters, one of them older, the other younger, than myself. They have written, each of them, a letter to the Corner. I go to church and Sunday-school quite regularly with my two sisters. We find much there to interest us. The music, vocal and instrumental, is the principal attraction. I can assure you that the story of Jesus—the crown of thorns, his pathetic and anxious pleading that the cup might pass, his despairing cry, "My God! my God! why has thou forsaken me?"—awakens but little sympathy, interest, or admiration in the minds of the young folks who attend Sunday-school. These theological chestnuts have become stale, very stale. Though we do not believe in those silly, superstitious ideas about religion so much talked about at church and Sunday-school, we do not wrangle nor dispute with those who do. Neither do they insist on forcing their views on us, but treat us as kindly as though we were known to be sound in the Christian faith.

If Christians were better in any way than many of those who are not Christians it might be claimed that there was some

virtue in their faith. Our superintendent prays for God to bless everybody. Is it not rather presumptuous for him to suggest to the all-wise the importance of looking after those who are entirely dependent on him? However, I suppose it shows the goodness of his heart provided, of course, that he is perfectly sincere. If our superintendent possessed the power of doing good that God is supposed to have, he would make everyone happy; he would relieve, without any prayer, everyone that is in distress. If he did not, he is not as good a man as everybody supposes him to be. We are told that if we would become Christians God would love us more and be kinder to us. Now I think this is doubtful. Some that are unbelievers are better provided for than others that do believe.

A very kind lady belonging to our Sunday-school says the reason God does not permit everyone to accumulate wealth is because they have not the Christian fortitude to endure prosperity. Why does not God supplement his blessings with an abundance of his all-sustaining grace? That would be so much nicer than to allow his children to suffer the hardships of destitution and want. The manifest injustice of willfully neglecting to provide for the wants of those committed to his care is clear to everyone.

I hope that all my little Freethinking friends that can do so will attend Sunday-school and report their observations to the Corner. One intelligent, ingenious, courteous, well-behaved little Freethinker in regular attendance at Sunday-school can neutralize the influence of a corps of well-disciplined, hard-working teachers.

I remain your faithful ally and co-worker in the cause of mental freedom,
ANNIE WALTON.

Chats With Correspondents.

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DR. FOURTHLY: I know how giddy fashionable life is; but do you not pause sometimes to think of your heavenly father? Miss Waite: Well—er—doctor, perhaps you never heard that papa's was merely a death-bed repentance.

MR. STEINBACH: Was you to dot synagog yesterday, Moses? Mr. Rosenbaum: No. Mr. Steinbach: Vell, der rabbi says if we want to be goot ve haf to make sacrifices. Mr. Rosenbaum: Oh, I don't go to no synagog vere a rabbi talks shop in der pulpit.

MR. SANDS (the village storekeeper): Mrs. Waters, I hav in some nice bottled beer. Shall I send some up? Mrs. Waters (W. C. T. U. severely): You forget, Mr. Sands; I never touch, taste, or handle alcohol in any shape or form. Don't forget to send the large-size bottle of cologne, and three gallons of white wine for preserving.—*Puck*.

WE are reminded of the old Vermont story of Ethan Allen at the special thanksgiving service after the capture of Ticonderoga. The officiating clergyman was ascribing all the praise for that cheering success of the American arms to heaven. The colonel stood it as long as he could; then he rose in his pew. "Parson —," he said, "would you mind mentioning that Ethan Allen was there?"—*Hartford Courant*.

THE *Sentinel* quotes a negro philosopher of Wakeeney, known as Uncle Nathan Brown, concerning the condition of things in western Kansas. The people hired a rainmaker named Boyd, who failed and pulled out. "I low dis heah country ain't nevah goin' to get no mo' rain," said Uncle Brown. "De good Lawd, in his justifi'catin', didn't see no use ob a fall ob de heavenly waters, an' you all done sent foh Mr. Boyd. Den the Lawd said, Ef you gwine to put yo'r trus' in Mistah Boyd, den trus' Mistah Boyd. Den de Lawd pulled out. Den Mistah Boyd pestiferated wif de elements a spell, an' he pulled out. Wif de Lawd pulled out, and Mistah Boyd pulled out, how you gwine to 'spect any rain?"

VICE-PRESIDENT STEVENSON told the following story to a group of senators the other night: There was an old darkey in southern Illinois who wanted to join the ministry. He had progressed through many years of trial and tribulation, from the position of chief hog stealer and hen-roost robber of the community to the mourner's bench, to membership, to a deaconate, and finally to the dignified office of sexton and chief bell-ringer of the white folks' church in the same town. He couldn't read, but his granddaughter Lucindy could, and he made her read to him every evening from the good book. He was finally brought before the board for examination, which was conducted as follows: "Brer 'Lias, do you know the Bible?" "Yas, praise de Lawd." "Brer 'Lias, do you believe it to be the word of God?" "Yas, dat I do, praise de Lawd." "Do you believe the parables?" "Dat I do. Ever w'ud ob dem par'bles is fac's, sho nuff. Gospel troof." "Do you know any of them well enough to repeat, Brer 'Lias?" "Dat I do. I knows dem all, but dat one of Potiphar and Jezebel is de truest an' mos' powerful one ob all. Hit goes dis away. You see Potiphar was a ridin' down in his charyit f'um Je'usalem into Jericho. He drove 'long lil bit w'en 'long come Jezebel. She say: 'Witeman, gimme a ride,' an' he done tuk her up behin' him in his charyit. An' dey went er-long a lil furdur an' fell among t'ieves. An' dey say: 'Frow down Jezebel!' An' Potiphar he say: 'Let him among you widout sin cas' de fus' stone.' But dey say all de louder: 'Frow down Jezebel!' An' finally he frow down Jezebel. But dey warn' satisfied, an' yell: 'Frow down Jezebel!' An' he frow her down ergin. An' den dey yell out: 'Frow her down some mo'.' An' he frow her down seb'n times. But dey was dat mean dey warn' satisfy no how, an' dey kep' a hollerin' 'Frow down Jezebel!' An' he frow her down seb'nty times seb'n. An' of de remains dey geddered up seb'n basketsful."—*Washington Post*.



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EMPEROR FRANCIS JOSEPH, as King of Hungary, has signed the civil marriage bill.

MAY wheat dropped to 68½ at Chicago on November 6, the lowest ever known at this season.

FOUR negroes were tortured to death near Lake City, Fla., for the alleged murder of a white man.

JUDGE RICHARD PARKER, who sentenced John Brown to be hanged, has just died at the age of eighty-three.

It is reported that a new Triple Alliance has been formed; Spain, France, and Russia. Object: To keep England out of Morocco.

JUDGE MAYNARD was beaten in New York by 93,000 votes, running 64,000 behind his party. McKinley's majority in Ohio is over 80,000.

THE ordinances of Newburg, Ore., forbid any person under the age of eighteen to be on the streets alone after seven o'clock in winter and after eight in summer.

SAMUEL GOMPERS was a candidate on the Republican and Populist tickets in the ninth senatorial district of New York for delegate to the state constitutional convention.

HARLOW N. HIGINBOTHAM has contributed \$100,000 to the Columbian Museum Fund, and John D. Rockefeller has added \$500,000 to his previous gifts to the Chicago University.

DANIEL L. DAWSON, of Philadelphia, "poet, boxer, fencer, iron-dealer, and sport," died November 1st. He was one of the most promising American poets of his years.

In 1886 Ireland had the smallest number of divorces to each thousand marriages, and the United States the largest. Italy stood next to Ireland, and Switzerland next to the United States.

FRANCIS S. WEEKS, the New York embezzler of trust funds, is now in Sing Sing penitentiary, New York, under ten years' sentence. It cost the city \$10,000 to secure his extradition from Costa Rica.

THE Augusta, Ga., Exchange asks Congress to repeal the ten per cent. tax on State bank issues, saying that this war measure "should become a matter of history rather than remain an existing financial farce."

In Humboldt county, Ia., several hundred acres of land are burning, the soil being consumed to the depth of fifteen feet. Until two years ago it was Owl lake. Interesting fossil remains are being exposed to view.

By a decree of the Russian post office department all registered letters are to be opened by the postman in the presence of the receiver, and if they contain money from abroad seventy-five per cent of the amount is to be seized for the government.

MARSHALL FIELD, of Chicago, has given \$1,000,000 to the Columbian Memorial Museum, on condition that an additional \$500,000 in cash and \$1,500,000 in exposition stock shall be given. George M. Pullman gives \$100,000 of the \$500,000 cash required.

LONDON Anarchists, in a meeting commemorative of the Chicago labor agitators, applauded Pallas, who tried to kill General Campos, and the unknown murderer who caused the slaughter of thirty theater goers in Barcelona. Paris Anarchists voiced the same sentiments.

LILIUOKALANI will probably be restored as queen to Hawaii. Secretary of State Gresham's report to the president shows that she was driven out of power, not by a successful revolution of the people of the islands, but by United States Minister Stevens, with the aid of the naval power of this country.

EX-CONGRESSMAN GRAHAM FROST of St. Louis has found in a second-hand bookstore a vellum book containing a map made in 1690 from the original charts of La Salle, the French explorer. On this map, at the foot of the great lake, is a trading-post, spelled "Shee-kaw-gu." This shows Chicago to be older than St. Louis and New Orleans.

UNITED STATES consul Sandberg, at Bagdad, reports regarding the cholera: "Panic and flight of Christians and Jews. Mohammedans resigned to the will of God. Rumor here that seventy-five thousand died of cholera in Mecca during this year's pilgrimage, which was unusually large. No rational attempt is made to stay the disease. At any hour that I choose to look out of the window I can see a dozen women washing clothes soiled with cholera dejecta in the river, and immediately below water carriers obtaining our daily beverage."

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A Journal of Freethought and Reform.

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THANKSGIVING OBJECT LESSON.

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"No Union Between Church and State?"

So said Cardinal Gibbons in his address at the Baltimore Club banquet. So say the fomenters of the God-in-the-Constitution movement. Do they mean what they say? Do they mean what we mean when we say "No union between church and state"? Is there a mental reservation behind their declarations? Is what they call "religion and the state" or "Christianity and the state," a part of what we call "church and state?"

To answer the first question in the affirmative is to compliment their honesty at the expense of their intelligence. To the second question the answer is, No. To the third, Yes. To the fourth, Yes.

Let us analyze some paragraphs of Cardinal Gibbons' address. Perhaps when we get through we shall know whether he has both feet or only one foot on the Secular platform, or is trying to kick it over:

"In no country on the face of the earth has the difficult problem been better solved than in the United States—the problem of maintaining harmonious relations between church and state. Here the church and state run in parallel lines and do not conflict with one another. The church upholds the state; religion educates the state and proclaims the divinity of the laws under which we live. Religion tells us that there is no authority but from God, and that all law is sacred. Religion sanctifies the virtue of obedience and respect for civil laws by teaching that obedience to civil authority is not a servile homage paid to man, but a homage of freemen to God himself."

Do the church and the state run in parallel lines? Should they run in parallel lines? If so, in what sense? Why should the state and the church run in parallel lines any more than the state and Odd Fellowship, or the state and an insurance company, or the state and a Freethought club? The church is a religious organization; the Odd Fellows' lodge is a benevolent or fraternal society; the insurance company is a business enterprise; the Freethought club is an anti-religious or philosophical body. But the state is something entirely different from any and all of these. The ideal state is a union of the inhabitants of a given territory. Its sole function is that of protection of the equal rights of all its members. It exists in order to prevent invasion of the personal and property rights of each citizen and of all citizens. It is a police power created by the individuals composing it. It is a purely defensive combination. Its business is to restrain those who do not respect the equal rights of their fellows. Hence it does not run parallel with the church, nor with the lodge, nor the commercial company, nor the scientific society. It has no dealings of any nature with the Christian, *as a Christian*; it does not teach his creed nor does it outlaw it. It does not advocate the principles of Odd Fellowship, nor favor, nor discriminate against, a man because he is an Odd Fellow. It does not deal with the insurance company; it neither gives privileges to the company nor punishes nor rewards its members, *as members*. It does not propagate the ideas of the Freethought club, and neither smiles nor frowns upon those who adhere thereto, because of such adherence. In a word, it is strictly impartial as between all creeds, philosophies, sciences, charities, fraternities, industries. It takes note of the citizen only when his equal liberty has been trespassed upon, or when he trespasses. This is the ideal state. The nearer it is approached in practice the less the wrong and suffering and the greater the security and prosperity of the people.

"Religion educates the state"? No, the people educate themselves. The state is not a person, to be instructed. The church educates those who are put under her instruction. She teaches them religion and so much of science as she thinks is good for them to know. The history of the world shows

indisputably that just in proportion as the people have permitted religion to shape their education have they departed from justice, have they been cruel and criminal. By education we mean education, not merely the learning by rote of a few rules and tables. There are two sanctions of right action, the human and the supernatural. "When men respect human life for the sake of man, tranquility, order, and progress go hand in hand; but those who respected human life only because God had forbidden murder have set their mark upon Europe in fifteen centuries of blood and fire," strikingly says W. Kingdon Clifford.

"Religion proclaims the divinity of the laws under which we live." But the Declaration of Independence solemnly affirms that all just laws are the creation of the people. Who are right—Paine and Jefferson, or Crafts and Gibbons? "Religion tells us that there is no authority but from God, and that all law is sacred." The Declaration and the Constitution declare that all authority comes from the people who rule themselves. By which are we to stand—the theocracy of the church or the democracy of the founders of the nation? Is all law sacred? Let the victims of the Inquisition answer; and answer, Washington, Adams, Otis, Henry.

"Religion sanctifies the virtue of obedience and respect for civil laws by teaching that obedience to civil authority is not a servile homage paid to man, but a homage of freemen to God himself." We will let Professor Clifford comment on this: "Wherever the allegiance of men has been diverted from Man to some divinity who seeks his own glory, one thing has happened. The right precepts might be enforced, but they were enforced upon wrong grounds, and they were not obeyed. But right precepts are not always enforced; the fact that the fountains of morality have been poisoned makes it easy to substitute wrong precepts for right ones."

I call those religions which undermine the supreme allegiance of the conscience to Man *ultramontane* religions because they seek their springs of action *ultra montes*, outside of the common experience and daily life of man. And I remark about them that they are especially apt to teach wrong precepts, and that even when they command men to do the right things they put the command upon wrong motives, and do not get the things done."

"The state holds over the church the ægis of her protection without interfering in the church's God-given mission. For my part, I would be sorry to see the relations between church and state any closer than they are at present; for, if the civil authority built our churches or subsidized our clergy, they might want to have something to say as to the doctrines we teach, and we believe that the gospel should be free. I thank God that we have religious liberty."

Does not the civil authority build your churches, to the extent of your exemption from taxation? Does it not subsidize your clergyman when it pays public money for their religious services in the army and navy, in the halls of legislation, in penal and charitable institutions? Hundreds of millions of dollars' worth of church property is deadheaded by the state and, of course, other property must pay a higher rate because of this unjust and unconstitutional favoritism. Religion is a private affair; churches and their adjuncts are private property; taxes are among the costs of maintaining private property; under an equitable system of taxation the members of churches would pay these costs; under the present inequitable system they are in part paid by other people, and these other people do not accept the religion which they are thus compelled to help support. In other words, non-believers are forced by the state to pay their

money to maintain and extend the religion of believers. Is this what Cardinal Gibbons calls separation of state and church? Or is it what he would designate as the union of religion and the state? And in what consists the assumed difference between the two, that is, between a union of church and the state and of religion and the state? Is there at bottom any difference between voting a sum of money directly into the coffers of the church and voting it in indirectly by exempting the church from taxation? In both cases the church receives involuntary financial support; that is, in both cases the state gives her money which the earners of the money did not wish her to have; that is, to put it still more clearly, the state acts as a tithe-gatherer for the church, as the thug robs the belated and defenseless citizen that his mistress may have a wine supper or a silk gown. If this support of the church by the state does not constitute church and state union will Cardinal Gibbons please tell us in what said union does consist? And is it this enforced church maintenance that inspires his thanks to God for our "religious liberty"? *Very probably it is.*

"Another mistake is made in supposing that, because there is no union here between church and state, we are not a religious people. I maintain that no country in the world has a stronger religious basis than the United States. Our common law is taken from the common law of England, which is thoroughly permeated with the spirit of Christianity. Where is the Christian Sabbath better observed than it is here? The proceedings of our national and state legislatures are opened with prayer, and still another evidence of our respect and regard for religion is the fact of our setting apart a day in each year for special thanksgiving; the president of the United States and the governors of the states calling upon the people by proclamation to return thanks for the blessings they have enjoyed."

Who has supposed that, because there is here no formal union of church and state, the people of the United States are not religious? Does Cardinal Gibbons wish it to be understood that the people of other countries are imbued with the idea that the separation of church and state in any country carries with it the presumption that the people of that country are non- or anti-religious? Such would seem to be a fair inference from his words. And to those who had always been accustomed to a state church it might indeed not seem possible that people who believed in religion would dissociate it from the civil power, would cast it out, as it were, to shift for itself. Had Cardinal Gibbons, in referring to this not unnatural mistake, contented himself with showing that the majority of the people of this country are not Infidels, spite of the theoretical separation of church and state, he would have remained on safe ground and we might, by ignoring his previous utterances, herein criticised, have concluded that he honestly opposes union of church and state and was trying to demonstrate that a state church is not a necessity to religion. But he does not remain on safe ground. Instead of pointing to any evidences of the religiosity of the people, as individuals and churchmen, he concentrates all his energies in an effort to prove that the nation is *officially* Theistic and Christian. Instead of attempting to hold up before the world the faith, piety, and reverence of Christian men and women, he talks glibly of the "common law," which "is thoroughly permeated with the spirit of Christianity," of Sabbath observance; of prayer in national and state legislatures; of thanksgiving proclamations, etc. To state it in another way: Repelling the insinuation that our (supposed) separation of church and state shows that the people of this country are not religious, Cardinal Gibbons demonstrates that church and state are *not* separated; that we are free from politico-religious domination in theory only, and that a people, the majority of whom are Christians, cannot be trusted to establish a government which will make religious liberty a fact. Incidentally he lets in the light upon his own utterances, permitting us to see that the word "people" in the first sentence of the paragraph last quoted should have been substituted by "state" or "government." So at last we are brought back to the perpetual contention of all who defend as just the present privileges granted to the church, and ask for more—which contention is that,

while they want Christianity recognized and coddled by the state and its Sunday forced upon the people, they do not wish a union of church and state!

Are they mentally blind? Or is it moral shortsightedness that makes them talk and act as they do? Whatever the correct answer, we have one thing to do, and that is to defeat every attempt they make to bring Christianity and government into closer union.

An Astounding Proposition.

The *School Journal* of October 14th says editorially:

"Every public school in this country should be opened by singing:

"Praise God from whom all blessings flow,
Praise him, all creatures here below;
Praise him above, ye heavenly host,
Praise father, son, and holy ghost."

So should every teachers' institute and convention. And if the teachers would discuss this at the meetings this winter and agree to do it a mighty step in advance would be taken. It would ally the school with the church—they are natural allies. Nor is there anyone to object. Let every teacher begin his day's work with these noble lines; they will ring on like the sound of bells in the minds of his pupils when he has turned to dust."

The effrontery of this is unparalleled. Its cool ignoring of all who might reasonably be expected to object is simply insulting. It would appear to have been written by some one who has never heard of the principle of religious liberty, who knows absolutely nothing of the "right of private judgment." Had it appeared in a professedly religious paper it would not be so surprising, for long experience has taught us that Christian ministers and editors are strangers to the theory and practice of justice where the church is a party in action, but to find it in an educational paper is enough to take one's breath away.

There is no one to object, we are jauntily told. Is that so? How about the Jews? Have they no conscientious objections to singing praises to a three-headed God? When did they abandon Monotheism? When did they accept Jesus? When did they admit that he is a third part of God? And what of the Christian Unitarians? Are they also without rights at the bar of Trinitarianism? There are some Freethinkers in America, and their children attend the common schools; must they protest in vain? Have they no right to demand that the teaching of theological dogmas shall not be made a part of the curriculum of the public schools? And those Trinitarian Christians who believe in the total separation of church and state—for there are some—are they also not worth mentioning?

The *School Journal* should understand that the public schools are maintained by all the people for the primary education of the children of all the people. Religious instruction is wholly out of place in those schools. The Bible has no business there, prayers have no business there, pious songs and hymns have no business there. You could just as rationally and rightfully open instruction therein by reading the platform of the Democratic, the Republican, the Populist, the Socialistic Labor, or the Prohibition party, as with the singing of the stanza proposed by this belated editor.

Instruction in the schools is supposed to be based upon the latest verifiable scientific data. But now it is demanded that the pupils shall be required to praise God each morning. The teacher is there to guide the child in the way of ascertainable truth. It is no part of her vocation to write upon the plastic brain of the little one the unverifiable guesses of theology, the dogmas of priests, the dream-fantasies of desert mystics. What teacher can prove that from God "all blessings flow"? Can she show even the shadow of a reason why "all creatures here below" should praise him? Does she know that there is a "heavenly host" to join in any anthem? What single fact regarding the "Father," the "Son," or the "Holy Ghost" can she put before the pupil? Does she know anything about any supermundane personality? What business has she to substitute her beliefs for the demonstrable facts of science? She may believe in a triune or a unitarian God; in a "savior," half spook and half woman; in a holy wind; in a split-footed and barb-tailed devil, or in any other figment of the

imagination, and she has a perfect right to tell the children at her fireside or in the Sunday-school that these are real persons, but when she enters the public school room and ranges before her the classes composed of the children of people of various religious beliefs and philosophic opinions, she is in a new environment and must adapt herself to it or cease to teach. There she is an instructor in science, not a pleader for Theism nor an attorney for Christianity.

We are informed that if "the teachers would discuss this at the meetings this winter and agree to do it a mighty step in advance would be taken." Advance toward what? The church-state? The Inquisition? And this leads to the question: What penalties are to be visited upon the children who decline to join in this hymn? Are they to be regarded as contumacious and rebellious and punished accordingly? This would be a fair presumption. Such children, then, would be looked upon as heretic to the state religion, and for them there would be no escape from the latter-day "educational" Inquisition. Freethinking, Jewish, Unitarian parents, how do you like the prospect? What are you going to do?

We are regaled with the further information that this "mighty step in advance would ally the school with the church." Undoubtedly, as the lamb is allied with the lion. The school and the church are "natural allies"! Indeed! Evidently the editor of the *School Journal* wants to convert the public schools into Theistic parochial schools. Perhaps he hopes in this way to remove, at least lessen, the distance between the Protestant and Catholic instructor, as the latter now objects to the common schools upon the ground that they are "godless." They are not, but they should be.

The Change from Saturday to Sunday.

There is rare fun to be found in the attempts of the Sunday worshipers to show that Jesus in some way changed the Jewish Sabbath obligations from Saturday to Sunday. Here are some nuggets of wisdom recently mined by three English clergymen:

Rev. J. Gretton, secretary of "The Lord's Day Observance Society," in a desperate attempt to explain how the sacred attributes of the original Sabbath got transferred to Sunday, says:

"There remains but one other question. Can the Lord's day be the Sabbath day, when the one is the seventh and the other the first day of the week? I reply, The Sabbath law is the separation of one day in seven unto the Lord—one day after six and not the seventh day absolutely. There came a time when one day in history fell out, as not being; for therein the Lord of life lay dead in the tomb, and the next day—when he rose again, the Prince of life—became at once the seventh and first; and this day, thus unique and glorious, was actually the Sabbath."

Did you ever? When that "one day in history fell out" where did it disappear? In the bottomless pit?

Rev. Dr. Pope, writing of Jesus and the Saturday-Sunday question, contributes this:

"He kept the old day always and to the last. He went from its most sacred observance in Jericho straight to his cross. He left the old Sabbath in his sepulcher, but it rose again with him on the third day, now to be the first day of the week."

The old day was left in the sepulcher and it was not left in the sepulcher and when "it" got out "it" was no longer "it" but another day! What undignified pranks for a grave and reverend "duration of time" to play!

But Bishop Ryle gets away ahead of the ordinary parson and the doctor of divinity. Feebly wrestling with the same subject he accidentally hits the crazy bone of the question and this is the result:

"Undoubtedly the day was changed. It was made the first day of the week in memory of our Lord's resurrection, instead of the seventh. But I believe the apostles were divinely inspired to make that change, and at the same time wisely directed to make no public decree about it."

We think that there will be no hesitation on the part of THE TRUTH SEEKER class in this case—it will unanimously vote that Bishop Ryle go to the head. God is charged with commanding a change which was destined to result in wholesale persecution and at the same time the instruments of his will were

forbidden to make public his edict because, as it would seem, it was feared that some of the predestined victims of his changeableness might possibly learn of the substitution of Sunday for Saturday and so escape the snare laid for them. A wholly baseless assumption is put forth as an irrefragable truth and then we are coolly informed that no one has or ever could have the slightest chance to either prove or disprove the validity of the assumption. In other words, men and women are to be robbed, imprisoned, and killed because they have not obeyed a law which was never published, a law of which no one knew or could know anything.

Wanted—New Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscription list of THE TRUTH SEEKER. There are several reasons for this, which our readers will readily see. First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read THE TRUTH SEEKER are a hundred times more interested and active than those who do not. Second, It is a duty we owe to our fellow-men to give them the light of reason we have obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we have arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of \$3 (\$12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is on the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two splendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding. Our readers know the value of these books, and that about every Liberal in the country would like a copy of one or the other. Either one of these, as may be chosen, will be given to the new subscribers obtained in these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we have made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

Four Good Books for German Freethinkers.

We can supply, in the German language, the following four books which everyone knows to be good:

"The Mistakes of Moses," by Col. R. G. Ingersoll, 50 cents.

"Men, Women, and Gods," by Helen H. Gardener, 50 cents.

"The Gods," by Col. R. G. Ingersoll, 25 cents.

"Miracles and Miracle-Workers," by John Peck, 20 cents.

These are neatly printed, bound in paper covers, and are complete. Our German-reading friends should circulate these widely.

Welcome Home.

Elsewhere in this paper will be found a letter addressed to Mr. C. H. Packard, of the Snohomish Eye. It will be gathered from the epistle that the Eye has lost an editor; certainly THE TRUTH SEEKER has gained a writer of most unusual abilities and rare genius. Incidentally, THE TRUTH SEEKER's Editor has also recovered a brother of genial disposition and affectionate nature, and, naturally, most highly valued. Hereafter, George E. Macdonald, who erstwhile wore one of Mr. Wettstein's badge-pins, will devote his rare talents to aiding THE TRUTH SEEKER demolish superstition. The old readers will, we know, give him the heartiest of welcomes back to his first love, and to the new readers we can extend the assurance that they are going to get a good deal more for their subscription money than they had reason to expect. The following from the pen of Mr. Packard, in the last Eye, may serve as an introduction:

"George E. Macdonald has resigned the editorship of this paper to accept a position in a larger field—in the city of New York. The change is voluntary, and it is not without regret on the part of myself that his connection with this paper is severed. He has ably filled the position, and as friends and co-workers our relations have been the most agreeable.

"His editorial work has added much to the Eye's popularity during the past eighteen months. That some good has been accomplished for the city and county is self-evident, and will not even be denied by those who may have differed with this paper's opinion on some subjects; the amount of good accomplished is left to the public to judge. During their residence here Mr. Macdonald and his estimable wife have gained many warm personal friends, who will join our readers in regrets to learn of their departure.

"As an all-round newspaper man Mr. Macdonald has few equals and no superiors. That he is not so well known, prominent, or wealthy as some alleged literary giants who gained fame and fortune in various special fields of journalism throughout the United States, is not because he is less talented, but because he preferred to champion truth and justice, even when to do so was unpopular, rather than sacrifice principle for profit in championing popular shams, hypocrisies, and frauds.

"A word artist whose pen work in poetry and prose is noted for its brilliant originality and its rare combination of pathos, wit, satire, philosophy, humor, and logic, he is a dangerous opponent to meet in controversy. He is a truth seeker in every sense of the term—liberal, generous, open-hearted, and good natured under all circumstances, yet unassuming and unobtrusive. He is a man whose acquaintance and friendship is well worth cultivating.

"In conclusion, I will humbly beg 'Mac's' pardon for indulging in these personalities, but on this occasion I feel justified in taking advantage of his absence from the proofreader's desk and violating a long-established rule of this journal. There are occasions when it is not necessary to wait until a man is dead before giving him well-merited praise or censure. This is one of them. Too often the good qualities of men (and women too) are never discovered, or, if discovered, are never made known until after they are dead, when a good word or a kind act can be of no benefit to them.

"Mac, may you continue to 'keep in the middle of the road,' even though in your new home it leads you under the shadow of the gold-bug hive in Wall street; and may good luck and prosperity (which naturally follow) ever attend you and yours. C. H. PACKARD."

We condole with Mr. Packard, as we know what the people of his town have lost, but we congratulate the readers of THE TRUTH SEEKER. With us, George Macdonald's work will be wider, broader,

deeper, better, more generally known, and, we hope, better appreciated and rewarded. The people he has left with regret and remembers with affection will find that he is helping them more effectively than ever, for the basis of all reforms is as well the greatest of all reforms—Freethought. Let the Snohomishans read THE TRUTH SEEKER and their lamentations will turn to rejoicing!

Agents Wanted.

We believe that not only can good be done but money made by any Liberal who will canvass for our book "Old Testament Stories Comically Illustrated." In fact we know one man who worked at it but a few hours weekly and sold nearly fifty copies in a month. The price is low; everybody knows the Old Testament stories, and nearly everybody would like a book applying nineteenth-century wit and knowledge to them. People like to laugh. Reverence for the Old Testament tales has largely disappeared and jokes at the expense of Jonah and Joseph and Esau and Samson and David, and the other worthies of unsavory reputation, are keenly appreciated. It seems to us that the book will sell at sight. It does here in the store. Liberals out of employment will find this a good way to make an honest dollar.

Terms to agents sent upon application.

We have received too late for this number of the paper an interesting correspondence between Hypatia Bradlaugh Bonner, Rev. Allen Rees, and Sir Isaac Holden regarding the story that Charles Bradlaugh recanted his Atheism on the approach of death. Look for it next week.

We do not wish to precipitate another panic or "object-lesson" upon the country, but it is perfectly true that there are a number of our subscribers whose time has expired who have not paid us. And it is perfectly true also that there are some people down-town to whom we owe money whom we have not paid. But it will be perfectly easy to even this thing up if those subscribers will stop at the post-office and buy a money order for \$3 and mail it here. If they meet a neighbor on their way who doesn't take the paper but wants it, make the money order \$5 and it goes for a year to both. But please remember that the down-town fellows here are hard up.

There is one independent editor in Hutchinson, Kansas. The Christian Endeavorers held a convention there recently and the editor of the News said: "For weeks past the city has been besieged by committees making a house-to-house canvas, insisting and almost coercing people into taking care of the delegates to the Young People's Society of Christian Endeavor meeting. . . . We insist and have always insisted that if religion is a good thing, then like all other good things, those who enjoy its benefits should pay for it. It is universally conceded by all denominations that no one is capable of enjoying religion except those who are in possession of it. It is also conceded by all religionists that the world is divided into two classes, those who have religion and those who have it not. It is also claimed by all orthodox churches that those who have this religion are extremely fortunate. They not only 'have these things added to them' in this life, but they also have a never-ending eternity of bliss in store for them. Those who have it not are regarded as 'of all men most miserable.' Their iniquities are not only 'visited on them to the third and fourth generation' here, but when this uneventful life closes they have only the promise of a good fire for the rest of eternity. With the odds all in the favor of the one, and against the other, these fortunate ones are eternally insisting that the unfortunate ones should do their mite to contribute to their comfort. We have no objections to those who from pleasure, or from sense of duty, contribute; but we do object to having the people burdened with the annoyance of keeping several thousands of people at their own expense, because they are too stingy to pay their hotel bills. This thing, which we call religious mendicancy, has done more to bring the churches into disrepute than all things else."

Communications.

Mr. Westbrook and Sunday Opening of the World's Fair.

I think the officers of the American Secular Union were perfectly justified in not reading the speech of Mr. Westbrook, since it squarely opposed the principles of the Union. Did not Westbrook once upon a time call down Charlesworth for the reason that he was going *beyond* the Nine Demands, though not *against* them? Where is the intolerance, then, of not reading a speech that is opposed to these Demands upon which the Union is founded?

The Union and Federation are opposed, and all true Liberals must be opposed, to any kind of Sabbath or Sunday laws. We want no laws on the subject whatsoever, any more than we want laws to regulate our sleeping, or our eating, or our drinking. This is not Anarchy, as Mr. Westbrook charges. It is simply the democracy of Paine and Jefferson, of the Declaration of Independence and the Constitution of the United States. It is simply the rights of man. Can't Dr. Westbrook see that if the government has a right to enforce a Secular Sunday, it has the same right to enforce a religious Sunday? It then becomes not a question of principle, but of the wish of the majority. Does Westbrook mean to maintain that the minority has no rights which the majority is bound to respect? I wish Dr. Westbrook would discuss *principles* and not *wants*. No matter what the majority of the people *want*; the question is what have they a right to enforce by law?

I affirm that as a matter of fact the opening of the World's Fair was in accordance with the wishes of a large majority of the people of the United States, and there is plenty of testimony on this point, given by A. T. Jones in the *American Sentinel* and our own Freethought journals, and in the public press generally. As a matter of fact there were two million signatures in favor of opening to less than five hundred thousand against it.

But to get at the gist of the argument, I will grant that two-thirds of Congress, of the National Commission, of the Local Directory, and of the exhibitors, home and foreign, wanted the Fair closed on Sunday. I will give Westbrook all the majority he desires, and then ask, Would this majority of two to one have any right to close the gates of the World's Fair on Sunday? I answer simply, No, and I challenge Dr. Westbrook to meet me on that point, the question of the right of the matter and not merely the wishes of the people.

I met this question fairly and squarely before the Congressional committee, and showed that government had no more right to enforce a holiday than a holyday. I am willing to throw out the whole question of religion—although, practically, it cannot be thrown out—but let the issue be, not the enforcement of a religious day, but of a holiday.

I absolutely deny that government has any right to enforce a holiday. It has no right to command people not to work—in other words, to enforce idleness—for in order to enforce a holiday, the government must enforce idleness. It must say to all the people on this day, "You shall not work; if you work, we shall arrest you; if you work we shall fine you; we shall put you in prison and in the chain gang, and send you into exile." That is the logic of the whole matter, and there could be no more damnable tyranny in the universe than a law that shall say to the people, on fifty-two days of the year "You shall not earn your bread, you shall not labor for your families, you shall sit in idleness. Though the corn grows, you shall not hoe it; though the grass waves, you shall not cut it; though the comet sweeps, you shall not set sail with merchandise; you can take rum and tobacco and go on a jamboree, but you shall not work; you are compelled by law to enjoy yourselves, but if you labor, then you commit a crime." All business and traffic must be stopped. Only excursion trains can run on Sundays. There may be picnics and church fairs and kissing bees, prayer meetings (no, I forgot, prayer meetings are generally such hard work that I guess they'd have to be forbidden); there may be all sorts of pleasure parties but no toil, no matter how much man needs work, he must not do it. The state hangs over him with a whip-lash, and says, "Now if you don't quit work and go to play I'll lick you." That is the position of Westbrook, and it is more infernally nonsensical than the position of the church itself; a position that grants everything that the church desires, a position that would make human society rotten to the core, a position as dark and terrible in its consequences as the logic of the inquisition, a position that necessarily violates the conscience,

the rights, the freedom of everyone in the land who voluntarily keeps Saturday as a day of rest, compelling him to keep involuntarily another day at an expense of hundreds of dollars a year.

Will Dr. Westbrook meet this question fairly? Put the religious aspect entirely aside, ignore utterly the existence of the church, take it as a matter of purely secular legislation, and I will show that Dr. Westbrook is a tyrant, and that his so-called "secular Sunday," enforced by law, is at heart as cruel, unjust, and destructive of all right as the "religious Sabbath." They have different names and different aspects, but at heart they are the same despotism. To say that the wishes of a majority are to be the source of all law is all that the church has ever claimed of secular authority, for no church has ever been in favor of religious legislation when in the minority. But grant this principle—that the majority can do as it wishes with no regard to the rights of the minority—and the foundation of every claim of the church is established. But even if there were no church to take advantage of this principle, what an atrocious assumption it is, anyway; and in this particular matter of Sunday legislation, what an exasperating infringement of human rights. The idea of a government saying to the people, "You shall not work—you shall be idle. Play, if you will, but if you do any labor you shall be fined, imprisoned, and harnessed with the vilest criminals—the murderer, the thief, the robber, the ravisher—for by our 'secular Sunday laws' you are equally criminal with them and deserving of punishment." That is the logic of Westbrook. Where is the difference between it and all the outrageous persecutions of the past?

SAMUEL P. PUTNAM.

In the Metropolis.

MR. C. H. PACKARD, Editor of the *Eye*, Snohomish, Washington. *Dear Clay:* Since I reduced the intellectual 400 of your city to 399 by coming back to the States, I have traveled about as far as a man can without leaving the country or doubling on his trail. It is difficult to judge distances by looking on a map, for I have seen blue prints of Two Percent Hysom's addition to Mukilteo that were larger than the map of the United States which I brought in my pocket. You begin to get a notion about the extensiveness of the world when you have sat in a railroad car and kerplunk-kerplunked in one direction for six days at a high rate of speed.

Our journey from Puget sound to Long Island sound, as I might designate it, was performed in a tourist sleeper, upholstered in dark leather and presided over by a saddle-colored porter. The passengers were six adults and five babies. There was a German woman coming east, like the wife of John Rogers following that martyr to the stake, "with two small children and one at the breast." There was a young and newly married couple on their wedding tour, both very tender. I watched with much interest their endeavors to act as if they were used to it; but when I saw them slide slowly from the ends of their cushion toward the middle, gaze at each other with watery eyes, and then sort of melt into each other's grip, I slipped off my seat to the bottom of the car, and knew no more. The other tourists were a man from Iowa, accompanied by his wife and baby. He had been inspecting the Columbia river and sound countries with a view to settling there, but could not find a dry spot to light on, and so came back. I christened him Jake at once, though I found out afterwards that such is not his name. Jake imagined, I think, that there were desperadoes, Indians and other wild game to be shot in the northwest, for he went heeled. With a rifle on his shoulder, and a six shooter and a large knife for side-arms, he looked hard to curry, as Mr. Stinson would say. He spoke defiantly, and handled his weapons with lightness and freedom. He superintended the whole car and made the saddle-colored porter's life a fardel to him. The porter got mad and bucked, and Jake didn't know whether it was best to lick him or blow out his brains with a gun. After counting his cartridges and spending some time in meditation, he allowed his heart to be softened, let the darky live, and reported him to Superintendent Rice at St. Paul. Although of a truculent disposition, Jake had yet a streak of humor in him, and liked to hold his baby up to the young married couple and tell them how good a thing it was to be a parent. The couple were going to Europe, and Jake went so far as to offer a bet that when they returned they would be carrying a live bundle; to which he added much valuable advice about the care of children. The bride maintained that she should always be the baby herself, which her husband corroborated, whereupon both melted, and Jake yum-yummed in a high key and collapsed.

Jake helped much to relieve the tediousness of the trip.

When our fellow-townsmen, Judge Griffith, came East, he wrote to the *Eye* about the excellence of the meals furnished in the dining-cars of the Northern Pacific, but said, as you remember, that the mirrors placed opposite the passenger who was eating reflected his countenance with unnecessary distinctness. I can imagine that when the judge saw those long red whiskers of his in the glass, they appeared altogether disproportioned to the amount of hair on the intellectual head between them. Although my own sideboards are too brief to be oscillated by the wind, I thought it best not to subject myself to the embarrassment to which the judge alluded, and therefore brought along the large basket of comestibles which the neighbors so kindly provided us with, and out of which we lunched in a sticky and adhesive manner all the way from Snohomish to St. Paul. The pullets that Andy Hagarty sent us got to tasting a good deal like the cake contributed by Mrs. Knapp, and Mrs. Cairns's buns borrowed an oniony flavor from the dressing with which Mrs. Martin stuffed her chicken; but when I thought of the six-bits demanded by the caterer in the buffet car, and of my whiskers reflected with unnecessary distinctness by the mirrors, I washed everything down with a drink of alkali water and smoked my pipe with a contented mind.

By the way, if anybody wants to see a country as godforsaken as the desert of Sahara, and twice as cold, he should journey on the Northern Pacific from Washington to Minnesota. The land east of the Cascades, where the bunch-grass grows, looks as unwholesome as a mangy dog, but it is a paradise compared with parts of Idaho, Montana, and Dakota. On the soil of these places, as my fellow-passenger, Jake, truly observed, you couldn't raise a disturbance. The sun rises and sets on a prairie, rolling or flat, where a bird would starve. Your last glance out of the car window as the orb of day drops like a red-hot plummet in the black abyss of night falls upon a dreary waste; and in the morning you see a prospect so similar that you do not appear to have moved, though the train has run all night. Occasionally, in the neighborhood of a spring or stream, appear houses and other signs of attempts at habitation; also coyotes, cayuses, and cattle, all of which resemble one another and the land in general appearance. It is government domain and free as water, but, unlike some natural bodies of water, it is not worth a dam. Speaking of water, I may say that we crossed the Missouri where it is not much wider than Pillchuck creek, and bridged that portion of the Mississippi which does not suggest the Father of Waters. Further down the line, I understand, the confluence of the two form a stream rather larger than the Snohomish river where it passes Martin's boat-house.

The day before I left your city I interviewed Major Smythe, whom I found lying upon a bed of pain. That was Tuesday. On Monday I had taken a fond farewell of the major as he left Snohomish to resume his labors as editor, business manager, and compositor of the *Whoop in Haller*, when he said that he did not expect that he should ever see me again; but, by some strange fatality which is always hitting newspaper men who keep sober, Major Smythe broke his leg before he got to the office and was brought back to Snohomish. When I saw him he was resigned and said he couldn't kick. I asked him about that paragraph going the rounds of the press to the effect that in response to an inquiry regarding his circulation, he had replied that the *Whoop* went all over the five continents and that he had hard work to keep it from going to hell. He said the paragraph was true, that the circulation of the *Whoop* was as stated, and that the limitation alluded to was now likely to be removed. The major is a remarkable man, of a cheerful temperament, and not easily depressed.

I note in the *Eye* your report of the proceedings at Burton's hall, where, as the late General Grant would say, I received a reception on the eve of my departure. I pass over your description of my oratory on that occasion as "classic and awe-inspiring," but I want to say to the clergymen who wished me godspeed and success in my present labors that they are at liberty to withdraw their remarks. They probably did not know what I intended to labor at. I am breathing these thoughts in the office of THE TRUTH SEEKER; I am domiciled with the Editor and am pleased to find that his shirts and collars fit me. Yours until reunited on a free silver basis.

GEO. E. MACDONALD.

New York, 17th inst., '93.

Readers will aid the cause by forwarding us names of their friends who might be interested in sample copies of THE TRUTH SEEKER.

A Farewell Reception

GIVEN TO GEO. E. MACDONALD BY THE SONS OF VETERANS AND FRIENDS.

From the *Snohomish Eye*.

The farewell reception given to Capt. Geo. E. Macdonald and wife at Burton's hall Monday evening by the Sons of Veterans and their friends, to the number of over one hundred, was an occasion which will bring back pleasant memories to the parting guests and to many of those who attended.

An entertaining program containing vocal and instrumental music, recitations, and impromptu speeches, was rendered.

Rev. W. C. Merritt, who enjoys the rare distinction of being both a veteran and the son of a veteran, after giving reminiscences of the war exhibit at Chicago, paid Mr. Macdonald a neat tribute for the active part he has taken in the camp.

Judge Whitney made a few general remarks pertinent to the occasion.

The presentation address was made by Hon. C. T. Roscoe, who said:

LADIES AND GENTLEMEN, COMRADES AND FRIENDS: We have met this evening to say "farewell" to an honored citizen of this community and his amiable wife. They have resided in this city barely two years, but they have won the hearts of those with whom they have met, both in a social and an educational way. It is as a fearless advocate of principles with which he is profoundly imbued that George E. Macdonald has perpetually impressed the minds of the people of this city and county. Some believe in his reasoning, while others gainsay its conformity with truth; but all admire him for his learning and originality. It is said of him by his associates that as an all-round newspaper man he has few equals and no superior. However that may be, it is as an editorial writer that Macdonald has won his greatest laurels in this community. When the search-light of his pen was turned toward public officials, or when he called attention to his peculiar, witty, satirical style to popular errors, the whole public was aroused. Snohomish can ill afford to part with such a man, for, while we have a large number of bright and energetic citizens, yet the great majority, not only here but in the West generally, are entirely occupied with their own selfish purposes, and pay too little attention to their less fortunate brothers and sisters.

As captain and presiding officer of this camp of Sons of Veterans, for the year now drawing to a close, he has endeared himself to every member; they not only have found him a bold and dashing leader, but he has been a genial and courteous champion. Even upon first taking command of the camp, he besieged the hearts of the boys, and one by one they have unconditionally surrendered. He has ever reminded them that the objects of their meetings was to aid the members of the Grand Army of the Republic and their families, to perpetuate the memory of their historic dead, to inculcate patriotism and love of country, not only among our own membership but among all the people of the land, and to spread and sustain the doctrine of equal rights, universal liberty and justice to all.

Captain Macdonald's father fought for those principles with a musket, but he fights for them with a pen. In reading Macdonald's poetical works, I find these beautiful lines:

"The monarch who sways by the sword of war
Hath glory and praise of men;
Be it ours to sing of the mental king,
Who conquers the earth with his pen.
And the breezes of freedom shall waft the song
Of the triumph of poet and seer,
Through the aisles of the future, and bear along
Every anthem we give to them here."

I hold in my hand the sword which Captain Macdonald has carried as the leader of this camp, and as I have something to say which directly concerns him, I wish he would come forward.

Captain Macdonald, First Lieutenant Paddon has handed me this sword which he claims you surrendered to him at our last muster, by reason of your approaching departure for the east. I find engraved on the guard these words: "Camp 13, to Capt. Geo. E. Macdonald, '93." The camp, through its council, has unanimously instructed me to present you with it, and to say to you that with this present go the best wishes of each member for yourself and for your family in your future home. Although, henceforth, we are to be divided by the broad continent, yet even this cannot part the ties of friendship which have continually grown firmer between us since our coming together. In the language of Lord Byron, I say to you, "Farewell!—a word that must be and hath been! A sound which makes us linger—yet, Farewell!"

The response was characteristic of "Mac," and was frequently interrupted by laughter. He is not a polished orator, and will probably never be as successful in wielding his tongue as he has been in wielding his pen. He has that classic, awe-inspiring style of delivery and gesture which is so noticeable in a bashful school boy. With a preliminary blush and a stammer he said:

CAPTAIN ROSCOE, BROTHERS, COMRADES, FRIENDS, LADIES AND GENTLEMEN: I never was the subject of a reception and presentation before; but I have been to funerals, and the solemnities of this occasion remind me of a funeral. A few days ago I read in the *Eye* quite a flattering obituary notice of myself. It was written by my friend Mr. Packard, and spoke so highly of the deceased that I expected to find at the end of it these lines:

Green be the turf above thee,
Friend of my better days;
None knew thee but to love thee,
None named thee but to praise.

And then to-night, when I heard the first note of the organ, I should not have been surprised if the choir had arisen and sung:

How blest the righteous when he dies,
How sinks the weary soul to rest;
How calmly beam the closing eyes,
How gently heaves the expiring breast.

I see, though, this difference: At a well-conducted funeral the corpse is not expected to respond. On this occasion, I might as well be stricken with the dumbness of death if I could not express my appreciation of the kindness shown me and the honor bestowed by this gathering. I might tell you that this presentation was wholly unexpected, but such language could be uttered only with the intent to deceive. Though I am something of a liar, there is a limit to my weakness. There are moments when one might as well tell the truth. The boys told me they would give me this sword, and in accepting the token I would express the hope that I may never be called upon to give it warmth and color by sheathing it in the stomach of an adversary. Also that no enemy of mine or my country's will ever deem it necessary to take the chill and glitter off a similar weapon by inserting it between the ribs of the undersigned. I shall keep this sword as a memento and souvenir. I can never look at it without remembering the boys with whom I have been associated for the past two years in this camp. When I see it I shall recall the members of the Grand Army of the Republic who have honored us with their presence. It will bring to my mind some of the most prized associations. I shall see the friends who still walk these busy streets; others who have gone east of the mountains, and still others who have passed beyond the purple twilight of those hills that separate us from the place where the innumerable dwell. On week days I shall think of the people here as I have known them at their ordinary avocations, in stores and offices. On Sundays I shall remember the ball players, putting up great games and humiliating the pride of Seattle. On the Fourth of July I shall see the great flag floating from the top of the liberty pole on Second street; I shall see it floating and hear it flap in the breeze, and along with that sound shall hear the objurgations of a clergyman who thought Sunday too good a day for the raising of the American flag. But with charity for all and malice toward none, these recollections will be pleasant to me, and this evening's reception and presentation will remain among the happiest memories of my life.

Rev. D. LeSourd expressed a hearty appreciation of the camp's efforts to keep alive the spirit of patriotism which is too oft forgotten in to-day's mad rush for wealth and political power. So long as we do not forget our obligations as citizens, and so long as there is respect for the old flag, the country is safe.

Professor Sinclair briefly reviewed the services which Mr. Macdonald had rendered the city and country with his pen, and viewed the departure of himself and wife as a loss to the community.

Mr. Gorham, of the *Tribune*, said he was not the son of a veteran, but it was not his fault. The audience held its breath in suspense until he explained that his father was an invalid at the time of the war. It had been said that the sword was mightier than the pen, but judging from his short acquaintance, he thought the pen in Macdonald's hand was a more effective weapon than the handsome emblem of war which had been presented him that evening.

A military lunch of hard tack, coffee and beans followed, after which some of the younger folks became tangled for a short time in the giddy mazes of the waltz and a few new round dances.

Mr. Macdonald and family started this morning on their journey across the continent. A number of their personal friends were at the train to bid them farewell.

Fifth Annual Convention of the Oregon State Secular Union.

In the face of the hardest times ever seen on this coast the Oregon State Secular Union has had one of the most successful conventions ever held in the state. Our firmest friends believed it would be best to postpone the annual convention until better times; but there was work to be done, and the few pushed bravely forward.

The existence of the First Secular church of Portland was the most encouraging feature of the undertaking, for we at least could feel sure of its assistance.

To the many appeals for money, but few responded. Friends up the Willamette valley said it was simply impossible to raise money, and finally the ladies of the First Secular Church decided that they would undertake to assist in defraying the expenses by serving meals twice a day during the convention. This idea received the hearty cooperation of country members, and chickens, eggs, butter, apples, potatoes, cabbage, etc., were donated by Mr. and Mrs. B. Friedrich, Mr. and Mrs. Spulak, Mr. and Mrs. David Wittenburg, and Mr. Hal Bogess, all of New Era. The veteran Freethinker and genial entertainer, Col. J. H. Blanchard, of New Era, took charge of the donations, and expressed the same to Portland, where the ladies of the Secular Church added their donation of cake, pies and all the good things which ingenuity could make, or which the market contained. Mrs. S. V. Lewelling, of Milwaukee, a vice-president of the First Church, has established a reputation as a "sandwich maker"

second to none in the country. Everybody wanted to know who made those sandwiches, and no doubt similar ones will grace the table at every infidel banquet in the state.

The fine coffee and tea were donations from the well-known importers, Clossett & Devers; Malarkey Bros. gave the mammoth salmon, which was prepared by the chef of the finest restaurant in Portland, "The Model," of which Theo. Kruse is the proprietor. Sugar, spices, vinegar, etc., were donated by Messrs. Steinfurth and Saunders, two of Portland's staunchest Liberals and owners of large grocery stores; the proprietors of the Chicago Meat Market gave us as fine a roast as was ever handed over a butcher's counter; Captain Snyder, of the California Meat Market, made and gave the delicious bolognas; the crackers and cookies came from Burns's, the large retail grocer on Second street; the handsome young proprietor of a grocery store on Third and Yamhill donated all the condensed milk; the celery and parsley came from a successful poultry merchant on Second street; the potted plants, which added so much beauty to the tables and platform, were generously loaned by Phunder's floral establishment; the flags, Chinese lanterns, and festoons came from Ed. Alisky, president of the First Secular church; the twenty foot flag, that was gracefully draped over the speaker's platform, was one under which the Centennial procession had marched in Philadelphia in 1876, and was loaned by Mr. and Mrs. Kemp, of East Portland; a large banner, containing the words "Universal Mental Liberty," was the artistic work of G. H. Simpson, of the Simpson Sign Company. The hall was magnificently decorated with evergreens, flowers, and autumn leaves, the work of members of the First Secular church. A happier, more intelligent, or enthusiastic crowd of men, women, and young folks never met than those who worked so willingly for the success of this Convention.

Space forbids mentioning the names of all, but I want to put on record at least a few of them: Messrs. Chas. Hagner, H. E. Girard, Prof. C. A. Bauer, D. C. Hatch, and J. J. Tracy, while chief among the ladies who prepared and served the meals were Mesdames Chas. Hagner, Conrad Kehm, M. A. Squire, W. E. Jones, Emma Lee, J. J. Tracy, Misses Nettie Kenyon and Nettie Olds. Over two hundred meals were served, nearly half of which were paid for.

Liberals who had attended almost every state convention and who hardly felt acquainted, became as "brothers and sisters," while enjoying the delicacies at each of these Secular banquets. The after-dinner speeches were among the finest things of the convention.

Friends like Mr. and Mrs. F. D. Mount of Silverton, at each meal paid double the price charged, so pleased were they with the entertainment.

The convention was called to order Friday, Oct. 20, at 10 a.m., by President W. W. Jesse, of Portland, then took a recess until 2:30 p.m. On reassembling, President Jesse delivered a short address of welcome and explained the objects of the Oregon State Secular Union.

A committee on Credentials was appointed as follows: Judge T. B. Handley, of Tillamook; E. A. Hansee, of Sellwood, and Judge D. W. Smith, of Oregon City. After ten minutes intermission the committee reported the following persons entitled to seats in the convention:

J. G. Abbott, Grant's Pass; O. C. Lee, Chas. Hagner, Mrs. Chas. Hagner, Mrs. Amanda Jesse, W. W. Jesse, Ed. Aliskey, Mattie Blaisdell, Mrs. Emma Lee, all of Portland; J. K. Sears, McCoy; W. J. Dean, Talent; B. F. Linn, S. C. Linn, D. W. Smith, and Katie Kehm Smith, Oregon City; J. McNaughton, William H. Schroeder, J. Henry Schroeder, Arago; Caroline Wittenburg and David Wittenburg, New Era; E. Stewart, Dayville; D. C. Stewart, Forest Grove; B. F. Hyland, Corvallis; Wm. Barlow, Barlow; Dr. and Mrs. M. Pfefferle, Baker City; Benj. Forstner, Louise Forstner, Martha S. Coulter, Lottie Drinnon, Salem. The committee recommended that all Liberals present be invited to take part in the discussions of the sessions. The report of the committee was adopted. Reports of officers being next in order, the president's report was read, as follows:

LADIES AND GENTLEMEN OF THE CONVENTION: As many of you know, the old Oregon State Secular Union was incorporated Jan. 13, 1893, at the last convention, which was held in Salem. The by-laws then adopted placed the affairs of the Union in the keeping of the executive committee, which is composed of the president, four vice-presidents, secretary, and treasurer. This committee was required to meet every three months, viz.: March, June, September, December.

At the March session, which was held at Barlow, only the secretary and Vice-President D. W. Smith and myself were present. Only matters in general pertaining to the union were discussed, because of lack of attendance.

and doubt as to the power of three to act. In June the committee met at Castle Kehm, when the secretary, Vice-Presidents B. F. Hyland and D. W. Smith and myself were present. This being a majority of the whole committee, the rule was established that in all future meetings of the executive committee, three should constitute a quorum, with power to transact all business.

The importance of securing a camp-ground was mentioned and discussed, and the committee went in a body to personally look over Rock Island, situated in the Willamette river, about three miles south of Oregon City, which had been suggested by reason of its accessibility by rail and steamboat transportation as a suitable place for that purpose.

Since that session of the committee, Mr. and Mrs. David Wittenburg, of New Era, made a proposition to the committee to donate five acres at New Era for a secular camp-ground, on the condition that the land should be used only as a secular park, or for college purposes, but never be sold. The committee still has the latter proposition under consideration.

Also the advisability of securing other lands formerly used as a public park, and adjoining the Wittenburg land, now opened by the O. and C. Railroad Company. I deem the matter of securing a Secular camp-ground or park of great importance, and hope the coming year the Union will have title to land for that purpose, somewhere where we may meet and possibly erect a secular college.

Our secretary, Katie Kehm Smith, having reported the organization of the First Secular Church of Portland as an auxiliary to this Union, a charter was ordered issued to that society. A Sunday-school having also been organized in connection with said church, it was found necessary by the committee to prescribe and adopt some system of books for use in Secular science schools. After correspondence and procuring samples of all books published by several leading Liberal publishers, the committee found only the following books which it deemed suitable to adopt, namely: Paul Bert's "First Steps in Scientific Knowledge" and L. K. Washburn's "Cosmic Hymn Book," and they were adopted.

The character of instructions proper for young children in Secular Sunday schools was fully discussed and the secretary was instructed to prepare a set of fifty-two lessons in leaflet form and submit them to the committee as soon as it could be done, and she will make a report to this convention of the progress made.

The committee has prepared forms and had printed a supply of letter pads, envelopes, membership blanks, and by-laws.

The secretary was authorized to procure a seal for the society, which is now in the hands of the engraver. For list of members at the present time and the financial condition of the Union, I refer you to the reports of the secretary and the treasurer.

While our membership is not large, nor our treasury overflowing, I feel satisfied that the Union has made substantial progress, and that it will continue to do so. I desire to urge upon you especially the importance of sustaining the First Secular Church of Portland and its Secular Sunday school. Let us help all we can to place and keep this society on a permanent footing, and it in turn will help to sustain the state organization and be a guide and encouragement to the formation of other similar auxiliaries.

This society has been in existence now for nearly a year, and it seems to be established on such lines that with age it increases in numbers, influence and popularity. If the plan it has adopted will solve the problem of making auxiliary unions live and flourish, it will have accomplished a step in the direction of the permanent organization of Freethinkers, which for years has been discussed but never before attained.

Respectfully submitted, W. W. JESSE,
President Oregon State Secular Union.

SECRETARY'S REPORT.

TO THE MEMBERS OF THE OREGON STATE SECULAR UNION: Before presenting to you report of actual work done by secretary I deem it advisable, in fact necessary, in order that you may understand the obstacles which have been met, to recall to your minds the fact that when the present officers assumed control the Oregon State Secular Union was almost without funds, and with only a very few—about six—active members. The convention held at Salem, January 11th, 12th and 13th, having incorporated the Union, thus giving it a legal existence, was the star of hope held out to those who undertook the then almost hopeless task of resuscitating the Oregon State Secular Union.

The writing of letters urging renewed interest in the cause, and showing at length the necessity for the same, began soon after the convention. Of the scores of letters written by your secretary—two hundred and eight from January 14th to October 17th—only a few answers were received, and of these the majority, while expressing sympathy for the cause, yet the writers failed to identify themselves with the Union. "Times are too hard," "It is no use, as long as we are such a hopeless minority," "I have given money time and again, and see no returns," "Why should I stand in the breach, when Liberals do nothing?" "There is too much money spent for long speeches instead of work." These are some of the reasons given why our friends have failed to respond to appeals for aid. No funds, no friends. Rather discouraging outlook, but it certainly aroused a desire to show that the members of the old Union were mistaken; that we are not a "hopeless minority," and that persistent effort on the part of the few would surely win the approval and assistance of the many when they realized that work was being done.

The secretary commenced field work by the organization of the First Secular Church of Portland on Paine's birthday, January 29th. By delivering a lecture each Sunday a most successful organization has been built up, with an active membership of about a hundred, while the average attendance at each lecture is from one hundred and fifty to two hundred. In connection with this society there has been organized a Secular Sunday-school and Progressive Bible class. The work of maintaining this society and Secular Sunday-school has been very great, but in my opinion the plan pursued by our Portland friends is the most feasible one to build up a successful and permanent organization.

During the month of September no meetings were

held in Portland, in order to give me an opportunity to fill engagements at other points.

Everywhere I lectured I found our friends enthusiastic, but, owing to the financial depression, unable to join the Union.

Through the generosity of D. C. Hatch, an active member of the First Secular Church, we have been enabled to distribute three thousand printed copies of my lecture, entitled, "Preachers, Prayers and Chinamen."

Hundreds of copies of Liberal and reform papers have been sent out, and at my own expense copies of Westbrook's "A Few Plain Words on Church Taxation," and pamphlets on Sunday legislation. Through the courtesy of the Freethought Federation of America a large number of World's Fair leaflets have been distributed. Since January 13, 1893, there have been two meetings of the executive committee, of which I have kept the minutes as required by by-laws.

Our valued friends, Mr. and Mrs. David Wittenburg, of New Era, are ready to donate five acres of land to the Union for a secular park, college or camp-ground, and an additional acre for a secular cemetery.

Among the enjoyable affairs given by Auxiliary No. 1, the First Secular Church of Portland, was a steamboat excursion to Castle Kehm-on-the-Willamette, when upwards of one hundred and fifty Liberals spent Sunday, June 4, fishing, dancing, playing games and wandering over the rocks and hills. It was a gala day for Freethought.

While we have received scores of letters and have been told by hundreds that they would like to identify themselves with the Union, yet in the face of hard times they could not do so. There are now thirty-one members of the Oregon State Secular Union (incorporated). Eleven more have paid dues; but, having failed to sign the membership blank, as required by law, cannot be counted members.

I want to say in conclusion that within the past month more encouragement has been received than ever before; our friends are becoming interested; with better times, financially, our membership will number hundreds, where now we have tens.

We have sincerely and earnestly tried to get our friends interested, and though the task has been a difficult one, we believe that, having heard this report, you will see that our efforts have not been without some measure of success, and that you will aid my successor to the best of your ability.

Respectfully submitted, KATIE KEHM SMITH,
Secretary Oregon State Secular Union.

TREASURER'S REPORT.

Amount in treasury from all sources as per statement in TRUTH SEEKER, Feb. 11, 1893.....	\$44 25
By cash on order to secretary.....	\$5 00
April 27th, cash to Forest Grove Times for printing 1,000 by-laws.....	12 00
do 1,500 letter-heads.....	7 00
do 500 envelopes.....	2 50
do 500 membership blanks.....	4 00
Express on stationery.....	70
July 1st, cash to TRUTH SEEKER, per order executive committee.....	5 15
July 1st, to cash on hand to balance.....	7 90
	\$44 25

D. C. STEWART,
Treasurer Oregon State Secular Union.

FINANCIAL CONDITION OF OREGON STATE SECULAR UNION.

Received from H. E. Lee, \$1; Dr. M. Pfefferle, \$1; Wm. Barlow, \$2; B. F. Hyland, \$3; D. and C. Wittenburg, \$2; J. H. and W. H. Schroeder, \$2; J. McNaughton, \$3; B. F. Linn, \$1; Reuben Wright, balance as ex-treasurer: W. J. Dean, \$2; Chas. Hagner, 50 cents; J. G. Abbott, \$1; a friend, \$1; Mrs. S. Miller, \$1; Mrs. W. W. West, \$5; John Price, \$5, Mrs. H. West, \$1; John Diamond, \$5; J. P. Geer, \$2; R. V. Short, \$1; H. Bennett, \$1; Nettie Olds, 50 cents.

Collections during convention, \$13.85; dance tickets and meals, \$28.60; Mrs. H. Bennett, 25 cents; J. and A. Long, \$2; B. F. Hyland, \$2. Total, \$88.45. In hands of treasurer per his report, \$7.90. Total, \$96.35.

Expenses of Convention.....	\$49 65
Secretary's bill of expenses allowed.....	9 20
Allowed secretary for services since organization, January, 1893.....	50 00
Deficit to balance.....	\$12 50

\$108 85 \$108 85

After reading of officers' reports, Ed. Alisky, President First Secular Church, gave an interesting address, following which Robert Scott, of Woodburn, the sturdy and wealthy old Scotchman, who, with his wife, has done so much for the cause of Freethought, gave his "religious experience," which provoked a great deal of merriment and applause.

At Friday evening's session, the convention was addressed by O. A. Phelps, of Pueblo, Col., his subject being "Secular Philosophy."

Saturday morning and afternoon were devoted to business sessions, when ways and means were devised for future work in this state. The plan of the First Secular Church was commented on and recommended as a sure plan for permanent success; the plan of dividing the state into circuits, and putting a lecturer in charge of each circuit, was fully discussed, and the executive committee instructed to complete this work; the secretary outlined her plan of leaflets for Secular Sunday schools, which was enthusiastically received and adopted by the convention; the necessity of a state camp-ground was discussed, and steps taken to secure one; D. W. Smith offered the following amendment to the By-laws, which was adopted unanimously: "Resolved, That Article III. of the By-laws of the Oregon State Secular Union be and the same is amended to read as follows:

ARTICLE III.—MEMBERSHIP.

SEC. 1. Any person in sympathy with the objects of this society may, without fees or dues, become a member thereof by subscribing to its objects on one of the membership applications of the society, which will be furnished for that purpose on request, and filing the same with the secretary, provided that the duly accredited delegates of any auxiliary Union shall be entitled to seats, voice, and vote in all state conventions to which they may have been chosen; provided further, that all persons who have heretofore signed and filed a membership application shall be deemed members.

SEC. 2. For the convenience and information of members, membership applications shall have printed thereon, Section 1 of this Article, and also a subscription blank to be filled by those able and willing to pay for the support of the society.

SEC. 3. All clauses, sections, articles, or parts thereof, of the by-laws which conflict with this article, as herein amended, are hereby repealed."

Other plans were offered which will be fully considered by the executive committee at its regular quarterly meetings.

The following officers were elected and will take their seats next January: President, W. W. Jesse, Portland; first vice-president, J. Henry Schroeder, Arago; second vice-president, B. F. Hyland, Corvallis; third vice-president, D. W. Smith, Oregon City; fourth vice-president, Nettie Olds, McMinnville; secretary, Katie Kehm Smith, Oregon City; treasurer, D. C. Stewart, Forest Grove.

Saturday night was made memorable by a fine musical and literary entertainment and a grand ball. Those who participated in the program were Nettie Olds, Mrs. A. H. Wensley, Mollie Squire, Mrs. Chrisman, Mr. Glen. Mrs. Chrisman, who sang the convention song, "A Thousand Years, My Own Columbia," is acknowledged to be one of the finest singers on this coast. Her voice is rich, sweet, and of rare volume, and the large audience assembled Saturday night would not be satisfied until she responded to a second encore. The grand march was led by Judge D. W. Smith and Miss Nettie Olds, and it was difficult to decide whether they or the second couple, President W. W. Jesse and Miss Mattie Blaisdell, were the finest appearing. The annual ball of the Oregon State Secular Union will not soon be forgotten. At the close of the literary program a letter filled with valuable suggestions from John R. Charlesworth was read.

SUNDAY MORNING.

Executive committee held a business meeting.

SUNDAY AFTERNOON.

Exercises were opened with a song by the choir, after which the secretary read a note from the Rev. Mr. Brown, of the Portland Methodist Episcopal church, expressing regret that he could not be at the Convention. He was to deliver an address on "The Co-equality of Sex and Property." Mrs. Anna E. Barker then addressed the meeting, her subject being, "My Views on the Liberal Question." Short speeches were made by Mr. Read, president of the Portland Theosophical Society; O. A. Phelps, Pueblo, Col.; B. F. Hyland, Corvallis, and Mary A. Squire and J. J. Tracy, of Portland.

SUNDAY EVENING.

Miss Olds and Mrs. Wensley again delighted the audience with musical selections. Rev. Dr. J. Bloch, the well-known Jewish rabbi of Portland, delivered an address on "Our Agreements and Disagreements." Katie Kehm Smith closed the Convention with an address on "The Necessity for Aggressiveness on the Part of Liberals."

The Convention adjourned to meet at the call of the executive committee. KATIE KEHM SMITH,
Secretary Oregon State Secular Union.

The Newark Liberal League.

Several years ago, after I first left the Christian pulpit, I used to go over to Newark and lecture before the Liberal society there, and found many warm friends. Picnics, sociables, etc., used to vary the path of intellectual debate. All sorts of opinions fraternized in this League and the sparks of thought were quite numerous, and I guess there was no creed but what had its defender on this platform. So, after many years' wandering in the great West, it was a pleasure to again come to this old battlefield, shake hands with friends, while finding that many have gone and new ones have taken their place; but the old colors are still flying from the same fort. I gave my lecture on "Evolution and Creation," and it was curious to note how differently the currents of thought flowed in the discussions at Newark from those in the discussions at Brooklyn. There was more of a theological element at Newark. One critic wanted to know who made nature—was not there a God back of it? Who are we, where did we come from, and where are we going? I replied that we came from the monkey and the protoplasm. There is no doubt about that; it is simply a matter of fact, and we need not trouble ourselves about the question. As to where

we are going, no man knoweth unto this day. No priest, or church, or Bible has ever answered that question. We only know that we are, and that the best thing for us to do is to be happy here and now and help make others happy.

Another critic wanted to know, if there was so much time in the past, why the world was not already perfect by the process of evolution, and couldn't a god be evolved? I answered that no matter how much time there was in the past, so far as we are concerned it is limited time, and therefore there was not enough of it from our standpoint to evolve perfection; and as to god-making, the time was certainly past for that; and although, as Ingersoll wisely and wittily says, "An honest God's the noblest work of man," still, after all, it is better to make an honest and a happy man than a god, for a god is a useless appendage anyway, seeing that he must be made out of nothing.

Another critic remarked that there was no conscience in the breast of man. It was in the brain, to which remark I fully assented. He said a Christian's conscience was generally india-rubber, and was capable of a great deal of stretching, which experience undoubtedly proves if one has ever done any trading, especially horse trading, with a Christian. Conscience is what the smart Sunday-school boy defined it to be, "That which makes one feel bad when he is found out."

Another critic wanted to know if the monkey was still evolving. I told him I didn't know but what he was. There is no telling what might happen.

President Bird closed a variable and interesting discussion with an object-lesson as to the differentiation of sex, which was easily explained by evolution; but could not be explained on the theory of creation unless we take the ground that God did a very foolish thing. Why the mammal glands in man? Evolution answers: It is a survival of the primitive no-sex form of life. But for God to thus create man would be an absurdity.

I was glad to find the Newark League in such a flourishing condition. A large audience was present. Every seat in the hall was occupied. President Bird was elected two years ago, and since then there has been a manifest improvement. The hall has been refurnished; music is one of the attractions, and the purposes of Freethought are kept constantly in view; and so the League is a working and progressive force. It stands for something. President Bird was formerly in the Congregational church, and was side by side with Pentecost in his battle for truth and liberty, and never retreated, and he still keeps at the front. I was also pleased to meet with friend Avery, who reads THE TRUTH SEEKER every week, and has followed in its pages the Secular Pilgrim in his crossings and recrossings of the continent. The Booth family I also meet, and others who are stalwarts in the cause whatever may be the fortune of war.

I spent a delightful evening at the home of Mr. Bird, where Mrs. Bird, who is as Liberal and radical as her husband, gives cordial welcome; and there were books and music and conversation to inspire. Mr. Bird lives in a world of flowers, and he understands well the growth and evolution of these beautiful children of earth that give such grace and comfort to man himself. Mr. Bird is a florist, and it was quite delightful to wander through his extensive hot-houses and gaze upon these shining ranks, the green masses decked with all colors of the rainbow; and right here do we see, as Mr. Bird pointed out, the most brilliant evidences of evolution and its most remarkable facts. It is a matter to be noted that Mr. Bird, although a noted Infidel, was invited to give a lecture before the High School, on trees and plants, their growth, variations, etc., and this lecture was given strictly in accordance with the principles of evolution, and was received with hearty congratulations by those who could understand its truth—although the ultra orthodox were rather taken aback at the idea of such a lecture being given by an Atheist. But the large majority of intelligent people approved; and this is a sign of progress, and such lectures do a great deal toward the advancement of thought. By simple science, by study of plants and flowers, orthodoxy receives an indirect blow from which it seldom recovers, especially in the mind of youth.

I shall lecture at Brooklyn again next Sunday, and at Newark December 3d, and so on Sundays I hope to be kept busy, while on week-days I write on my "Four Hundred Years of Freethought." I only hope that my readers will enjoy the perusal of the book, as I do the writing. I am continually receiving letters from all over the country rendering me generous support. I don't know as I could do this work without such reminders of friendly interest, for really, as I traverse this vast period, it at times seems as if I were climbing a mountain high, and not easily can I reach the broad expanse that

opens upon Freethought; but always there is the excitement of the chase, and the reward of seeing something new in the difficult ways.

SAMUEL P. PUTNAM.

Friends Brayton and Reed.

I was a little afraid that my reply to these friends might stir up a hornet's nest. And now I am afraid the humane society will be after me because so many have been stung.

I am satisfied that if one wants to inherit eternal life he had better not try to get out of the old ruts. Damnation seems to await every one who seeks better conditions.

Fire in each eye and paper in each hand,
They rave and tear and madden round the land.

Garrison was dragged through the streets of Boston for teaching the equality of man. Kneeland, Bennett, and the editor of *Lucifer* served unpleasant terms in prison, because they tried to lift the people out of the quagmire of ignorance and place them on the broad turnpike of reason.

The old barbarous notions of money have to do with the welfare of the people, and gods, ghosts, musty forms, and old chestnuts must be scattered to the four winds, when they undermine the interests of the great, plain, common people to which I belong. I shall work in their interest as long as strength is given me, without fear or favor from anyone. Some day these matters will be taken to a higher court, and I can patiently await the decision.

When a wheezing, whining Christian spends half his time talking about Sunday rest and drives his hired help all through the week like beasts of burden, the best way is to tear the scalp off the hypocrite without ceremony. But friends Brayton and Reed are no doubt honest, and therefore deserve consideration. At the same time I would not try to convince them any more than I would try to convince the Indian that his dog will not accompany him to the happy hunting-ground. It is all folly to attempt to demonstrate propositions in geometry to an untutored mind, and all minds are untutored in regard to something.

All things considered, it is not astonishing that the Inquisition condemned Galileo. He taught the rotundity and revolution of the earth and the central position of the sun. For fourteen hundred years the people had been taught that the earth was a central and fixed body around which the sun, planets, and stars revolved. How could they conceive the idea that the earth, with its solid structures, lakes, rivers, and oceans, was revolving on an axis?

Friend Reed tells me to read Herbert Spencer. So the Inquisitors told Galileo to study the Ptolemaic system. The mind of a Christian can never be reached as long as he believes in God-written books. Neither can the mind of a man be reached as long as he believes that money is like the law of gravitation—something fixed and natural—not an invention and a creation of law, as it really is.

Mr. Reed asks: "How much will you give for a Confederate \$5 note?" He will never be able to see how silly this question is until he learns the difference between money and notes. A note is always a promise to pay, whether given by a government, a bank, or an individual, and expected in some way to be redeemed or cancelled. These promises are always far in excess of the redeemer, and somebody is drawing interest on these cheap promises. The Southern Confederacy never issued a dollar of money—it issued promises to pay, and had nothing to pay with. If the colonial government had issued paper money instead of "promises to pay," it would have been far better for the government and the holders of the notes. Mr. Reed intimates that I would have the man who builds a house divide the profits with the workmen. I do not ask the robber to stand and deliver his plunder. I only ask that the wealth-producer may be allowed to keep his own.

There is a vast machine in operation to-day which the people do not understand. Could friend Reed look into this machine and see how one belt runs to Washington, another to each of the state legislatures, and another to the courts, and how other belts are running the presses of all the great papers; and could he understand how the wealth-producers of the country are constantly pouring their fortunes into this great hopper while the discharge spout empties into the coffers of Wall street, his innate love of justice would make him tear the hair from his head.

But recently Chauncey M. Depew said that fifty men by their money had the power to stop all the wheels of business from rolling—they could stop every car and strike every electric key dumb. The entire country is revolving on a pivot in Wall

street; and what is still worse, John Swinton said there was not an independent press in America, save in the country towns. He said the editors of all the great papers were jumping-jacks. Rich men behind the screens pull the strings and they dance. And all of this hellward tendency is brought about by the manipulation of money. But I cannot expect to bring the people up to a knowledge of what constitutes money, and the function it is designed to perform, through the columns of THE TRUTH SEEKER—it would take too much space.

I have been much interested in many articles which have appeared in THE TRUTH SEEKER on tariff and finance and other kindred subjects from time to time, but have never attempted a reply until the appearance of the articles of Brayton and Reed, and have much regretted that. It seems to me that I committed the unpardonable sin which cannot be forgiven in this world, neither in the world to come.

Oh, wad some power the giftie gie us
To see ourselves as others see us.

Naples, N. Y.

JOHN PECK.

Thanksgiving, 1893.

O Lord, let the millions of hungry beggars and tramps in this bountiful land give thanks that the dogs have not eaten all the crumbs that fall from the rich man's table. Let them also give thanks that in this Christian country there is yet room out of doors to sleep.

The thugs and criminals in our jails and penitentiaries return thanks that there is not an Infidel among them; and also, as in Stillwater, Minn., that they are confined to Bible stories and religious tracts for reading.

The murderers and cut-throats give thanks to the clergy who have made the gallows the gate to glory.

We return thanks, O Lord, for the railway accidents during the last three months of the World's Fair, by which was shown God's righteous wrath at reckless people trying to attend an open Sunday fair.

We return sincere thanks that the Sunday-rest fanatics show no signs of letting up in their evil church-and-state designs on American freedom.

Let us be thankful that the nation is in no danger of sudden destruction, all its many sins having been prayed for, and that its salvation is, for the present, assured.

And we thank thee, O Lord, for making this a Christian nation, which we hope now will become more and more like Christianity's founder—poor and forsaken, with nowhere to lay its head.

And thine shall be the glory, for another Christian year, in sickness and distress. AMEN.

Lectures and Meetings.

THE Newark Liberal League, 177 Halsey street, corner Market. Sunday afternoon at 3 o'clock, T. B. Wakeman, of New York, will lecture. Subject: "What We Owe to Christianity, and What We Don't."

DURING the month of December, Franklin Steiner will lecture in Correctionville, Pierson, Atlantic, Walnut, Carlisle, and other places in Iowa.

THE Manhattan Liberal Club meets every Friday evening, at eight o'clock, in German Masonic Hall, No. 220 East Fifteenth street, New York:

November 24th—Prof. A. L. Rawson, "The Dualism of Consciousness."

John R. Charlesworth is now in the East. The following appointments are on his list, and friends along the route desiring lectures should address him at once:

Nov. 26 Philadelphia, Pa. | Dec. 14, 15, 16, Waterloo, Ind.
Dec. 3 Alliance, O. | " 17 Chicago, Ill.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of Lectures for November: November 26th.—Mr. S. P. Putnam, "Rights of Man."

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, will meet on and after October 17th in the Skerrett Building, northeast corner of Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Lectures for this month: November 28th.—Mrs. C. B. Kilgore, "The Congress of Religions."

THE Ohio Liberal Society meets in College Hall, 168 Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free. Program to December: November 26th.—Mrs. A. L. Fealy, of Dayton, O., "Truth and Fallacy of Christian Science."

THE Pittsburg Secular Society meets in Curry University Hall, Sixth street, near Penn avenue, every Sunday afternoon at 3 o'clock.

When Christ could not get what he wanted by praying he would curse. The example was bad, but the result was the same.

Letters of Friends.

A Subscriber from the Beginning.

VILLA PARK, NOV. 7, 1893.

MR. EDITOR: I send \$5 for which please send THE TRUTH SEEKER one year to myself and one year to Leonard Parker, Anaheim, Cal. I cannot do without the grand old paper. I have taken it ever since it started; it is worth more to me than all the old superstitious Bibles in the world for it deals in facts.

Respectfully, JOEL B. PARKER.

Would Grasp the Hand of Heston.

ELMWOOD, MICH., NOV. 7, 1893.

MR. EDITOR: You will find inclosed \$3, for which you will please continue THE TRUTH SEEKER for another year, as I cannot get along without it, and especially Heston's daring blows at the gods. Tell him I would like to see him and shake his hand. May the powers that control him continue to support him in his noble work.

DANIEL M. SMITH.

Truth Seeker, Panic or No Panic.

SAGNOCHE, COL., NOV. 5, 1893.

MR. EDITOR: I have neglected to remit on account of scarcity of funds, but in order not to have you precipitate another panic or object lesson upon the country at this time I inclose postal note for \$2, which will extend my subscription and also enable you to relieve those fellows down-town, who are hard up. THE TRUTH SEEKER, however, we must have in the family, panic or no panic.

Yours truly, W. H. MONTGOMERY.

Truth Seeker Is an Alert Champion.

LUGGOUCH, ARIZ., OCT. 31, 1893.

MR. EDITOR: Herewith I send a money order for \$5 to pay my subscription two years in advance to the grand old TRUTH SEEKER.

Your paper is the best I have ever read. It always is ready to champion the cause of Freethought, and is on the alert to guard against the insidious encroachments of ecclesiasticism.

Long may it live and continue to exert its wholesome influence, until the intellectual emancipation of all mankind is accomplished, and all the gods have abdicated.

PAUL S. TOOKER.

Best Paper He Has Ever Read.

DEERFIELD, IA, NOV. 1, 1893.

MR. EDITOR: While I don't know that I need to care but little about those down-town fellows you refer to in the last TRUTH SEEKER as being hard up, I don't like to be owing for one of the best papers I have ever had the pleasure of reading. I wish the circulation of the paper could be extended until its influence would be felt in every home in this republic. Inclosed find draft for \$5 for which please renew my subscription and send the TRUTH SEEKER to party named in my order.

Respectfully yours, GEORGE BROWN.

The New Ideas Hurt Them.

CANTRIL, IA., OCT. 25, 1893.

MR. EDITOR: I have neglected to renew my subscription. In this letter I will send you \$3 for a year's subscription. We had Mr. Remsburg here in Cantril some time ago. He gave us one lecture, and he raised the wind among my Christian friends. The day after he went away they yelled awfully. It does hurt my Christian friend terribly to tell him of something in his Bible that he has not seen. Three miles south of Cantril a meeting has been carried on by the Methodists for two weeks, and no converts yet. People have gone to reading more for themselves and using their liberty more in thinking and judging for themselves, and so they let those sky pilots move the clouds as they please.

Yours truly, ALEX. FIX.

Jesus is Losing Lambs.

PHOENIX, A. T., OCT. 29, 1893.

MR. EDITOR: Inclosed find \$3 for the "Freethinker's Text Book" and "Old Testament Stories Comically Illustrated." As we are living among Christians who cannot read, we must have some pictures to show them what they believe. They are mostly Mexican Catholics, and the most ignorant outfit I have ever met, but in the last fifteen years I have been among

them I have caused Jesus to lose many a lamb from his flock. There are a number of Liberals here who would like to start an association, and would be obliged for any advice you can give us on this subject. As we have no place to go Sundays except to church or saloons I think if we can organize, and have regular meetings, we will have many members and get a number of subscribers for your paper and purchasers for your books. Hoping to hear from you soon, I remain,

Yours truly, FRANK WAGNER.

The Church's Miserable Work at Chicago.

FREDONIA, N. Y., NOV. 1, 1893.

MR. EDITOR: Inclosed find \$1 to continue my subscription to THE TRUTH SEEKER. It has not reached its limit, because it is constantly rising, rising, in saving knowledge.

I have just returned from the World's Fair. Wherever I turned I could see the blighting hand of superstition upon all nationalities. On Sunday there was a decided exhibition of it in covering the displays. Even our own state of New York closed its eyes and compelled others to do the same as far as the times would admit.

Now is a good time for all Freethinkers to show to the people the blighting curse of Christianity on all progress. In all that has been spoken and written good people would not believe one-half because it was so repulsive to all common sense. Now it has united and exerted all its powers to close on Sunday the World's Fair, one of the best opportunities of all ages to see in object lessons the manners and customs of all nations. Keep it before the people until a hearing is had, as never before.

PLINY SMITH.

Long Live the Federation.

FORT TRUMBULL, NEW LONDON, CONN., NOV. 11, 1893.

MR. EDITOR: As you see by the heading of this letter, I have again changed my station, and although New London is a nice town I regret having left Portland, for there were quite a number of Liberals in Portland, some of whom I have enrolled among my best friends. H. R. Norton is a champion of Freethought, one who never lets a chance slip of giving orthodoxy a rap over the knuckles. Here in New London we have a few Freethinkers, but most of them are of the week-kneed kind for fear of the overwhelming numbers of the enemy. New London is a pretty nice old town, but spoiled by the too numerous church spires, dotted about like ghosts of bad deeds. I see that Mr. Charlesworth is going to Boston soon to lecture, and I wish he could stop at New London for one night or more. We could make him as miserable as any other place could.

I have just finished reading Helen H. Gardener's "Men, Women and Gods," which is in itself enough to make any sane person hate the Bible, if not all who uphold it. I have also read the first part of Susan Wixon's lecture, which is grand. I will take a copy of "Four Hundred Years of Freethought" as soon as it is published, and hope it will be published soon.

Long live the Freethought Federation of America.

SAMUEL B. PRICE.

Is "Honest Error" a Crime?

ESKRIDGE, KANS., OCT. 18, 1893.

MR. EDITOR: For many years I have made the various religions of the world a careful study. I examined the Bible to the best of my ability. I always regarded it as a deep and serious question, and what the result of that investigation might be I did not know. I think honesty is the noblest principle of man. I made up my mind to try to be honest, and I have never regretted it. I consider the Bible (like other books) simply a record of the thoughts and motives, and desires and hopes and doings of mankind. So many contradictions, so many statements that are inconsistent with the nature of things, and many passages too strange to be true. The first lecture I ever delivered was at Clinton, Kansas. Subject: "Is the Bible Inspired?" I will never forget it; there was an old Presbyterian minister present who took issue with me and got his fingers in a hot pie. He often laughed about it afterwards; by nature he was a good man,

too good to be in the Presbyterian Church. Still, he did not preach Calvinism in full bloom. I often discussed the question with him, as he was my nearest neighbor, and was a sincere friend. He would admit that he could not answer my argument, and I sometimes think that he entertained many doubts as to the infallibility of the Bible and the truth of Calvinism. After all, I said: "There can be no crime in honest error." Many Christians still insist that the crime of crimes is to deny that there is any power independent of or superior to nature. Let us be honest: Suppose a certain man had a little boy in some other state who had never seen his father, and no one could make the little fellow believe that his father existed, what would we think of that man if he should fly into a rage and say, "Just wait till I get my hands on that little Atheist and there will be weeping and wailing and gnashing of teeth?" That is the Christian's view of infinit kindness. A friend came to me the other day and handed me a paper, saying, "Mr. Williams, here is a chance for you to get \$100." The paper contained a sermon by the Rev. T. De Witt Talmage, in which he had offered \$100 as a gift to any Infidel who had read the Bible through twice. He then proceeded to render it impossible for any one to obtain the money by saying that he would not take an Infidel's word for it; that he would not believe an Infidel about anything. This is not the first time that Mr. Talmage has made a public declaration that he had no confidence in any one who might differ from him. Why did he make the offer? Can he show us the design in that offer? Mr. Talmage, in saying that he has no confidence in any one who might differ from him, may cause many people to have no confidence in Mr. Talmage. He may be willing to accept as true the testimony of any man who claims to be a Christian; if so, the recipients of his confidence can frequently be found in the penitentiary and the asylum. We often find honest people who differ from us on the subject of religion. Mr. Talmage does not seem to love his enemies.

C. V. WILLIAMS.

Work Proposed For the Federation.

ST. LOUIS, MO., APRIL 24, 1893.

MR. EDITOR: I desire to say a few words in regard to Freethought propaganda. The Freethought Federation of America is a splendid organization, and can be utilized in various ways for the spread of enlightenment. Now my idea is just this: We are not active enough, or we do not use our activity in the right direction. Would it not be well to use some of the weapons of the church and disseminate our doctrines in their way? If the Federation will, it can send out lecturers all over this country—that is, if Liberals will only keep up contributions as well as church people do. Let these lecturers be authorized agents for the establishment of secular churches and Sunday schools. If this is done, I have an idea that in the course of a few years Christian God shops and Sunday schools will be rather slimly attended. I merely submit this idea for the consideration of the Liberals of the country in general and the Freethought Federation in particular, and hope that some step in that direction may be taken soon. I wish you would hand in my name to the Federation for membership. Times are pretty hard with me now, but will try to save enough from the wreck to chip in as soon as possible. Wishing you success, I subscribe myself,

J. F. CLANCY.

[Liberals lecturers—those connected with the Liberal League and the Secular Union of past years and with the present Freethought Federation, and those working independently—have always labored to build up local societies. They have recognized the vital necessity of such societies or "churches," and can be depended upon to do their part in this work. With the necessary local assistance much can be accomplished in this direction; without it, nothing. At present we lack the appropriate books, etc., for use in Sunday schools. The supply will come when a sufficiently urgent demand is heard. The most imperative present needs, however, are local and state organizations to combat the church in the city councils, the courts, and state legislatures. The call is

not for bombast and spreadeagleism, for discursive and diffusiv talk about everything in general and nothing in particular, but for deliberate, well-planned, purposeful action, which includes, of course, the wide distribution of coherent, pointed, fact-laden arguments against church and state union, for religious and civil liberty. Especially important is organization against Sunday observance enforcement. "Sunday Defense Associations" should be formed without delay.—ED. T. S.]

Saving Souls and Sinching Shekels.

BINGHAMPTON, N. Y., OCT. 18, 1893.

MR. EDITOR: An evangelist by the name of Mills, who, for sixteen days and nights, has been holding forth in Binghampton to an average audience of 4,000 people, mostly women and children, members of the churches and Sunday schools, has taken his way to Scranton, Pa., there to preach the original and interesting doctrine of eternal salvation through Christ and the Bible, and eternal and awful damnation to those who will not, because they cannot, believe in the doctrine.

For many weeks previous to the advent of this evangelist, nearly, if not all, the Protestant churches of the city, as part of the machine for grinding up sinners, had been steadily at work advertising his coming, and soliciting aid and attendance. A huge shed was erected on Water street, filled with seats and called a tabernacle. Great expectations filled the hearts of the pietists, and great were the prophetic boasts of the preachers in the various churches of the immense increase of church membership that was to follow this big blow-out of the evangelist. To the superficial observer, what followed in the course of the sixteen day's reign of the revivalist in Binghampton, the doom of Infidelity seemed sealed. The culminating point seemed to be reached when, on Tuesday, October 17, nearly every business house was closed. Even the saloons displayed the big printed card distributed by the machine, announcing that another new Sabbath had been created. The opera houses were closed, and the street railway company stopped its cars during services that the employees might also get religion. The street car company has had a big business on account of the so-called revival. It could well afford to stop its cars on the newly-created Sabbath.

Statistics to show how many new souls have been gobbled up by the machine may possibly be furnished by the leaders and representatives thereof in a near future. If so, these statistics will have to be accepted, without question, on the score of their divinity.

A word or two of personal mention concerning Mills and his staff, consisting of an assistant Evangelist named Gillum and a singer named Hillis, may not be out of place. Mills speaks very plainly, and has the natural gifts of oratory, coupled with a fair, though not large amount of personal magnetism. During the three times I heard him I was naturally a little interested in the beginning of some of the anecdotes he related, and about as disgusted in their ending as most people are who read a story and find at the close that it refers to some patent medicine which can be obtained of any druggist at a dollar a bottle. I didn't hear him try to describe an orthodox hell, but there was ever and ever a final appeal to fear and a reference to an awful eternity that awaited all those who failed to get converted, own up to a belief in the indescribable absurdities of the Christian doctrine and flop into the innocent looking tentacles of the church octopus. This idea seemed to be the soul and body of every peroration, and a great many girls and boys, and occasionally a man with a sloping forehead and weak physiognomy, stood up. You cannot blame them for it—they really believed that if they didn't do this they would have to suffer in an awful eternity. "Self preservation is the first law of nature." Much force was added by a solo by Hillis, who, in a very strong voice of a baritone tendency, sang a song, the burden of whose subject was "Eternity." I would have liked his singing better if he had struck his tones squarely. He seems to have to slide up or down to his next note to get it. Of Gillum I cannot speak from personal

experience. He is a kind of a "second fiddle." I have been told, however, that he relies more upon excitement than Mills. It has been reported that Mills was once a gambler, and Gillum at one time president of an Infidel club. In the eyes of our good Christian people Gillum's offense was greater. They are hunkidora now, and when Hillis gets to heaven we shall hear from him, sure.

J. B. SWETT.

Talmage Says the Earth is God's "Awful Example."

MR. EDITOR: Some months ago I suggested through THE TRUTH SEEKER that "Sabbatarians" take advantage of the occasion and ask our pious Congress to appropriate money and make a special effort on Sundays to illustrate the sacred history of our planet on a grand scale. To make this an entertaining and profitable enterprise I suggested the propriety of appointing Rev. T. D. Talmage and Prof. Joseph Cook as artists for scenic effects, with money *ad libitum*.

The wisdom of the selection is more fully illustrated in a sermon reported in the *Globe Democrat* of December 19th from the Brooklyn pulpit of the first-named gentleman. There are certainly many scenes recorded in the so-called "sacred writings" which, if graphically illustrated, would highly entertain and edify the intelligent auditors of any small world, but it never occurred to me until I read this wonderful man's sermon of November 18th that, if it had been put artistically before Chicago's assembled multitudes, it could and would have been enjoyed at once by all appreciative intelligences throughout nature's wide domain.

This thing comes so like a new revelation to me that I cannot help asking you to give room to the inspired words as they fell upon the ears of that astounded Brooklyn audience. Mark them well:

Furthermore, I get from all this an answer to the question which every intelligent man and woman, since the earth has stood, has asked and received no answer. Why did God let sin and sorrow come into the world when he could have prevented them from coming? I wish, reverently, to say I think I have found the reason. To keep the Universe loyal to a holy God it was important in some world, somewhere, to demonstrate the gigantic disasters that would come upon any world that allowed sin to enter. Which world should it be? Well, the smaller the world the better, for less numbers would suffer. So our world was selected. The stage was plenty large for the enactment of the tragedy. Enter on the stage, Sin, followed by Murder, Pain, Theft, Fraud, Impurity, Falsehood, Massacre, War and all the abominations and horrors and agonies of centuries. Although we know comparatively little about the other worlds, lest we become completely dissatisfied with our own, no doubt the other worlds have heard, and are now hearing, all about this world in the awful experiment of sin which the human race has been making. In some way interstellar communication is open, and all worlds, either by wing of flying spirits or by direct communication from God, are learning that disloyalty and disobedience doom and damn everything they touch, and the spectacle practically says to all other worlds, Obey God, keep in the orbit where you were intended to swing or you will suffer that which that recreant world out yonder has been suffering for thousands of years.

It is no longer to me a mystery why so small a world was chosen (as ours) whereon to enact the tragedy. A chemist can demonstrate all the laws of heaven and earth in a laboratory ten by five feet, and our world was not too small to demonstrate to the universe the awful chemistry of unrighteousness, its explosive and riving and consuming power. I do not believe there is a world that has been in existence from the time Copernicus knocked on the door of heaven, to the world that last week came within sight of the observatory at Greenwich, but has heard of our terrific terrestrial experiment, and the awful object lesson has thrilled the multimillions of stellar population, especially when they heard that in order to arrest the disaster of centuries, the world-maker and world-starter and the world-upholder must give up his only son to assassination to expiate and restore and save the planetary shipwreck.

On the tower of Pharos, Egypt, a metallic mirror was raised which reflected all that occurred on land or sea for a distance of three hundred miles, and so Egypt was informed of the approach of her enemies long before their arrival. By what process I know not, but in some way the ship of a struggling earth is mirrored to distant

worlds. Sure this one experiment of a world unloosing itself from God will be enough for all worlds, and for all eternities.

This makes clear enough the importance of bringing out vividly the salient features in the divine history of our planet so as to make an object lesson for all-outlying space—for Gods and devils, angels and men. But this is not all. It is greatly to be feared that our terrific terrestrial experiment will not have proven sufficiently thrilling to the multimillions of stellar population ere it shall be everlastingly too late, as our Brooklyn seer has mirrored through St. John:

The last scene, when the earth itself shall become a falling star, when not only fidgety meteors but grave old stars, shall fall, fall to the earth, "even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." What a time that will be when worlds drop. Rain of planets. Gravitation letting loose her grip on worlds. Constellations flying apart. Galaxies dissolved. The great orchard of the universe swept by the last hurricane, letting down the stars like ripened fruit. Our old earth will go with the rest, and let it go, for it will have existed long enough, existed long enough to complete its tremendous experiment.

I would add: Let it go after the great rehearsal proposed; but I am not so certain as the Brooklyn orator that after the last hurricane has swept the orchard of the universe there will be enough worlds left to make a heaven out of—if any more heaven is needed—for I am not informed what kind of worlds are used as raw material in building heavens. Still, this is probably all clear to the fertile mind which has just discovered "why God let sin and sorrow come into this world when he could have prevented them from coming."

I can understand how creatures calling themselves men (from whom the brutal passions of savagery have not as yet been eliminated by culture), should be entertained by gladiatorial feasts; but how a holy God could in any sense create an illimitable universe, and in order to keep the sentient creatures therein loyal to himself, think it well to make on our earth an example of the most unholy kind, for spectacular effect, is what the author of this ingenious theory is asked to explain before applying for copyright.

J. H. CRAIN.

The Underlying Reality and the Permeating Potency.

ALHAMBRA, ILL., Nov. 7, 1893.

MR. EDITOR: By reading Brother Otto's article in THE TRUTH SEEKER of August 12, 1893, I am fully satisfied that he is convinced that there is such a being as Otto Wettstein, and from his manner of logic I suspect that, as the Methodist preacher would say, he has been passing through the gloomy scenes of doubt as to whether there was actually such a being as Otto Wettstein; but it is pleasing to me to see that he has come to the conclusion that he actually exists and that he exists *per se*, which I understand to mean that he exists within himself, and being convinced that the brother again finds himself on a rock foundation of existence, we shall quote that grand injunction, "Man, know thyself." In philosophizing on man, it appears necessary to give him material quantity and psychological quality, and while the two are inseparably connected, yet when viewed in minutiae it becomes necessary to make that distinction, and I can see no need to change Brother Otto's axioms, as laid down in the *Free-thinker* not long since, viz.: Axiom—1, force or energy; 2, matter; 3, energy giving matter potency; 4, energy and matter inseparably connected; 5, energy and matter eternal. Brother Otto laid down these axioms as the basis of Materialism, and I lay them down as the basis of the Spiritual philosophy, and, in fact, so far as the evolution of man from the animal atom there is no difference in the two theories until we reach that condition in life called death; and there the issue comes; the Spiritualist claiming that man still goes on evolving in the same manner as before, while the Materialist claims that man at death involutes into what is termed primordial or first elements. If I understand Brother Wettstein, he now, in the TRUTH SEEKER, contends that the under-

lying principle of animal organization is matter without life, or energy, or mind, yet wishing to be understood as having a fine class of rhetoric, he talks of matter and ego (energy or soul) in the following strain: "The objective reality (matter) underlying all phenomena which we subjectively perceive in its final analysis must be matter or substance, or substantive existence, or all phenomena would vanish from the infinite realms of space; boundless expanse would be one limitless, absolute vacuum, and the ego itself, purely a product of such material, would, of course, be impossible." Let us strip this paragraph of its rhetoric and it reads thus: "Without matter the ego could not give itself geometrical form, and, in fact, could not exist." That is all there is of it. It is true that energy or the ego could not give itself geometrical form without matter, and matter could not exist without energy, god, or the ego, or soul of things. As to which is the horse or the cart in the brother's metaphor, so far as Spiritualism is concerned, makes no difference, for if the body makes the ego and both are inseparably connected, they will both appear, and if the ego (soul) makes the body both will appear just the same, and where is the point he has made by his rhetorical flourish of high-sounding words?

Again, he says: "There no more exists a logical necessity for denying that matter is the underlying reality of all existence." Yes, to be sure, matter is the underlying of all existence and the overlying of all existence, and the sidelaying, top and bottom-lying of all existence, and in one short and simple sentence it is the universal environment of a universal force, energy, ego or soul, and this universal energy has been giving itself geometrical figures of matter since the dawn of eternity in accordance with the teachings of Darwin, Huxley, Haeckel, Helmholtz, Tyndall and Edison, and after matter evolves up to man, man evolves into angels. If matter evolved from nebula to man, why cannot matter evolve a plane higher into beings called angels? And if energy evolved matter into the millions of geometrical figures it has, is it inconsistent to suppose that energy or God can raise man into a still higher grade of life? Thomas Paine said: "I believe in a personal immortality, because the same power that brought me from chaos to where I am can much more easily carry me on from where I am," and "if it be necessary for me to have wings I can easily imagine that God can change my arms into wings." As to the possibility, I can not see how any logical mind can deny the possibility of a personal immortality; the probability is all that is in doubt.

I would here say parenthetically that Brother Wettstein, in connecting Idealism or Transcendentalism with Spiritualism, shows a great want of logical acumen, for the Idealists teach that the whole universe is but a huge bulk of imagination, while Spiritualism teaches that the whole universe is full of energy or God and matter, and that there will never be any less or more energy and matter, but that all crude matter is eternally changing from a lower grade to a higher until it reaches man, and that the same energy in man at death takes a sufficient quantity of attenuated matter to environ itself.

Brother Wettstein says: "Of course, assuming without proof the existence of a non-material entity, soul or spirit, it is easy enough to manufacture a universe in like manner." Spiritualistic philosophers never made any such assumption—such assumptions are but the wanderings of his own mind. The spirit is a material entity possessing every organ, passion and function it possessed while environed in its coarser material, enjoying every pleasure it did before death took place, all in a refined condition. Sleep more refreshing, labor more pleasant, taste more refined, hearing more acute, seeing clearer—in short, we are the identical persons, refined in mind and matter.

But how do I happen to know that such is the case? I answer, simply, because I myself have seen disembodied persons or angels (there never were angels until first men and women lived, and by dying evolved into angels), and mothers have come and talked with us and told us of the neighbors who aforesaid had lived and

died in the same neighborhood, and were neighbors in spirit life. Said Professor Hare's mother's spirit to him through the mediumistic power of Mrs. Gowery: "Yes, my son, we indulge in all the passions of earth life, in a refined sense of the word."

All of Brother Wettstein's postulates respecting Idealism and Transcendentalism in which he concludes, "Hence Spiritualism is absurd," are surely ridiculously illogical. The Spiritual philosophy has nothing but matter and its inherent qualities. No logical mind ever denied that each effect must have a cause; each material phenomenon must have been produced by either an outside or an inside force or energy, and he never once thought of discarding energy from his thesis on Materialism until he discovered that it was the right bower in Spiritualism, and then he commenced to either discard or renig in his hypothesis.

In the phenomena of matter called man we must have some cause of this geometrical figure; we may call it force or energy, or God or causator. God is most generally treated as an outside force creating man, like a person making a wagon, but that thesis is fast disappearing, and creative power is now being considered a center-stance and is termed energy by evolutionists and Spiritualists. To the physical body of man belong all the quantities of man as taught in physiological schools, and to energy belong hearing, feeling, seeing, smelling and tasting; those qualities belong to the soul or energy which created the body. Energy (of which soul, and senses are synonyms), is the creator of all phenomena. In our solar system all the god or energy that we have was environed in the sun when it was evolved from our sun's primordial planet as taught by the Laplace theory of cosmogony. This energy permeated the entire body of the sun when in size it reached from the planet Neptune to its present center, and still further, if those comets were evolved from the sun, as now supposed. The energy or the God was the ego of the sun, and commenced separating the surface nebula of the sun into ether and the various minerals which in time formed the mineral kingdom by radiation, as claimed by Laplace, and when the mineral kingdom was evolved the energy within it by atomic radiation evolved the vegetable kingdom, and the same energy being the ego or soul of both kingdoms evolved the animal kingdom, and the same energy which fills the entire universe evolved man from the atoms emanating from the mineral and vegetable kingdoms, much as Haeckel's spontaneous generation and Darwin's evolution claim. What is man? Answer: Man is an infinitesimal of God or energy environed in flesh, or God incarnated. Man is the ultimatum of all earthly life, and can no more be annihilated than can God and matter. Personally, man is an infinitesimal of the male part of a universal God incarnated, and personally woman is an infinitesimal of the female part of God or energy incarnated. God is as much woman as man, and the Grecian philosopher, Pythagoras, who lived three thousand years ago, was correct when he said the universe was permeated by male and female qualities striving to give themselves geometrical figure in separate quantities.

In conclusion: How does man reach angelic life? One simple illustration and I am done: Just the same as a caterpillar reaches the butterfly state. Take a person who is not acquainted with the various changes that take place in the silkworm, and he will doubt the possibility of such a change as much as Brother Wettstein does the change of the human into angel. The silkworm feeds on the coarsest diet during its earthly life, so to speak; after changing to its aerial life it feeds on nectar and traverses the air with ease. Comparatively speaking, here is a greater change than takes place in the transition of man into angel, yet nobody wonders at this mystery. We do not see the spirit when it leaves the earthy tabernacle because it is perfectly colorless, so far as our sight is concerned, consequently it is not visible until it clothes itself slightly with a coarser matter than the atmosphere.

HENRY SHARP.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Address to the Magi.

I look away beyond the trees
And see the gray-blue sky
Serene, unmoved by storm or breeze
Or clouds that pass it by;
The orchard, the meadow, the valley, the hill,
Are spread out in beauty my vision to fill.

You claim that paradise unfurled
To fancy's blindfold view
Is finer than this pictured world
Bedecked in varied hue;
If by my faith heaven-lands I may see,
Why do you paint them, O Magi, for me?

The birds are singing in the wood,
The bees hum in the hive,
The chickens prate in happy mood,
All nature seems alive;
Sounds musical, social, and joyous I hear,
But could I, O Magi, without any ear?

Must I disdain surrounding joys
For fancy-fed desire
Of sky-hid realms and fairy toys
To which the saints aspire?
Nay; life is right here with its actual bliss;
Oh why, why exchange it for shades I may miss?

Ye lauded Magi, all of you,
Ye promise elfin lands
Behind the sky of cold gray-blue
If I keep your commands;
Joy, life eternal you say shall be mine
If to your leading my ways I confine.

When hearing, touch and taste and sight
Lie buried with the brain,
How can I feel that great delight?
O Magi, please explain.
Hav I a duplicate body on high
Which will awake at this body's last sigh?

But how can thought and love and hate
And memory arise
And in good order navigate
To realms beyond the skies?
Magi, if never your word I may doubt,
Show me just how these strange things are found
out. M. C. COOMER.
Hubbard, Ia.

A Railway Ride.

As Mr. Marden is in Chicago attending our Freethinkers' congress and the Fair, I take a ride along the banks of the Merrimac river.

The foliage is gorgeous in its autumn dress, and as the river winds in and out, making graceful curves and occasionally a little "wooded island," the view is lovely indeed. I really felt that I was riding through Nature's fair-grounds. O beautiful Nature, I bow to thee in silent adoration.

My ride is on the cars from my home in Penacook, N. H., to Franklin, twelve miles. Just after leaving the depot we cross Dustin island—it is formed by the Contoocook river dividing here and emptying into the Merrimac. This is where the Indians brought Hannah Dustin and her nurse after raiding her home in Haverhill, Mass.; and here is where she killed them as they slept around their campfire, and after taking their scalps, got into a canoe and returned safely to her home. You can find it in history if you wish to know more about it. Some years ago the state appropriated a sum of money, and public-spirited citizens gave more, and erected a granite monument to her memory. The figure of a woman stands on top, with a tomahawk in one hand and the scalps in the other.

As I gazed up into the sculptured, resolute face as the train rushed past, I could but wish that we had to-day a Hannah Dustin to scalp some of our dishonest Congressmen, who make enormous Indian appropriations and then use the most of it to enrich themselves. They evidently belong in the Christian missionary societies.

This is the inscription on one side of the monument:

March
15 1695 30
The War-whoop, Tomahawk,
Fagot and infanticide,
Was at Haverhill.
The ashes of
Wigwams, camp-fires at night,
And ten of the Tribe are here.

On another side is:

STATUS.
Know ye that we with many, plant it,
In trust to the state we giv and grant it,

That the tide of time may never cant it,
Nor mar nor sever.
That Pilgrims here may heed the mothers,
That truth and faith and all the others,
With banners high in glorious colors,
May stand forever.

It fills me with awe to think of those terrible times almost two hundred years ago.

The next place of interest we pass is the Merrimac County Farm in North Boscawen, a good set of brick buildings with all modern improvements, and under good management—the only fault here is there is no separate place for the children. Although there has been some agitation tending to a change, I fear it will be a long time coming.

If any of our readers live in a state that does provide differently for such children, will they please mention it in their letters to the Corner?

A few miles on we pass the State Orphan's Home. This is in Franklin, and was once the home of Daniel Webster, one of our great statesmen. I do not know how many children are cared for here. They take great pains to get good homes for all that they can, and I know of several who have been adopted and found loving care and good homes.

Now the conductor is shouting "Franklin! Franklin!" and my pleasant ride is at an end.

Dear children and friends, let us all so live that as we approach life's autumn, it may be beautiful, and thus shall we leave pleasant memories for our friends. If we seek to be useful and are kindly toward all, especially the aged and unfortunate, it will help us to become lovely and attractive.

I am often reminded that children are never taught these things, and how much of real happiness they miss. We must ever bear in mind the words of the immortal Paine: "The world is my country; to do good, my religion."

ETTA MARDEN.

[A system obtains in Massachusetts, whereby such children are boarded in private families until old enough to be helpful.—Ed. C. C.]

Correspondence.

LOCK HAVEN, Pa., Oct. 9, 1893.

DEAR MISS WIXON: I often read the Children's Corner and see a good many little girls' writing to you, so I thought I would write a few lines for the Corner. My papa has taken THE TRUTH SEEKER since 1878. I have one sister and four brothers. I am going to school every day. My studies are spelling, reading, arithmetic, physiology, mental arithmetic, geography, and grammar. I like to go to school. I am nine years old. I will close hoping this will escape the waste-basket.

From your Liberal friend,

CARRIE DIETZ.

[Glad to hear from Carrie and hope she will write often.—Ed. C. C.]

DRESDEN, IND., Oct. 29, 1893.

DEAR MISS WIXON: For the second time I attempt to write to you. I suppose you have forgotten me, since it has been so long since I wrote last. I have visited a Mormon conference, and obtained some of their views of religion. I think it is about like all the rest.

I was glad to hear that you reached home in safety. There is no use to say that I hope you had a good time, for I know you did. This is Sunday, and I can say I broke one of the Ten Commandments, by changing a drove of cattle to another field; but I don't think it will bother my conscience much.

I go to church when there is any, but that isn't very often, only every three weeks. School began one month ago, and I have been every day.

The weather was very cold last night, and there was a heavy frost, but the sun shines bright now. Sundays here as a general thing are very dull, and I usually go nutting or some place else where I can see some fun. Your Freethinker friend,
EVERETT PAGE.

P.S.—I would like to correspond with some member of the Corner. E. P.
[A sensible boy is Evert. Please tell us the kind of nuts you gather, how they grow, etc.—Ed. C. C.]

YUCCA, ORE., Oct. 22, 1893.

DEAR MISS WIXON: As this is my first attempt to write to the Children's Corner I hope it will escape the waste-basket. I was born in California. We came to Oregon about three years ago and we like it much better than California. We live one-half mile from town. I go to school every day and I like our teacher very well,

although she is a lover of Christ. My papa has taken THE TRUTH SEEKER about two years and likes it very much. I read it Sundays instead of the Bible. I am afraid I am writing too much, so I close.

Yours for truth, NELLIE BRUMMETT.

[Nellie shows that she has sensible ideas by her choice of Sunday reading. We hope to hear from Nellie often.—Ed. C. C.]

WICHITA FALLS, TEX., Oct. 28, 1893.

DEAR MISS WIXON: I am a constant reader of THE TRUTH SEEKER. Mother has taken it for nine years. She is a widow and I have one little sister. We have been to California on a visit to see my grandma and aunt. California is a lovely country.

This is a bigoted town with nine churches.

We live near the school-house, and my sister and I attend school. I study reading, spelling, arithmetic, language, and geography. My teacher's name is Fannie Burgess. She belongs to the Baptist church. Mamma owns a farm three miles south of town. It has been very dry, crops are short, prices low, and times very hard. I have one of your books, "The Story Hour." I also have "Papa's Own Girl," "For Her Daily Bread," and "Little Lessons for Little Folks." I enjoy reading the Corner very much. If any of the Cornerites will write to me I will gladly answer their letters. I am thirteen years old.

Hoping this will escape the waste-basket, I remain your Freethinker friend,

MAGGIE CUMMINGS.

[Maggie is a progressive girl, and we will always be glad to hear from her.—Ed. C. C.]

VOSS, N. DAK., Nov. 2, 1893.

DEAR MISS WIXON: Thinking you would like to hear from a little girl in North Dakota, I thought I would write you a few words. I like living here very much. It is a rich farming country. Our farmers here raise mostly wheat. The wind blows sometimes, and we have some very cold weather. We that live here become used to these things and don't mind them; yet we have many pleasant and sunny days. But we can't expect all sunshine anywhere.

My papa is a merchant. I am eleven years old. I go to school. My teacher is very religious. She teaches religion half the time. For an object, she draws a picture on the blackboard of Jesus nailed to the cross for us to look at and be reminded of how he loved us to suffer so for our sins, that we might be saved. For my part, I think it would be quite selfish myself if I were to wish some one else to suffer for my sins, and if Jesus is the son of God, as the teacher says, I don't think God is a very good father to allow his son to be treated in that way. The teacher talks good and sweet about her religion, and tries to make it appear real nice. My little brother, six years old, thinks she is just right. I think it is only little children that haven't come to the years of understanding, or grown-up folks that never have much understanding, that believe in such trash. My mamma is a Spiritualist. She takes THE TRUTH SEEKER, and thinks it tells lots of truth, and so do I.

I will have to close for this time. I am your Liberal friend,

NELLIE A. WOODBURY.

[A good letter from a good girl. Write again, Nellie. Kind regards to mamma.—Ed. C. C.]

ATCHISON, KAN., Oct. 27, 1893.

DEAR MISS WIXON AND CORNERITES: At the age of ten I wrote my first letter to the Corner; at the age of eighteen I write my second, and I hope by twenty-six my third will be forgotten. I trust after eight years of study the second will show an improvement over the first, and it will unless the Lord has given me destruction of mind instead of trying to build it up as he should have done; and if while at work on it he knew my feelings for him and his family, he surely impaired it to some degree. It seems a shame to abuse the poor old withered man, but the harm he did while young can't be forgiven in his old days. In the eight years I have been silent I suppose the Corner has (in point of correspondents) grown up with the country, and may it grow high enough to get a peep through the pearly gates of God's great domain, and I believe we will have to go there on some other plan than that adopted by Christians, of waiting until we are dead and buried. If Christians believe they will go to heaven when dead, why don't they throw their dead bodies in the oceans or in the rivers or any other place out of the Infidel's way, and by so doing save paving for coffins and other articles which death demands? If I was as sure there was a heaven as I am that there isn't, and I knew I could get there by joining the church I would be baptized before finishing this letter, so I could tell you all how it felt, and if I took cold and if I "cussed" the preacher for not warming the water or using soap, and in fact,

everything that happened during the performance.

I will have to finish this letter without the baptismal story included, and can assure you all that my pen will never write the sad story of my downfall. All the Talmages in nature's green world couldn't change my present belief. Talmages? "Let me alone that I may destroy them and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they" (Deut. ix, 14). Yes, Talmage, let me alone, and I'll make it mightier with my mouth closed than you will with your wide open pouring out slanders on some man who could teach you something worth knowing, providing your brains are not limited. Fearing that I'll hurt the feelings of some poor Christian, if I continue, I'll close my mouth on them.

Yours for anything Talmage does not preach, CHARLES B. REMSBURG.

[Charles, we are delighted to get a letter from you. It is of the right ring, too; but do not wait eight years before you write again.—Ed. C. C.]

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FAGAN: An' doesn't yer short mimory giv yez a gheat dale o' trouble, Moike. O'Rourke: Shure, Tim, it's the coorse av me life, ixcept whin Oi goes to confession?—*Puck.*

SMITH: I was sorry to hear, Brown, that you hav failed in business. Brown (a pious grocer): Yes, I struggled hard, but I lost everything save my honor, thank God, and the property I was wise enough to settle on my wife when I found myself getting into trouble.

A good old lady said to her nephew, a poor preacher: "James, why did you enter the ministry?" "Because I was called," he answered. "James," said the old lady anxiously, as she looked up from wiping her spectacles, "are you sure it wasn't some other noise you heard?"

PEABLOSSOM: Uncle Mose, does you beleeb we is all made ob dust? Uncle Mose: Sutinly we is. Peablossom: Den de cultured folks must be made ob coal dust. Uncle Mose: De Lor! I nebber thunk ob dat, but I reckon we is. Peablossom: How erbout de yaller niggers?—*Texas Siftings.*

"AND how do you like my 'Adam and Eve in Paradise'?" asked Smudge of a farmer during his last sojourn in the Catskills, where he had removed his studio. "The general effect is fine, but allow me to call your attention to the fact that you've placed in Eve's hand a variety of apple that has been grown only the past twenty years."—*Vogue.*

In a French churchyard is a monument having an epitaph of which the following is a translation: "Here lies Jean Pinto, the Spanish vocalist. When he reached heaven he united his voice with the voices of the archangels. As soon as he heard him the Deity cried, 'Keep quiet, all you fellows, and let us hear alone the illustrious singer, Jean Pinto!'"—*Chicago Tribune.*

AUNT EUNICE is conscientiously opposed to the words "dead," "death," and "die" as being both pagan and repulsive. When her father died, therefore, and it became her duty to send the sad tidings to her brother out West, she telegraphed as follows: "Jesus has taken father home." What was her amazement and distress to receive, hours later, the somewhat disgusted reply: "Who is Jessie, and where is her home?"—*Life.*

A SCOTTISH congregation presented their minister with a sum of money, and sent him off to the continent for a holiday. A gentleman just back from the continent met a prominent member of the church and said to him: "Oh, by the way, I met your minister in Germany. He was looking very well; he didn't look as though he needed a rest." "No," said the church-member, very calmly, "it was na' him; it was the congregation that was needin' a rest."

BEFORE Tennessee had seceded Peter Turney had organized a brigade and gone to the front. Once, while in winter quarters with a Georgia brigade, a religious revival broke out among the soldiers. After a few days Turney asked how things were progressing and was informed that twelve Georgians had been converted. "And how many Tennessees?" inquired the governor. "Not one," was the reply. "What, twelve Georgians and not a Tennessean? Never shall it be said, if I am able to prevent it, that Georgia has excelled Tennessee. Detail eighteen men immediately for baptism."—*St. Louis Post-Dispatch.*

A WISCONSIN minister got a bicycle recently and took it to the top of a hill to learn to ride. He thought it would be feasible to get on and ride downhill. He got on and away he went like a sinner down the toboggan slide of temptation. Faster and faster flew the bicycle and wilder grew the preacher's look as he steered the thing with clenched teeth. At the bottom the bicycle ran into sand and away the rider flew. In other words, such as railroad tourists use, the wheel laid over and he went on. He ran his nose about eight inches into the sand, when he reached the earth, and disfigured his face. He breathed a missionary vow or two and went home. The chief feature of his face for the next four days was patchwork. It is rumored that he has remarked that all men should come to Jesus, but as for bicycles they can go where they have pavements of good intentions.—*Grafton (N. D.) Record.* No wonder he took a header if he steered the bike with his teeth instead of using his hands for that purpose.

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And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.—Ezek. viii. 1.

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FRANCIS PARKMAN, the American historian, is dead.

THE trolley has been successfully applied to Erie canal boats, experimentally.

CANADA is to have a forest reservation of thirteen hundred square miles in the Nipissing district.

REV. CHARLES F. DEEMS, pastor of the Church of the Strangers, of New York, died on Nov. 18.

THE Sultan of Morocco has ordered the Riff tribes to cease their warfare against the Spaniards at Melilla.

WILLIAM H. BEERS, who built up the business of the New York Life Insurance Company, died last week.

GENERAL BOOTH, commander-in-chief of the Salvation Army, is coming to the United States for a six months' tour.

SECRETARY CARLISLE has ordered the release of the ten Russian convicts picked up at sea and landed at San Francisco.

The new, *pro tem.*, mayor of Chicago, George B. Swift, has ordered the closing of all the gambling houses in that city.

PETER ILITSOH TSOCHAIKOWSKY, the famous Russian composer, died at St. Petersburg on Nov. 5th of cholera, six hours after he fell ill.

STRIKE of street car employees in Marseilles, France. Fifty cars destroyed and number of horses injured. Troops dispersed the rioters.

I. F. MENAGE, the embezzling president of the Northwestern Guaranty Loan and Trust Company, has been arrested in Guatemala.

THE great coal strike in England is over, after a four months' fight that has been as disastrous as a real war. Lord Rosebery acted as arbitrator.

THE House of Commons adopted an amendment to the Parish Councils Bill conferring the suffrage upon women in local government and parliamentary elections.

HENRY LABOUCHERE, in his paper, *London Truth*, characterizes the "struggle" of the British South African Company with the Matabeles as "a battue, not a war."

THE Farmers' Loan and Trust Company of New York has brought suit against the Northern Pacific Railroad for the foreclosure of mortgages aggregating \$53,000,000.

A CATHOLIC paper opposes the indictment of members of the American Protective Association for conspiracy. For such "martyr-making" proceedings it would substitute the boycott.

ROBERT BEAR has been sent to prison in Australia for selling the paper, *Hard Cash*. Others are threatened with the same fate. The offense consists in exposure of the crimes connected with the recent great bank failures in that country.

THE World's Fair of 1900 will be held in Paris. The site will include the Champs de Mars, the grounds of the Palais du Trocadéro, the Quai d'Orsay, the Esplanade des Invalides, the Quai de la Conférence, the Cours la Reine, and the Palais de l'Industrie.

By the joint action of Congress and the Supreme Court of the United States, the fund arising out of the sale of the property of the Mormon church, held under orders by the courts for the past few years, has been turned over to the Mormon church authorities for distribution. The fund amounts to several hundred thousand dollars.

A NEW Paris invention, recently introduced in New York, is likely to be hard on the druggists. "Laundering the stomach" consists in running into the stomach, through a rubber tube, a quart of warm water. It is allowed to remain a short time, and four doses are given at each treatment. "Laundering" is aimed particularly at dyspepsia.

It is proposed to form "The Catholic Women's National League of America." It has for its aim "self-improvement and the enterprise of philanthropic work for the uplifting and advancement of humanity." This includes reading circles, day nurseries, free kindergartens, temperance societies, homes for working girls, mothers' meetings and training classes, and societies for the solution of the domestic service problem. Unlike the Woman's Christian Temperance Union, it does not appear to contemplate any resort to law.

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THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 20. No. 48. { PUBLISHED WEEKLY. } New York, Saturday, December 2, 1893. { 28 LAFAYETTE PL. } \$3.00 Per Year.



A GOOD COMPARISON—THE FOLLY OF PRAYER.

TO NEW READERS OF THE TRUTH SEEKER.

We send this issue of The Truth Seeker to a great many Liberals who are not subscribers, with an earnest invitation to them to become such, and thereby help along the Liberal cause.

We would also respectfully call their attention to the many points of excellence of the Paper.

THE TRUTH SEEKER is the Largest Freethought Journal in the World.

The Cartoons of Heston appear each week, and each picture is worth the cost of the paper a year to one who appreciates plain and telling arguments against ecclesiasticism.

THE TRUTH SEEKER constantly prints the most varied and entertaining Selection of Original Papers of any Liberal Journal. Its Contributors are all the noted Liberals of the country. All that Col. R. G. Ingersoll gives to the Public can be found in THE TRUTH SEEKER, and that Poet of Freethought, Samuel P. Putnam, writes more for its columns than for any other. The Liberal speakers send us accounts of their journeys, and the best writers of Freethought freely devote their services to the cause of Liberalism through the columns of THE TRUTH SEEKER. Charles Watts, perhaps the greatest Debater of our time, certainly the foremost Secular orator of England, will send us monthly letters from England with all the news of our movement there and such reflections and pertinent observations as will surely make every English Secularist living in this country and Canada want to read THE TRUTH SEEKER. George E. Macdonald, one of the rarest combinations of humorist, satirist, philosopher, logician, has been engaged to write regularly for our columns. As the "Man With the Badge Pin," he is known to nearly all the Liberals of the country, and we are willing to make him known to more.

THE TRUTH SEEKER gives all the news of Freethought, and is always on Guard Against the Encroachments of Ecclesiastics upon the People's Liberties.

THE TRUTH SEEKER is devoted to the defense of Mental Liberty, of American Institutions, and the Preservation of the United States Constitution, so far as regards religious tests and the maintenance of human rights. It advocates the abolition of all laws based on religion or religious observances. It demands the taxation of church property. It is uncompromisingly opposed to anything tending toward a union of church and state, either in name or in fact.

The Sunday Question is now to the front all over the country. On that THE TRUTH SEEKER will voice the demands of the Liberal minded men and women of the country, and nowhere else will the rights of the people as against Puritanism be found so sturdily defended.

To sum it up, THE TRUTH SEEKER is the biggest, best, and bravest Freethought journal in the world, and if you are a Liberal or Freethinker, you want it and ought to take it. We appeal also to fair-minded Christians to hear our side and then decide. Bigots and fanatics, we suppose, wouldn't take it on any terms.

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THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 20. No. 48. {PUBLISHED WEEKLY.} New York, Saturday, December 2, 1893. {28 LAFAYETTE PL.} \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - Editor and Manager.
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SATURDAY, - - - - DECEMBER 2, 1893.

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The Mission of Freethought.

Referring to episcopacy, the *Living Church* remarks: "What is not of divine institution must be a matter of human choice. What is a matter of human choice cannot be essential."

Religion presupposes that certain things are of divine institution. Which are they? How is the divine to be recognized? How shall it be distinguished from the human? Who are competent to judge?

Religion also assumes that what is of human choice is non-essential. Hence there at once begins a struggle to determine which of any two views is based on divine truth and which has the sanction of human wisdom only.

The devotees of each religious system brand as heretical the adherents of all others. They charge that their beliefs and forms of worship are human inventions.

In these disputes time, money, and vital forces are prodigally wasted. Antipathies and bitter hatreds are engendered. Victories are won and defeats are suffered which make the victors proud, vainglorious, and domineering, and the vanquished deceitful, morose, and revengeful.

The sects are jealous and watchful of each other. All desire to be in the good graces of the civil power, and each fears that the other will thus secure advantages. Gradually the more powerful gain substantial recognition from the state. This makes them all the more greedy and unscrupulous. They begin to dream of supremacy over the unchurched masses and the smaller sects which disagree with them on questions which are more important on the human than the divine side. To gain their ends they somewhat tone down the sectarian differences and soften the denominational asperities which have held them apart. They speak with unwonted emphasis of the few beliefs which they have in common, and ignore as much as possible the many minor dogmas which are now tacitly assumed to be human in their origin and therefore non-essential, although once held to be of divine parentage and hence vitally important.

As this work of federation proceeds politicians become in turn attentive, obsequious, subservient, slavish. They stand ready to do the bidding of the confederated priesthood. The Constitution and all state guarantees of religious liberty are disregarded and defied. Persecution grows apace. Every hour the ecclesiastical hierarchy grows more insolent in its demands, more aggressive in its encroachments, becomes more firmly seated on the throne. At last the people awake. But is it not too late? Can they win back what they have so foolishly lost? Time alone will reveal. We of this generation cannot know. The outlook is black; the portents are ominous.

Once there was only one Christian church. Where its black flag waved religious liberty was unknown. Slowly and in spite of the most relentless and destructive persecution there evolved from this through the centuries hundreds of religions. Light and succor and weapons had come to the poor slaves of the One and Universal from beyond its domains and from the hands of the students of nature. Here and there the principle of religious liberty secured attention. The right of private judgment was recognized. State and church were wrenched apart. It seemed that at last it had come to be understood and even accepted by Christians that religion must stand unproped by the civil power. But this belief was illusory. There have always been those here in America who were heretic to the new glad gospel of liberty. From the close of the

Revolution to this hour the work of involution has proceeded. The sects have come closer and closer together; contiguity gave additional social and political power and fanned into intense heat the dream of universal dominion; synchronously religious freedom was lessened and the love of it grew weaker as men became habituated to its practical denial. To-day the faces of nearly all the sects are turned *homeward*, which is *Romeward*. Involution gains in velocity every decade. Greater and greater grow the throngs which year following year make the journey to Canosa. None who worship God and find the Bible divine are immune; all such are liable to the contagion. There is but one prophylactic, and that is scientific Freethought. Put no trust in phantoms; do not think that because invention and literature have given us dominion over nature and a superficial culture that the Universal (Roman) church, towards which Christianity is surely gravitating, will be, except under compulsion, any the less a curse than it was in the Middle Ages. Any liberty that then may be enjoyed will not be the gift of the Church. She never gave the world any freedom which she could withhold, and she will be no better in her new incarnation than she was in the old.

Thus we are led to see that the mission of Freethought is two-fold: It must lift the people out of the mire of superstition, and it must give them the light without which they cannot establish justice.

So long as the people believe in gods and saviors and heaven-sent books they cannot be trusted with political power. They have it, to be sure, but they no more know to handle it than the baby knows how to safely play with a loaded pistol. So long as the masses can be humbugged with talk about "divine institutions," and believe the falsehood that "what is a matter of human choice cannot be essential," it will be impossible to permanently divorce church and state. So long as the human is subordinated to the alleged divine, equity and liberty can be only names. Jehovah and Jesus must be laid in the tomb of the dead gods and saviors; the Bible must part with its sacred attributes; Christian morality must give way to the ethics of evolution. While any of these old myths and unscientific conceptions maintain their hold on the human brain it is impossible to have a just and free society.

Education is the medicine which Freethinkers must administer to a creed-sick world. Get men and women to thinking inductively and they will approach the study of social problems in a spirit which will clarify for their eyes the most disturbed of moral and economic pools where questions of transcendent importance to the race are drowned in floods of ink shed by the pens of men who have reasoned from God to man instead of from man and his environment to a just social state. Freethought to-day rests on evolution and its corollaries. God is an assumption. Jesus is a myth, in one view; a very imperfect ideal, in another. The Bible was not written by a god or at the dictation of a god. It was written by men, as all other books were or are written.

Freethought, then, is commissioned to bring home the truths of science to the people and so free them from the bondage of ignorance and fear. Until they are thus freed we can have no belief in a future for religious freedom and social justice. While they remain Christians they are unsafe citizens, for until they become free from theological chains they will be possible recruits for the army of theocracy, potential perverts to the Universal (Roman) church. Protestantism has never under-

stood the logic of the Protest. It has ever been as ready to damn those who exercised their freedom of judgment in the examination and rejection of its creeds as the Catholic church was to damn it for the same offense against the mother church.

Never before were the Protestant churches so closely united in an attempt to force their beliefs upon dissenters by the use of the powers of the state. Never before were they so willing to join hands with the Catholic church in this reactionary work. Would that we could truthfully say that never before were the Freethinkers so wide awake and so resolute to defend their rights and to keep church and state separate, but, alas! we cannot.

It is to arouse them to the necessity of action, prompt and untiring action, that a few sentinels continually sound the alarm. Freethought has a mission and that mission is to defend and preserve human liberty.

Wanted—New Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscription list of THE TRUTH SEEKER. There are several reasons for this, which our readers will readily see. First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read THE TRUTH SEEKER are a hundred times more interested and active than those who do not. Second, It is a duty we owe to our fellow-men to give them the light of reason we have obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we have arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of \$3 (\$12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is on the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two splendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding. Our readers know the value of these books, and that about every Liberal in the country would like a copy of one or the other. Either one of these, as may be chosen, will be given to the new subscribers obtained in these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we have made a list of premiums in connection with subscriptions to the

paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

Four Good Books for German Freethinkers.

We can supply, in the German language, the following four books which everyone knows to be good:

"The Mistakes of Moses," by Col. R. G. Ingersoll, 50 cents.

"Men, Women, and Gods," by Helen H. Gardener, 50 cents.

"The Gods," by Col. R. G. Ingersoll, 25 cents.

"Miracles and Miracle-Workers," by John Peck, 20 cents.

These are neatly printed, bound in paper covers, and are complete. Our German-reading friends should circulate these widely.

"The nation has no better friend than the mother who teaches her child to pray."—*Ram's Horn*.

Yes, it has, and that friend is the mother who teaches her child to help itself by productive work.

It is easy to understand why the clergy are so opposed to any places but the churches being open on Sunday. They know that they cannot successfully compete with rational teaching and good amusements. Why, here is Rev. W. R. Andreck declaring that the World's Fair was a great detriment to church work. What was true of his church, he said, was true of almost every other congregation in the country. Presumably he will oppose the opening of the next American World's Fair on any day of the week!

MONTICELLO, N. Y., November 14th.

Joseph Osterhout, a retired farmer, dropped dead in a Methodist revival meeting here last night while engaged in prayer.

"God moves in a mysterious way his wonders to perform." Probably no Christian will be able to give a reasonable explanation of the killing of Mr. Osterhout in church. Had it been in an Infidel meeting we should at once have understood that it was because he was caught in bad company. But it must have been some kind of a "judgment."

The ministers of Savannah are nearly unanimous in the opinion that the practice of women preaching and exhorting should be discouraged. These are your simon-pure Paulists. They know what the Bible teaches. They want none of the infidelity of woman's rights in theirs. But they are very "chivalrous" in their defense of the sex—when it costs nothing more than the trampling of law and the infliction of torture. If their "honor" called for the recognition of the principle of equal justice, they would be as meek as Moses and as unresisting as Quakers.

The American Bible Society has sent a donation of four hundred Bibles and Testaments, worth, at first cost, \$177 50, to the Sea Island sufferers. The Red Cross Society, acting through Clara Barton, will distribute these volumes. Therein the victims of the cyclone, who saved nothing but their lives, can read that "the Lord hath his way in the whirlwind and the storm," and so have definite information as to the cause of their misfortunes. If he has his way in the storm, and if in the storm they lost their Bibles, it is nothing less than flying in the face of providence to send them more Bibles to take the place of those he deliberately destroyed.

The *Churchman* says: "That the excise fund and the taxation and general fund of the city treasury should be diverted from their proper use to support any institution whose purpose is the spreading of any particular form of Christianity is an atrocious scandal, and should call up in arms

every one who values the true principles of the American republic." Good for our Episcopalian contemporary! But we have seen so much halting and limping logic in Christian publications that we are almost afraid to ask the *Churchman* if it favors the taxation of church property. And what does it think of the payment of public money to chaplains? And of the atrocious scandal of religious instruction in the public schools?

Talk about "cranks"! Just listen to William, Germany's young war lord:

"I want Christian soldiers who say their Lord's Prayer. Soldiers are not to have a will of their own. You must have but one will, and that is my will; one law, and that is my law."

Let the soldiers of Germany be humble and obey. As good Christians they must not murmur. Peter, who stood next to "the chiefest of the Apostles," has distinctly indicated their duty in the thirteenth, fourteenth, and eighteenth verses of the second chapter of his first general epistle, in these words:

"Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. . . . Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward."

William is "froward" enough, undoubtedly, to test to the fullest their Christian virtues. But they must put up with all his cantankerous crankiness or go to hell; no doubt about that. "The throne and the cross have always leaned against and supported each other," said Ingersoll in one of the first of his lectures. He must have had a prophetic vision of the present emperor of Germany.

The Bible says that God gave us, through our ancestor, Adam, dominion over all the beasts of the field and the fowls of the air. This Christians have generally interpreted to be a license to slaughter, in mere wantonness, helpless birds and animals. One Rev. Thomas Dixon, of this city, thinks it compatible with his labors as an expounder of the teachings of the "meek and lowly" to murder robins and other song birds in pursuit of "sport." Last year he was heavily fined for killing robins on Long Island and was very indignant because the game wardens interfered with this work of "sweetness and light." Now the dailies inform us that he and his wife are hunting robins in Virginia. "She accompanies him in all his hunts, carries her own gun, and shoots the birds on the wing." A sweet, gentle pair, fit exemplars and instructors of the young! By the way, Christian ministers and moralistic newspapers make a great fuss over prize fights, where nobody but willing participants is hurt, but who has heard a word from them in protest against the cruel and cowardly "sport" of pigeon shooting, where the only ones hurt are the unwilling participants, the poor birds? But was the Christian ever known to be consistent or to show a comprehension of justice?

The resolutions adopted by the International Congress of Freethinkers vigorously and rightly denounced the whole brood of amateur vice and crime societies with which this country is cursed. The Gerry Society of this city has just given us another object lesson in impudence and uselessness. One of its agents recently went into the Irving Place Theater and tried to get on to the stage to take off Miss Elvira Clemens, a young woman of eighteen, who has a part in a play now being performed there. He had a suspicion that Miss Clemens was under the age which girls must attain before the Society will graciously permit them to act. The manager, however, would not permit him to go behind the scenes, and so a summons to the police court followed. There it was established that the actress is eighteen, sure enough, whereupon Superintendent Jenkins, of the Society, "expressed himself as satisfied, but thought that Manager Conried should have allowed the Society's agent to see the young lady, and then all this trouble would have been avoided." It does not appear to have entered his mind that "all this trouble would have been avoided" if he and the other meddlers of the Society had kept their fingers out of other people's pie. And no one

seems to have had presence of mind enough to tell him so.

The Charleston (S. C.) *News and Courier* forcibly contends that some questions cannot properly be submitted to the arbitrament of the ballot. And it gives a sharp point to its objections in this way: "It is interesting to reflect what would be the state of the country by this time if the people had been allowed to determine its religious conditions by ballot. A pretty mess they would have made of it, to be sure." Well, the "mess" is fairly well mixed already, but it is not very "pretty." The people are determining religious conditions by the ballot, or perhaps it would be slightly more accurate to say that the politicians are determining those conditions for fear of the ballot. The Sunday-closing condition was tacked on to the World's Fair appropriation bill by Congress because the members of the law-making body were fooled by the forged petitions of the priests into believing that the people would vote them out of their nice berths if they did not vote a religious dogma into the statutes. And all over the country the people are using the ballot to settle religious controversies. This is done every time a Sunday law is passed, every time the Bible is voted into the common schools, every time the exemption of church property from taxation is sanctioned. Will the *News and Courier* follow its own logic to the end?

There is no place in the Bible where God has promised to make a loafer happy.—*Ram's Horn*.

Let us see about that; it is not always safe to accept without examination the assertions of Christians in regard to the contents of the Bible. In the sixth chapter of Matthew, verses 25, 26, 28 to 31, inclusive, and 33, 34, we read:

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them. Are ye not much better than they?"

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

By loafing around, *a la* preacher, seeking the "kingdom of God, and his righteousness," all other things were to "be added unto" the imitators of the larks and lilies; they were to have food and raiment and all other good things given them, gratis. We should say that this was a very clear and definite promise to make loafers happy. The *Ram's Horn* should be blown to a different note.

Theodore N. Shulz is a wealthy jeweler of New York. He was summoned the other day as a juror before Justice Truax, of the Supreme Court. "He refused to swear or affirm. He said he believed in only what he knew. He did not believe in God or in hell. He would not credit the evidence of any witness, who would consent to be sworn or who had to take an oath to keep from lying. Judge Truax indorsed the notice to attend with these words: 'Excused on the ground that he is not mentally qualified to act as a juror.'" The *World* adds that Mr. Shulz is a well educated, intelligent man. What Justice Truax means by his statement that Mr. Shulz "is not mentally qualified to act as a juror" probably no one but himself knows. His words may have been "writ sarcastic." It is quite possible that he sees, as we do, that Mr. Shulz is altogether too keen-witted a man to make a good juror, estimating the qualifications of jurors by what they are, rather than by what they should be. Certainly our independent fellow citizen has got it back neatly on the "good people." They say that they cannot believe a person who will not take the oath; Mr. Shulz sharply retorts that he will not accept the evidence of any witness who has to take an oath in order to keep from lying! His is the more

reasonable position, for when a man confesses that he would lie if he did not put himself under bonds to God to take a thrashing if he does lie we can not rid ourselves of the suspicion that he *will* lie, trusting to his cunning to enable him to dodge God and escape the thrashing by "confession and avoidance" before he dies.

Madison C. Peters, pastor of a New York church, writes in the *Christian Intelligencer*: "Coming home from Chicago a few weeks ago, a man who, seeing nothing of the parson about me, spoke his mind freely on matters in general, finally boasted that he drew from thirty to forty per cent on his tenement investments, and said that there was no money in first-class buildings. Yet this man, whose vast incomes are wrung from the poor, stands high in society and hopes to go to heaven when he dies. The wonder is that God Almighty does not grind such men to pieces between the millstones of his wrath. If there is no hell, according to some people's theology, I would be glad to head a subscription list to have one built for these grasping, greedy, tenement-house landlords, who thrive by oppressing the poor and fare sumptuously every day because of the enormous profits that come from investments in the vilest tenement houses." No doubt Mr. Peters is sincere in the expression of his indignation against the landlords, but it does not seem to have occurred to him that God made the landlords to oppress the poor and the poor to become the victims of the landlords. It is futile to reply that God gave them all free will, so that they could choose the good and refuse the evil. To refuse the evil is more than God has done, for, if he is the all-powerful being he is supposed to be, he has deliberately chosen the evil, and that from eternity. With infinite power foreknowledge is foreaction. There is no possible logical escape from this conclusion. God decreed, uncounted ages before Mr. Peters was born, that the landlord he mentions should take his thirty to forty per cent rental.

Churchly Purpose and Performance.

Sunday bigotry is rampant in Missouri. The Kansas City Grocers' Association is trying to force a few stores which remain open on Sunday to close. Of course the law is being appealed to by the Sundayites. . . . In Chicago petitions are being circulated whose signers promise not to buy anything on Sunday—except sermons and church music, presumably. Following this we are not surprised that some merchants want a law compelling everybody to lock up on Sunday. It is always law in the priest's interest. . . . Seventh-Day Adventists will be tried for violation of the Maryland Sunday statutes at the November term of court in Kent and Queen Anne's counties. . . . The Baxter County, Ark., grand jury has indicted sixty persons for using profane language. . . . Now it is the turn of Cleveland, O. The Congregational Club is setting about the suppression of all Sunday work and recreation. . . . The *Mail and Express* announces that the Sunday question has got into politics at Newport, R. I. One of the candidates for mayor was proclaimed to be a churchman and favorable to the project to "close up the numerous small places of business on Sunday." One more straw. . . . In Montreal the *Minerve*, a Catholic organ, is shocked by the passing of Jewish bakers' wagons and the sight of Jewish milliners working at their windows on Sunday. . . . The Lord's Day Observance Association of Canada will ask of the Ontario legislature that it specify the classes of electors who will be permitted to vote in Sunday car elections. . . . Retail meat shops in Sioux City, Ia., which fail to close voluntarily on Sunday, will be forced to do so by the law, put in operation by the other butchers. . . . The Grocers' Protective Association of Indianapolis has set out to "procure a proper observance of Sunday." It is proposed to prosecute Robinson's shirt factory at Bayonne, N. J., for noisy Sunday work. Nothing is said about the church bells. . . . At Knoxville, Tenn., four barbers were arrested for Sunday work. It was at the instigation of another barber. Dogs in the manger are very numerous. . . . Sabbath committee formed at Cramer Hill, Pa., October 5th. . . . On October 16th sixty-three tailors were arrested in this city for violation of the Sunday law. They were held in bonds of \$100 each for appearance on November 16th. . . . The disciples of the "gospel of peace" set an excellent example. When Protestant Sunday-schools and Catholic temperance and other societies organize juvenile military companies doubters may well question where can be found Christians who intend to "resist not evil." . . . The attitude of law-enforced Sunday observance toward justice is well shown in this dispatch from Victoria, B. C.: "A remarkable thing in connection with the Rathdown homicide trial to-day is the fact that when it was sought to introduce the dying statement of the dead man, Jones, an objection was made, and sustained by the court, on the ground that it had been taken on Sunday, and it was therefore thrown out." . . . In most of the cases where Second Adventists have been prosecuted for violation of the Maryland Sunday laws Judge Robinson refused to grant continuances until the decision of the Judge's case by the Court of Appeals, unless the prosecuted men would promise to abide by that decision when rendered. . . . Wails Rev. Crawford Johnson, Belfast: "No Sabbath,

no worship; no worship, no religion; no religion, no morals; no morals—pandemonium." . . . Westbrook's "legislative Sunday," like all other legal Sundays, is the preacher's and swindler's own. In the Westminster (England) county court recently a tailor was non-suited because the person who had failed to pay for his coat had ordered the garment on Sunday. . . . Is superstition dead? This, from the London *Freethinker*, would seem to answer the question in the negative: "During the recent cholera panic at Tunis a woman named Nina Boucli gave out that she had been told by an angel in a dream that whoever drank of the water in her cistern would escape the malady. In two days twenty thousand persons passed through her courtyard to drink there. Their eagerness was so great that riots took place among them. The street where Madam Boucli lived was blocked. Able-bodied adults carried their aged or paralytic parents and their infants to touch with their lips the water, one drop of which, they hoped, would be enough to act as a charm. Another woman sells bits of ribbons to be pinned on the clothes the purchasers wear. She declares them to be a sovereign preservative, and is believed by many. A third makes a mark with charcoal on the foreheads of those who come to her." . . . Those good Christian ministers who went to Africa to carry the gospel of peace to the poor heathen seem to think that as they cannot convert they had better turn their attention to killing. Says Rev. Mr. Miller: "All are ready for the fray, and would only be too happy to wipe out Islam from the land. Captain Macdonald wants the Mohammedans put out of existence as well as out of the country; he says, quite rightly, that there will be no peace as long as there are Mohammedans about." . . . "Blasphemy" is still a crime in Spain. The Freethought writer and poetess, Angela Lopez de Azala, has been sentenced to prison in Barcelona, her blasphemy being found in a contribution to the *Nueva Catorra*. . . . At Camden, N. J., the ministers asked the chief of police to prevent a yacht race on the river on Sunday. The smaller yacht clubs are composed of young men whose only time for recreation is Sunday. . . . Of missions in South Africa the *Natal Advertiser* says: "The resident missionaries themselves are very far from above reproach, and the most charitable thing that can be said of them is that they have failed—utterly and irretrievably failed—to achieve a hundredth part of the work they are supposed to perform. . . . As in warlike Mashonaland, in Pondoland the missionary is working on the side of war and bloodshed; he seems determined to secure his ends even at the risk of unrighteous war, and in the case of Pondoland there are many who would rejoice to see his Jesuitical designs frustrated." . . . The idea of good Catholics utilizing the heretic Garibaldi for miracle purposes! But the *Elveria*, of San Francisco, reports this: "As you are aware, in the north of Italy and Ticino, for some time past, there was nothing else talked about but the dry weather; and for the purpose of getting some rain, all the saints of the calendar were for their amusement carried about in procession. A wealthy Novarese farmer, having spent some hundreds of francs in benediction, three days of prayers, wax candles, offerings, etc., without result, came to the conclusion that there were neither saints nor madonnas in paradise now worth a dry fig for imploring favors near the throne of God. And do you know what he did? One fine day he mustered his laborers, also all those of his neighborhood, and greatly surprised them by presenting to them a small statue of Garibaldi. 'This man,' he said, 'has done some miracles for us in life, why should he not do so in death?' Shortly, Garibaldi was religiously carried in procession among the arid fields; and twenty-four hours after the rain came! It will now require a special spiritual missionary to bring those good Novarese back to the Roman Catholic Apostolic Christian faith." . . . Kansas City, Mo., Nov. 23.—The grand jury has returned indictments against eight barbers for violation of the Sunday-closing law. A bill was also found against James H. Smith, manager of the Midland Hotel, for keeping the hotel barber's shop open Sunday. Indictments were also returned against six grocers for violation of the Sunday law. . . . Margaret Sidney has gotten out a new book for the stupefaction of the brains of children. It is called "The Child's Day Book" and it contains morning and evening prayers, grace before meals, a text of scripture, and a selection of prose or poetry for each day. . . . The Mahoning (Ohio) *Dispatch* tells of Frank Miller, of Columbiana county, that state, who saw at the World's Fair a picture of the crucifixion of Jesus, and it made him a violent maniac. Now he talks only of the crucifixion. He must go to an asylum. . . . Freethought lecturers in England have plenty of rough Christian opposition to encounter. At Brighton Mr. Guest was speaking. The platform was stormed, the stand smashed, blows were given and taken, the lecturer received Christian spittle on his face, and at last the secretary and lecturer were taken by the police to the police station to protect them from the meek and non-resistant Christians. . . . Sunday-closing agitation is rife at Danville, Ill. . . . A Cincinnati saloon-keeper announced a "grand Sunday opening." He spent the Sunday in jail. Sunday prosecutions were begun recently against tradesmen of the same class in Wallingford, Conn., Montreal, and Minneapolis. . . . At Fond du Lac, Wis., cigar-makers have passed resolutions of sympathy with barbers in their fight for Sunday closing. . . . Covington, Ky., barbers have closed on Sunday and are now sharply watching one another, fearing desertions. . . . The pastors of Syracuse, N. Y., are moving for the "preservation of the Sabbath." The "pastors" are very officiously in evidence these days. . . . The Illinois Methodist Conference is strongly in favor of the "American Sabbath" and declares that consistent Christians can not "patronize any newspaper which debauches the Sabbath of God, and defiles and defiles the Sunday of the state by a Sunday edition," but it does not say anything about the papers which get out a Monday issue. The Conference also praises the *Chicago Record*, which should be a sufficient hint to Freethinkers. . . . Rev. Dr. Scudder, of Jersey City, says that hereafter politics and religion "are to be combined. A religion that cannot enter politics is not worth having."

Readers will aid the cause by forwarding us names of their friends who might be interested in sample copies of THE TRUTH SEEKER.

Communications.

Did Mr. Charles Bradlaugh Die an Atheist?

SIR ISAAC HOLDEN, M.P., THE REV. ALLEN REES, AND MRS. BRADLAUGH BONNER.

30 VICTORIA ROAD, CLAPHAM COMMON, S.W., Nov., 1893.

TO THE EDITOR OF THE TRUTH SEEKER, New York: The inclosed gives the latest example of a statement frequently made since Mr. Bradlaugh's death. It is a source of considerable pain and annoyance to Mr. Bradlaugh's friends, and entails upon me the ungrateful task of contradiction.

You will be doing a great service if you will help me to make it clearly understood, through your columns, that Mr. Bradlaugh's opinions on theological matters were absolutely unchanged at his death. The only person to whom he spoke on religious matters during his last illness was myself, and then he merely uttered a few words as to the futility of the Design Argument, as exemplified in his own condition and the present state of medical knowledge compared with the sufferings and treatment of the sick in the past, and the possibilities of greater alleviation of pain in the future.

Mr. Charles Bradlaugh, I once more repeat, died, as he had lived, firm in his convictions as a conscientious Atheist, and it can serve no useful purpose to assert the contrary.

Asking for the favor of your help in the matter, I am, Yours truly, H. BRADLAUGH BONNER.

The following correspondence speaks for itself:

I.—LETTER FROM MRS. BRADLAUGH BONNER TO THE REV. ALLEN REES.

30 VICTORIA ROAD, CLAPHAM COMMON, S.W., }
Oct. 18, 1893.

SIR: I have been informed that you preached a sermon on October 15th in the Wesleyan chapel, City road, upon "the death of the *National Reformer*," that in the course of your sermon you asserted that the Atheism of my father, Mr. C. Bradlaugh, weakened as he grew older; and that you further stated, on the authority of Sir Isaac Holden, M.P., that Mr. Bradlaugh had been deeply impressed by the "conversion" of his brother, and that he had often wished he were "half so good a man as his brother."

I should be glad to hear from you as to whether you still adhere to these statements, and beg to inclose a stamped and directed envelope for your reply. H. BRADLAUGH BONNER.

II.—THE REV. ALLEN REES TO MRS. BONNER.

WESLEY'S CHAPEL, CITY ROAD. Oct. 21, 1893.

MADAM: In reply to your letter, which I find awaiting me on my return from the country, I wish to say that I made no positiv statements with respect to any change of view on the part of your father.

I was very particular as to the language I used, being anxious to avoid, first, making too much of what I had been told, and secondly, putting myself into the position of being unable to substantiate what I did say. I have nothing to add and I have nothing to retract, but so as to avoid mistake I send you the *verba ipsissima* used by me. I am, madam, Faithfully yours, ALLEN REES.

INCLOSURE.

As a rule, men who profess Atheism do not become stronger in their belief as time goes on. I think I may almost say that this was true of Mr. Bradlaugh. Sir Isaac Holden has told me that he frequently conversed with Mr. Bradlaugh on religious subjects. The conversion of his brother deeply affected him, and on one occasion he had said to him: "I wish I were half as good as my brother." It was the unreality of much of the Christianity with which in early life Mr. Bradlaugh was associated and the worldliness and uncharitableness of religious professors, which made an Atheist of Mr. Bradlaugh, as it has done of many others.

III.—MRS. BONNER TO THE REV. A. REES.

Oct. 21, 1893.

SIR: I beg to thank you for having sent me the exact words you used in respect of my father, Mr. Charles Bradlaugh. I wrote because I was wishful to know whether your words had been accurately reported to me. I was not asking you to retract, and if your own sense of honor does not impel you to do so after you have learned from me that you have spoken in error, rest assured that I shall not press you.

You now have my deliberate word for it that Mr. Bradlaugh's Atheistic convictions were as strong when he lay on his deathbed as ever they were during his time of health and strength. Mr. W. R. Bradlaugh never was "converted," because he was always a professed Christian, and as it is quite

impossible that an honorable man could wish he were "half as good" as a dishonorable man, either Sir Isaac Holden is laboring under some misapprehension, or you have misunderstood Sir Isaac Holden. If you did but know the truth, you would see as plainly as I do how utterly impossible it is that my father could have made such a statement, and much as I dislike to enter upon any details concerning the conduct of Mr. W. R. Bradlaugh, if you care to call upon me I will acquaint you with the facts of the matter.

I am writing Sir Isaac Holden to-day.

Yours truly,

H. BRADLAUGH BONNER.

IV.—MRS. BONNER TO ISAAC HOLDEN, M.P.

Oct. 21, 1893.

DEAR SIR: The Rev. Allen Rees, in a sermon preached at Wesley's chapel, City road, on Sunday last (Oct 15), made the following statement: "Sir Isaac Holden has told me that he frequently conversed with Mr. Bradlaugh on religious subjects. The conversion of his brother deeply affected him, and on one occasion he had said to him, 'I wish I were half as good as my brother.'" I wish to ask if you really did tell this to the Rev. Allen Rees? As I feel greatly concerned about the matter, I should esteem it a great favor if you would send me an early reply, for which I beg to inclose a stamped and directed envelope.

Yours respectfully, H. BRADLAUGH BONNER,

(Daughter of the late Charles Bradlaugh).

To this letter Sir Isaac Holden has sent no reply.

V.—REV. A. REES TO MRS. BONNER.

Oct. 23, 1893.

MY DEAR MRS. BRADLAUGH BONNER: I am afraid from the tone of your letter that you misunderstood my remark that I had nothing to retract. I simply meant to say that I had, so far as my knowledge and conviction went, exactly stated what had been told me, and I gave my authority. Of course, I should not make my assertion concerning your father, or anybody else, if it were shown to me that in doing so I was wrong. As it was, I made no absolute statement; I knew I had no positiv evidence. My remark was a bare suggestion, and there I left it. There was, however, another remark which your father uttered at the Hall of Science, the tendency of which, apparently at any rate, was in the same direction. He said—and I can give you the name of the person who heard him say it—"A man twenty-five years old may be an iconoclast, but I cannot understand a man being one who has passed middle age."

I am, yours faithfully,

ALLEN REES.

VI.—MRS. BONNER TO THE REV. A. REES.

Oct. 23, 1893.

DEAR SIR: I thank you for your letter received to-day. During the last twelve years of my father's life I was present at all his lectures at the Hall of Science, unless absent from London or kept away by illness, and at none of the lectures at which I was present did he use an expression such as you quote, bearing the meaning you put upon it. He himself lectured and published all his Freethought works under the name "Iconoclast" until he was thirty-five, and only gave it up then because his own name had become so well known that a "fighting name" had become useless. I once more give you my assurance that, in spite of all you have been told to the contrary, Mr. Bradlaugh never at any time wavered, or showed the least inclination to waver, in his Atheism. But instead of taking my word or anybody else's word for my father's views, or other people's versions of his conversation, will you not take his own written words? They can be open to no dispute. I send you herewith a copy of the collection of his "Doubts in Dialogue," and I will ask you to read the latest, commencing with the one on page 53. Those dated January, 1891, were partly written and published in the very month in which Mr. Bradlaugh died. The final paper left his hands only three or four days before the commencement of his last illness. I must apologize for the very soiled cover, but it is the only copy I have at hand. Please do not trouble to return it.

Without "positiv evidence" that you were inclining towards Atheism, would you think it quite honorable in me to make from the public platform the "bare suggestion" that you were?

Yours truly,

H. BRADLAUGH BONNER.

VII.—REV. A. REES TO MRS. BONNER.

Oct. 30, 1893.

MY DEAR MRS. BRADLAUGH BONNER: I would not on any account misstate. Accordingly I inclose you a letter which I received this morning from Sir Isaac Holden, which, although slightly varying in phraseology, nevertheless taken in association with the circumstances is to my mind something much

stronger than what I said. Thank you for the dialogues. I am greatly disappointed in them. I thought they would have been far abler than what they are. You will excuse me if I say with all respect that the statements of "Infidel" are simply sophism, whilst the answers put in the mouth of "Christian" are the merest puerilities. For real argument I have a profound respect. For such misstatements I have a simple contempt. May I request that you will kindly favor me by returning the inclosure. I am, very faithfully yours,

ALLEN REES.

EXTRACT FROM LETTER FROM SIR ISAAC HOLDEN, M.P., TO MR. REES.

Your rendering of the story is a little different to what I spoke—"Mr. Bradlaugh was affected to tears when I told him that his brother James said to the Rev. Richard Allen that his brother Charles was *too good a man to die an Infidel*, and he believed that before his death he would become a Christian. Tears started in his (Charles's) eyes, and he simply smiled: "My brother James is a *good fellow*," not "I wish I were half as good as my brother." There was evidently a very kind feeling in each of the brothers towards each other.

VIII.—MRS. BONNER TO THE REV. A. REES.

Nov. 3, 1893.

SIR: I have read the letter dated 28th October, of Sir Isaac Holden to yourself, with mixed feelings of surprise and indignation that a man bearing a name usually esteemed so honorable could lend himself to such false statements.

1. My father, Mr. C. Bradlaugh, had no brother named James.

2. The only brother he had was most distinctly not a "good fellow," and Mr. Bradlaugh's opinion of him was exactly the opposite to that given by Sir Isaac Holden. I offered to make you privately acquainted (by means of documentary evidence) with the facts, but it has been your preference to ignore my offer.

3. There is no evidence whatever of a "very kindly feeling in each of the brothers towards each other;" as a matter of fact, the mutual feeling was the reverse of kindly; of this also I have documentary evidence.

I entirely decline to discuss my father's literary merits with such as yourself; and were I to do so it would be entirely beside the point at issue. The view you take of alleged "misstatements" of doctrine by an Atheist contrasts strangely with the lower standard of conduct you require from yourself as Christian minister in reference to the indisputable misstatements which you have uttered from the pulpit against a dead man.

H. BRADLAUGH BONNER.

P.S.—I beg to inform you that in consequence of the attitude you have taken, it is my intention to give this matter publicity.

IX.—REV. A. REES TO MRS. BONNER.

Nov. 4, 1893.

MADAM: I am surprised at your last letter. I treated you openly and unhesitatingly when you addressed me your first letter, although I was under no obligation to do so, having in public given the authority for the statement I made. Now you threaten to make public a private correspondence. With what was said in public you have a right to deal as you please. With the private correspondence you have no right so to deal. Why in your last letter you should personally abuse me, I cannot understand. I replied to your communication because as a gentleman I was bound so to do, and in return I of course expected to be treated in a similar way. As, however, you are not honorable enough to respect private correspondence, and are not laylike enough to keep from vulgar personal abuse, I entirely decline to have any further correspondence with you.

I am, yours obediently,

ALLEN REES.

The story, as it stands here, rests on the obviously loose reminiscences of Sir Isaac Holden, who can have known nothing of the family history, since Mr. Bradlaugh never disclosed the facts; and on the still looser reminiscences and surmises of Mr. Rees, who had materially altered what he heard from Sir Isaac. There is not a shadow of real evidence that Mr. Bradlaugh changed his opinions, and there is abundant evidence that they remained unaltered to the last.

As to the "private" nature of the correspondence, I have only to say that privacy was never suggested, and that I most assuredly did not contemplate keeping private a contradiction of a public misstatement, although if Mr. Rees had seen his way to accepting the evidence of my father's own writings I should not have thought it necessary to print these letters. In addition I would point out that if any such conversation took place between Sir Isaac Holden and Mr. Bradlaugh (the possi-

bility of which I absolutely deny), it would necessarily have been of a private nature; yet Mr. Rees had no scruple in retailing it from the pulpit. I will not trouble to defend myself from Mr. Rees's charges, since my demerits are entirely beside the point under discussion, which is: "Did Mr. Bradlaugh weaken in his Atheism?" To this I answer emphatically, "No."

HYPATIA BRADLAUGH BONNER.

Sparks From the Lecture Field.

With the rattle of firearms which were never fired, and the smell of gore that had never been spilled, with visions of battles that "might have been" but were not, I made my way from the grand and historic old hills of Kentucky and turned my face towards the more effete and conventional East. On my way to Louisville I ran across a preacher, of what denomination I cannot say. He occupied the seat next to me. Two or three times he looked me hard over, as though desirous of conversing with me. His right cheek bulged out considerably, and his breath gave forth a perfume redolent of whisky and tobacco. Suddenly he turned round and ventured to remark: "To what denomination do you belong?" Great Scott, he had taken me for a preacher!

Instinctively, I looked him over and subjected him to a close scrutiny, to see if I could discover any point of resemblance between us. My cheek did not bulge out like his; I did not expectorate all over the floor of the car; I did not take up a double seat all to myself, the other portion of the car being crowded. So, proudly, I replied to his query, "None, sir; I am an Infidel lecturer."

He gave a "grunt" for a reply, and never ventured to address me further. What *hogs* these preachers are!

With a short stay at Pittsburg, where I spent a few pleasant hours with Messrs. Staley, Hoover and Graham, I came straight on to the grand and glorious American metropolis. I arrived in New York city in the early morning hours. From the Jersey side the broad expanse of harbor spread out before me as a large mirror. The sun gave out its wonted munificence and tinted the crest of every wave with a golden hue. 'Twas a glorious morn, and the surging waves seemed to sing me a glad welcome. I soon made my way to THE TRUTH SEEKER office, where I broke in upon the editor and the venerable, snow-capped Putnam before they had even prepared for the morning meal. I had always been told never to enter an editor's sanctum *before* meals, always *after*, if possible; but I did it this time unthinkingly, and due repentance is hereby expressed. I found our editor just as busy as ever dispensing the gospel of Freethought through the medium of books and papers, and Putnam seemed to be almost buried beneath piles of manuscript and proof, hard at work preparing his new book, "Four Hundred Years of Freethought," for the press. A few days' leisure was afforded me in which to renew old friendships and acquaintances, and then I resumed my work once more.

On Friday, November 3d, I lectured before the Manhattan Liberal Club. I was greeted by a splendid audience. Messrs. Foote, Wakeman, and Chamberlain were in their accustomed places, while in the rear of the hall, at the little table, there sat—"sphinx-like"—THE TRUTH SEEKER Editor, with notebook and pencil. He never says anything, but thinks a great deal. My lecture brought out a very good discussion, and as a full report thereof has already been published, anything I could say now would be superfluous.

On the following Sunday, I lectured again before the Liberal League of Newark, N. J., the scene of my first conquests for our cause in America. As I entered the hall, there rose before me in vivid colors the many conflicts I had fought and won in that place. Once more I was favored with a magnificent audience. The hall was crowded, not an empty seat could be found in the place. There is one grand thing about the Newark Liberals that I like, they are always full of enthusiasm. I found them just the same as ever; there was nothing of the old times lacking upon this occasion. Like all things else, the League has changed, but the change has made a decided improvement. There were many new faces in my audience to fill up the gap occasioned by the absence of old ones. The League boasts a larger membership than ever, which increases at every meeting. Henry Bird, loved and respected by all, is still at the helm, and by his earnestness and enthusiasm he seems to put new life into the meetings and keeps things in good shape. The audience joins in, and they thoroughly appreciate the selections from the "Cosmian Hymn Book." A pretty fair discussion followed, though in the

main the participants all agreed with me, so that nothing was said really adverse to my lecture. My venerable colleague, Mr. Putnam, was present, and had quietly taken his seat among the audience. No one seemed to know he was there, but he was not allowed to remain long in obscurity, for when the audience learned of his presence, he received repeated calls to come forward, to which he graciously responded by taking a seat upon the platform at my side, and later on he said his little piece. Before leaving Newark, I enjoyed once more the old-time hospitality of Mr. Bird and his charming wife, whose doors are always open to the Secular Pilgrim.

Highly elated and in extreme good spirits, I push on again, this time to Northport, situated on Long Island Sound. I was booked here for two lectures. They were the first of the kind ever given in this little seaport town. Considerable speculation had been made as to their probable result, and I am happy to report that our highest and best anticipations were fully realized and the cause of liberty, sweet liberty, has taken a firm foothold where for years orthodoxy had reigned almost supreme. There is a large number of Freethinkers here, though but a few of them had ever ventured to express themselves. My first lecture brought out a good-sized audience, and the second was a glorious improvement on the first. It was an audience of which any preacher would have been proud, and their highest aspirations fully realized. Mr. Olmsted presided at each meeting, and at each lecture the platform was occupied by Dexter K. Cole and Mr. Lew Pidgeon; while old Captain Scott could be seen in the front row, his pleasant face beaming with smiles. He enjoyed the situation immensely. The audience gave me the strictest attention, and were appreciative throughout. At the conclusion of each lecture they burst out with a round of applause, and it filled the Methodist preacher's heart with envy and rage. He had called in at the second lecture with a few of his flock, the latter being a few girls and young children, but afterwards the preacher showed by his actions that he was sorry he had come. No one attempted to criticize me, not even the preacher in question, so I opened out my little stock of Freethought books, exposed them for sale, and called for subscriptions to the Liberal papers.

Notwithstanding the hard times, I had sold several of my pamphlets in less minutes, and received orders for more. When the preacher learned that I had some Freethought literature with me, he elbowed his way through the crowd and, running his eye over them, he finally selected two pamphlets—"Religion a Curse," etc., and "Crimes of Preachers." He looked up and inquired, "How much?" I replied, "Fifty cents." "Any reduction to preachers?" he asked further. "None, sir," I answered; "they can travel on children's tickets upon the railroads, but when it comes to our books they have to pay full fare, preacher or no preacher." These preachers are always looking for a reduction; they are an army of dead beats. But when it comes to their salaries, they are always listening for God Almighty to give them a better call. He got hold of two good pamphlets, however (and which, by the way, were the self-same books that Bonney found himself in trouble through). I would give ten dollars to hear that preacher's first sermon after I left town. These gentlemen of God had tried their level best to make my lectures fail in their purpose. They had hoped that they might be a quiet fizzle, but they were sadly disappointed, for they were successful to a degree. The preachers had talked of them from their pulpits, cautioning and advising the people not to go. By these means they had given me a month's advertising, and that too entirely free of charge, for which I publicly thanked them. It was the worst thing they could have done for their own part, while they could not have served me better. The opposition of the clergy towards my lectures had caused the people to talk them over; their curiosity had been aroused. They knew that if the preachers opposed them, there must be something good in them; they came to get their curiosity gratified, and went away satisfied.

These lectures terminated with honor and glory to our cause. Though the churches had organized special evangelical meetings, I had by far the larger audiences. They could not report a single convert, not even a little child, while I secured quite a few names for membership in the Federation, although Northport had previously sent in a large list. Our friends were in high glee. The great battle of opinions had been fought on the enemy's bulwarks, and a brilliant conquest had been made.

The Christians began to score me the next day. That is just what I want. My lectures are not meant to please them, but to start them on the way to Freethought. "The wounded dog always

whines," and the Christians making such an exhibition of their temper showed that my lectures had had the desired effect. The people were well pleased, and our noble cause has made a grand move onwards in this little town. Victory is ours, though the work may be slow. We are bound to win in the end. For our cause is the cause of human freedom, the cause of human happiness, and of human love.

During my stay here I was the guest of Dexter K. Cole, a sturdy old Freethinker; and his family sharing in his beliefs, the home is made an ideal one. The weather was fine; and during the day my host spread out the sails on his beautiful little sloop and took me for a visit round the bay. The surrounding scenery was grand; the boat glided over the water like a swan, and these filled my heart with joy. The afternoon was spent in fishing and otherwise tempting the briny deep to cast into our hands its finny inhabitants. Our chief executive occasionally indulges in this sport, so why should not I leave for a moment the cares of the world? Though I presume that some people will think that this is the only point of resemblance between us. And perhaps it's as well that it should be.

My thanks are due to my friends for their many kindly considerations, for they have made my first visit among them one to be remembered for years. Thus ended my first lectures on the Sound. Success is inscribed upon our banner. Plant it high and keep it before the breeze; it will ever be a guiding signal for our future work. The sun of victory shines upon us. It is a sure, a certain, and a lasting victory. No terrible future have we to look forward to, of a world to be destroyed under the terrible will of an angry God; but a fair future, a glad and happy future, a future which by means of labor and skill shall be made nearer and more beautiful. The world will be what we ourselves make it. Let this be our "guiding star by day, and our pillar of fire by night." Keep the ball rolling. We must not relax our vigil or our work. There are plenty of towns in this land where the feet of a Freethought lecturer have never trodden or his voice been heard. They must get there. Our friends must do what they can to help them there. "Now is the time of salvation." Do what you can to encourage the work of human emancipation, and the terrors occasioned by priestcraft shall soon melt and vanish before the sun of righteousness, truth, and joy.

JOHN R. CHARLESWORTH,

Sec. Freethought Federation of America.
165 South Water street, Chicago, Ill.

Mr. Watts Enjoyed His Visit.

From the London Freethinker.

Mr. Charles Watts has returned from his American trip in excellent health, ready for a good winter's work in Secular propagandism. He arrived on Friday evening, Nov. 3d.

Mr. Watts speaks very highly of our Freethought friends in the United States and Canada, and he has but one regret in connection with his American visit, and that is his inability to see Colonel Ingersoll, who was thousands of miles from New York on a lecturing tour.

The last few days Mr. Watts was in New York he spent with the able Editor of THE TRUTH SEEKER, Mr. E. M. Macdonald, and Mr. S. P. Putnam. Both these gentlemen sent hearty greetings to their English co-workers. THE TRUTH SEEKER is the leading Freethought journal in the United States, and we are happy to hear that its circulation is constantly increasing. Its editor sends an urgent invitation by Mr. Watts to Mr. Foote to visit America at as early a date as possible.

Mr. Washburn's Opinion of "Pleasure and Progress."

From the Investigator.

This book, as it asserts, is an attempt to prove that the pursuit of pleasure is the *sine qua non* of intellectual, moral, and social development, and that the promotion of pleasure is the duty of philanthropy and statesmanship.

The man who wrote this book knows how to write a book, and knows what he is writing about. There is not a padded sentence in the volume, not an attempt to fill up with words for lack of knowledge. The author deals hard blows at shams and falsehoods, and hard blows for realities and truth. We do not see how anyone can read this book and disagree with the leading proposition.

The work is good; every chapter is worth reading. It is a work of common-sense socialism. The chapter on public schools ought to be put into a tract and sent to every teacher in the land. Thousands of sentences are worthy of being framed as political maxims and hung up all over the nation. The book deserves a wide reading, not only for its literary style, which is clear and incisive, but for its bold, honest sayings. 398 pages. Paper; price, 50 cents. Truth Seeker Company, publishers.

There are many good women who join the church, but whether they realize it or not there are a great many who join because God, Jesus Christ, the Holy Ghost, and the preacher are all men.

"Rights of Man" and "Shakspeare."

I lectured on "The Rights of Man" before the Brooklyn Philosophical Association on Sunday afternoon, November 26th. This may seem at first glance a simple theme, but when we come to analyze it, it is a very complex affair, as was demonstrated by the discussion which took place after the lecture. It branched off in various directions—Socialistic, Anarchistic, etc.

The first question which arises in the philosophic mind is, Are there rights? Professor Huxley seems to deny their existence, and others also, maintaining that the Declaration of Independence is only a "glittering generality." One might as well deny existence as to deny rights. If there are no rights, then existence is of but little value, except to the privileged classes. The American principle is the affirmation of rights and the foundation of all government on rights.

But rights granted, What are they? The Declaration says, "The right to life, liberty, and the pursuit of happiness;" or again, as Spencer puts it, the right to do as one pleases, provided he does not interfere with the equal rights of any other. After a definition of rights, then comes the question of the extent and limitation of rights. Practically there are limitations, as Paine, Jefferson, and Spencer admit. There must be a state as things now exist—that is, there must be a social organized physical force for the prevention of crime. Paine says the state is a necessary evil. Whether evil or not, it is necessary. If a medicine, we must take it, since social disease—crime—exists.

But the limitation, as Jefferson and Spencer affirm, should be the smallest possible consistent with social order. The function of government should be carefully guarded. The power of a majority should be under the restraint of a constitution, and "eternal vigilance is the price of liberty." The first and all-important limitation of government is the total separation of church and state. This is a great step to freedom and justice. We have not reached it in our own country. The exemption of church property from taxation, the appointment of chaplains, the appropriations to sectarian institutions, the Bible-reading in schools, thanksgiving and fast day proclamations, the oath instead of simple affirmation, and Sabbath laws—all these are in violation of rights, and should not be allowed in the American republic.

These were the points I made, and they were generally accepted by the audience; but friend Hanson, who is a philosophical Anarchist, took exception. There should be no compulsory taxation, etc.

I suppose that between philosophical Anarchy and Jeffersonian democracy there is a radical difference. Anarchy, ideal or otherwise, I answered Mr. Hanson, was simply impossible. We must accept the state, but we accept it as "of the people, by the people, and for the people." Wrongs exist, of course, but we must constantly point out the wrongs and seek to abolish them. The state cannot do everything; but it can do some things. It is a machine for certain purposes, and it must be the servant of the people, and not over and above the people. The greatest of all problems is to harmonize individual liberty with social order. In Freethought and democracy only is there any solution of this problem.

After this political discussion, which was quite breezy, I wended my pilgrim's way over to Newark, and found an entirely different world of thought before me, in Shakspeare as presented by Ingersoll. Mr. Henry Bird kindly gave me an invitation to occupy his box at the theater, which I accepted, and it was indeed to me a gala occasion. It was one of those rare enjoyments which make life full of meaning. We reach its heights and see all its vast extent. Shakspeare is a wonder in himself, the greatest genius of the world; but to have him interpreted by a kindred genius, to have the noblest poetry unfolded by the finest oratory, is a pleasure, I guess, which only this age will enjoy; for as there will not be another Shakspeare, so there will not be another Ingersoll. They are original geniuses wrought by nature apparently in the same mold, with the same passion, imagination, wealth of thought, splendor and variety of expression, and the lecture, like a beautiful and wondrous picture, gave a revelation of Shakspeare—"the great intellectual ocean," as Ingersoll called him—which has never been equaled; for Ingersoll is a child of nature like the immortal bard of Avon, and through nature, and not through art merely, makes manifest the universal excellence of Shakspeare, which no art or learning can ever measure. Ingersoll knows nature, her heights and depths, her glory, her intensity; and through nature he knows Shakspeare, for with his own vision he has seen what the poet beheld

in his glance "from earth to heaven and heaven to earth." It is fortunate for the lover of Shakspeare that his own deepest thoughts of this mighty genius can be made vivid to him in the sparkling words of Ingersoll, every one of which is a jewel so set, with such skill and harmony, that Shakspeare is mirrored as never before to the intellectual vision of the world.

Mr. Henry Bird presented Ingersoll with a beautiful bouquet of chrysanthemums, which indeed was a fitting accompaniment to the eloquence of the occasion; and one inspiring lesson to me both of the flowers and the lecture was, that Freethought is both truth and beauty, and that all that is enchanting and delightful in music, in poetry, in art, shall yet be for man, in that path of reason and freedom which hitherto has been so harsh, so bloody, and apparently so fruitless. Ingersoll is the prophet of that beautiful time, when freedom, having won its battles, and reason having borne its torch from darkness to day, there shall be for man the fruits and flowers of earth, the beauty and tenderness of music, and all the riches of all the poetry of the world.

SAMUEL P. PUTNAM.

Obituary—Reuben L. Lunt.

Reuben L. Lunt died in Des Moines, Ia., Friday evening, November 17th, at the age of seventy-four years. The deceased was born in Mendon, N. Y., and in his younger days was a member of the Methodist church, an exhorter, and a Sunday-school superintendent. Happily, while yet a young man, the light of reason dawned upon his mind, and he cast off the dogmas of Christian theology. The best years of his life were devoted to the cause of Freethought. While his health was good he often arranged for Freethought lectures, and many a lecturer can testify to Father Lunt's unflinching devotion to the cause of universal mental liberty. He was a natural orator himself, and I have often heard him entertain an audience by his eloquence and words of wisdom. He was outspoken at all times, no matter who suffered in consequence. The absurdities and cruelties of orthodox Christianity found in him an uncompromising foe, and he dealt with them in no easy manner. He was a true reformer in every sense of the word. The oppressed had in him a friend. In his youth he espoused the cause of Abolition. Side by side with Wendell Phillips, Lloyd Garrison, and Parker Pillsbury he fought in the great conflict that finally banished the great curse, human slavery.

Mr. Lunt was a believer in Spiritualism, but he was at all times rational, and never tried to force his peculiar views upon others. Though he thought that there is a future life, he troubled himself but little about it, and seldom spoke of it. This world occupied his entire attention. In all things Reuben L. Lunt was a model Freethinker—honest, candid, kind, and generous. He loved his fellow-men, rejoiced with them in happiness, and shed tears with them in sorrow. With a long farewell, I can truly say of my departed friend,

His life was gentle,
And the elements so mixed in him, that
Nature might stand up and say to all the world,
This was a man.

Des Moines, Ia.

FRANKLIN STEINER.

Are We a Free People?

If there is one set of patriotic platitudes which, above all others, we, as a people, are fond of proclaiming from the house-tops, it is that which, in one form or another, lays the flattering unction to our "souls" that in this, "our own dear native land," there are none of the petty interferences with the rights of men which are permitted and encouraged by the "effete monarchies" beyond the seas. Here, we declare, is freedom, unchained and chainless—of thought, of speech, of the individual, of the press. This is the home of the exile, the asylum of the persecuted, the refuge of the denounced and oppressed. Here "the free spirit of mankind, at length, throws off its last fetters," and an illimitable field is open for every seed of truth to germinate; here the mind may pursue an untrammelled career, where no tyrant, no creed, no church can lay its heavy interdict upon the growth of human thought.

But, as the child asked with reference to the star, "Is it true?" Are not our patriotic rhapsodies somewhat in advance of our perception and reason? Do we enjoy that perfect immunity from despotism whereof we boast? Have we no authorities practically claiming infallibility and seeking to control opinion? Are there no institutions, no self-constituted judges desirous of imposing injurious restrictions upon freedom of thought? Has the spirit of persecution vanished with its tangible symbols? All chains are not of iron, all dungeons are not of stone, all inquisitorial devices are not mate-

rial, all banishment is not literal, all ostracism is not proclaimed, all tyranny is not coarse and unrestrained. The grosser applications of force, by which opinion was wont to be controlled in ages past, have disappeared before an advanced civilization, yet a less barbarous, a more refined tyranny is still compatible with the general sense of propriety and justice. Intellectual fetters are still forged, mental prison-houses are yet constructed, and men and women who dare to think, speculate, and speak for themselves are denounced for the heterodoxy of their honest sentiments, exposed to public odium, and if they will not retract, or remain silent altogether, compelled to lead lives of perpetual hypocrisy.

By both the church and the state the attempt is made to preserve old and erect new barriers to prevent entrance into the vast realms of intelligence yet unexplored. These barriers are founded upon creeds and laws which admit of no possibility of truth beyond their own formulas, and discourage inquiry in the largest and most important domains of thought and progress. The church, especially, appears to have become largely a body of fierce and bigoted disputants, not only within its own province but in secular fields; and many of its denominations, instead of pressing forward under the ever-living inspirations of hope and freedom, still array themselves on the side of gross superstitions, musty traditions, and moldy abuses. Hence we have exhibitions, the prototypes of which may readily be found in mediæval history, and criticism of which always raises the cry, "*Procul, O procul este, profani!*" the same profane being invariably referred to, sneeringly, as Atheists, Infidels, or Agnostics.

Can they who have investigated and prosecuted the numerous trials for heresy in recent years be called champions of any other freedom than that to speak in the most obnoxious terms to and of all who hold opposite opinions? Is there no tyranny in the desire of a few to abridge the rights of the many, as evidenced in repeated attempts to stop the issuing of newspapers, the running of public conveyances, the sale of the necessaries of life, and the opening of public libraries and art galleries on Sunday; or in the efforts to subject the press to censorship, prevent free speech, control literary and artistic taste, and cast odium upon the theater and other sources of innocent amusement?

The recent instance in St. Paul, Minn., shows how much "freedom" we might expect if one class of "divines"—*quo jure?*—had the power to enforce their dog-in-the-manger code of morality. A Methodist parson, one E. S. Pilling, preferred charges to the conference in session in Minneapolis against a "brother" minister, Rev. Thomas McCleary, of the Bates Avenue Methodist church of St. Paul, because the latter while at the World's Fair attended a theatrical performance of "America," wrote up his experience and impressions (which were favorable, on the whole), and published the same in the *Methodist Herald*, the leading exponent of Methodism in that section.

To such a pitch of fury did this very natural and innocent proceeding work the Pilling that he not only attacked the liberal McCleary, but the paper which published his observations, saying, in a letter to the editor:

I am astounded that you would allow an article by a minister of our church describing a ballet show and play, also advising our people to go, in the words, "the best of them annually attended." It is a disgrace to the *Methodist Herald*, the church, and to Rev. Thomas McCleary. You are not responsible for his views, but you are responsible for allowing such an article to go in. The question is not an open question. It is unlawful for minister or member to attend any play or theater, no matter how little they think of their solemn promises to the church and God. Unless you make some statement in your next issue deploring this article and putting your paper right, not referring to Rev. Thomas McCleary, I shall use my influence to try to have every copy of the *Methodist Herald* stopped in my neighborhood. I am against the theater in every form and shape. I am trying to get all people I come in contact with to keep from it, but this article is directly against my influence and the law of the church.

The obvious deduction from that screed is that when a person joins the Methodist church (and observe, the Pilling puts the church first and God last), he surrenders his individuality and becomes a serf, whose enjoyment of any intellectual pabulum, save the rotten husks left over from the Dark Ages, renders him liable to the lash of intolerance. But what shall we think of the position assumed by this Christian exemplar of love and charity toward the freedom of the press? He arrogantly says to the editor, in substance: "I and the like of me only are capable of conscientious convictions. Unless your views coincide with mine and favor my influence, I will do all in my power to ruin you." Here is freedom of opinion, literally with a vengeance. A newspaper must not give all its supporters

a fair and impartial hearing, but must subject itself to the dictation of the self-conceited, Pharisaical, and bigoted cranks among them, whose virtues do not include the faculty of minding their own business.

Observe, too, that the editor is ordered to deliberately stultify himself by a lie. Had he not considered the article in question proper for publication he would not have printed it. But here is a command, accompanied by a threat, that he shall say he "deplores" it, when, in fact, as an honorable man, he can do nothing of the kind. As the Pilling probably accepts the Bible as an infallible authority, we advise him to refresh himself with some of its passages on lying. Otherwise, he may expect to eventually find himself in that "outer darkness" in which he professes to believe, and where "are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." JAMES T. CUMMINGS.

The Fact Is Admitted—What is the Cause and the Remedy?

"But our antagonists go on and say that Christianity is falling back, because of the fact that Infidelity is bolder and more blatant now than it ever was. I deny the statement. Infidelity is not near so bold now as it was in the days of our fathers and grandfathers. There were times in this country when men who were openly and above board Infidel and antagonistic to Christianity could be elected to high office. Now let some man wishing high position in the state proclaim himself the foe of Christianity, and an Infidel; how many states of the Union will he carry; how many counties; how many wards in Brooklyn? Not one."—*Tal-mage*.

This fact we have to admit. A man with the avowed opinions of Thomas Jefferson could not be elected to the office of president. It is true that a man who declares himself antagonistic to Christianity cannot get votes enough to make him governor of a state. It is pretty hard work to even elect an Infidel to the legislature. It can be done only where his opinions are not known. Religion to-day is more than half of our politics. Christianity not only makes our statutes, it dictates our elections. Colonel Ingersoll could not carry a town or city in the Union were he nominated for president of the United States, simply because he opposes the Christian superstitions. Freethinkers are partly to blame for this. They have not made themselves felt as they might have done. We need to band together and work together and vote together if we are ever to be a factor in government.—*Boston Investigator*.

Colonel Ingersoll on the American Protective Association.

Col. Robert G. Ingersoll's well-known pronouncedness of views is further illustrated in the following interesting matter which he furnished to a *Post* reporter at the Adams House last night.

To the query as to what he thought of the introduction of religion into American politics, as evidenced in the late action of the American Protective Association, Colonel Ingersoll replied emphatically:

"Apart from my peculiar religious or irreligious belief, I am a firm believer in the divorce of church and state. I do not think that religion, that is to say, sectarianism, should be taken into account in the political world. I do not think that the churches should be taken into account in the political world. I do not think that the churches should unite against a man because he disbelieves their creeds; neither do I think the unbelievers should unite against the believers. Men should be judged, not by their peculiar superstitions or beliefs, but by their actions—by their conduct.

"I do not believe in taking into consideration the race to which a man belongs. If he is a citizen I do not care where he was born. I am opposed to all combinations on religious questions and to all combinations that combat citizens simply because they were born in some other land. I believe in the equality of all the citizens of the republic.

"I believe in fighting anything that I think wrong in the open field; that is to say, by argument, not by combinations. I have no prejudice against a man because he is a Catholic; none because he is a Presbyterian. At the same time I do not believe in Catholicism, and I do not believe in Presbyterianism; but I do believe in the sacredness of human rights.

"I do not join in the cry that immigration should be stopped. We have lots of room in this country for several hundred millions more of people. I do not want Europe to send its paupers or its criminals, but I believe in allowing the people of other countries, who are in love with our govern-

ment, or who hope to better their condition, to come here, and in welcoming them when they do come, and in treating them in the kindest and best manner possible."—*Boston Post*

Observations.

This has been a good season for Thanksgiving proclamations of extraordinary devoutness, which might have been expected, since nothing stimulates piety like hard times. When people are able to live well on the proceeds of their own industry or enterprise, they congratulate themselves; whereas, for the crust and rag thrown to them by others in their extremity, they thank God, being convinced beyond doubt that providence has concluded to let up on them. And, having become accustomed to the rag and the crust, they do not often pray for anything more elaborate.

Here I desire to call attention to a Thanksgiving proclamation by Governor Penoyer, of Oregon, the gist of which is, that while God has given this country an abundance of natural resources, he has allowed Congress and the president, by ill-advised legislation, to so dwarf and paralyze business that these natural bounties have been withheld from hundreds of thousands of people within the national domain, throwing them out of employment and leaving them destitute of means to procure food, raiment, or shelter. Penoyer has attracted the almighty's notice to the oversight, and asked the residents of Oregon to join with him in imploring providence to correct its error by softening the hearts of those in high places, and moving them to allow a little circulating medium to circulate. He is quite specific and does not hesitate to let providence understand that the blessing which lingers below the horizon of hope is the resumption of free silver coinage. He also declared that an emergency existed, and, instead of waiting until November 30th for his proclamation to go into effect, named Thursday, the 23d, for the experiment. This, I think, is practical, carrying out as it does the suggestion of the late D. M. Bennett—to wit, when thou prayest, pray at a mark.

The almighty gave you your heads for you to use. If he had intended that somebody should use them for you, he would have put handles to them.—*General Weaver*.

General Weaver is a person destitute of the faculty of observation if he has not discovered that the average human head has a handle to it, whereby the priest and the politician lead the owner thereof to the altar or to the polls, according as it may affect their individual interests. The handle is the nose, and if General Weaver would abandon his pretensions to a knowledge of the purposes of the almighty, he might fall less under suspicion of attempting to direct his constituency by using that organ for steering gear. Peradventure the inclination of many Freethinking political reformers to take themselves by the nose, and to direct their own movements thereby, has led Mr. Weaver to the erroneous conclusion that the handle here discussed does not exist.

If the editor of the *School Journal*, who would that each day's session of all public educational institutions be opened with "Praise God from whom all blessings flow," performed on the vocal organs of pupils, to the tune of "Old Hundred," will incline his ear; I will admonish him that affliction cometh not forth from the dust, that water does not run up a tree, and neither is the Doxology a curtain-raiser. It is a closing sketch. Were my son to be enticed into a school where they doxologize before discussing the definition of a unit, I should advise him to remain standing until the benediction had been pronounced, and then fly his kite. The rule of procedure suggested by the editor of the *School Journal* would indubitably necessitate that a school be dismissed immediately before the opening hour, which would certainly be preferable if he were to conduct the obsequies of secular education in the manner prescribed.

It was not my privilege, nor my hankering, to attend the Congress of Religions at Chicago. I would not have gone there even if I had been a Christian clergyman and had secured reduced transportation rates for myself and the partner of my hilarity and gloom. As I told a minister who came to shake hands with me and leave a local item before departing for the Congress under the above conditions, in a body of that kind the members meet as equals. Nevertheless, the Protestant Christian is bound to maintain that the Mohammedan is the dupe of an impostor, that the Brahman is the adherent of a godless cult, and that the church of Rome, like Queen Liliuokalani of the Sandwich Islands, has been a good deal talked about. The clergyman may have had it on the end of his tongue to reply

that he was something of a humbug himself—perhaps he settled that way with his conscience; anyhow, he went to the congress of humbugs, walked in the counsel of the ungodly, stood in the way of sinners, and sat in the seat of the scornful.

I am informed that this Congress was made up wholly of foreign religions—that is, those having their origin outside of America—while the Mormon religion, the only one ever revealed to an American citizen (if we except the Koreshanity of Teed) was turned down and out. The fact that we have no other state church except the Mormon, the property of which is administered by the United States government through the hands of a receiver, seems to have been entirely overlooked by President Bonney; so, therefore, we Americans have a right to feel that our native and official product was not given a fair show in the general exhibit. The time has come, as I maintain with boldness, for us to discard these Eurasian fads, patronize domestic industry, and keep our money at home. GEO. E. MACDONALD.

Lectures and Meetings.

Colonel Ingersoll's Lecture appointments are:

Dec. 3, Brooklyn, N. Y. | Dec. 10, New York City.
" 7, Worcester, Mass. | " 17, Williamsburg, N. Y.

DURING the month of December, Franklin Steiner will lecture in Correctionville, Pierson, Atlantic, Walnut, Carlisle, and other places in Iowa.

THE Newark Liberal League, 177 Halsey street, corner Market. Sunday, Dec. 3d, at 3 o'clock, Samuel P. Putnam, of New York, will lecture. Subject: "Rights of Man."

THE Science Sermons Society meets every Sunday evening at 7.45 o'clock in the lecture room of the Church of the Messiah, Park avenue, corner of 34th street. Lecture for Dec. 3d, "The Atmosphere: Its Past History and its Place in Life," by Dr. Robert G. Eccles.

SAMUEL P. PUTNAM will lecture before the Friendship Liberal League of Philadelphia on Sunday afternoon and evening, December 10th, at 2.30 and 7.30 o'clock. Subject for afternoon, "The Rights of Man." Subject for evening, "Evolution and Creation."

THE Pittsburg Secular Society meets in Curry University Hall, Sixth street, near Penn avenue, every Sunday afternoon at 3 o'clock.

THE First Secular Church of Portland, Ore., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Sunday-school in same place at 10.30 A. M.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for December: December 3d.—Mr. John Mott, "The Consequences of Society." December 10th.—Prof. A. L. Rawson, "The Dualism of Consciousness."

Others to be announced later on.

John R. Charlesworth is now in the East. The following appointments are on his list, and friends along the route desiring lectures should address him at once:

Dec. 3, Alliance, O. | Dec. 14, 15, 16, Waterloo, Ind.
" 17, Chicago, Ill.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, will meet on and after October 17th in the Skerrett Building, northeast corner of Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Lectures for this month:

December 5th.—Henrietta P. Westbrook, M.D., "Tobacco: Will the Coming Man Use It?"
December 12th.—M. Ball, "Methods of Punishing Crime."
December 19th.—Prof. E. D. Cope, "The Material Relations of Sex."
December 26th.—Voltairine de Cleyre, "Economic Independence for Women—Reply to Professor Cope."

THE Manhattan Liberal Club meets every Friday evening, at eight o'clock, in German Masonic Hall, No. 220 East Fifteenth street, New York:

December 1st.—Mrs. Matilda Joselyn Gage, "The Church of the Future."
December 8th.—Hon. Chas. S. Smart, A.M., "What Interest Has the State in Education?"
December 15th.—Edgar C. Beall, M.D., "Phrenology Scientifically Treated—With Readings."
December 22d.—Walter S. Logan, "Arguments for An Eight Hour Law."
December 29th.—Ye Club Maketh Merrie. Program to be announced later.

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7.45, prompt. Admission is free. Program:

December 3d.—Edward Q. Norton, "Are We Nearing the Danger Line?"
December 10th.—Prof. Chas. Augustine, "The True Historic Christ." A reply to Prof. J. S. Van Cleave.
December 17th.—G. Gordon Sattler, "The Miraculous."
December 24th.—C. O. Wilmot, "Do Christians Believe in Prayer?"
December 31st.—Judge R. W. McNeal, subject to be announced.

The Turnerbund of New Ulm, Minn., has ordered five copies of Remsburg's "Abraham Lincoln."

Letters of Friends.

For Two Decades.

BURLINGTON, KAN., Nov. 13, 1893.

MR. EDITOR: From the looks of my tab my time is up, and you will please find inclosed postoffice order for \$3 for another year. I have taken THE TRUTH SEEKER for twenty years, and I can not do without it. I am sincerely yours, R. A. LINEBAUGH.

Wants the Old Testament Stories Done in German; We Are Willing.

CLEVELAND, O., Nov. 13, 1893.

MR. EDITOR: Would it not be a good idea to have the friends of THE TRUTH SEEKER in the various towns and cities pledge the number of Bible picture books they are willing to risk if printed in German? For instance, I will pledge myself for twenty-five copies. Now, certainly there is no subscriber of the paper but could pledge one copy, or say from one to twenty-five.

I make the above suggestion for your consideration. German books were received this morning all right. L. B. SILVER.

Liberals, Including Editors, Don't Skip This.

VINELAND, N. J., Nov. 15, 1893.

MR. EDITOR: My "Last Song" is now ready for sale. It consists of eighty-seven verses of eight lines each, and places the man-made Bible, its man-made God, and their priests in their proper position. I want every true Liberal to send me a ten and a five-cent piece for a copy of it, or \$1 for ten if they want them to sell or give away, and I think they might afford to do it, as I have spent more than seventy years of my life working for the Liberal cause and all other reforms, with hardly compensation enough to make a large dog comfortable.

Will all Liberal papers please copy this? By so doing they will help me make Liberals and increase the number of their subscribers. J. HACKER.

The Truth Seeker a Sower of Good Seed.

SUB ROSA, ARK., Nov. 2, 1893.

MR. EDITOR: Your journal increases its circulation here every year. And by it "good seeds are sown;" the people are beginning to think for themselves, and this soon results in death to spooks, spirits, and dogmas. "Sky-pilots" are as numerous here as elsewhere, but their influence is waning.

We had a good lecture by Dr. W. R. Bachelor, a veteran Agnostic, in our town hall, and the result was that the "Sunday evening services" at church were meagerly attended. The preacher himself said that the doctor's address took away two-thirds of his congregation.

Yours for Truth, N. J. RICE.

The Experiences of the Liberal Colporter.

CLAY CENTER, KAN., Nov. 15, 1893.

MR. EDITOR: In my experience in making an effort to sell Freethought literature to the people throughout the country I find many obstacles in the way. Some Christians make the remark that it is too bad that I am allowed to go about the country selling that kind of literature. Rev. H. B. Vennum (his name ought to be spelled "venom"), of Industry, Kan., made the remark one Sunday evening in his sermon that he did not see "why the good Lord lets such a fellow as him live; traveling through the country poisoning people's minds with Infidel trash." No doubt he was wishing he was God almighty for about five minutes; he would send me to the Christians' hell in a hurry, he so loves his Jesus. If the Christians had the power they once had they would burn a poor, one-armed Infidel at the stake for selling Freethought publications. J. B. WISE.

Blind for Twenty-five Years, But Now He Sees Clearly.

KANSAS CITY, KAN., Nov. 14, 1893.

MR. EDITOR: I have read a few numbers of your valuable paper, and I must say that I regard it as the *ne plus ultra* of all Freethought papers of the day. I got it through the news agent here. I intend as soon as practicable to send direct to the office for it, as I wish to purchase some of

the valuable books you have for sale on the advance thought of the times. It is time now that something was done to discredit the doctrines that have blighted and retarded the progress and the good of man. Religious vagaries are on the increase, and so are all forms of crime and diabolism. Train-robbery, bank-robbery, and all other kinds of plundering and murder as well as the order of the day. What a boon Christianity is! A man can commit any crime under the sun and therefore be absolved thereafter.

I tell you, Mr. Editor, I was blinded for twenty-five years by this amaurosis of heathen mythology. I now see clearly, and shall to the best of my ability fight this deadly nightshade of human liberty to the end. May the prosperous hands, guided by "infinite mind"—for there is no power in the universe of matter, except mind—move on the great work and cause that is to elevate mankind to a nobler plane of civilization.

Yours for the good of man,

DR. SIDNEY MURPHY.

Consistent Objector to Political Disension—He Attacks Neither Side.

RIDGEWAY, N. Y., Nov. 19, 1893.

MR. EDITOR: I wish to say, whenever I see a letter from our friend Peck on one side of the question of finance, or our friend Reed on the other side, I feel quite a strong inclination to take a hand in—I will not say on which side, for it seems to me the discussion of the subject at all in the columns of THE TRUTH SEEKER is entirely out of place. I believe I give expression to the wishes of nine-tenths of the subscribers of the paper when I express the hope that the time will come in the near future when you will print no letter on the subject on either side. By the bye, as I am writing I would like to say that the letter of R. B. Westbrook in last TRUTH SEEKER in relation to the Sunday opening of the World's Fair clearly demonstrates, in my opinion (if there remained any doubt before), his unfitness to represent any Liberal association as president, or even a representative speaker on the Liberal platform. It is to be hoped he will not attempt to pose further as a Liberal leader, until he has "evolved" up into the free atmosphere of Freethought.

GEO. L. PRATT.

Paul and Paine of One Mind About God.

NEW YORK, N. Y., Nov. 12, 1893.

MR. EDITOR: In conversation with many people, I am surprised to learn how many are ignorant of the value of Thomas Paine's works. They had heard a great deal about him, but never read his "Age of Reason." The other day, while talking on the subject of religion with a prominent member of the orthodox church, the subject of Thomas Paine's belief in religion was broached. The church member was rabid when any reference was made to Paine's morality. "Why," said I, "have you ever read 'The Age of Reason?'" "Yes," "Did you find in it aught but truth?" "I found in it infidelity." "Now, my friend, Thomas Paine professed to be a Deist, and acknowledged only one God—not the three-in-one that reason cannot understand. You believe that every word in the Bible is the word of God?" "Yes." "Well, the Apostle Paul believed as Thomas Paine did—that there is no God but one, the father of all things. You will find it in 1 Cor. viii, 5; also in Gal. iii, 20; again in 1 Tim. ii, 5—"For there is one God." This staggered my friend; he refused to talk with me any more. Oh, what ignorance, superstition, and bigotry there are in the majority of church people! Freethinkers are few, but thanks to reason and good understanding they are multiplying. S. R. THORNE.

Where Is the Victory?

BINGHAMTON, N. Y., Nov. 7, 1893.

MR. EDITOR: The fact that the civilized world has not yet been one quarter converted to the Christian faith can only be accounted for by the fallibility and unnaturalness of the teachings and doctrines of the church; and its present existence and strength in the Caucasian race and those dominated by this race, proves a victory whose extent and value is far from being commensurate with its gigantic and terrible cost.

By every known and imaginable means, fair and foul, practiced by the dominant powers of the world, the conversion of the human race to Christianity has been sought with an ardor that must have achieved the most complete success had it been that the religion were true and based upon a foundation of fact or even probability.

Throughout the entire Christian era conversions to the faith have been secured by an appeal, not to reason and intellect and by the production of palpable evidence, but to fear, superstition, and blind faith in the existence of supernatural conditions and beings as unknown and unproved to those who asserted their existence as to those who listened to the assertions. Add to this the thousand-and-one temporal advantages offered to the worldly and strong, and the spiritual joys offered to the imaginative, superstitious, and weak.

During this era men have lived in great numbers whose opinions, formed by the evidences of nature, were contrary to the Christian doctrines. During all that time these doubters have been in a vast majority. The millions who have chosen death and torture rather than to utter falsehood in recanting and accepting the faith were certainly fewer in number than those who, under the circumstances, have taken the most reasonable and practical course and either kept their opinions a secret, or, when forced to speak, have represented themselves believers in the faith when they were not.

Any religion, to establish which such means were found necessary, must, in the nature of things, become weak in time and finally obsolete. In spite of biblical and modern evangelical assumption and boast, the supernatural doctrines of Christianity will fade out of human life, out of the memory of man, and possibly even from the printed and written history of man. We note an upward, perfecting process in the mental, moral, and physical growth of humanity, the result of an increasing understanding of nature, and the non-reliance in supernatural as an agent in itself for either good or evil.

J. B. SWETT.

Did Not Know What Is in the Bible.

GARDEAU, PA., Nov. 11, 1893.

MR. EDITOR: Inclosed find \$5.25 to apply on the grand old TRUTH SEEKER. It is beyond my comprehension how anyone can give up Liberal works for the religious trash with which the country is flooded. Many of my acquaintances in this part of the moral vineyard are of that stamp for popularity. They are not worthy of the name Freethinker; they are not Freethinkers, so to speak.

A short time ago I had some sport with a runner from the Young Men's Christian Association, in the shape of a Bible agent. He lingered long and lovingly upon the beauties of his faith. I became tired of such nonsense, and turned the tables on him. At first he seemed to think I was just ready for the lunatic asylum. I referred him to several works on Freethought which I have. He asked if the authors of these works could substantiate their statements. Most assuredly; we do not base our doctrines upon myth. Then I referred him to the Bible for proof. He said such statements are untrue; they are not that way in the true Bible. "True Bible," I said, "I should like to see one." "I can show you one," said he, "and I would like to see yours." Bibles compared and found to be the same. All he could say was, "I must go." "No, not yet," I said. "I have a beautiful and instructive little work which I presume you never saw; it will just suit your case." (Producing "Bible Morals," by John E. Remsburg.) He just glanced at it and remarked, "It is blasphemy." "Is it, indeed?" said I; "really, I was not aware of it; is it wrong to quote passages of scripture?" "Oh, no!" "Then permit me to read a few verses, and you may look them up in your Bible." I proved to him that falsehood and deception, theft, robbery, and murder were sanctioned and even encouraged by the Bible. He could stand it no longer; he put his precious idol in his pocket and started for the door. Said I: "Stop! I have one thing more of great importance to you; that is something for

your banner, or rather one you support (the Woman's Christian Temperance Union banner)—'Wine which cheereth God and man;' 'Destroy it not, for a blessing it is.'" "Say, Mrs., what will you take for that book—I want it?" "To destroy it?" I asked. "No, I want to read it." Said I: "I will give it to you if you will read it carefully all through and not destroy it." He replied: "I promise to read it all through with care, and return it by mail if you have no other." "Oh," I said, "I know where I can get plenty more; this is only the sixth one, and I will give it to you, asking only that you read it." "I will do so with pleasure," he said, "and return it." Then he departed, feeling much calmer in his mind, and in two weeks it came back with name and address.

MRS. E. N. FAIRCHILD.

This Man Is on the Freethought Anxious Seat.

FAIRVILLE, N. B., Nov. 12, 1893.

MR. EDITOR: Several weeks ago I sent you \$3 for THE TRUTH SEEKER for six months and the "Cosmian Hymn Book." I am well pleased with my investment. The "Cosmian Hymn Book" is away ahead of the blasphemous "Gospel Hymns." I now inclose \$1, for which please send me "Some Mistakes of Moses," by Colonel Ingersoll. I am interested in Moses. I think that the Commandments he gave to his people are the best part of the Bible, and would like to get the opinion of an educated man of this time on them. However, the character, Jesus Christ, tried to improve on the Commandments and made a muddle of it. In fact, he broke the second one in telling people to worship something in the likeness of the earth beneath. I also would like to have a copy of the "Age of Reason," by the much-talked-of Thomas Paine. I am not one of that kind of people who will look on only one side of a question, and burn all literature on the other side without looking at it. The remaining twenty-five cents will also buy a copy of "Sabbath-Breaking," by John E. Remsburg. Mr. Remsburg takes a good picture and writes a good hand, and will, no doubt, have some very clever thoughts to propound on the Sabbath.

In your last issue, Watson Heston represents his General Booth in rather a dangerous position. It is to be hoped that he may recover his reason before he plunges into the abyss. It is the music and excitement that keep the Salvation Army together. Why don't you Infidels unite and form a new sect? Take the good part of the Bible for a foundation in order to please the people and the government. You know the book is not all bad. Then weed out the bad part and replace it by good. People don't like sudden changes. They want things done gradually. It is right, too, to sing praises to the God of Nature, although he ought to be ashamed of himself for having allowed so much cruelty, injustice, and misery to come into the world through having made people bow to violations of the second Commandment of Moses. However, God knows what he is about, and in fifty years, more or less, Jesus Christ will be a thing of the past, and there will be universal peace, a universal language, and no paupers. The English language will conquer. First, it will be spelled phonetically and then people will see improvements that can be made in its words. I am doing what I can on the side of truth and happiness. The people here say: "We admit that nature doesn't make sudden changes like those mentioned in the New Testament, but what would the country be without churches? Why, people would be robbing and killing one another." I reply that there are too many churches and they don't give more than ten per cent of the morality they ought. FRANK JARVIS.

[The Commandments of Moses were evolved from the experiences of the race. He was not their originator, nor the formulator of several of them. Some of them are good, some bad. Some are in no sense adapted to this age, notably those concerning the making of images, the worship of gods, and the observance of the seventh day. Freethinkers accept the "good part" of the Bible as they do of all other books. A "sect" founded on the

good part of the Bible would have a very narrow foundation, for knowledge has made tremendous strides since the various parts of that work were written. One-book worship has been the curse of the world; Freethinkers want none of it. Our friend's "God of nature" seems to be a sorry thing to sing praises to, as he sees and honestly admits. Much more rational and healthful exercises can easily be found. How does Mr. Jarvis know that "God knows what he is about"? Language is a growth, and the English language, like all other live ones, is constantly undergoing modification. Those who say that crimes would be rampant were it not for the restraining influences of Christianity forget that there were high civilizations before its birth, that the most colossal crimes of the ages were committed by peoples wholly under the domination of the churches, and that crime is almost epidemic in Christian lands to-day. Do these objectors mean that they would steal and murder and torture were it not that they believe in spooks and a sacred book? Is that all that makes them decent citizens?—Ed. T. S.]

The "National" Heresy and Its Fatherhood of Monopolies.

MINNEAPOLIS, MINN., Nov. 15, 1893.

MR. EDITOR: I notice from time to time that some of your correspondents in their communications indulge in a little dig at politics. Taking license therefrom, I will deviate from an Atheistic or theological essay, and write a short political one.

Having studied politics to some extent I am satisfied that our forefathers in establishing our government never intended that it should have any national powers whatever. Therefore, they established a foundation for a government by adopting a federal constitution. The two kinds of government—national and federal, if the terms be rightly understood—are directly opposed and antagonistic in their nature.

Not a single clause or sentence in the Constitution made by our fathers can be found that by any fair or honest interpretation can be construed to show our government has or ever had any national or sovereign powers whatever. There is, however, part of a sentence, composed of two words, "general welfare," in Article I., section 8, for raising means to pay the legitimate expenses of the government, which, if taken out of the sentence and placed alone by themselves—which by printers and others is not considered an honest way to interpret written sentences, as it conveys ideas that are absolutely different from what the whole intends to convey—might give a shadowy justification of the nationalistic idea.

By many these two words are so taken out of the sentence and construed. If the construction be correct, then, of course, our general government has national and supreme powers over federal or any other powers. Otherwise not, if not a fair and honest construction. No one having a word to say on any legislation whatever, but Congress. All the rest must submit without question or protest, or even without being consulted or asked. A national government *de facto*, indeed. The result of legislation under this construction is plainly visible. Every heavy capitalist, and corporations of all kinds having abundant wherewith to support and back them, from all parts of the country, at almost every session, are at the doors of Congress (many members of which are deeply interested in "general welfare"), with the idea of "general welfare" in their minds or for their especial benefit, concocting innumerable schemes of some sort in the way of subsidies, loans of credit, land grants, protection to American industries, etc., in the interest of "general welfare," whereby millionaires are made. Many of these millionaires put their illegitimate gains, paid for by labor, into church properties, educational and so-called charitable institutions, which are run under the care and control of churches at an enormous expense, exempt from taxation, thereby increasing the burden, all of which must be paid in the end by increased taxes upon the laboring masses. All these schemes are inaugurated under the unconstitutional idea of "general welfare," in order that the general government may aid them in their

schemes whether they be legitimate or entirely of a speculative nature.

Almost all the men employed by or living in the neighborhood of these political schemers are taught and made to believe that their wages, their living, their prosperity, and the happiness of themselves and families, depends entirely upon supporting these political schemers by their votes at election, notwithstanding the fact, which they ought to know, that whatever advantage or pecuniary profit may accrue to the already rich, to rich corporations, monopolists, and political schemers, has to be paid for in the end by taxes upon the consumers, and by those who patronize their money-making schemes that are carried by the general government. All of these taxes have to be paid in wealth that agricultural and other labor has produced, the rich paying no more than the poor man, for the reason that he is engaged in trafficking in the wealth that labor produces, and thereby does not produce a dollar's worth of wealth himself, and cannot consume any more wealth—except in the way of luxuries—that he can eat and wear out, than the poor man does. Agriculturists and all other laboring classes engaged in laboring and producing the wealth that the rich traffic in, should thoroughly study these principles and examine all the schemes concocted by the wealthy and non-wealth-producing classes for the government to carry in the interest of "general welfare."

Witness the purchasing clause of the silver or "Sherman act," which is only one of the many schemes for the government to carry rich corporations and monopolists to their advantage and profit. A large contract cannot be made with a single one of them except upon the basis of gold payments. Would it not be just as legitimate, and just as much for the "general welfare," for Congress to pass a bill compelling the general government to purchase and carry for the benefit of farmers 2,500,000 bushels of farm products a month, or to purchase and distribute to the laboring masses \$2,500,000 worth a month of provisions and clothing, in order to carry them along, which in any event—no matter what the scheme—they are obliged to pay for in the end, with all the costs of collecting and handling added?

GEO. DAVIS.

Reconstruct.

MR. EDITOR: It has been said—by Professor Tyndall, I think—that "nothing is absolutely stable. From the smallest particle to the ocean everything oscillates. Oscillation is the condition of life; immobility a sign of death; and the general powers of nature which regulate the inorganic as well as the organic world never rest."

Yes, laws change, creeds change, governments change—because the minds of men change. And would it not now be an appropriate time to calmly and reflectively consider the *status quo* of our own boasted "best government on earth"? If really the best, as many over-patriotic enthusiasts proudly and defiantly claim it to be, where, oh, where have intelligence, truth, and justice secreted their diminished heads? Look for a moment at some figures which represent facts:

The state of New Hampshire embraces in a territory of 9,280 square miles a population of 376,530. She has a governor, lieutenant-governor, and state officials generally, local officers of counties, cities, and towns; 24 state senators, 358 representatives, and two senators, and her quota of representatives in Congress—thus giving an office to every fortieth one of her population!

Several other of the small states are alike—or nearly alike—tax-ridden for the support of their vast armies of officials. They certainly ought to be well governed—or plundered!

Now, a few figures as to the area of states, each of which, according to our "very just laws," requires alike two senators in Congress:

	Square miles.
New Hampshire has.....	9,280
Vermont.....	10,212
Massachusetts.....	7,800
Rhode Island.....	1,806
Connecticut.....	4,750
Delaware.....	2,120

Total for the six states.....35,468

Excluding that of Massachusetts, the combined population of the other five states numbers less than one-third the population of New York state, and only a little more than one-third that of Pennsylvania.

The territory of the above six states combined is less than one-half that of either Colorado, Idaho, Kansas, Nevada, North Dakota, Oregon, South Dakota, or Wyoming; less than one-third that of the territories of either Arizona or New Mexico; less than one-fourth that of California or Montana, and more than one-seventh less than that of Texas. In other words, forty-two states, each with a greater area than that of the combined six, or two hundred states more than equaling the territory of Rhode Island, might be carved from Texas, with a considerable number of acres to spare!

Without some special line or mark of indication, how many persons are there who can point out the boundaries of a state, or even of a county; and what, if anything, inheres in the soil to render it more fertile or more to be revered under one title than under another, when it happens to be geographically a few yards or miles east, west, north, or south of an imaginary line? Is not state sentimentality, in our day of railroad and telegraph, extremely uncivilized, if not ridiculous?

In behalf of Justice (with a big J) let us adopt a common-sense form of government, instead of stolidly adhering to that of the dark and troublous ages of war-whooping savages. Let us have, not a union with plainly visible disintegrating elements, but a union of uniform laws, of equal and exact justice, of universal liberty, and unmistakable loyalty.

SUGGESTIV.—Let us then, as soon as it can be legally done, divide the 3,580,000 square miles now comprising our territory into twenty equal parts or states of about 179,000 square miles—each of which states to be again divided into twenty parts or counties, and these counties into conveniently sized precincts or districts. For the sake of brevity these states may be designated as A, B, C, D, E, G, H, J, L, M, N, O, P, R, S, T, V, X, Y, Z; the counties by numbers, in figures, from 10 to 29, and the precincts by numerals. No two cities, towns, or post-offices should be of the same name. In case of the acquisition of other territory on the continent (which seems probable) it should be similarly divided, and may be distinguished as Aa, Bb, Cc, Dd, etc., or by any other simple method agreed upon. Islands acquired may retain their own names.

Is not every great city, with a population of more than 500,000, an incubus upon a nation—a concentration of vice, immorality, and suffering?

In Arizona, New Mexico, Nevada, Utah, and many other states and territories, there are millions of acres of land which require only irrigation to render them productive. Now, as no one can honestly earn so much as will amount in value to \$1,000,000, would it not be just, proper, and right to enact a law forbidding the transmission by will, gift, or otherwise, to heirs, friends, or any others, individually or combined, or to any society, institution, or organization of any designation whatsoever, a sum total of more than \$1,000,000; and, further, that in all cases where any individual may, at or prior to their death, be found possessed of a greater amount in value than that sum, should it not inure to the accretion of a government fund, primarily to be used in the work of securely damming various canyons in the Sierra Nevada, the Rocky, and other mountains, and the construction of the main sluice-ways to facilitate such irrigation? It is quite necessary for us to remember that "public liberty cannot progress except by the decay of personal greatness and personal wealth," and that "the overbalance of one man is tyranny, of a few oligarchy."

It may seem radical—perhaps very radical—but nevertheless it is the writer's opinion, founded on just principles, that there should be no gambling in the price of stocks, bonds, or securities of any character; cotton, grains, or anything produced by labor or used by the public; and that all banks, excepting simply a few for the convenience of secure deposits, should

be rendered virtually non-existent by declaring it illegal and penal for any individual or institution to exact more than one per cent per annum on loans of any amount or for any purpose. For by the aggregation of dollars, either honestly or by fraud, the privilege being granted of obtaining from five to twelve per cent, as at present the codes of various states declare to be "legal," the inert dollars do their owner's share of labor, while he is "lawfully," though unjustly, exempted from soiling his hands.

After an equal division of our territory, full power being granted, we should enact an entirely new and uniform code of general laws for the governance of the people of all the states in the Union. Something like what is, in part, suggested here might prove effective. To the dictums of Moses, "Thou shalt not kill," and "Thou shalt not steal," we should add, "under penalty of death," leaving no mythical loophole through which to crawl to glory. We should have the Confucian exhortation enforced: "Do nothing unto others that you would not have others do to you."

We should inhibit voting by the ignorant and the foreigner until after their due qualification; render illegal all political primaries and conventions, and make the unsolicited choice of the people the only legally elected officers for any official position.

In all cases where violations of law are indubitably proven, the mandates of the statute in such case made and provided should be, without further trial or ceremony, immediately enforced.

All persons, children as well as adults, male and female, should be daily and duly instructed in the laws—particularly of *meum et tuum*—and warned as to their undeviating and inexorable features.

These laws should go into effect Jan. 1, 1900, or sooner if lawfully ordered by the voice of the people. Why?

Because, since our earliest history, there have been Confucius, Lao-tse (of the Tao), Buddha, Brahma, Moses, Mohammed, Jesus, Joe Smith, Miller, and numerous others not necessary to mention, who have, in their way, apparently endeavored to inculcate the principles of truth, honesty, justice, etc., and notwithstanding all the mythical penalties threatened to be thundered upon them from Sinai by a wrathful, offended creator, and all the labors of the priestly callings—at a cost to the people of many hundred millions of dollars per year—we are yet, in this "advanced age" of law and so-called justice, compelled to expend an equal number of millions of dollars every year in support of policemen, constables, jurymen, lawyers, sheriffs, judges, and many other officials, to "enforce law and order."

From the days of Moses to the days of Jesus, the most incessant cries among Asiatics, Egyptians, and Europeans were "War, war," "slaughter, slaughter," "plunder, plunder," "death to heretics!" From the days of Jesus, with brief intervals, until a very recent period, nearly similar dread cries have been heard in various lands. Our own "civilized" and "Christianized" people have not escaped a fearful struggle, in order to maintain a national existence, even with all the "prayerful aid" rendered by the multi-million infallibles of—

"Hold!—too radical—too harsh."

Say you so? Why tamper with truth? 'Tis true it may not always be "politic." Let politics await—"skedaddle!"

"*Magna est veritas, et prevalebit*," was written by a Latin sage, many, many years ago, and

"Truth crushed to earth will rise again," was penned by Bryant before the—the—trial of Dr. Cook; but when will "truth prevail"? when will she "rise again"? Mr. Bryant has poetically answered:

"The eternal years of God are hers."

Too long, oh! too long to wait for the "returns."

"*Fiat justitia, ruat cælum!*" And yet, as the heavens cannot fall, give, oh, give us more of justice, that we may be endowed with the power to lift truth from her down-trodden, in-the-mud, "crushed-to-earth" condition. Then, and not till then, can our Union hope to blaze out as a beacon light for the betterment of the people of the world.

H. C. R.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

How the Leaves Came Down.

I'll tell you how the leaves came down.
The great tree to his children:
"You're getting sleepy, yellow and brown,
Yes, very sleepy, little red;
It is quite time you went to bed."
"Ah!" begged each silly, pouting leaf,
"Let us a little longer stay;
Dear father tree, behold our grief;
'Tis such a very pleasant day,
We do not want to go away."
So just for one more merry day,
To the great tree the leaflets clung;
Frolicked and danced and had their way,
Upon the autumn breezes swung.
Whispering all their sports among.
"Perhaps the great tree will forget,
And let us stay until the spring,
If we all beg and coax and fret."
But the great tree did no such thing;
He smiled to hear their whispering.
"Come, children, all to bed," he cried;
And ere the leaves could urge their prayer,
He shook his head, and far and wide,
Fluttering and rustling everywhere,
Down sped the leaflets through the air.
I saw them; on the ground they lay,
Golden and red, a huddled swarm,
Waiting till one from far away,
White bed-clothes heaped upon her arm,
Should come to wrap them safe and warm.
The great bare tree looked down and smiled—
"Good night, dear leaves," he said;
And from below each sleepy child
Replied, "Good-night," and murmured,
"It is so nice to go to bed."

SUSAN COOLIDGE.

Swans.

Bennie and Mamie Nelton came running in one day from Mrs. Lang's, where they had been sent on an errand for their mother.

"Oh, mamma!" exclaimed Bennie, "Mrs. Lang gave us two goose eggs."
"Real goose eggs," added Mamie.
"Hong Kong goose eggs," said Bennie, "and when they are on the water they arch their long necks and look like swans."
"Who ever heard of goose eggs swimming on the water and looking like swans?" This from papa.

"It's the geese that look like swans," explained Bennie, "and they are all over white, and the goose says—"

"Honk! konk!" interrupted Mamie, "and the—the—"

"Gander says 'Eureka! eureka!'" finished Bennie.

"But these are only eggs, and not geese," said mamma.

"But the white hen wants to sit," returned Bennie; "can't we put them under her to-night and let her hatch them? Mrs. Lang said they would be just right for Thanksgiving."

Mrs. Nelton gave them the required permission, and they were happy. The hen sat upon these eggs one week; then some hen's eggs were added; thus in four weeks there were seven little chickens and two downy, golden goslings. The latter the hen refused to own, and pecked at them savagely.

"Oh, oh, the bad hen!" exclaimed Mamie.

"What shall we do with them?" queried Bennie.

"The hen will kill them, and they are so sweet," said Mamie.

"We will bring them up by hand," replied mamma.

Papa made a little pen for them near the house.

"What are you digging that round hole for, papa?" asked Bennie.

"Wait a minute and you will see," and presently he placed in the hollow a brimming pan of water.

"You see," said mamma, "if the pan was on the top of the ground they could not reach the water."

"What will they eat?" questioned Mamie.

Mamma put one spoonful of corn meal and three spoonfuls of shorts or middlings in a cup and wet it with sweet milk, which she fed to them. "Now they are sleepy, and we will put them in this box, cover

them over with flannel, and take them into the house."

How cunning they were, and how they did grow. By Thanksgiving they were a beautiful pair, and would follow Bennie and Mamie everywhere when allowed to do so; and when they commenced to say, "Honk! konk!" and "Eureka!" the children jumped for joy. They persisted in calling them swans, and Mr. and Mrs. Nelton fell also into the habit.

"Well," said Mr. Nelton one day, "tomorrow is Thanksgiving and I must go out and kill those swans, so they will be ready for to-morrow."

Mamie commenced to cry, while Bennie exclaimed: "O papa! we'd rather eat just nothing 'cept bread and milk, or 'tato';" then he too broke down and they sobbed in concert.

"'Twould be 'most murder, 'twould papa," said Mamie.

"Would it be any nearer murder to kill the swans than to deprive any other living creature of the life to which I think they have the same right that human beings have?" asked mamma.

"But we like meat," returned Bennie.

"Then perhaps you would like a piece of swan?"

"Oh, no, mamma, I'd rather never see any meat."

"Mamma never eats it," observed Mamie.

"That's so," assented Bennie.

"Suppose we say we will never eat any meat or have any in the house," said papa.

"We will have milk, cream, butter, eggs, olive oil, vegetables, and plenty of fruit."

"And bread?"

"Yes, and sometimes pudding and pie."

What do you say—shall it be meat or no meat?"

"No meat," they answered.

"I don't think I could eat meat any more," said Mamie. "I'd always think of swan."

S. ATHENA MAGOON.

Correspondence.

PENACOOK, N. H., Nov. 6, 1893.

DEAR MISS WIXON: I have lately read your "All in a Lifetime," and I do so wish everybody could read it. Our friend, Mr. Rockwood of Boston, kindly sent it to me. I think it the very best story I ever read. And now I am more anxious to see you than ever. As soon as I can I am going to have "All in a Lifetime" do missionary work by sending it through the mails to those I wish to read it. Mr. Broadbelt sent me "Almost Persuaded" by Will N. Harben. I am seeing how many I can get to read it. It is very nice. Sincerely thine, ETTA MARDEN.

SPOKANE, WASH., Oct. 30, 1893.

DEAR MISS WIXON: I will try to write to the Children's Corner for the first time. I will be eight years old the eleventh of January. I have been going to school seven months and I am in the A second reader. My papa takes THE TRUTH SEEKER. I have a little brother. He is one year old. His name is Lloyd Ingersoll Sharpless. If I see this in print I will write again. I will close my letter now. MAUD SHARPLESS.

[Maud will always see her letters to the Corner in print when they are as good as this one.—Ed. C. C.]

WESTMINSTER, CAL., Oct. 30, 1893.

DEAR MISS WIXON: I thought I would write to the Children's Corner. This is my second letter. It has been a long time since I last wrote. Our school has started. I go to school. I am in the fifth grade. I study reading, language, arithmetic, spelling, drawing, music and writing. Yesterday was my birthday. I was eleven years old. We have two teachers. My teacher's name is Mr. Conley. This is the second term he has taught here. I like him very much. On October 15th. we and a few of our neighbors went to the ocean. We had a little picnic and we had a nice time. It was too cold to go in bathing. I remain your Liberal friend,

LILLIE B. GALLUP.

[Will you not tell us something of what you saw at the ocean—along the shore, the rolling billows, etc.—Ed. C. C.]

HOOKSBURGH, O., Nov. 7, 1893.

DEAR MISS WIXON: This is my first letter to the Children's Corner. My father takes THE TRUTH SEEKER, and we like to read it very much. My age is twelve years. We live two miles from Hooksbush and nine miles from McConnelville, our county seat. I don't go to school, for we have vacation before our winter school begins. I live in a hilly country. We cultivate corn, wheat, oats, potatoes, and have

some fruit, such as apples, peaches, pears, and plums. I would like for some of the little Freethinkers of the Corner to write to me. I will close, hoping to see this in print. Your Liberal friend, ODESSIE A. HOOPER.

[Another bright girl added to our Corner family. Here are the Freethinkers of the future, and all must admit they are a splendid lot.—Ed. C. C.]

CENTRAL POINT, ORE., Nov. 2, 1893.

DEAR MISS WIXON: As I haven't written any letter to the Corner for some time I thought I would write one to-day.

Near where I live is a camp-ground on which was held a meeting, lasting about two weeks. I went once or twice and it disgusted me.

Nearly all my school-mates are church-members, and they try to shame me, but I hold my own.

Well, I will close. I wish some of the girls of the Corner would write to me.

I remain your true Liberal friend, LULIE BEALL.

[Never mind, Lulie, what they say to you. You know the right is on your side. Show by your daily actions how superior a little freethinking girl can be. Be kind and good and just to all.—Ed. C. C.]

SALMON ARM, B. C., Oct. 29, 1893.

DEAR MISS WIXON: Having seen in a recent number of THE TRUTH SEEKER that De Etta Hooper wanted a name for her baby brother, I wish to propose mine. It is not at all a common name—Bella.

There was a good joke on one of our Methodist neighbors who keeps a boarding-house. A well-dressed young man went in there and had his supper and a bed, but before breakfast he said he had to read a chapter from the word of God. This he did, and he was served with the best. But after eating he slipped out the back way and forgot to pay; he then made for the railway tracks. We do not take THE TRUTH SEEKER, but my brother-in-law does. I like to read it, especially the Children's Corner. I am named after a Freethinker; the late Bella Bishop of Wisconsin, U. S. Your Liberal friend, BELLA BOLTON.

[Our Corner can boast of a large number of very bright girls and boys. Bella is among that number.—Ed. C. C.]

DELAIR, N. J., Nov. 5, 1893.

DEAR MISS WIXON: I thought I would write a few lines. This is my first attempt to write to the Children's Corner. I am nine years old. My little sister is only seven years old. Her name is Maud. She is a cripple, and has to wear braces. She has a club foot. She is just beginning to walk a little each day without her braces, and we are so very glad to think she may get well.

Papa has been taking THE TRUTH SEEKER for ten or twelve years. I think it is a nice paper. I read the Children's Corner every week, and take great pleasure in reading the letters of little girls.

Delair is a little village of fifty houses, five miles from Camden. Papa goes to work every day in Philadelphia, and he goes to Camden one night a week to take music lessons. He is learning the clarinet. Papa says he wants me to learn the violin and Maud the cornet when we get a little older. ELSIE JACKSON.

[A good letter from a good girl. We hope Maud will soon be well and able to write a letter for the Corner. If prayers would avail, we would pray for her lameness to be overcome. But praying is useless and a waste of time. So we must trust to skill, good care and attention, and await results.—Ed. C. C.]

ATCHISON, KAN., Nov. 4, 1893.

DEAR MISS WIXON: The hour has once more arrived when I feel it my duty to write a few lines to the Children's Corner. It seems to me that I am not doing my duty towards Freethought unless I can write and express my thoughts often in the grand old TRUTH SEEKER. Our great orator, Col. R. G. Ingersoll, has just lectured here, and I must say that we ought to feel very proud to have such a grand man in our field. I think it is impossible to find a grander man or a finer orator. It seems strange that anyone could believe differently from him after once seeing him, let alone hearing him. Just think: The smartest man living, and then for people to believe differently and curse and slander him for the way he believes. His subject here was "Myth and Miracle." He had a very large audience, consisting of the best people in town. There were some that went with the intention of disturbing and to make fun of him, but he had scarcely commenced when everybody in the house seemed to be charmed. The Christians barked around terribly when they heard he was coming. But you know barking dogs never bite. I heard several say that they were going to think after this. That is where the question comes in.

That is the reason there are so many fools in the church, because they don't think what they are doing when they accept the dogmas of superstition. It is the same way when they steal and murder; they don't think until after it is too late. I think if we could keep the ball rolling and have several more such lectures here they would all get to thinking. In England and Wales, in 1873, there were five hundred Christians to one Infidel confined in their prisons. It is because they did not think until after the deed was committed that confined them there. In 1880 a gentleman of Kansas wrote to Chaplain McCleery, asking this question: "How many Infidels are confined in the Kansas penitentiary?" McCleery is reported to have replied in these words: "There is but one Infidel confined in the penitentiary, and his infidelity is of a mild form." Too mild, you see, to keep him out of the penitentiary. So you can see that the Infidels are the thinkers, or there would have been more criminals.

The old soldiers are holding a reunion here this week. Over two hundred and fifty from the Home at Leavenworth are present; also the band from the Home. It is counted one of the best in the state. They are having a grand time. It is rather a pitiful sight to look at some of the old fellows to think of the hardships they have gone through and the fighting they did to free our country.

I wish to state that I meant "Christian hereafter" in my last letter.

Hoping that I have not taken up too much of your valuable space, I will close for this time. Yours for Liberty, JOHN REMSBURG, JR.

[Yes, if people would only use their reasoning powers a little more this world would be a much better place in which to live. Why, many of our young people of the Corner are better reasoners and thinkers than some gray heads who have always accepted the dictum of a priest without stopping to think whether it was reasonable or not.—Ed. C. C.]

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1894.

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THE Clergyman: And why should little boys say their prayers every night? The Good Boy: So's the Lord can have a chance to get what they want by morning — *Life*.

"Did Jones get an office?" "You bet!" "What was it?" "Minister." "Where to?" "Hanged ef I know—they keep a-movin' him so fast." "Moving him?" "Yes. He's one o' these here Methodist ministers." — *Atlanta Constitution*

SUNDAY-SCHOOL SUPERINTENDENT: Now, when David took the sling, do you suppose he realized what was coming to him? Model Boy (*glibly*): No; he probably thought it was just one drink, and he could stop any time he wanted to. — *Puck*.

ONE of the stories that drifted out of the Plaisance is of the mosque where prayers were said daily at regular intervals for the natives. A pious woman passing accosted a young Oriental and chatted with him, finishing with a nod toward his prayer-house and the remark, "I hope you go to church every Sunday, like a Christian." "No," was the quick reply, "I go every day, like a Turk"—which must score one for the heathen. — *New York Times*.

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ABIDE with me, fast falls the bankrupt tide,
Depression deepens, Cash, with me abide;
When other helpers fail and comforts flee,
Help of the helpless, Cash, abide with me.
I fear no debt, with thee at hand to bless;
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Blest Gold! Whatever else away should flee,
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— *Melbourne Liberator*.

A FARMER asked the well-known Father Tom Maguire what a miracle was. He gave him a very full explanation, which, however, did not seem quite to satisfy the farmer, who said: "Now, do you think, your reverence, you could give me an example of a miracle?" "Well," said Father Tom, "walk on before me and I'll see what I can do." As he did so he gave him a tremendous kick behind. "Did you feel that?" he asked. "Why wouldn't I feel it?" said the farmer, rubbing the damaged place. "Begorra, I did feel it, sure enough." "Well," said Father Tom, "it would be a miracle if you didn't."

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He walked into the bookstore and stopped before the Bible department. He leaned over the counter and said to the ministerial-looking salesman: "Is them Buffalo Bill books over thar?" "Nope. Religious works." "Don't nun o' them read about chasin' Injuns and shootin' wild varmints?" "Not exactly." "Nothin' about a feller 'at could knock 'em out like John L., ner a feller 'at's slick with er Winchester, er hed the nerve to tackle er b'ar?" "Oh, yes. One better than that." "Who's he?" "Samson." "What'd 'e do?" "Oh, he had a fight with a lion." "Laid 'im out, did he?" "Yes, he killed the lion." "Jes' bored 'im with er Winchester?" "Nope." "Biffed 'im in the head with er ax, I 'spect?" "Nope." "Jes' kyarved 'm with his bowie?" "No, he just caught the beast by the throat and choked it to death." "You don't say!" "Yes, he was the strongest man that ever lived." "Wusser'n John L.?" "Yes." "An' wusser'n Jimmie Corbitt?" "Samson could knock them both out at once." "Whoopee! ain't he the stuff? I'll take two o' them Samson books." — *Atlanta Constitution*.

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All the chains our brothers wear,
And with heart and hand to be
Earnest to make others free.

—John Boyle O'Reilly.

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No great deed is done
By falterers who ask for certainty.
No good is certain, but the steadfast mind,
The undivided will to seek the good;
'Tis that compels the elements, and wrings
A human music from the indifferent air.
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Is to have been a hero. —*George Eliot.*

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News of the Week.

CABINET crisis in France—ministry resigned.

HEAVY SNOW storm in the Mississippi valley last week.

YALE beat Harvard in the football match at Springfield on November 25th.

ROBERT LOUIS STEVENSON, the novelist, was very ill in Samoa, at last reports.

THE Servian ministry has resigned, owing to disagreement over the tariff with Austria.

It is reported that the "war" between the Matabeles and the British South Africa Company is over.

KOKHAN, in Persia, was wrecked by an earthquake on November 17th. Many thousand lives were lost.

ARRANGEMENTS have been made whereby Chicago will keep most of the World's Fair buildings for several years.

Two American women died recently in Berlin of a disease caused by eating oysters infected with typhoid bacilli.

TWENTY-ONE hat factories have closed down at Danbury, Conn. It is said to be a movement against the unions which control the hat industry.

A STATUE of Nathan Hale, the young martyr of the Revolution, hanged by the British as a spy, was unveiled in New York on November 25th.

ONE of the insurgent Admiral Mello's war ships, the ironclad "Javary," was sunk by a shot from the government fort St. John, on November 22d.

LOUISE MICHEL approves the bomb throwing in the Lyceum Theater in Barcelona, whereby thirty men and women were killed and many more injured.

THE Prohibitionists of Minneapolis want to impeach Mayor Eustis because he declared that he would permit the saloons to keep their back doors open on Sunday.

GOVERNOR PENNOYER of Oregon designated November 23d as Thanksgiving, but it was not observed as such except by the state officials and commercial institutions.

DESTITUTION and suffering prevail in western Kansas. A severe blizzard accentuated the scarcity of coal and provisions and necessitated a call for assistance.

DISTRESS prevails in Newfoundland. The fishing villages, cut off from medical assistance, are ravaged by diphtheria and consumption, and starvation adds its horrors.

IN Maryland a circular—said to emanate from an authoritative Catholic source—which advocates taking all denominational schools under state control, is being widely distributed.

TERENCE V. POWDERLY has resigned the office of general master workman of the Knights of Labor, and J. R. Sovereign, labor commissioner of Iowa, has been elected in his place.

THE Giolitti ministry of Italy has been forced to resign. The trouble is largely due to the bank scandals, in which members of the ministry as well as many deputies are involved.

EX-SECRETARY OF AGRICULTURE JEREMIAH M. RUSK died at his home near Viroqua, Wis., November 21st. He had been three times governor of Wisconsin and three times member of Congress.

THE Waldenses, so bitterly persecuted during the Middle Ages, have established a colony near Asheville, North Carolina. An addition of 166 members recently arrived from the Piedmont region in Italy.

EMPEROR WILLIAM of Germany has ordered that when he goes to church all seats which he can see or from which he can be seen shall be filled with soldiers so that he may not be distracted in his prayers.

IN Kansas the Populists are divided into two parties, the friends of Governor Lewelling, and his opponents under the lead of Jerry Simpson. Congressman Simpson wants to form a new party standing on the one plank of free silver coinage.

AN extensive strike has nearly paralyzed business on the Lehigh Valley Railroad. It involves all classes of trainmen. The question at issue is not one of wages but of the recognition of the Federation of Unions, which the company declines to give.

THERE have been stormy scenes in the general assembly of the Knights of Labor, in Philadelphia. The hottest fight was between Master Workman Powderly and Secretary-Treasurer Hayes. The latter was reelected, although Powderly had previously secured the election of some of his candidates for other offices.



ZEKE IS UNDER THE INFLUENCE OF THE SPIRIT AGAIN.

And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.—Ezek. viii, 3.

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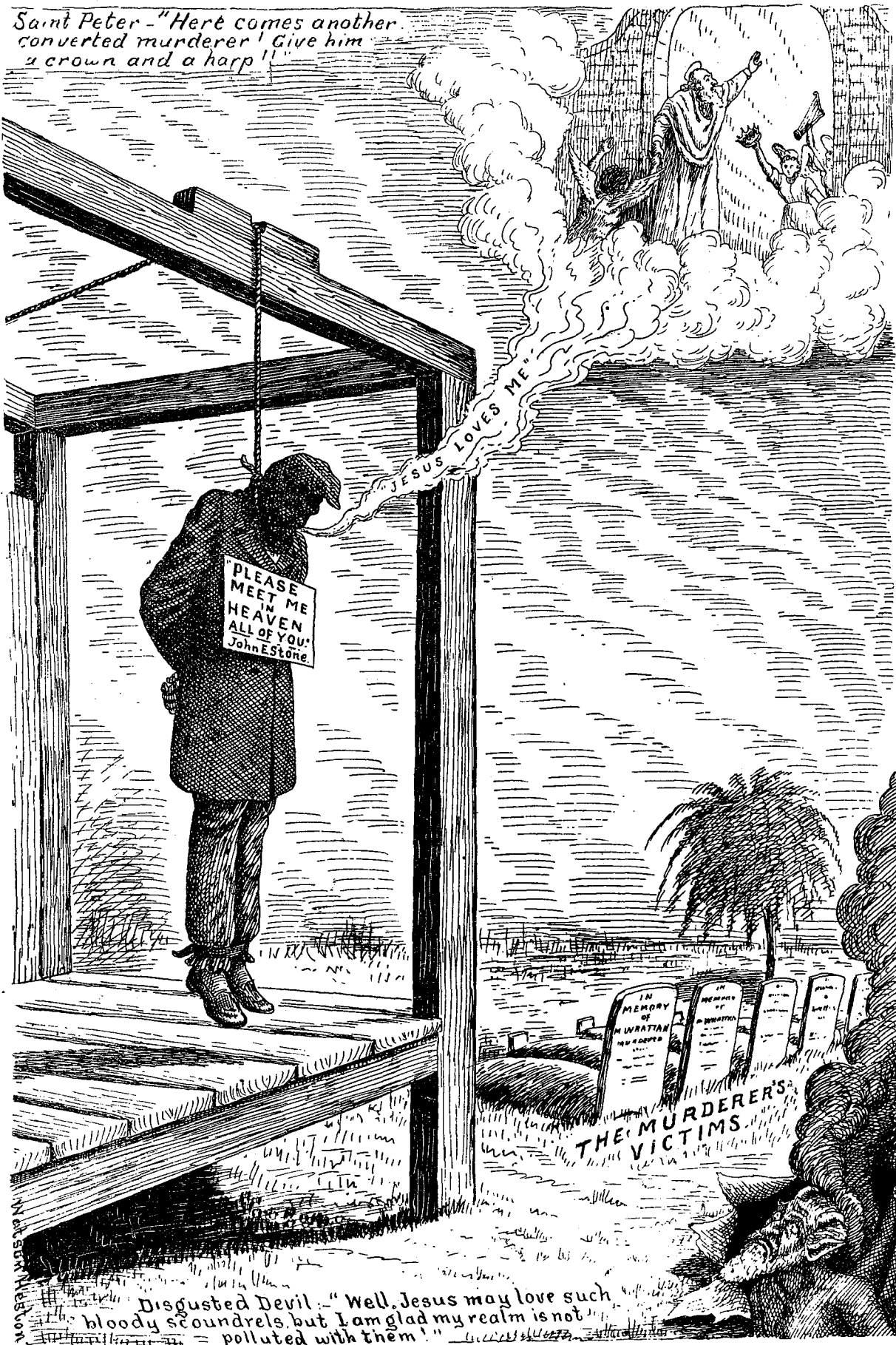
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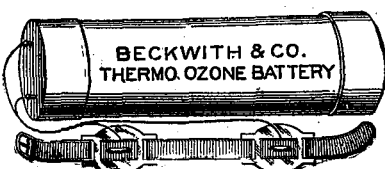
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THE TRUTH SEEKER

A Journal of Freethought and Reform.

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THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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"Applied Christianity."

The National Reform Association was organized thirty years ago. Its object is to apply the dogmas of Christianity. It proposes to do this by the adoption of an amendment to the national Constitution and the enactment of national and state statutes and municipal ordinances. It accepts Jesus as the "King of the World," and intends that all governments which it can control shall recognize and obey this king.

We do not think it necessary to argumentatively combat the claims of the Theocrats in this, the first paper of a series designed to show what are the principles and resources of the National Reform Association and its affiliated and recruiting societies. Of necessity, all Freethinkers must be antagonistic to theocratic designs and able to see the fallacies and inconsistencies of the arguments urged in their favor. The danger which threatens at present is this: But very few realize the gravity of the situation; it is difficult for most men and women to believe that there is any real danger of the overthrow of religious liberty in the United States; so many and engrossing are the tasks which the struggle for existence imposes upon us that only the comparatively few whose daily work brings them into contact with the currents of thought and streams of propagandism know, even approximately, the strength of the Christian party in this country. They—the great majority of Liberal-minded people—reason subjectively in this matter. Because they do not wish to unite church and state, they appear to think that no considerable number of their fellow-citizens do, forgetful of the facts that church property is exempt from taxation, despite their desire to have it taxed; that the Bible is used as a text-book in the schools, although the Nine Demands have been in print for years; that the Sabbath party can truthfully claim ten victories to offset each defeat, in face of the combined opposition of the Freethinkers and Adventists, and that in scores of other contests the theocrats have the nine points of possession to play against the solitary one of just demand.

It is time that we gravely consider the issue. As compared with the English Secularists and our church-state enemies, we lack many elements which are necessary in a deadly struggle of this kind. We are too diffuse, too boastful, too optimistic, too careless of detail. Very few of us keep ourselves thoroughly informed in regard to the doings and intentions of the would-be subverters of our institutions. It is impossible to be too clear, too concise, too coherent, too watchful, too purposeful. Above all else, we must discriminate between the essential and the merely incidental, the trifling, the transitory. We must know where we are to fight first, and how to help one wing of the enemy's army get in the way of the other. And more: Not until we realize, as our opponents do, that the local battles are to decide the issue of the war, that the aggregate of victories won or defeats sustained in the school districts, townships, counties, towns, and cities will give national victory or inflict national defeat—not, we insist, until this primary truth is fully understood and acted upon will we be in a position to do much effective work. Leadership and organization are helpful only in the degree and to the extent that they enable us to concentrate a sufficient force at the points attacked or threatened. If a national society cannot do this there is no adequate reason for its existence. The National Reform Association and its auxiliaries are finely organized, wisely directed to accomplish the objects aimed at, and can be successfully resisted only by organizations no whit inferior to them in the ma-

chinery of propagandism and the ability to fight. Truth and justice will win—if their battalions are strong enough.

The National Reform Association declares its purposes unblushingly in the second article of its constitution, as follows:

"To maintain existing Christian features in the American government; to promote needed reforms in the action of the government touching the Sabbath, the institution of the family, the oath, the public morality as affected by the liquor traffic, and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental law of the land."

A member of the Association, D. S. Littell, says: "These objects are one—viz., the making of the nation wholly Christian." The same commentator proceeds to amplify and explain the fundamental principles of the Association, as outlined above. Of the claim that God is the fountain of all power in civil law, Mr. Littell says:

"That Almighty God is the source of all power and authority in civil government. Government is a divine ordinance. Its powers and prerogatives proclaim it such. It wields divine powers. It exercises divine prerogatives. Civil government is an absolute sovereign in the sphere of man's civil relations."

After enumerating some of the acts of government which indicate its possession of sovereign power, our essayist says:

"Now whence these prerogatives? They certainly are not from men themselves. They are not in the possession of men to give or surrender at will. They are sacred trusts for which men are responsible to God alone. They cannot be alienated without his authority. Yet civil government possesses and exercises the right. It must have the right to be adequate to the ends for which it exists. And hence, in the very nature of the case, civil government must be regarded as God's ordinance. God's rights and prerogatives are in it. It is a grand usurpation, to be resisted and overthrown, if it is not this. Civil government is the embodiment and instrument of the authority of the great Moral Governor over men in their civil relations. And such the scriptures declare it to be. They assert that 'There is no power but of God. The powers that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God. And they that resist shall receive to themselves damnation.' They declare that the ruler is a minister of God. The sword is put into his hand. 'For he is a minister of God, an avenger for wrath to him that doeth evil.' They enjoin obedience to the civil authority, not simply because it has power to punish for disobedience, but as a duty to God, 'for conscience' sake.' They require subjection to the civil government for the Lord's sake. And while they call it an ordinance of man, because its form and administration are in the hands of men, yet the power and authority with which it is vested is everywhere claimed to be of God."

It will be observed that it is expressly denied that the prerogatives of government inhere in the people themselves. On the contrary, it is maintained that government—which, rightly organized and administered, is merely a society formed for purposes of defense against aggression—is a colossal usurpation if it be not from God, and his instrument. The founders of this republic held differently; they said that all just government had its source in the people; they distinctly repudiated the old notion of divine rule, and in place of the theocracy, or the empire ruled by a king God-appointed, they established the democracy of man. Kings then said they were in the wrong, and the National Reformers now repeat the charge.

Jesus is God's representative on earth, although he is popularly supposed to be in heaven. Into his hand has been put the scepter of civil authority. The people of this land must accept him as King

for these reasons, as stated by Mr. Littell, speaking for the theocratic party:

"The scriptures declare that all divine authority over men is in the hands of Jesus Christ. He himself declared just before his ascension, 'All power is given unto me in heaven and in earth.' In the epistle to the Ephesians he is said to have been made 'head over all things to the church.' In the 2d, the 3d, the 72d, and the 110th Psalms, in the vision given to Daniel by the inspired Apostles Peter and Paul, and in the Apocalyptic vision of John, Jesus is distinctly and repeatedly declared to be the ruler of states and nations, and in the latter book is again and again called King of kings and Lord of lords. Civil government, according to these scriptures, is a divine ordinance in the hand of Jesus Christ. *And it is in his hands for the accomplishment of his purposes in men in their civil relations.*"

Italics are ours.

That is, Christian lawmakers, assuming to know exactly what are the "purposes" of Jesus, will order the "civil relations" of men in accordance with their own notions of what those relations should be, and relieve themselves from all responsibility by declaring their crimes against man to be the expression of the "purposes" of the "King." Charming prospect!

Once more interpreter Littell:

"It follows from this that the civil government ought to embody the will of God concerning men in their civil relations. If it is his ordinance of government, it certainly ought to express to men and enforce upon men his law or rule of government. It ought, therefore, to embody the Decalogue. This is the divine summary of human relations, rights, and obligations. It is the supreme standard of morals. It is the supreme law to govern men in their civil relations. The laws of the government must therefore embody the moral law of God. What it requires the government ought to require. What it forbids the state ought to forbid. If the government requires more than God's law requires, it becomes a tyranny. Men have a right to ask, By what authority? If it requires less, it is defective. The entire claims of government are not secured."

If the Decalogue is to be embodied in its entirety in the civil law there is no limit to the persecution that must result. "Sabbath desecration" and "blaspheming" will be capital crimes. Freedom of thought on religious questions will be mercilessly suppressed. No escape from such a catastrophe is possible in a state which legislates in regard to belief in or acceptance of a God. "Thou shalt have no other gods before me" is ample warrant for any crime when it is a part of the civil law. Every page of church-state history is crimson evidence of the truth of this.

Another quotation from this writer follows:

"Dr. McAllister, in his 'Manual of Christian Civil Government,' has shown by extensive quotations from national documents at the beginning and all along the history of this nation, that our national history has exhibited in most definite form the following principles of political and national life:

- "1. That Almighty God is Supreme Ruler of nations.
- "2. That nations are bound to acknowledge his authority.
- "3. That Jesus Christ is the appointed way of acceptance for nations as well as individuals before God, whether in confession of sin or services rendered.
- "4. That God's Word, the Holy Scriptures, is given for national encouragement and guidance."

Whether it be true that this nation has from the beginning accepted the foregoing principles we do not stop here to inquire; the assertion will secure attention at another time. But whatever be the truth as regards the past it is not to be questioned that all these dogmas receive at present at least partial recognition by the state, and that the tendency is toward fuller and fuller recognition, while their complete acceptance is inevitable in the not distant future if the friends of religious freedom do not bestir themselves much more actively than they have hitherto.

One more excerpt from Mr. Littell's essay and we leave him for the present:

"Must nations answer for, and pay the penalty of disobedience to their moral obligations? They have had to do so in the past. The record of the cases is just the world's history. It is divine declaration too. 'The nation and kingdom that will not serve thee shall perish.' God will have Sabbath yet on the shore of the lake at Chicago. A rest from loving obedience, or a rest from desolation is his alternative. 'Each drop of blood drawn by the lash has been answered by one drawn by the sword.'"

"Do as I want you to do, because you love me, or I will cut off your heads," seems to be God's alternative to his children, if Mr. Littell, National

Reformer, is to be accepted as his mouthpiece. There can be no doubt that if the Sabbatarians could have their way they would willingly do God's work for him by desolating Chicago, or any other city which should have the temerity to disobey their commands in regard to Sunday observance. Men's gods are the reflections of themselves, and they are sure that they are his instruments for the discipline of his enemies, so, when they think that he would commit a crime to vindicate his majesty, you may be sure that if they have the power they will commit the crime in his name, debit him with it in the ledger in which they keep their accounts with the Court, and felicitate themselves because they have got rid of their enemies at God's expense, as they think.

Anyone can quote, "Each drop of blood drawn by the lash has been answered by one drawn by the sword," but it is not easy to see how Sabbatarians can find comfort in that statement of fact. They have recently lashed with the whip of medieval law several Adventists who had injured no man, woman, or child by their Sunday work. When retribution comes it will be Sabbatarian blood which will be drawn by the sword of justice. If the friends of Sunday liberty do the work that they should do it is not without the bounds of possibility that the bigots who have persecuted the Adventists will have to put their hands deep into their pockets to pay damages to their victims or their victims' families. That would be a valuable object lesson to the promoters of "Applied Christianity."

(TO BE CONTINUED.)

This Minister Wants to Swear.

Colonel Ingersoll's lecture on Shakspeare, in the Boston Theater, November 12th, drove to frenzy Rev. J. B. Brady, of the People's church, of that city. On the evening of November 19th he preached a sermon which had Ingersoll for its text. Below will be found a few choice excerpts therefrom. They are fairly representative of the whole discourse. Of Ingersoll's power and leadership he says:

"His splendid presence, his audacious daring, his exuberant imagination, his florid rhetoric, his abundant eloquence and his reckless treason to the high court of this universe have made him the idol of the infidelity of this commonwealth. The men who traitorously design to dethrone the deity listen to his glittering scurrilities with rapture. They rend the air with applause, as with polished spear he stabs all things and beings sacred and sublime. His most blasphemous thrusts have been most welcome, and thousands of deluded deserters have rallied around him as the standard bearer of the flag of hell."

Note the political tone of this fervid criticism. It is clear that Mr. Brady would very quickly bring a charge of "high treason" against every Ingersoll if the God-in-the-Constitution people were firmly seated in the saddle. "Blasphemy" statutes have their inspiration in the idea that the "blasphemer" is an enemy of the state because he calls in question the authority of the "court of the universe," from which the earthly potentate is supposed to derive his administrative powers. Not as "heretics," but as "traitors," would the church-state try, and imprison, exile, or execute Free-thinkers.

"Although he [Ingersoll] is the son of a clergyman, whom he eternally dishonors, yet he was born with a brilliant but defective brain. He has no more power to perceive spiritual things than a hog has to perceive mathematics or a mule to perceive the laws of astronomy."

It seems to surprise Mr. Brady that Colonel Ingersoll should be the son of a clergyman and "yet" have a brilliant brain. But he proceeds to abuse him just as vituperatively as though he were the offspring of an Infidel.

"Ingersoll is a brilliant but a heartless fool. Esthetic in taste, ornate in rhetoric, eloquent in speech, but yet a fool. Now, as a watchman on Zion's tower, I am constrained to cry out to all Boston, Beware of this madman! A mad dog, a wild bull, is not one-millionth part as dangerous."

Oh, dear! But what a scene for Heston's pen! Just imagine the reverend gentleman stationed on "Zion's tower" (*Zion's Herald* is published in Boston—so he would be Zion's herald No. 2), frantically calling out to "all Boston"—including Boston proper, South Boston, East Boston, Somer-

ville, Charlestown, Chelsea, Revere, Brookline, Cambridge, Cambridgeport, Winthrop, Roxbury, and the other suburbs—"Beware of Ingersoll! He is dangerous! He'll BITE!"

"In other generations he would have been swung from the first limb of the nearest tree, but Christianity has now so permeated society that according to its charities he is permitted to run at large."

The triple essence of gall in that almost estops comment. Its impudence is absolutely sublime. What must this man's congregation think of such an insult to their intelligence? Does he suppose that cultured Boston does not know that in "other generations," when Christianity was supreme, Ingersoll could not have lived a day? That it does not know that Christians would have racked and burned him? That it does not know that he lives to-day because Christianity is *not* supreme? That it does not know that if such men as Brady could have their way Ingersoll's life would not be worth a copper? And see how he reveals the real nature of the Christian when he says that it is only according to the "charities" of Christianity that the Infidel is "permitted to run at large"! The Freethinker has no rights; he lives and enjoys his liberty only by the gracious permission of the Christian! Thanks for nothing.

"The restraints of the very system he defames prevent the indignant and outraged populace from taking his life. God have mercy upon him. In the next life his fate must be a fearful and terrific one."

It may be of interest to Mr. Brady to know that intelligent people know that he knows that the only portion of the "populace" which would have the least desire to take the life of Colonel Ingersoll because of his opinions is the portion which has implicit faith in the dogmas of Christianity.

"God have mercy upon him. In the next life his fate must be a fearful and terrific one." The sweet "charities" of Christianity permit the Freethinker to complete his allotted days on earth, but let him look out for God when he gets into the next life! His fate will be so horrible that even Brady, his Boston traducer, in anticipation of it, calls upon God, the immutable, to have mercy upon him! This cry for mercy would convince us that the Christian is better after all than his God, if we did not know that his talk about charity and toleration is the most hypocritical pretense.

For Once Talmage Had An Impediment In His Speech.

It may reasonably be doubted if Talmage is entirely at ease since he made that offer of \$100 to any Infidel who has read the Bible through twice. Moses Hull made him several fair propositions, which, to refuse to accept, will be to confess that he was merely bluffing when he offered the \$100.

A New York *Recorder* reporter called on Talmage for further information concerning his "dare." Here is a part of the conversation that ensued:

"Is it true," asked the reporter, "that you offer \$100 to any Infidel who can prove that he has read the Bible through twice in course?"

"Yes," answered the doctor, "and you may have noticed I added that it must be proved by witnesses." Dr. Talmage rubbed his hands and smiled blandly.

"Well, doctor, that witness clause is just what the *Recorder* would like to know about. Are you yourself in a position to prove by any single credible witness that you have read the Bible through once?"

"Dr. Talmage started; his features took an expression of consternation, and he coughed slightly.

"Ahem!" he said. "That is a matter—m—that—it—ah—lies with me—ahem!—entirely to decide. Yes, as I was saying—ahem!—that is a matter that I don't care to go into—um—ah."

"The reporter suggested that the reverend doctor might be expected by the Infidels to at least show that he had fulfilled the terms of his own offer.

"Ye-s," said Dr. Talmage. "But that is my own lookout. Is there anything else you would like to ask me about?"

"Have you nothing more to say on this subject?" was asked.

"No," said the clergyman."

No, he had nothing more to say. The question was assuming an aspect not at all pleasant to contemplate. It had dawned upon him that he had once more thrust himself with his usual heedless impetuosity into a position where the feathered inhabitants of heaven would not have dared to venture.

Shall We Ever Hav Fair Play in Education ?

The school question is to the front in this state. The various anti-Catholic Protestant organizations are up in arms against the proposition to give the Catholics a part of the public school funds for their schools. As between the Catholics and the Protestants, the former have the best of the argument. The Protestants have insisted, and still insist, that their Bible shall be read in the schools, and that in various other ways the children shall be indoctrinated with Protestantism. Practically, they get the benefit of *all* the public school fund, and grow purple in the face with rage when their fellow-taxpayers, the Catholics, ask for their share of the spoils. The New York Times well says, editorially: "If anything could justify the hostility to the public schools of the [Catholic] zealots, whose zealotry it is the mission of the papal delegate to suppress, it would be the attempt of the Protestant zealots to convert the public school system into a Protestant propaganda. It is a matter of regret that, whereas the Pope, through his delegate, has exercised the power to suppress the Roman Catholic bigots, there is no ecclesiastical power for the suppression of the Protestant bigots. That must be left to an enlightened public opinion."

But where is the "enlightened public opinion"? Will the Times help make it, by saying in distinct terms, so that even the most stupid can understand what is meant, that the use of the Bible, the utterance of prayers, and the singing of religious hymns in the public schools is unconstitutional and in flat denial of the equal religious rights of all taxpayers and patrons? No man of brains who has an atom of honesty in his make-up can oppose the Catholic demand as being unjust, while he favors the retention of the Protestant Bible in the public schools. This applies to Rev. J. O. Wilson, of Brooklyn, the American Protective Association, and all others whose war against Rome is in defense of the Protestant grab instead of in behalf of fair play and religious liberty.

Agents Wanted.

We believe that not only can good be done but money made by any Liberal who will canvass for our book "Old Testament Stories Comically Illustrated." In fact we know one man who worked at it but a few hours weekly and sold nearly fifty copies in a month. The price is low; everybody knows the Old Testament stories, and nearly everybody would like a book applying nineteenth-century wit and knowledge to them. People like to laugh. Reverence for the Old Testament tales has largely disappeared and jokes at the expense of Jonah and Joseph and Esau and Samson and David, and the other worthies of unsavory reputation, are keenly appreciated. It seems to us that the book will sell at sight. It does here in the store. Liberals out of employment will find this a good way to make an honest dollar.

Terms to agents sent upon application.

Colonel Ingersoll speaks in the Broadway Theater next Sunday, the 10th inst, on "The Gods." No more than the announcement will be necessary to bring out an immense audience.

The House of Representatives of New Zealand is a noteworthy one, from the fact that one-eighth of its members are outspoken and avowed Freethinkers. Our House of Representatives is noteworthy from the fact that seven-eighths of its members are outspoken and avowed hypocrites.

OWEN THOMAS DAVIES, of Brighton, Sacramento county, Cal., died on Wednesday, Nov. 29th. Mr. Davies had for many years been a staunch and enthusiastic supporter of Freethought, and next week THE TRUTH SEEKER will print a tribute from the pen of Mr. S. P. Putnam, together with a report of the funeral, which was very numerously attended.

If John Most is a man of his word, he certainly did not keep it last Sunday with the Brooklyn Philosophical Association, where a large audience had gathered to hear what he had to say about "The Consequences of Modern Society." However, the time was pleasantly passed with remarks

on the subject from various speakers who make it a rule to have their "say" every Sunday.

Next week we shall have the first installment of Mr. Charles Watts's "Freethought and Secular Notes from England." It will be noted that Mr. Watts differentiates "Freethought" and "Secularism." In the first of his monthly series of Notes he tells us why he does this, and we bespeak for his explanation the thoughtful attention of our readers. We have no doubt the Notes themselves will be eagerly read by all our thousands of subscribers.

We do not wish to precipitate another panic or "object-lesson" upon the country, but it is perfectly true that there are a number of our subscribers whose time has expired who have not paid us. And it is perfectly true also that there are some people down-town to whom we owe money whom we have not paid. But it will be perfectly easy to even this thing up if those subscribers will stop at the post-office and buy a money order for \$3 and mail it here. If they meet a neighbor on their way who doesn't take the paper but wants it, make the money order \$5 and it goes for a year to both. But please remember that the down-town fellows here are hard up.

In his Thanksgiving sermon, Rev. J. O. Wilson, Methodist, of Brooklyn, said:

"Let Rome keep her hands off the American schools. The Protestant Bible must be read to our public school children. Rome must not be allowed to banish it from our schools."

Is not that nery? Why, a man who has no more conscience than that should not be trusted alone with a grindstone, unless it is broken. Can he tell us why the Protestant Bible should be read to the public school children in preference to the Catholic Bible, or the Talmud, or the Age of Reason? The very terms of his own declaration would bring home to him the conviction, if he had even the most rudimentary sense of justice, that no religious instruction has rightfully any place in the public schools.

"Prendergast, I say, had as much right morally in murdering Carter Harrison as had Carter Harrison in protecting the gambling hells and saloons of Chicago."

The foregoing is an extract from a recent sermon of a Presbyterian minister of Chicago. It is to be presumed that the reverend gentleman believes in majority rule. The people of Chicago knew just what Carter Harrison was and what he would do should he be elected mayor. So knowing, they elected him by a rousing majority, by that action declaring that they wanted the gambling houses and saloons left alone. To say that Harrison's conduct, under those circumstances, and Prendergast's crime have the same moral value is to utter nonsense, to put it very mildly. And it makes the Presbyterian divine an apologist for the worst kind of law-breaking.

We have received from C. P. Farrell a new edition of that splendid prose poem, "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful Christmas present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt beveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid. We would advise our friends to get this at once. The words alone are worth the money.

The New York Times points out how the character of Thanksgiving Day has changed in the last few years. The old Puritans would think they were in sheol instead of "Christian America," could they be brought to consciousness on one of these degenerate days of supposed "prayer and praise," especially if they should awaken near a game of foot-

ball between two college teams. The Times says that "suggestions of a new designation would be timely, but football day will not do and turkey day is frivolous." How would "hypocrites' day" do? Suppose a committee be appointed to select an appropriate name? Let the committee be composed of the president, the governors of several states, and a number of clergymen; they are the cads who know all about politico-religious "functions."

"Stricken dumb while blaspheming" is the heading the World gives the following dispatch:

"SHAMOKIN, PA., November 23d.—Eight months ago James Starks, an iron worker, became angered and swore in a most frightful way. He was stricken dumb at the time and did not speak again until yesterday, when he attended a protracted meeting and made a profession of religion, after which his speech came back to him. The next day, however, he was speechless again, and he is now losing his sight. When he first lost his speech, he saw a vision and imagined it reproached him for his wickedness. When it vanished he was unable to speak or hear."

How did he make the profession of religion before "his speech came back to him?" By pantomime? If God restored his speech because of the profession, did he take it from him again the next day and his sight with it, and why? It would seem that God is playing fast and loose with the poor sinner! It is apparent to all sensible people that the man is high-strung, nervous, and superstitious, and that the action and interaction of violent passions produced the physical phenomenon which the learned reporters and editors attributed to an act of "God." It argues little for the general intelligence of the people that the publishers of metropolitan papers think it pays to give countenance to such gross delusions.

Lectures and Meetings.

Colonel Ingersoll's Lecture appointments are:
Dec. 10, New York City. Dec. 12, Holyoake, Mass.
" 17, Williamsburg, N.Y. " 13, Lowell, Mass.

DURING the month of December, Franklin Steiner will lecture in Correctionville, Pierson, Atlantic, Walnut, Carlisle, and other places in Iowa.

THE Science Sermons Society meets every Sunday evening at 7.45 o'clock in the lecture room of the Church of the Messiah, Park avenue, corner of 34th street.

THE Pittsburg Secular Society meets in Curry University Hall, Sixth street, near Penn avenue, every Sunday afternoon at 3 o'clock.

THE First Secular Church of Portland, Ore., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Sunday-school in same place at 10.30 A. M.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for December: December 10th.—Prof. A. L. Rawson, "Theosophy." Others to be announced later on.

John R. Charlesworth is now in the East. The following appointments are on his list, and friends along the route desiring lectures should address him at once:
Dec. 14, 15, 16, Waterloo, Ind. Dec. 17, Chicago, Ill.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, will meet on and after October 17th in the Skerrett Building, northeast corner of Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Lectures for this month:

December 12th.—M. Ball, "Methods of Punishing Crime."
December 19th.—Prof. E. D. Cope, "The Material Relations of Sex."
December 26th.—Voltairine de Cleyre, "Economic Independence for Women—Reply to Professor Cope."

THE Manhattan Liberal Club meets every Friday evening, at eight o'clock, in German Masonic Hall, No. 220 East Fifteenth street, New York:

December 8th.—Hon. Chas. S. Smart, A.M., "What Interest Has the State in Education?"
December 15th.—Edgar C. Beall, M.D., "Phrenology Scientifically Treated—With Readings."
December 22d.—Walter S. Logan, "Arguments for An Eight Hour Law."
December 29th.—Ye Club Maketh Merrie. Program to be announced later.

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7.45, prompt. Admission is free. Program:

December 10th.—Prof. Chas. Augustine, "The True Historic Christ." A reply to Prof. J. S. Van Cleave.
December 17th.—G. Gordon Sattler, "The Miraculous."
December 24th.—C. O. Wilmot, "Do Christians Believe in Prayer?"
December 31st.—Judge R. W. McNeal, subject to be announced.

Communications.

The Giant Delusion.

PAPER READ AT THE INTERNATIONAL FREETHOUGHT CONGRESS AT CHICAGO, OCT. 5, 1893, BY OTTO WETTSTEIN.

We are assembled here because we have found the truth and are desirous of imparting the same to others. We are here because we want the truth—the entire truth—lead it into the pearly gates of paradise, or straight into the caverns of an orthodox hell. What does the brave man care for sentiment, for childish cravings or longings? Once determined to get out of the ruts of mental bondage, to subject his belief to the analytical tests of science and reason, and to repudiate a blind faith in myths and miracles, and he will traverse the world and soar through the skies in search of facts, in search of truth, and forget his own little individual self in proud determination to attain that one grand and superlative object, TRUTH! Truth agreeable, or truth disagreeable, what matters it to him? Would he hesitate to learn the result in a lottery in which he may have drawn the great prize or—lost it? Others go elsewhere, into grander halls, ostensibly for the same purpose, but it is not at all certain that their motives are as pure as ours. Why? Because others may go to their places of meeting or to their churches for selfish purposes—for money, profit, power, votes, social advantages, etc.—but no such sinister motives can possibly be attributed to us. I insist there is absolutely no motive thinkable why anyone should voluntarily assume an attitude of hostility towards the prevailing religions unless, indeed, prompted by highest principles of duty and honor. If we were in the least inclined to be dishonest we would not be here, but there, because here we have much to lose socially, politically, and financially; there, much to gain. Here hard continuous struggle, ostracism, and persecution; there gliding smoothly with the stream of popular conventionality. Not that all who worship are dishonest. No! But because all those in the least inclined to be dishonest go there to worship.

Thus, indirectly, the church offers continually the most tempting inducements—both in the shape of present bliss and future happiness—to induce the masses to affiliate with their institutions, with which we, being as yet sadly in the minority, cannot compete; and consequently it requires no ordinary degree of courage and honesty publicly to renounce the church and its powerful influences. But all of which tacitly implies that those who *do so* are honest men and honest women, and that their deliberations, therefore, are entitled to profound respect.

There was only one basis of unity in the great Parliament of Religions, which has just ceased its grotesque deliberations in this city, and that was—paradoxical as it may seem—not religious. Upon all questions theological and religious, the several representatives of the world's most powerful religions were radically divided—and always will be because of conjecture and fiction. Upon the necessity of ethical and moral culture all were agreed, because practical and universally beneficial. But not an intelligent effort was made to define or locate a God; and soul and spirit were unanimously taken for granted without proof. Now we propose to indorse enthusiastically every word said in favor of the brotherhood of man and every sentiment breathing love, virtue, justice, and charity. If there is any good in the millions of churches outside of myth and miracle we want to preserve and perpetuate it. All this we cherish, all this we indorse; and we will cheerfully unite with them in all practical efforts to elevate and fraternize the entire human race. But myth and miracle we want to overthrow. We know the basis of theology and of all religions (in a supernatural sense) is a stupendous error, taught and perpetuated by ignorance or deceit, and therefore shall not hesitate to proclaim the entire truth, though contrary to popular clamor and the belief of a vast majority of the human race.

It is about time, in this grand age of science and progress as graphically and magnificently represented by the World's Columbian Exposition, and even by the great city in which we are assembled itself, that the doctrine of man's immortality be divested of its sacred and mysterious aspect, subjected to rigid scientific analysis, and then, if found untrue, consigned to a place in the category of other exploded doctrines and illusions, where it properly belongs.

To us who have earnestly and thoroughly investigated this ancient belief, still cherished by all nations, it has ceased to be a problem, because it can now be absolutely demonstrated that such phenom-

ena as eternal or immortal forms have no existence and are impossible in the economy of nature.

And neither will the true and honest man or woman cry "halt!" for fear some cherished institution may be destroyed, or ardent hope blasted, but all will insist to learn the whole truth, lead it where it may. But fortunately, in this case, a universal realization of the entire truth and all the facts in the case, and a philosophical submission to nature's requirements, will be a far greater factor to establish in the near future a more exalted degree of purity, morals, and a higher order of civilization than any other truth ever revealed to mankind.

One of the principal reasons why the belief in man's post-mortem existence has not yet been finally disposed of and is still cherished by millions of the human race, is because many unscrupulous individuals are financially and otherwise interested in perpetuating such belief and in leaving the problem unsolved. Add to this the important fact that man is prone to accept a faith which so entirely gratifies his vanity, encourages his hopes and desires, and fully conforms to his notions of ideal bliss during all eternity, and the mystery why a problem so simple and so self-evident is still unsolved in the minds of many otherwise intellectual men and women is explained.

But suppose to-day it could be demonstrated to the entire world, savage and saint (as I think it could be with proper facilities), that eternal individual life after death were not worth living, were not desirable, in fact a fate seriously to be dreaded, how many persons not now completely under ecclesiastical subjection would continue to entertain such belief? Suppose to-day it were to the financial interest of every priest, preacher and medium to oppose such belief, how many of them would remain in their pulpits or in their cabinets to preach about an unknown God, spirits, and an unknown life after death? Suppose our politicians could "catch" more votes out of the church than in it, how many would continue to enroll their names on the church docket? Suppose our merchants, doctors, and lawyers could sell more wares or obtain more patients and clients by professing Atheism than Theism, what belief would they subscribe to? Suppose the masses were convinced that all the social and financial advantages now conferred upon them by the church would follow them outside, and that it were otherwise to their advantage to abandon church life, how many would continue to support them? Only those still crouching in abject servitude and obedience at the feet of an arrogant priesthood? All of which goes to show that it is from motives of selfishness and hopes of gain that the masses still uphold religion, not from honest convictions that their faith is based upon facts and truth.

Now, it will be cheerfully conceded that if any living being should be immortal and forever happy, it should be man—the highest animal—"the crowning work of nature." But alas! in spite of most acute researches I can discover no facts in nature, no logic, reason or analogy, which justify the conclusion that such is the case, or that because man thinks it should be therefore it will be.

Nature in general is very inconsiderate of man's welfare, wishes, and whims, and positively ignores his strongest yearnings and desires. Are we not all ushered into existence with a death warrant for us in the hands of Fate, and destined to go through life like convicts sentenced to an early death? Do we not all long (in vain) for continued happiness and unalloyed bliss, but, instead, are afflicted with disease, pain, and grief? Are we not all stunted in growth, restricted in power, unmercifully tossed here and there by unfavorable conditions and environments, and sadly limited in capacity to fully enjoy physical and mental pleasures? Is it not true that we are but an insignificant monad, born by chance and destined soon to vanish from existence like all other living forms?

What preëminence has man over other brutes? True, we are the highest brute, but in a world where all gradations of brutes exist, some brute necessarily must be the highest brute. But so is a hyena higher than a worm, but is this any reason why the worm should die and the hyena be possessed of a "dual body," which survives the destruction of its physical cadaver? But human beings are separated in the scale of physical and mental development as far as the lowest and highest brute. Is the chimpanzee immortal, the gorilla, the Bushman and the cannibal? If not, what physical distinction over the lower races are we endowed with which enables us to survive the dissolution of our physical bodies? And if we must concede immortality to these, what preëminence have these over the brute? Are we not all conceived, bred, and born like brutes? By what rule of logic, then, can we reasonably deny that we must also die like brutes?

"Terrible fate!" do I hear you say? Would you

prefer the more terrible fate of the Christians, ninety per cent. of whom—if Christianity is true—are unavoidably and absolutely doomed to an eternal existence in a burning hell, without even the consoling thought that eventually death may release them from their agony? And, pray, why is non-existence of the dead any worse than non-existence of the unborn?

I am an optimist and drink deep from the fountains of pleasure, scattered along the pathway of life. I let good sense prevail, borrow no trouble, and humbly bow to my fate decreed by Mother Nature. I believe with Ingersoll: "The time to be happy is now." Hence I study to obtain the highest degree of enjoyment out of the brief period of life allotted to man. This, I insist, consists principally in the gratification of the desires, appetites, and passions dependent upon and concomitant with our physical body, foremost of which is the sentiment of love for the opposite sex; marriage; building and beautifying our home; children and the intense pleasures incident to their daily growth, changes, and development, etc. But all these delights cannot possibly survive the physical body, and, consequently, a monotonous existence, extended through the countless ages of endless time without physical corporeity or capacity, with no wife to embrace, no children to caress, no three meals a day, occasional banquets, wine and cigars. This would be, to say the least, very far from my ideal "heaven" and all it implies. And rather than to live such prosaical eternal life as an airy spirit, with the vivid recollection of the many good things enjoyed on earth, but henceforth denied us forever, I, for one, cheerfully submit to the inevitable, satisfied that when life ends all will be as serene during the eternity after my existence as it was during the eternity before I was born. Shall I fear *nothing*? Dread to go to sleep? Hesitate to meet eternal peace or shudder at the thought that life's struggle—its dire calamities and fearful possibilities, menacing our existence continually—will soon be over, as far as I am personally concerned? Shall I not rather rejoice, that when I die I shall have escaped all impending danger?

But whether eternal life is desirable or not has, as stated above, nothing to do with the possibility of man's eternal existence. We must discuss this question philosophically, regardless of our likes and dislikes, inherited notions and cunningly assumed authoritative pretensions. We must apply science, reason, logic, and sense.

That the sole reason of the survival of the faith in immortality is egotism, is best illustrated by the almost general repudiation of late of the doctrine of a literal "hell" as taught by the Bible and all consistent Christians for eighteen hundred years. This "monstrous doctrine" (as Beecher called it in righteous indignation) has the same basis and identical origin as its associate doctrine of "heaven," yet to-day it is complacently consigned to realms of fiction by all thinking minds, simply because it is not considered a comfortable climate in which to spend eternity. Yet it is the corner-stone and foundation of the Christian religion.

Without "hell" there can be no Christianity. Christ came to save sinners from "hell." Discard hell and Christianity falls. It is like "Hamlet" with Hamlet left out. There is either a "hell" for heathens, sinners, and Atheists like myself, or Christianity is a farce and a lie. Believe this doctrine and all the terror it implies and you may subscribe yourself an honest, consistent Christian. Repudiate it, and if you remain in the church, you are either a hypocrite, ignorant, or dishonest. If no "hell," Christ's death was deliberate and cruel murder, and the whole scheme of man's fall and redemption, and the entire Bible, must be repudiated.

"Adam's fall," according to Christianity, consigned humanity to death and "hell." So God decreed. But after four thousand years God repented of peopling the world with billions of human beings irredeemably lost without fault of theirs and damned to eternal torment. So "he sent his only begotten son" and caused him to be crucified, and decreed that "whosoever believeth shall be saved, but whosoever believeth not shall be damned." This is Christianity, pure and simple, and all those who discard "hell" discard Christianity, and, consequently, are not Christians.

But how many intellectual men and women believe in this "hellish" doctrine at the present time? Comparatively few, but a vast majority of those who have discarded this most emphatic declaration of Christianity now rally under the banner of the "New Theology" as taught by Channing, Parker, Savage, Swing, Thomas, and many others; still cling to the hope of immortality, but without even a shadow of authentic proof of such doctrine, without a revelation, and purely from the selfish motives stated above. They are practical Atheists—

without a Bible, without a God. They have substituted human fallibility for "divine infallibility," the gospels according to Tom, Dick, and Harry for the gospels according to Mathew, Luke, and John—each his own prophet, each his own authority.

The Bible discarded as a basis of our faith, can we by science and reason demonstrate that man survives death? I emphatically insist we cannot, and though the burden of proof devolves upon those affirming—which proof, however, has never been forthcoming—I think I can now produce uncontrovertible argument that the doctrine of immortality must be consigned to realms of fiction.

(CONCLUDED NEXT WEEK.)

Sparks From the Lecture Field.

An early breakfast at Northport, an early ride to New York, thence to Boston, and from Boston again, on to East Dennis, made all in all a ride of at least fourteen hours.

It was late when I reached my destination, but a good supper was awaiting me, and Joshua Crowell and wife did all in their power to make things comfortable for me. This is my first visit to Cape Cod. At this time the cranberry season is at its height, and here, almost in sight of the very spot where all kinds of torture were inflicted in the name of religion; here, where hangings occurred, where the most horrible butcheries took place but a few years ago, the light of intellectual freedom has penetrated to such an extent that many people could be seen picking the fruit on the "blessed Sabbath," and preparing it for the market.

Work should be man's only worship, and these people now residing on Cape Cod, where the feet of the Pilgrim Fathers first trod on American soil, have so far attained to the heights of intellectual and religious liberty that they hold to the right of occupation on any day. Let Tennessee take a lesson from Massachusetts.

I gave two lectures in East Dennis, and each time I was favored with a good audience, considering the sparsely settled condition of the district. The lectures were opened and closed with music and singing. Again the "Cosmian Hymn Book" was brought into use, while Miss Alice Crowell and Miss Hall took turns in presiding at the organ. The society here is one of the oldest Freethought organizations in America. For more than twenty years it has stood the storm and stress and flourished in the bloom and flower of prosperity. They have a good membership and a list that any church in the vicinity might envy. Mr. Joshua Crowell is its president, and Mrs. Lydia Hall its secretary. They put our cause before the people at every favorable opportunity, and I can safely predict a long career of usefulness. I was the guest of Mr. and Mrs. Crowell, who entertained me right nobly while there, and in the spare moments they initiated me into the mysteries of cultivating the cranberry. My first visit here ended favorably all round, and everyone seemed satisfied with our present efforts to disseminate the glad gospel of truth. From East Dennis I went to Osterville, where I gave two lectures under the auspices of the Cape Cod Liberal Association. This, too, is an old and extensive organization. Its ramifications extend through various towns and villages along the cape. It boasts a good membership and has some splendid and active workers in the ranks. Daniel Crosby, of Osterville, is one of its vice-presidents. The Crosby family are well known as Infidels throughout the whole district, and they are never afraid of expressing their views. My lectures here were successful to a degree. The topics upon which I held forth caused a wide-spread discussion, and the little stores in the town were filled with eager disputants. I had a quantity of literature with me for free distribution, and Mr. Crowley saw to it that each person in the audience was well supplied. Even the preacher's wife came in for an abundance thereof. My stay in this locality was made at the pleasant home of Mr. and Mrs. Daniel Crosby, a home made sweet and pleasant by the perfume of flowers, for it is surrounded by chrysanthemums and "myrtle." Mr. Crosby placed his boat at our disposal, and Captain Handy took me for a sail round the bay. Even in rough weather I would have entertained no fear. My companion had been a sea captain for years, and knew every inch of the boat from stem to stern. For years he had plowed the seas, but now he has given his life to plowing the land and destroying superstition. Captain Handy attended both my lectures at Osterville and upon the occasion of my second lecture he came over with his daughter from Cotuit, a distance of seven miles. There may be found a large number of Freethinkers in this country. The hospitality enjoyed and the intellectual freedom displayed cheers the heart of the traveler on his way.

My lectures in Osterville coming to a close, Cap-

tain Handy drove me over to Cotuit where I was down for one more. We had not been long in Cotuit when a carriage drove up, and Mrs. Crosby, with her daughter, alighted therefrom. They had decided to follow us and attend another of my lectures; the last one for the time being on the Cape. Another splendid audience greeted me. Captain Handy preceded me with a short and well adapted address upon the objects and principles of our cause. I thoroughly enjoyed this visit and I have made many new friends and acquaintances whose kindness and generosity have gone straight to my heart. A pleasant little home in the country surrounded with nearly everything to be wished is indeed conducive to one's happiness and comfort. Music and singing were among the chief of our entertainments. In the homes of our friends here the glorious light of Freethought shines with brilliant luster. Nothing but the ordinary cares and disappointments of life can cloud the present or even dim the future. The splendid hospitalities showered upon me by Mr. and Mrs. Crosby were repeated by Mr. and Mrs. Handy in Cotuit. The contentment of mind, the happiness of sympathy, all combined to produce a paradise that makes one almost loath to leave. But still I must up and away. Yet these lectures and the occasion will form another of those pleasant episodes in life for whose return we shall often long.

Harwich was my next camping-ground. I had expected to lecture there, but owing to the non-delivery of my message no arrangements had been made; consequently no lecture was given. B. F. Robbins came to the depot to meet me, showed me around the town, and entertained me for the day. On the following morning I was up again to take an early train for Boston, where I lectured once more in the grand old "Paine Memorial" before the Ingersoll Secular Society. This time I was favored with the largest audience that I have ever had in Boston. The old hall was crowded and many went away unable to find seats. Reuben Rush, the "Rattler" of Congress fame, presided at the meeting and sent things off with one of his famous "Rushes," equal to any of Princeton's, Yale's, or Harvard's. Reuben is a whole team by himself, and he did much by his opening remarks to start the enthusiasm of the audience.

The crowded audience, together with the presence of L. K. Washburn, Ernest Mendum, Marston, Foster, Babcock, and other well-known ones of the mighty host, tended to put me on my mettle and urge me to my best efforts. The platform was occupied by Messrs. Rush and Rockwood, the latter having for years carried the work of humanity onward and the former ready to take his place and continue it. The lecture was followed by a good, though short, discussion, in which a Mormon elder participated. He is a man with a big heart. He said "he had no sympathy with ancient or modern creedism," but expressed a firm belief in that unknown quantity called God, and a future life somewhere, though where he did not know. It will be seen that he holds on to just enough creedism to float the boat in which he rides.

While in Boston I was the guest of Mr. and Mrs. Rush. The Rushes are all Freethinkers, and the audience at Investigator Hall on each Sunday afternoon would be incomplete without Reuben's father, who occupies his accustomed seat in the front row and never fails to manifest his appreciation of good sentiments by an occasional "Hear, hear!" accompanied by applause. I was well entertained by host and hostess. Reuben and his brother Thomas could never tire of showing me around the "Hub."

Sunday evening Reuben secured seats for us at the Boston Theater, and we went to hear a discourse on "Abraham Lincoln" by the Demosthenes of modern times, that great and accomplished orator whose glowing eloquence is capable of swaying the multitude, first to tears, and then to laughter—Robert G. Ingersoll. What a treat, what an intellectual feast was there spread out before me! The vast crowd thronged in every part of the theater. A line of people three deep stood around every balcony and even on the ground floor. No seats could be bought Sunday night, and the people paid for the privilege of standing. The moment Ingersoll stepped upon the platform the audience broke out with a storm of applause. The magnetism of his presence and his glowing oratory, with his occasional humor, moved his hearers both to pain and pleasure. The mind was forever swaying to and fro, surging as a sea, now carried upwards with his lofty word pictures, and again depressed by the graphic illustrations of the horrors and cruelty of the slave traffic. At the conclusion the vast crowd broke out in a mighty cheer, and "America's greatest orator" was compelled to return and bow his acknowledgments.

I spend Monday in Boston, and on Tuesday morning I return to New York city, where I must at-

tend to my duties in connection with the Federation, and prepare once more for my return to the West.

JOHN R. CHARLESWORTH.

Sec. Freethought Federation of America.
165 South Water Street, Chicago, Ill.

Respects to E. O. Roscoe.

When I offered my criticism on the articles of friends Brayton and Reed I thought it might raise a little breeze, but did not think it would cause an earthquake.

If all the letters which I have received in regard to my comments on those articles could be spread out in THE TRUTH SEEKER it would be interestingly funny to observe that no two of them agree. Each is very positive that he is right, and they agree only in one thing, and that is that John Peck has gone daft.

Of course I cannot answer all of those letters, nor need I; they answer themselves. For a cursory examination reveals the fact that they not only refute, but utterly annihilate each other.

But I must pay my respects to Mr. Roscoe. Colonel Ingersoll says he has been called everything but a fool. Since the strictures of Mr. Roscoe, I can go him one better. No doubt he (Mr. Roscoe) has been fed on angel's food, and drank only the pure dews of heaven. It is evident that he has not been contaminated with the companionship of ordinary men but has "dwelt apart." Probably he is in spiritual communication with Koot Hoomi and other Mahatmas of India and Ceylon.

He is a nineteenth century wonder. When Daniel Webster entered the arena with Colonel Hayne he placed his name on the scroll of honor as the greatest living debater. Mr. Roscoe has thrown down the gauntlet, but "O! ye Gods," I dare not pick it up, for has it not been on the "hand of Cæsar?"

How he came to notice such a lilliputian specimen of humanity as myself, and how he came to stoop to the consideration of so trivial a matter as the financial question is past my understanding.

He asks me if I would take confederate scrip for cows. This shows that he has studied the money question deeply. Right here I would like to ask him a question. But it is not likely that a glowworm would attract any attention under the broad glare of his calcium light.

Is there not the power in every independent government to make money? If not, where does the money come from? And has not every government the right to choose its own material?

But I must not overload THE TRUTH SEEKER. I think Mr. Roscoe would do better to use the energy of his powerful intellect in solving the great problems of nature. Tell us, Mr. Roscoe, why the waters pour over the falls of Niagara. Why don't the wind smooth down the waves of the ocean? Why don't the rainbow rest on the arch with the legs pointing upward? Don't you think it necessary for the man in the moon, away up in the cold, to take a "smile" occasionally? Don't you think that old chestnuts are unpalatable?

Naples, N. Y.

JOHN PECK.

A Sample of Christian "Love."

At Angerburg, Prussia, while making excavations beneath the church, workmen came across a small walled-in space, in which they found a human skeleton, a broken chair, and the remains of a helmet and a pair of boots. The walls bore marks as if of finger-nail scratches, and there was only too much evidence that some person had been walled in alive. This punishment was a common one among the religious orders in the good old times. All the convents had an *in pace*, as it was called. The church would not shed blood, but for any offender, who betrayed the secrets of the order, there was eternal peace in some cave or cell where, after a service for the dead, the offender was immured. Bibliophile Jacob, in his preface to *Le Convent de Baiano*, a story of scandalous doings at Naples in 1577, says: "In several convents Christian charity and monastic humanity consisted in prolonging the life of these unfortunates by giving them a three-pound loaf, a pitcher of water, and a lighted candle." At the demolition of convents in France in 1789 a number of these *in pace* prisons were discovered with skeletons. In several the water and bread were untouched, either because the victim was killed for want of air, or refused to touch food intended to prolong misery.—*London Freethinker*.

The earth has never been an instant slow in its rotations on its axis, or its revolutions around the sun; there has never been a mistake or collision in the plan and operation of the material universe, yet the Bible is full of recitals of mistakes and failures on the part of the almighty. If it be true that the Bible is the word of God, it must be literally true and free from all error.

Four Hundred Years of Freethought.

It is a pleasure to peruse the letters I receive from all over the country. The interest manifested in "Four Hundred Years of Freethought" is delightfully encouraging. I suppose my readers would like to know how the book is accepted throughout our scattered ranks, and I think it will be well to publish these indications of good-will.

Everyone knows J. H. Burnham and the splendid work he has done. He writes:

I want your book, and intend to have it. I am sure it will be the book of this generation in the interest of Freethought.

James Turner writes from Nashville, Tennessee:

I hope you will find abundant encouragement in spreading the true light. Accept my warmest regards, and my hopes for a pleasant future for you and success for the cause you love so dearly. No doubt as light spreads among the common people superstition and despotism will vanish.

E. Livezey, of Baltimore, who has done noble work in our cause for many years, gives cheering word:

I shall be pleased to do all I can for your great undertaking. I am satisfied this will be a grand book. I inclose \$5, for I think you ought to have the money now to aid you.

Dr. De Lespinasse is always ready, and the following is his good word:

Inclosed find \$10 for your book. I see that under the head of "Government and Politics" you do not mention Proudhon and Carl Marx.

Of course the radical work of these men will not be omitted in a history of this kind, which is intended to give all sides. Whatever my own opinions, I shall endeavor to express a clear view of the opinions and the labors of those who have in any way aided human progress.

Says L. D. Crine:

"Four Hundred Years of Freethought" has a missionary work to perform. The author will certainly have the satisfaction of holding the torch of reason up to the world.

Dr. M. O'B. Ward, of Montreal, adds:

I am sure the book, "Four Hundred years of Freethought," will be most interesting, and I hope it will prove a great financial success.

That is a good wish, for as the world now is finances play a most important part in the success of any enterprise. It isn't an inspiration of course in writing the book, but it is a very beneficial result, even to the author. But generally in the case of Freethought literature the golden rule applies, "Blessed is he who expects nothing, for he will not be disappointed."

The land of the South sends a good message from Captain Garner, of Florida:

I will do all I can to get all the Liberals of my acquaintance to take "Four Hundred Years of Freethought."

And Wm. Mansfield, of Texas:

I am satisfied your book will prove itself worth more than the small sum asked for it. If ready in time I would like to order several copies for Christmas presents, for it would make a most suitable and valuable gift.

Louis Levine says:

Do your work well. Your friends will expect no less of you. You will not be satisfied with anything short of it yourself.

And the following from J. F. Hauenstein:

I am confident this will be the grandest book ever published, and I hope that the time will come when it will be for sale in every bookstore. When I get my book I shall make good use of it in passing it around among my neighbors, as I am doing with THE TRUTH SEEKER. I was at the Congress and had a glorious time.

I want you to make a grand success of this work; and I have all confidence that you will. I want to have a record of the part taken by Liberals in advancing the human race that I can refer men to with pride and confidence. I want a work at hand to show what Freethought is, and its martyrs, reformers, and pioneers. I think I shall want more than one copy, for I feel like spreading the truth and giving Freethinkers the praise they have so dearly won.

H. D. BALLARD.

I know your book will be grand, and I wish you every success in your undertaking. I shall join the Freethought Federation soon. I advocated, through our paper here, the opening of the World's Fair on Sunday, which led to quite an argument with one of the leading "divines." A short time ago I took a decided stand against the class of literature that is being adopted in the public schools. I was on this issue elected member of the school board, which of course aroused to a degree the Christian element; but the majority of the parents agree with me, I think.

LUELLA K. WEBSTER (AND O. F. WEBSTER).

This is doing good work for the Liberal cause in a most important direction. Our friends in Michigan have kept their Freethought and radical opinions before the people and against wrong in the church and out of it. This must be done all along the line.

Money was never so scarce in my memory, but it must come somehow for the purpose of helping you in this enterprise and furnishing the world with such a concise and well-connected history of progressive Freethought as yours will be. I want to leave no stone unturned that may lead some to see the falsity of the superstition that they revere.

WILLIAM J. WHITE.

The last from Washington, while from Oregon comes this word:

I hope you will have your book ready before winter is over, as I have promised myself some very interesting reading out of it during the long winter evenings. I hope we shall meet again before we have to apply to St. Peter for "admission." The weekly appearance of THE TRUTH SEEKER keeps me up in Freethought.

CHARLES G. CASPARY.

I must send you \$5, knowing your ability as a writer and speaker on the great Liberal questions of the day, which are now shaking the old superstitions from center to circumference, and it is only a matter of time when they must pass away. I have passed my eighty-first birthday, yet I feel I must see this work and be able to read it, and call it mine, and let it pass down into the hands of my children and grand-children, as it will be a work to be read when the present generation has returned to the earth.

SAMUEL D. MOORE.

This next comes from glowing youth, as the last from hopeful age, and both look forward:

I was glad when my father told me that he had subscribed for a copy of your proposed work, "Four Hundred Years of Freethought." I eagerly await its appearance. If I can do anything here among our little band of Freethinkers, I will do so with pleasure. I have always taken a great deal of interest in your work for our cause, and I want to thank you a thousand times for what you have done. Your lecture on the "Glory of Infidelity" is one of the grandest things I ever read. I have read it several times. May you receive hearty encouragement in your future work is the wish of

GEORGE J. REMSBURG.

Francis S. Brettell and Ruth Brettell give the music of cheerful old age:

I am getting to be what is considered old, eighty on November 12th, and my wife is nearly the same age. Never having been poisoned much with tobacco, alcohol, or medicine, my constitution is not yet used up. We take many Liberal and Freethought papers—*Investigator*, *Truth Seeker*, etc.—and we found your description of the various exhibits and sights at the World's Fair in the "Pen Pictures" very interesting, and also Mrs. M. A. Freeman's in the *Investigator*. Enter our names jointly for one copy of "Four Hundred Years of Freethought." We think it will be all you represent, and a very valuable and interesting work for all Liberals and Freethinkers.

Our young and brilliant orator of Boston says:

I want this book, a monument to its author and the cause to which he has given his best efforts. I shall do all I can to help you.

REUBEN RUSH.

That grand old man, John Peck, sends greeting:

Stress of circumstances kept me from the Freethought Congress at Chicago, but I was with you in spirit. Your book no doubt will prove a great acquisition to our Freethought literature. I wish you abundant success. My life has been one continued warfare. In the anti-slavery movement, land-tax, temperance, and secular reforms I have spent my time and energies. But I shall die without regrets. When a man lays his all upon the altar of progress he can do no more.

This is good for California:

I have read many of your works, and I am determined to have "Four Hundred Years of Freethought" if I have to work nights and Sundays to pay for it.

CHAS. F. HARRIS.

Dr. Paoli, of Chicago, writes:

I take deep interest in your great work, and I know you are a man well fitted to give your book an enviable reputation. Please put me down as one of your subscribers. I was very much disappointed not to meet you at the Freethinkers' Congress.

I sincerely hope you will be successful in your great undertaking. I hope every Liberal will help according to his or her means. If they do, your reward will be only what you justly deserve.

WM. JENSEN.

I trust you may be completely successful. I only fear that your many absorbing duties will not allow you sufficient leisure for that thoroughness such a great work demands, and which people who know you have a right to expect.

R. J. MOFFAT.

I send you inclosed the price of your book, which I of course want. I was always religious, and I am living in the anticipated delight I expect to have in reading the biographies of the saints to be sketched in your book.

D. C. ROUNDY.

This is what Colorado says:

The firm has raised the \$5 due for your book, and I assure you we all are as glad to send it to you as you will be to receive it. You are duly entitled to it. We wish you the most abundant success in its publication.

M. H. COFFIN.

I inclose you \$5 for "Four Hundred Years of Freethought." It is cheap enough. I wish I could double it, but times are hard out here in Oregon. With best wishes for your success,

L. C. GILMORE.

These are some of the letters I receive. I hope I shall be able to satisfy all expectations. The theme of course is a great one; but the difficulty is to so evolve it that it shall be a true picture of human progress, with color, form, and perspective harmoniously blended. As some of my correspondents hint, I must take time to do justice to the work. In answer to many questions, I cannot say just when the book will be published. I fully expected to have it ready now, and I could have written it after a fashion, but not so as to satisfy myself or the critical world. I do not want any imperfection in this book if I can possibly help it. If it were merely a matter of dates, events, and statistics, I could easily complete it. But it is more than this: It is a description of character, an evolution of ideas; it is a work of combination—not merely of record. There must be a rearrangement of vast material. It is impossible to hurry a book like this,

any more than one could hurry a poem or a painting. One can hurry on a city directory—names and dates are easily put together; but not philosophy, science, and history. Whatever happens I must take my time writing this book. Do what I will, other matters will press upon me. I have to do the work of two men right along. I have to be my own clerk and write about one hundred letters per week. That is the business part of it, which breaks in terribly upon hours of literary composition and disturbs the flow of thought. Then I have to lecture more or less to keep the "pot boiling," and write articles; so that spite of all I have scarcely one uninterrupted day when I can forget everything except this work and have all my faculties bent upon it. Not being endowed with riches, I cannot command the leisure I desire. In some respect this is a good thing, and in others not. Poverty is a hard school, but it gives good results. If I had plenty of cash and plenty of leisure I don't think I should write so good a book as I now will under the stress of circumstances. Poverty compels a concentration of energy, a quickness of judgment, a choice of ideas, a selection of the best, that is not necessary when one has all the time in the world. I think I shall write a better book, because I've got to get it done this winter, than if I had five years to do it in. In my case I find there's a great deal of inspiration in the "printer's devil" constantly calling for copy. It has a very stirring effect. Still, however, only about so much of real good writing can be done in a day, whatever the demand. One can't write like a hack. He must brood and dream, and give time for ideas to be fully born, and he must study compactness and clearness of expression, etc. There must be exhausting labor, and it can be kept up but a few hours each day. As somebody says, "Easy writing is blanked hard reading." I hope my subscribers will not be impatient about the appearance of this book. I am giving up everything else to its production, but there are conditions which cannot be overcome. If I have to live on a crust a day for the next six months I mean to finish this book to my satisfaction, and not omit any labor necessary to make it more valuable. This is the child of my brain, and I want it perfect so far as time and study can make it so. I won't, therefore, make any promises as to the day of publication; but until it is completed it will be the all-absorbing work and pleasure of my life. Of course I shall get it done this winter. I was hoping to have it ready for Christmas and New Year's, but must now give that up, since I cannot do the work as it ought to be done by that time.

It will cost nearly \$2,000 for the first edition. The portraits will cost over \$500. I have to depend entirely on the subscriptions to meet these expenses. I hope that those who are going to take the book will give me their names at once, as now is the time I most especially need their assistance. It is the expense of publication that weighs so heavily, and which I cannot possibly meet except by the cooperation of friends. I hope that those who have already so generously subscribed, will, if possible, secure subscriptions among their Liberal acquaintances. Every new subscription at the present time will be a mighty help to the financial success of this work. Don't wait to lend a hand, even if I have to wait a little while longer in order to produce a better book. It is so much easier to take bills out of the pocket than ideas out of the brain. But do your share, and I'll do mine. SAMUEL P. PUTNAM.

Man and The Gods.

The main criticism of my lecture at Newark, on Sunday, December 3rd, was that I didn't go deep enough and far enough; that in confining myself to the total separation of church and state I did not touch upon the burning question of the rights of labor, which is a most important part of the rights of man. It is thus often said: "Settle the labor question and Freethought will take care of itself." And I have been urged to devote myself to that kind of political work—Labor reform, People's party, etc., as this was the best way to win for Freethought.

I endeavored to reply to this criticism but had not time to fully express my views. But these are some of the points. In the first place, as President Bird said, we are all in the same boat, all going the same way, all having the same large end in view—the enlightenment and amelioration of the millions who inhabit this world.

But the end is so large and so magnificent that it must be reached by many means and many diverse efforts. We cannot follow one straight line, nor can one man in himself include all means and methods any more than one soldier can be artilleryman, cavalryman, sharpshooter and infantry. Each man

must choose his line of battle and stick to it, and not scatter himself over the whole field and so really do nothing. The process of civilization is differentiation and concentration; otherwise humanity cannot greatly advance. I do not criticise anyone for choosing a different line from my own. I say if that is his work it is all right. Why, then, should I be criticised for being simply a Freethinker and fighting it out on that line, when it is conceded that Freethought is absolutely necessary to human advance? I admit that the questions of rent, of interest, of money, of free trade, of land tax are of supreme importance; but no one man can settle all these questions; and the demands of Liberalism are also of supreme importance, and must be equally insisted upon. Now I have chosen the Demands of Liberalism and Freethought for my life work, and it is all that I or any one man can attend to. I have not time to attend to other questions in an adequate manner. I can give my sympathies to these reforms, but I cannot be thoroughly devoted to them as I am to Freethought. I, however, do not find any fault with those who put the emphasis of their work upon these other questions. I have no creed of method; I am not so wrapped up in my particular line of duty that I cannot see the advantage of other lines of duty which it is impossible for me personally to pursue. Of this, however, I am positive, that no great reform will be accomplished in this world without the triumph of Freethought. And, though I have to neglect many important things, I am engaged in a fundamental and far-reaching work. I am satisfied with the work I have chosen to do. It requires all my faculties and time and the point I make is that I ought not to be criticised for not being God Almighty and engaging in every reform under the sun. Let us recognize the vastness of reform, the manifold means by which it must be accomplished, and the necessity of each individual choosing a particular line and being thorough in that, rather than to dabble in all sorts of reforms and be good at none. No man can do all. Each man can do something. Let him find out what that something is and do it with might and main. In this age there must be specialized effort, not only in science but in reform. But don't let one specialist criticise another specialist for being a different specialist. Let all realize that digging away at diverse points they will some day reach the same goal.

After the "Gods" have ruled this world so long and so harshly it was a pleasure indeed to see them utterly demolished with glittering wit and reason, and forever set aside by Ingersoll in his famous lecture, "The Gods," which I heard at Brooklyn on Sunday evening. A magnificent audience was present, and everyone seemed to be in sympathy with the brilliant orator. How rapidly the gods who had so long tortured humanity disappeared in the light of that splendid eloquence. How helpless they were when logic and science attacked them. Special providence, miracle, prayer, vanished into nothingness. Only humanity remained free and glorious, and working out its own destiny. It was a fine turning of the tables, to see man in his pre-eminence, without a particle of superstition, or fear, remanding the gods to the darkness from whence they sprang—all the multitude of gods, and "Our God," with the rest of them; and of course if the gods go, the devils go too; for as there is no god without a devil, so there is no devil without a god. And so the vision of humanity becomes clear and bright, and wonderful indeed is the picture of men's progress after the gods are set aside. It made the heart swell to listen to those golden sentences which breathed a requiem over the cemetery of the past, not in anger, but in pity; and thence called us to the living future.

SAMUEL P. PUTNAM.

Observations.

C. H. PACKARD, Esq., Editor of the *Eye*, Snohomish, Wash.

Dear Clayt: To-day I received a letter from a resident of your city, wherein the writer, touching upon the current financial stringency, says that the cinch appears to have been taken up another hole since the date of my departure from Snohomish. I am sorry to hear that, for the situation then was too binding for the untrammelled exercise of trade. The residents of the East are not, I judge, quite so money-bound as those of the West, where the coin-owners have the people by the very umbilicus of their systems, but the financial question is uppermost here nevertheless.

The other night the New York Chamber of Commerce entertained Secretary Carlisle, of the United States treasury, with a dinner at Delmonico's restaurant. Delmonico's place here is a more expensive lunch-room than the one that Van Loon kept there by Hagarty's wharf in Snohomish, for the

guests at the dinner mentioned paid \$20 for a chance to eat with the secretary; but I should guess that chambers of commerce are pretty much alike all over the country. You remember what ours did out there a year or two ago—held several meetings and then listened to the secretary's report on local developments, prepared by Eldridge Morse, who was not a member. I do not know whether the New York Chamber ever hears a report on the conditions of trade or not. Its main function is to entertain distinguished visitors like Carlisle and Comptroller Eckels the kid, who was also present on this occasion, and who stridulated after the habitual manner of the gold insect. When each of the guests had consumed his \$20 worth of grub, the president of the Chamber arose and proposed the following sentiment, to which Secretary Carlisle was slated to respond, to wit:

Commerce demands and the honor of the country requires that the obligations of the United States shall be paid in coin current in any market of the world, and that this question shall be settled for all time and beyond controversy.

The proposition was followed by prolonged cheers, of course; for when men have a week's wages under their belts in the form of champagne it is easier to arouse their enthusiasm than to keep them quiet. So all hands howled.

You will note the general terms in which this proposition is made; also that it is not a proposition intended for the relief of embarrassed citizens. These fellows profess to be deeply concerned about the "honor of the country." It is none of their business, they think, if the farmer is unable to pay the interest on his debt, owing to contraction that makes gold twice as hard to get, without increasing the purchasing power of subsidiary coin. "The honor of the country," said President Smith of the New York Chamber of Commerce, "requires that the obligations of the United States shall be paid in coin current in any market of the world." That means gold, though it might mean girls, for among the nobility of England a few years ago maidens were accepted as tribute without anything more than a cursory examination. The reference to the demands of commerce is not against the girl theory; the only objection to maidenhood as coin is its frequency. Like silver, it is abundant, convenient, and economical. "Alas!" says the humanitarian poet; "alas! that bread should be so dear and flesh and blood so cheap."

"Commerce demands and the honor of the country requires," chirps Mr. Smith, "that the obligations of the United States shall be paid in coin current in any market of the world." You, my friend Clayton, and I, your friend George, know that there is no coin current in all the markets of the world. A view unobstructed by rear brick walls and high fronts of encaustic tiles or other hardware, has enabled us to see that honor requires no more than this, That obligations shall be paid in money current in the community where such obligations are assumed. When I borrowed that dollar of Judge Van Bowen I did not feel bound to pay it back in coin that would buy twenty beers in South Africa.

By the way, I wonder if you could guess what the chamber of commerce or Secretary Carlisle understands by "the honor of the country." Do you think it consists in robbing the people of said country for the benefit of the bankers on this side of the Atlantic and of the English creditors on the other? I should judge that the honor of this country, or of the Atlantic ocean, or of the desert of Sahara, the Rocky mountains, or the upper atmosphere, is of less importance than that the citizen of Snohomish should be able to pay his grocery bill or take up his tabs at Fred Cleland's hostelry. The "honor of the country" and the "demands of commerce" are fine words for the auriferous insect to conjure with, but they won't buy land or a grub-stake. I often think that the patriots who take refuge in the honor of the country, while the citizen lives on sour-belly and salted potatoes, is as much of a humbug as the reverend gentlemen who tell us the will of heaven and exalt the glory of God.

I see that you still keep prodding away at the editor of the *Tribune*, as if he, instead of George Head and Billy Whitfield, had been responsible for the premature announcement of an increase in the family of Deacon Sorrenson and his bride, who have not been married the full length of time in such case made and provided. You would do better to take Head and Whitfield apart and talk seriously to them about the sinfulness of giving bogus news items to editors who are young and unmarried tenderfeet. I shall watch the *Eye* carefully. Some day, Brother Gorham's statement may come true, and if it is a girl, and the physician's certificate shows that he has called the turn, he will be able to

begin his announcement, "as stated exclusively in the *Tribune*," and the joke will not be on him so much as present appearances would indicate.

Last week, while writing thinklets, the thought came to me that, whereas the drowning catch at straws, therefore the hard times must be responsible for a good deal of the present activity in religious circles. I wrote that statement with some degree of uncertainty, not being more than reasonably sure that it was true. Now comes Dr. Charles H. Parkhurst, the dive sharp, who states, upon information and belief, that the coming winter will witness a more than usual interest in religion. This, he says, will be the natural result of the business stagnation. "There are some plants," says he, "that will not thrive in too rich a soil, and religion is one of them. In prosperous times people are apt to say, 'This world is good enough for us.' The shrinking of values and the loss of faith in securities will tend to turn the mind toward serious thought." This is in harmony with a statement I see in one of your papers that lumber is being laid on the ground for another church building in Snohomish. When the building is erected, making six houses of worship for a population of 3,000, or one for every 500 people, your local means of grace will amount almost to an over-production. There are but 200 churches registered in this city—one to every 8,000 citizens—and they are not crowded. Saloons occur with greater frequency, our city boasting of 10,000 of them. What a paradise this would be for Jim Pearl and myself if "morning's mornings" were complimentary, as in Snohomish, and we could walk fast enough to touch them all before breakfast.

The solemnities attendant upon Thanksgiving day went off first-rate last Thursday. This place was infested with a thousand college students, who came here to see the Yale-Princeton football game and to incarnadine the municipality. Such was the disorder of the day that people forgot to be thankful as they truly ought, and for the occasion praised heaven with faint damns. Football is a violent form of the sporting mania, and compared with it the practice of indulging in prize-fights is an intellectual diversion. Teach the youth of Washington to shun it as they would a bucking cayuse.

GEO. E. MACDONALD.

Freethought Progress.

Dr. Huber, of Berlin, has written a work entitled "Morality Without Dogmas." He sent his pious young emperor a copy, asking permission to dedicate the work to him. He received his book back with the gracious answer that a book with such a title could not be accepted. How naïve some folks are! ... Dr. Bruno Wille has assumed the editorship of *Der Freidenker*, published at Köln, Germany. ... Mrs. Hedwig Henrich-Wilhelmi, the well-known German-American Freethought lecturer, has started on another lecture tour in Germany. Her last one ended in imprisonment and exile for blasphemy. ... *Der Freidenker*, Milwaukee, accepts subscriptions for the family of Dr. Voelkel, who is himself serving in the prison at Erfurt a two years' sentence for blasphemy. We notice that Mr. George Wilson, of Lexington, Miss., an old TRUTH SEEKER subscriber, is among the contributors to the fund.

El Clamor Setabense, a Freethought journal edited by Manuel Soriano Lopez, is published at Valencia, Spain. ... Ramon Chiés, the editor of *Los Dominicales* and leader of the Spanish Freethought party, died October 15th. The hearse was followed by three hundred carriages and eight thousand persons. Those who attended were members of the Freethought societies and associations to which Chiés belonged. All of the chief papers were represented by their editors or by substitutes. Could there be found in the United States eight thousand members of Freethought societies to follow to the grave the remains of any Freethought leader? Spain is swiftly coming to the front. But Freethinkers there have a stupendous task before them. According to the just published Spanish census, Spain has 39,000 teachers and 72,000 priests. Of its 17,000,000 inhabitants only 3,318,000 men and 1,687,000 women can read and write. Certainly men like Ramon Chiés cannot be spared.

At Lincoln, Neb., the mayor vetoed the resolution of the city council granting permission to the state band to give Sunday concerts. The council passed the resolution over the mayor's veto, spite of the objections of the parsons. ... A fight over the Bible in the public schools is in progress at Lowellville, O. There the Catholics are doing the work which dishonest Protestant officials have made necessary and which should have been done by the local Freethinkers, if there are any. ... Pitman Grove, N. J., is a Methodist resort where Sunday trains have not been permitted to stop. Now a majority of the population have petitioned for them. ... In the *Phonographic Monthly* for September Edward F. Underhill has an appreciative and interesting sketch of the life of the late Theron C. Leland, Freethinker, philosopher, wit, and Humanitarian. A portrait of Mr. Leland accompanies the sketch. ... Arguments for church taxation were presented on November 4th to a committee of the Massachusetts assembly by J. M. L. Babcock, J. F. Foster, Dr. Wilson, and Mr. Moulton. Later the arguments were continued by F. M. Holland, Dr. J. Van Elderen, Walter C. Wright, Charles Alexander, Charles H. Holmes, J. F. Foster, and E. H. Dunbar, all favoring taxation. ... The *Granite Monthly* for December opens with a biographical sketch of that earnest New Hampshire Freethinker, W. C. Sturges, of Sunapee. It is from the pen of H. H. Metcalf and is accompanied by a portrait of the subject.

Letters of Friends.

Brevity is the Heart of Generosity.

BARNHILL, O., Nov. 21, 1893.

MR. EDITOR: Inclosed please find \$5, post-office money-order, for one year's subscription to THE TRUTH SEEKER and "One Hundred and Forty-four Self-Contradictions of the Bible;" the remainder to be used for the benefit of THE TRUTH SEEKER. JOSEPH HIRST.

Freethinkers of the Pacific Coast, Attention!

PORTLAND, ORE., Nov. 25, 1893.

FRIENDS: What have you to donate to the Portland Secular Sunday-school Library and Museum? The children want books, minerals, shells, fossils, insects, etc. Send what you can and help make the Sunday-school one of the finest in the country. All donations will be acknowledged by the secretary.

NETTIE OLDS, Superintendent.

WILL JESSE, Sec., 10 Union Avenue.

A Man Who Puts Religious Liberty Above Party.

RIDGEWAY, N. Y., Nov. 24, 1893.

MR. EDITOR: I inclose clipping relative to a proposed bill to give state aid to private schools in New York state, to which I call your attention, although you may have seen it in the *World*.

I am a Republican, but I am ready to leave any party in order to throw my influence against any coalition or combination between church and state. Let us try to stop this matter above alluded to. "Eternal vigilance is the price of liberty."

GEO. L. PRATT.

Such as This Will Make Mr. Putnam's Blushes Indelible.

LIBERAL, MO., Nov. 16, 1893.

MR. EDITOR: I must have that book, the book of all books, that book by the man with a soul like a mountain, a heart like an ox, and energy like a flea, the man who is always working for the emancipation of his fellowmen, one of the best men that ever lived—Samuel P. Putnam's "Four Hundred Years of Freethought." If the books are to be bound in leather, I want one of the leather bound. Will send check for \$5 now, and if it costs any more let me know, and I will send the rest.

Yours truly, P. J. UMBRITE.

Brother Smith Doesn't Understand the Colonel Aright.

CADAMUS, KAN., Nov. 10, 1893.

MR. EDITOR: I see I have got behind, as my time expired on the 1st of the month. Find inclosed \$5 for another two years' trip. This may be the last time I shall be able to renew, as every year gets worse for the laboring man.

I did want to go to Kansas City on the 22d to hear Brother Robert Ingersoll, but I have got a little tame on his talk of happy homes, etc., when, as it seems to me, he indorses the very principles that destroy those homes. I think he means homes of the rich. No, I am not yet ready to vote for him for president. ASA SMITH.

From a Victim of Persecution in Germany.

ERFURT, PRUSSIA, Oct. 2, 1893.

MR. EDITOR: I am here in prison, since seven months ago. I am bodily well, and am sure to be released in some months with unbroken courage. Would you be kind enough to send me H. Gardener's "Is This Your Son, My Lord?" "Pray You, Sir, Whose Daughter?" "Story Hour," and "For Her Daily Bread"? I have got permission to read and write, and should be glad to translate those books, since we have nothing similar in German. But you must send me at the same time the authors' permission to translate. I read in your paper the note on my incarceration. Thanks.

With kind thanks, faithfully and fraternally yours, DR. VOELKEL.

The Parasites of Industry.

TWIN MOUND, KAN., Nov. 1, 1893.

MR. EDITOR: You will find inclosed a check for \$3. I intended to remit some time ago, but there were others whose demands admitted of no delay. I think, as a class, the farmers are as prompt in meeting their obligations as any others; the

trouble is, we are compelled by corrupt laws to part with the greater portion of the fruits of our labor to support a host of idlers, who absorb our industry and make laws to crush us. I have lived in Kansas for over eighteen years, and up to date I know of no law that has been passed by the state or nation which has benefited the wealth-makers of this state. On the contrary, the laws are made to benefit Shylocks every time, and we take great pride in having the glorious privilege of voting these leather-heads into office to steal our hard earnings, and to give it as a bribe on condition that the World's Fair be closed on Sunday to please a lot of fanatics, of whom nine-tenths are too mean for hell. How long will the people stand such humbuggery, anyway? ALEX. MCBRIDE.

Money Close, But Not Close Enough to Reach..

BOULDER, COL., Nov. 15, 1893.

MR. EDITOR: Inclosed find \$10, to apply on account. Money is close, but not close enough to be reached here. With an abundance of all the natural products of the earth, men and women willing and anxious to work are suffering for the necessities of life, and even starving in this land of plenty. Why? All because of an artificial panic, gotten up by the bankers of Lombard and Wall streets. What for? To add another delegation to the great army of tramps and homeless vagabonds, and to swell the already bursting pockets of the bloated and rapacious bondholders; to gobble up all the land; to add another link to the chain that is intended to make the majority of the people of America slaves, in a worse slavery than negro slavery ever thought of being. The negro slave was at least fed, however poorly, and had medical attention when sick, lest his property value should be lost; but we must tread life's weary treadmill, and at the same time sing the jolly treadmill song. And if we go under, who cares? There is not even the property inducement to pull us out of the mud and mire, but another is crowded in to take our place and deliver the tale of brick with or without straw, as the case may be. And he must sing the same old jolly song, lest with an idle tongue he might be plotting for freedom.

Enough of this; I did not start to lecture you; I am going to stay with you as long as I can, and help you all I can, but I wished to impress it on you that things move very slowly here just now.

L. Z. COMAN.

Missouri's Sunday.

OREGON, MO., Nov. 23, 1893.

MR. EDITOR: Your article on Sunday enforcement in our state, suggested by the fining of a barber for shaving on Sunday, suggests a reminiscence and a few thoughts to me. We have a legion of misdemeanor acts (not laws, for, with Barnes, I deny that it is in man's power to make a law—he can only ascertain what the true law is, and regulate accordingly), which acts punish one party to the transaction—the seller, not the buyer—the doer, not the employer, etc. They have grown out of the fanatical temperance legislation and vice society efforts. The injustice and absurdity of all such attempts at statute making are apparent enough. But the Sunday legislation is so unconstitutional, so hideously one-sided and inequitable, that all reasonable people will admit the charge. Last year, in Holt county, in Missouri, a railway delivered a car-load of bricks one Sunday, at Forest City, and ordered that it should be unloaded at once. The bricks were for Oregon, a town on the hills two miles above and east of the depot. The brick mason, who had the contract for building the house for which the load was intended, to save the double expense of unloading and loading up, just had the bricks placed on wagons and hauled up to the town where they were to be used. Some "unco guid" people coming out of church took offense at this display of Sunday labor, and had the parties arrested and fined for laboring on the holy day. The drivers and contractor were punished, not the railway company. Oh, no! The writer of this called for the enforcement of the law against the big corporation. Not a bit of it—not a foot would the pious souls stir. It could not

be possible that the law, as they call it, exempts the railways. They come rushing, roaring, screaming through the towns, shaking the very church foundations and deafening the congregations—stop and deliver freight, order cars to be unladen, or do it themselves by their employees, and we never hear of a righteous soul complaining. In the name of all that is democratic or republican, free and enlightened, how can these things be?

If laws (?) educate us, what kind of education are we getting? One man sells a harmless book, and goes to the penitentiary at hard labor for years. Half a dozen other book-sellers keep for sale and sell with impunity books as vile as "Decameron," Rousseau's "Confessions," etc. (and the Holy Bible, too), and it is all right. We talk about liberty and equality. Yet we have built up a monstrous system of injustice and despotism during the past thirty years. HOLT.

Hellgrimite—A New Word for the Lexicographers.

SATANK, COL., Nov. 6, 1893.

MR. EDITOR: As a Freethinker I take the privilege to write you a letter which, if you choose, you can put in THE TRUTH SEEKER for all Freethinkers to read.

I read the "Rich Man Defended," both that of Mr. Brayton and that of Mr. John Peck, and I congratulate Mr. Peck upon the gallant defense he made. I think it is the best article on the hard times I ever read. As to Mr. Brayton, I think if he will go out in some new country and take some of Uncle Sam's land as a homestead, without money, and make a living till he raises a crop he will find it is harder than he imagines it to be. I had an argument with a Hellgrimite the other day that was amusing, and I thought you and the friends would like to read it. As to the word "Hellgrimite": I suppose you would like to know what I mean by using this word; well, I mean a man who pretends to belong to church, and as soon as services are over is scheming to beat his neighbor out of a few dollars. That is what I mean by Hellgrimite. The argument was this: He asked me what was my religious belief; I told him I believed religion to be a humbug of the worst kind. Says he: "Do you expect to go to heaven when you die?" "Well, I don't know but that I will, if there is such a place," I replied. Then he asked: "How do you expect to get there if you believe religion a humbug?" And I answered him to the effect that if there was a heaven, as he claimed there was, I had as much show as he had, if not more, for I believed if a man lived uprightly and honestly and did what was right toward his fellow-man—helping him along in need and distress—and if there was a golden city the man who did right (and we all know right from wrong if we know anything) would be the man who would get there, and he didn't need to be a hypocrite, Hellgrimite, or sky-pilot to enjoy such a place as they (the Christians) are going to have some of these fine days. He then said: "How does it come that we Christians get along better and have money and are provided for better than those who believe religion a humbug?" "Well," I answered, "the money you get is begged from the poor, ignorant class of church-members who slave and work for a living and then you come along and tell them it is their duty to give it to the church for some confounded sky-pilot, and they believe you because you are an officer in the church, and hand the money over to you, and that is where you get your money to live on; it is somebody else's money, not yours, that you spend." At this little speech my opponent dropped the subject for that time, and so I must close for the present.

SAMUEL HOLLABAUGH.

The Need of Scientific Schools.

ORTHODOX SCHOOL OF LEARNING, }
Nov. 10, 1893.

MR. EDITOR: There is a girl's college in this country, where it is very unpopular to be anything but a Christian. And a Freethinker is held a—well, I can't express it. It has at the head of it for president a minister, who says and teaches that a woman is not refined unless she is a Christian, and so models his school accordingly. This school has a large attendance

of young ladies, and every week the president of the said institution has his Bible-classes, which he teaches regularly, and every student is required to take the Bible work, and under no condition whatever is she excused from it. So the work of drilling in superstition goes on. This institution is nothing but a daily Sunday-school affair. It is quite true they have a capable faculty (all Christians, however, to carry out the one idea), and are very thorough in the other branches, but no one may study them unless she studies the Bible too. So you see the Bible is put first. What will this school turn out? A set of one-sided bigots, who never have heard of anything but Christianity from the cradle up; have never been allowed a free thought in their lives. They, perhaps, represent several hundred homes every year. You say this does not amount to anything—but it does. Just think for a moment; this is one school, one drop in the bucket; there are a great many others of the same ilk.

Where are the free colleges? There may be free public schools, but when one has finished there and looks around for a college in which to complete one's education, nothing but colleges run by retired ministers meet the eye. Where are the colleges in America that stand without religion for their foundations and a faculty who dare to say: "We put science above everything?" Has America any such?

With the younger generation lies the destiny of this country. It lies with them whether Freethought or superstition prevails. If they are educated in Christian colleges we cannot have much security in prophesying a very decided growth in Freethought. I do not mean that girl's colleges alone are needed; grand co-educational schools are demanded where not a breath of superstition can enter, and these would have a very large influence in shaping the future belief of this country. They are needed, yes, badly needed. Freethinkers who have children to educate send them to the public schools, and when they have finished there, hesitate to send them to colleges of superstition, to blight the freedom of thought they have already gained.

Let us have this idea talked—boomed! Had I as much money as feeling on this subject, I should endow a college of Freethought very liberally. But, unfortunately, I am not quite through one of these religious grist-mills yet and have not tried my fortune in the rough old world, but should fortune ever beam on me, I will certainly remember our educational needs and do my share. AN ATOM.

First Secular Church of Portland, Oregon.

PORTLAND, ORE., Nov. 16, 1893.

MR. EDITOR: Noticing in your paper communications from all parts of this great and glorious land of the "free" and home of the brave, and very seldom seeing anything from Portland, Ore., I feel that a few lines concerning the progress of Freethought and Freethinkers here would be of interest to the readers of THE TRUTH SEEKER. After the excitement attending the rousing convention of the state Secular Union, we, the small fry of the First Secular church of Portland, have finally settled down to regular business and resumed our meetings, "which we had suspended for a time," and they have been thus far so largely attended as to necessitate our increasing the seating capacity of our hall. Ours, you will see, is a church, but I think there is no other church in the country like ours, founded on good common horse sense, instead of God, Jesus, Holy Ghost, & Co. Every Sunday evening at 7.30 we hold our doors open for the reception of all, and then we introduce, after some preliminaries, our trump card in the person of our lecturer, Katie Kehm Smith, and she generally takes a trick every time. The Secularists and Liberals have tried and failed repeatedly in this very Christian city of Portland, to organize a society of Freethinkers, but through the persistent efforts of our trump card, Katie Kehm, assisted by several others of untiring energy, we now hold a hand that will be hard to euchre. Last Sunday evening, instead of our regular lecture, we held a literary and musical entertainment, followed by a card party. The hall was packed and all present were highly pleased and voted the affair a

thorough success. Too much praise cannot be given to the parties who did all in their power to make it such, among whom were Miss Nettie Olds, Mrs. Wentzle, Mrs. Wheeler, Mrs. Lee, Misses Mollie Squire and Edith Kemp, and Messrs. Kemp and Spalm, and last but not least, though neither a singer nor a speaker, but a first-class financier, our treasurer, Mr. Charles Hagner, a man of energy and push, to whom a great deal of praise is due for his zeal in insuring the success of the Portland Secular church. We are doing, we are confident, a great amount of work, as can be seen by our large audiences and the many new faces appearing. We have also a Sunday-school started, meeting at 10.30 A. M. at our hall, where we will, under the superintendence of Miss Nettie Olds, endeavor to stuff the attending children full of common sense instead of superstition. Hoping, Mr. Editor, that these few lines will be the forerunner of others from this section of the country, I will now conclude by requesting, as a favor, that you insert in the valuable TRUTH SEEKER a small notice of the meeting of the First Secular church of Portland every Sunday evening at 7.30 at the Central Labor Council hall, 170½ Second street, near Yamhill. THE TRUTH SEEKER is very extensively read in Oregon, and we ask for the insertion of this weekly notice for the purpose of informing Freethinking people throughout the country where we are to be found.

Fraternally yours,
H. E. GIBBARD.
Sec. First Secular Church of Portland.

A Nice Prayer to Utter in Church, RICEVILLE, IA., Nov 10, 1893.

MR. EDITOR: Inclosed please find \$6, for which please give me credit on my subscription. Every mite will help to keep the "Grand Old TRUTH SEEKER Ship" sailing upon the stormy waves and muddy waters of theology and superstition, so that it may save many who have suffered shipwreck on the dangerous rocks and sandbars of priestcraft. To change the metaphor, the paper is a light-house to guide those who are lost on the dark ocean of mental slavery and credulity to the safe harbor of Liberty and Science. If I had the genius of a Shakespeare or a David I would write poetry and sing praises in honor of the immortal Watson Heston. His cartoons alone are worth the subscription price of the paper, there is so much meaning and truth in them. The heathen rage furiously in this church-ridden town at present. The Methodists are having revival meetings. I attended a few times. Their actions made me think of Heston's cartoon in the "Pictorial Text-Book," where he compares the howling Methodists with the howling monkeys of Africa; a good comparison indeed. The first time I attended the meetings some church members urged me to have a debate with the pious tramp, and as I was willing to comply with their request, they grinned and snickered at the prospect of having the fun of seeing an infidel knocked out of time by a preacher. But, to their great disappointment, I worsted the gospel-sharp so badly that they all left the church, snapping and barking at me like a pack of wolves. I finally found myself all alone with the peddler of piety. At last he pleaded that I should get on my knees and pray. I promised him that I would prepare a prayer, and with his approval I would say it in church; but before I had time to attend again the good man had left for other parts of the Lord's vineyard. But in the hope that he or some other Christian may read THE TRUTH SEEKER, I will give a copy of my prayer here.

There have been so many gods, in fact the woods have always been full of them, and every nation has made its own gods under different names, but that there be no misunderstanding among all the (dead) gods, I will direct this message to the god of the Christian, to G. Hovah, J. Christ, H. Ghost & Co.:

"Great God in Heaven (if there be a God and a Heaven), I have been induced by some of your dupes here to pray to thee, and as I have not prayed for many years, for I am not such a beggar as to trouble thee very often, I will take the liberty to-day and direct a few words to thy imaginary heavenly throne. O Lord, I have but very little hopes that thou wilt answer this prayer, because thou hast never answered

any of the many prayers I directed to thee many years ago. I also fear, O Lord, that all the prayers and pious groans and Amens which this ignorant and deluded people here utter are all in vain. Great God, this thy superstitious people almost have fits because I am such a hydra-headed monster of an infidel. Now, good God, if thou art a reality then I beseech thee to please let me know for sure, for how can I be blamed for not believing in thee, as I have not the least proof of thy existence? Thy book called the holy Bible contains so many absurd and foolish stories called miracles, and they tell me that I must believe all and everything which thy holy queer contains or be damned, but I will be if I do. I pray thee, O Lord, if thou shouldst ever write another book, please write it so as to promote Love, Justice, Liberty, and Peace; for the Bible promotes hatred, slavery, and persecutions. This people call thee all-wise and all-merciful, and still they believe that thou hast drowned all human beings with the exception of one man and his family and that that man felt so good because thou hadst saved him that he went on a spree and got dead drunk as soon as the drowning business was over. Why didst thou not drown them all and make a new start? They also tell me that thou hast made a hell and a devil to torment the most of us forever and ever for thy pleasure and glorification. O God, wilt thou forgive this foolish people for making such a monster out of thee, but thou knowest (if thou knowest anything at all) that the sky-pilots have to keep the devil wide-awake and hell red-hot so as to keep their dupes in fear; thou also knowest that the devil and hell are the preachers' right and left bowers, and their salvation. At last I ask thee to forgive the pious drones and their poor dupes for accusing thee of having killed thy only son or allowing others to kill him (which would make thee equally guilty of the crime). O God, if there be one, save our souls if we have souls. Amen."

I have one sentiment for the Christian, and another for the Freethinker. The Christian may be compared with a monkey in a cage, for he is surrounded by the iron bars of priestcraft and superstition and he defends himself with the weapons of fables, myths, faith, imagination, and bigotry. The Freethinker is like an eagle; he swings himself far above the dark clouds of superstition, and enjoys the crystal-clear sunshine of science, and keeps far above the detestable mire and slush of theology.

HENRY BISSON.

Have We Certitude in Philosophy or Science?

Nov. 15, 1893.

MR. EDITOR: I have this day received a few pamphlets from Otto Wettstein. I have carefully read them, yet I fail to arrive at the same conclusions he does, and why?

His mode of reasoning would lead to the absurd consequence of denying the ability to discover anything as yet unknown. Furthermore, it would make an impossibility of the universe itself, were we to deny the preservation of force.

For what is it that distinguishes the dead, inert matter of this earth from the living, palpitating, moving matter, called man or animal? Scientists tell us that every particle of our bodies is renewed at certain intervals gradually but surely, and the cessation of said renewal is death. Are we not always the same individuals with the same peculiarities and characteristics at all times during our life? Nature, that does not make any distinction between man and man, still endows one man better than another, and unjustly so; the same catastrophes, the same hardships, befall man, even were we to enthroned deaf and dumb, cold law on the seat of cosmic government. In short, Materialists have a god whom they call nature, law, necessity, and what not, with this difference, that they are more consistent and deny the probability or even possibility of conscious existence hereafter. Admitting that question as very uncertain, it seems to me rather irrelevant to man whence he comes or whither he goes; the matter of greater importance being to live to-day as if to-morrow were never to come (in a certain sense), for to-day well spent earns another to-morrow. To dive into meta-

physics, discussing the *pros* and *cons* of an existence only anticipated, will help us not one particle in acquiring those facts innumerable but as yet unknown, which the universe holds. It ill behooves the dabbler in the multiplication table to discuss the higher mathematics and to make assertions and advance theories on matters entirely beyond his ken. In my humble opinion it would be far better for man to go a little slowly, to acquire all the necessary facts first before advancing as facts a mere patchwork of conclusions arrived at possibly by a false arrangement of appearances. Agnostics, asserting the impossibility of knowing anything positively, should of all men be the slowest to commit such a blunder and couple with it the daring challenge to disprove them. Religions (I mean all kinds and all stages) have had their origin in man's heart and mind. That that innate desire to worship something has been turned by unscrupulous men to wrong advantage has naught to do with that fact. Consider it as a remnant of medieval times or in any other way you will, some natural reason and explanation can be given for it. How well does Ingersoll explain it? Why, people must or will have a religion, so-called. Then, if it is natural for man, why should the stickler for nature declare it unnatural? Remember I am not defending the Christian religion; oh, no. My visual horizon reaches very much beyond the meager fund of spiritual knowledge that it can give; but as we believe in evolution I have the brightest hopes that a light will appear, perhaps not long hence, for men with clear eyes can already perceive the dawn; mental freedom has long been struggling for existence, sometimes succeeding in rattling its chains forged by old Father Time. The rust of ages is slowly eating them away, and ere we know it the human mind will stand unfettered by any interests that have kept it enslaved for such long ages. Whether things will prove to be as I anticipate, or whether they will be more to Mr. Wettstein's taste, I cannot know yet, but I am certain that it will mean a greater change than any reformer of any age has sought to bring about.

The spirit of the times is at work; it has put its divers agents, be they called Materialists, Agnostics, Infidels, Spiritualists, Freethinkers, Bible-critics—yes, even fanatics on religion—to the task of enlightening the existing and next generations.

I will close with the information, which you may have already gathered from the foregoing, that I am leaning strongly toward Spiritualism; at least, I am investigating. As yet I have not been able to decide certainly; I am lingering on its threshold. I wish to thank Mr. Wettstein for his kindness, and can assure him that I can relish his outspokenness, even for that which I as yet disbelieve, differing herein from many of my old friends (the Christians), who have turned the cold shoulder to me since discovering my disposition to stand on my own feet. I do not beat around the bush, either, and hope thereby to earn the respect and friendship of both Mr. Wettstein and your contributors and readers.

OTTO YONHO.

Some Speculations About Gods and Other Intangibilities.

NEW BRITAIN, CONN., Nov. 27, 1893.

MR. EDITOR: I was once traveling in a covered business wagon over some flat, undrained roads which were in a dreadfully bad condition, with deep ruts on each side alternately. I had for my traveling companions my wife—a little, round woman who had to keep a firm grip on my right arm, underside midway between the elbow and armpit, to keep from rolling off the rear seat—and a Mormon preacher by the name of Clapp. He did not call himself a Mormon, but "one of the reorganized Church of Jesus Christ of Latter-day Saints." It is a long name, but there was quite a colony of them on the upper Calapoia river in Oregon, and they were real good people, and did not believe in polygamy nor have any illegitimate children, as far as I could learn. Mr. Clapp was a good talker, and I think I was born that way myself. And so it was not long before we got into a conversation about our

religious opinions. I did not know he was a preacher, and, although I had often discussed with those of most religious beliefs in the United States, I had never talked with a Mormon, and so was much puzzled to guess what he was. He was very liberal, and seemed willing to debate the merits of the Christian religion. So I guessed that he was either a Universalist, a Unitarian, a Spiritualist, a Campbellite, or an Adventist. Well, to get nearer to his views I asked what was his belief regarding a life after death. "Well," he said, "it is somewhat speculative, of course, but I believe there *is* a life after death." He kept perfectly calm during the whole of our talk, and never failed to score a point when the opportunity occurred, even though it seemed at times that our lives were in jeopardy, and, when the "stage" gave an extra lurch—which was about once a minute—my wife would give the little fistful of flesh a wrench to save herself. Well, Mr. Clapp proved future existence by saying that "if God was just we would live again, because anyone could see that very few, if any, get their just deserts here." I replied by saying that there could be no personal all-powerful, all-wise God who created everything, because if he was perfect certainly nothing but perfection could be the result of his creation. But since we see much imperfection in the creation, we are forced to one of two conclusions: God was imperfect and could not, or would not—which is the same—create perfect beings, or else there was no creation and probably no God. Is it not speculative to affirm a God to account for nature, full of imperfections, and imperfect nature to prove a perfect God? Therefore, the argument is invalid. It is no reply to a reasoning, thinking being to say, as did Paul in Romans ix., 14, 20: "What shall we say, then? Is there unrighteousness with God? God forbid. Nay, but, O man, who art thou that repliest to God? Shall the thing formed say to him that formed it, Why has thou made me thus?" All this language either comes of superstitious fear, or is a game of bluff by a wily priest to a superstitious devotee, so that no answer shall be required where none can be made. The question remains: Can perfection produce imperfection? "Oh, what blasphemy!" says the devotee. "You limit the power of God." I ask Paul: "Who art thou, O man (you 'thing,' Rom. ix., 20), that assumes to know so much more about God than others, and speak in such dictatorial manner?" Or, as a little boy is reported to have asked, "Can God make a two-year-old calf in a minute?"

But then come the questions: Where did we come from? What are we now? and What will be our future? Darwin has made answer to the first and second; the last can probably never be guessed. We are composed of a certain number of chemical elements which can be found in other animate and inanimate forms, which go to make up an articulated bony system, each bone not only connected with, but correlated to a muscular system, a venous and arterial system, and also a nervous system, with many organs, such as heart, liver, lungs, stomach, kidneys, and brain, the whole correlated by life forces—of which we know little, except that they permeate the whole, while all are in good order, and this leads us to guess that they produce thought. Yet to us Agnostics, if we confess the truth, one thing seems certain, that there are no two formed alike, nor do any two think exactly the same. So we *guess* one is the cause and the other is the effect. If matter, when organized, forms mind, then the idea of a future personal (or individual) existence seems impossible, because it seems impossible for the same physical body to be formed exactly the same, to produce the same thought, and the difficulty appears greater when we discover that our thoughts are changed by what we come in contact with, and there seems no probability that the same things will occur again at the same ages of each of us respectively. But it is assumed that God can and may change our arms to wings. I say it is assumed, but it is not proven probable, or even possible, or even that there is a being such as God is conceived to be, and probably no two persons have the same conception of God—and that is all we know of "him."

Yours truly,
GEORGE F. ELLIOTT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour."

The Rock-a-By Lady.

The Rock-a-By Lady from Hushaby street
Comes stealing; comes creeping;
The poppies they hang from her head to her feet,
And each has a dream that is tiny and fleet—
She bringeth her poppies to you, my sweet,
When she findeth you sleeping!
There is one little dream of a beautiful drum—
"Rub-a-dub!" it goeth,
There is one little dream of a big sugar plum,
And, lo! thick and fast the other dreams come
Of popguns that bang, and tin tops that hum,
And a trumpet that bloweth!
And dollies peep out of those wee little dreams
With laughter and singing;
And boats go a-floating on silvery streams,
And the stars peek-a-boo with their own misty gleams,
And up, up and up, where the Mother Moon bears,
The fairies go winging!
Would you dream all these dreams that are tiny and fleet?
They'll come to you sleeping;
So, shut the two eyes that are weary, my sweet,
For the Rock-a-By Lady from Hushaby street,
With poppies that hang from her head to her feet,
Comes stealing; comes creeping.
—Eugene Field in Chicago Record.

Quiet Workers.

The strongest forces are those making the least noise in the world. Gravitation and electricity move quietly, yet are powerful in results. Silently are the coral reefs raised, inch by inch, until they present an impregnable and wonderful wall. So there are men and women who move without noise or bluster, and yet accomplish a vast amount of good in the world. In the ranks of Freethought there are those of whom the world never hears. They do not lecture, they write no books, but they go about doing good. They reach the men and women that never hear a Liberal lecture, who would never see a Liberal book were it not for these silent workers, who buy books and copies of lectures, leaving them in convenient places—in halls, railway cars, or wherever they may chance to be. They drop a word here and there, which sets the hearer to thinking. The good they do has not been estimated, nor can it be. And when praises and thanks are rendered to those who are known as public expounders of the truths of Freethought, the efficient forces whose names are never seen in public print should not be forgotten, for their labors, though silently performed, are of great and permanent value. S. H. W.

Dullness.

He is not only dull himself, but the cause of dullness in others.—Johnson.
We can ever be cross, surly, dull, or out of heart, but what we affect in like manner those around us. One person who feels dull and gloomy will make a room full of people feel out of sorts and out of humor. It is a duty we owe to ourselves to be cheerful, hopeful, and pleasant. It builds up health and makes life worth living. It attracts friends and sows seeds of gladness all around us. Every glad day paves the way for more. Every hopeful thought opens the door for its successor. Banish dullness and be bright, cheerful, and hopeful. Enjoy the now, for of the now only can we be really sure. Tomorrow we may sleep the sleep that lasts forever and forever. Make glad then the present and rejoice that so much of good is ours.
AUNT ELMINA.

What the Little Folks Are Saying.

"Mrs. Smith's got a dog that likes me," said little Emily, coming home from a visit with her aunt. "How do you know he likes you?" her mother asked. "Cause he tasted of me?" answered the little girl.—Youth's Companion.

Mamma: Georgie, where is the five cents I gave you to put in the contribution

box for the heathen? Georgie: I'm saving it for Aunt Hetty when she comes. Why? Georgie: 'Cause I heard papa say, "Is that old heathen coming here again?"—Washington Star.

"I say, mother, didn't I hear you say last night you thought vegetables had feelings?" "Why, yes, my son, it is very pleasant to believe so." "All right, then, you don't catch me running that old lawn-mower again. I'm not going to hurt the feelings of the grass."—Boston Transcript.

"The following," writes a correspondent, "is an actual occurrence in a near-by public school." Teacher: Give a sentence with the word "healed" in it. Scholar: A lady—Teacher: Stop right there. Begin again. What was the lady's name? Scholar: The lady I mean has no name! Teacher: What! A lady with no name, Give her a name then. Scholar: Mrs. Smith touched Christ's garment and was healed. (Collapse of teacher.)—New York Tribune.

Correspondence.

ELBERTON, GA., Nov. 19, 1893.

DEAR MISS WIXON: This is my second letter to the Corner. I was twelve years old in October. I go to school and like my teacher very much. I study spelling, reading, geography, grammar, history, and arithmetic. I live in sight of the railroad. When I wrote before I had two little kittens, and now I have four more little kittens. Their names are Fritz and Harry, and I haven't named the rest of them. My father is a doctor. Yours truly,
OLIVE BELL.

[Will Olive tell us what it means to be a Freethinker?—Ed. C. C.]

SPOKANE, WASH., Nov. 7, 1893.

DEAR MISS WIXON: I have never seen any letters to the Corner from this place, so I will try to write a few words. I am nine years old. Papa says I was the first infidel born in this city. I have been going to school about ten months. I am now in the second reader. Some years ago we all went to hear Mr. Putnam lecture, and he said I was the smartest Freethinker in the audience.

Well, this is all I can think of this time. So good-bye. P. TERENCE MOE.

[And we are glad to get a letter from the smartest little Freethinker in Spokane. Mr. Putnam is correct in his estimate.—C. C.]

SENeca FALLS, N. Y., Nov. 7, 1893.

DEAR MISS WIXON: To-night I came across your note containing the bark from that yew tree at Stoke Bogie.

So I thought I would send you a fern from the Himalaya mountains and a specimen of braid which women weave to trim their garments.

I expect to sail for India in about two weeks. In memory of our pleasant voyage together, I remain,

Very sincerely yours,

FANNIE M. ENGLISH.

[Miss English returns to India as a teacher. We wish her success, and may her efforts ever point to truer and higher light, and a better comprehension of life's great duties and interests. Thanks for the interesting specimens.—Ed. C. C.]

PORT TOWNSEND, WASH., Nov. 12, 1893.

DEAR MISS WIXON: Will you allow another stranger to enter your cosy parlor and have an afternoon chat with you?

I have been a Freethinker for quite a while, owing to the fact that I was converted by my friend Louisa Ifland. I have the books "Apples of Gold" and "The Story Hour," and have read them a great deal. I read THE TRUTH SEEKER and I am very fond of it. I would like my mother to subscribe for it, but, as she does not think as I do, my wish cannot be fulfilled. I attend school every day and study arithmetic, Latin, geometry, civil government, algebra, and general history.

I fear my letter is getting too long for the first time. I will now close. Hoping that my letter will escape the waste-basket, I remain, Your Freethinker friend,
ANNIE L. BARTHOLOPE.

[A brave girl and one who thinks for herself. Perhaps some one will be kind enough to send Annie copies of THE TRUTH SEEKER, after reading the same, until such time that she is able to subscribe for it herself.—Ed. C. C.]

SCRANTON, PA., Nov. 6, 1893.

DEAR MISS WIXON: As I now have the time to write a letter I write one to the Corner.

I live in Scranton, but I do not like it here much—there is too much coal-gas. There is a breaker not more than a hundred rods from our house.

I have never been down in the mines, but would like to go.

Now, to change the subject, I will say that I like to read the Corner very much. I take delight in reading it. There are so many pretty pieces in it. This is my first letter to the Corner, but I hope it will not be my last.

I am eight years old. I have no brothers nor sisters, and I never had one. My mamma and papa are Freethinkers, and we take THE TRUTH SEEKER. I do not go to church very often, because when I do go, I never take any interest in it, nor Sunday school either.

As my letter is so long, and I have to go to school, I will close, but I will write more next time. Good-bye.

MARY LILY MERRITT.

[Not every girl of eight years can compose so good a letter. We are pleased to welcome Mary Lily to the Corner, and hope to hear from her often.—Ed. C. C.]

CLOVERDALE, VA., Nov. 17, 1893.

DEAR MISS WIXON: As I have been sitting here thinking about you, I will now put my thoughts into words. Well, the harvest is past, summer is ended, and there is left a pile of the biscuit material at many households.

The cold weather has set in, and the old hare is scouting around through the country. I have caught thirteen this fall in my traps.

I am enjoying good health at present. Well, I'll tell you. I went to church the other night, and there was a pretty girl there; she was so pretty it made my head swim to look at her, and every time the preacher prayed I would turn around to look at her. I looked at her so much that I didn't remember a word he said. My mother asked me to let her read this letter, but I didn't do it, for I told her if she knew what was in it, she wouldn't sleep a bit. Now, that is a pretty tale to tell my mother, is it not?—ha, ha!

Well, as I am getting sleepy, I will close this time. I would like to correspond with any of the readers of the Corner at any time—prefer the feminine gender. With best wishes for your Corner, I will now close for fear this letter will reach the waste-basket. CHARLIE WM. POWER.

[Beauty is always attractive, whether seen in tree, flower, or human face. There is no harm in it, Charlie, and you need not hesitate to tell your mother. Always confide in your mother. She is your true friend.—Ed. C. C.]

FORD, KAN., Nov. 9, 1893.

DEAR MISS WIXON: This is my first attempt to write to the Children's Corner. I am thirteen years old, and I like to read the Corner very much. I am living with my grandpa, Major Harvey R. Van Voorhis. We live on the Arkansas river, twenty-two miles below Dodge city, and four-and-one-half below a small town by the name of Ford city, the nearest town around here. It is about one mile and one-half to our nearest neighbors. We are all Freethinkers, and grandpa has taken THE TRUTH SEEKER for a long time. I read your paper all the time, especially the Corner. I read a letter a good while ago (back in April or May) in the Corner from Daisy Sutter, of Alexandria, Egypt. I would like to correspond with her very much, and if you don't mind it I would like you to send me her address. I go to church sometimes for fun, not because I believe in it.

I am not afraid to tell any priest or preacher that I am a Liberal and a Freethinker.

Hoping to hear from you soon, I remain, Your Freethinker friend,
CYRUS S. DAULER.

[Some one was bemoaning the other day that the older Liberals were passing away, and there were none to take their places. Nonsense. Read the Corner and know that thousands of children are growing as fast as they can into men and women, young Freethinkers now—and among the number is Cyrus—and they will be ready to take up the work that others are obliged to lay down.—Ed. C. C.]

ATCHISON, KAN., Nov. 10, 1893.

DEAR MISS WIXON AND CORNER: It is again my pleasure to send my thoughts to the Corner, and express them in a willing way, and while my sayings will be few, I hope you will accept them with good grace. Since last writing to the Corner, the minority have been holding a revival at Atchison. All denominations have clubbed together in the hopes of capturing the town, but I think their hopes will be shattered. A few weak-minded sinners (mostly children) have asked forgiveness, and may the poor creatures be forgiven in the wish of many. The leading lawyers, bankers, merchants, and educators of Atchison are Freethinkers, and we hope to secure some lectures the coming winter, then we will teach the bigoted how to convert people. People must be converted

by the truth and not by falsehoods. All preachers, as a rule, will get up before their congregations, and utter falsehood after falsehood, in hopes of getting conversions, and for that reason fail. A lady said to me recently that Freethinkers were composed of the lower class of people; when she uttered those words, she fairly insulted the names of the grandest men that ever lived, the men who made this country free, and made it possible for her to speak her opinions freely, but when she uttered those words, she uttered them most too freely, because I believe we have as large a band of Freethinkers in the United States, and a better class of people than the Christians can boast of. If this woman had been aware of this fact, she would probably have spoken the same words, as Christians seldom admit the truth when they know it. Christians will some day rejoice in seeing their error and be glad to hold to the banner of Freethought. May this day soon come is the wish of your Freethought friend,

CHARLES B. REMESBURG.

[We must pity the ignorant, Charles, while we try to show them a better way than the one they walk in. Hand that lady a Freethought tract, or a good Liberal book, and let her read, if she will.—Ed. C. C.]

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ANY minister may get up a sensation, and the sensation may get down the minister. —*Plain Dealer.*

SOME men hav an idea that they will some day walk in the streets of glory because they now and then giv away an old coat. —*Ram's Horn.*

FLATTERING FRIEND: Oh, yes, I always keep your books on my center table, and I read them as I do my Bible. Fluttering Author.—What! Not oftener than that? —*Somerville Journal.*

BRER FOX: I knowed dat Zion revival would be a sizzle. Brer Coon: How you know hit? Yo' hain't no mind-reader? Brer Fox: Dey put on one frill too many when dey tacked up that sign about razzers bein' lef' outside.

"I SEE that you hav been elected a member of the Chamber of Deputies, and I would like to know what policy you intend to adopt." "Oh, I shall do as the others do. In other words, I am determined not to swerve one inch from the path of tradition." —*Paris Figaro.*

ASTONISHED MAMMA: Frankie, how could you tell your aunt Annie that you didn't know who made you? Frankie: Well, I don't know. Astonished Mamma: But, dear child, how often hav you heard that God made you? Frankie: Oh, but I don't believe everything I hear.

LITTLE May wrote a composition on "The Cow." It was brief. "The cow is a very useful animal." The mother requested her to read it to the minister, which she did, amending it thus to suit the occasion: "The cow is the most useful animal except religion." —*Woman's Journal.*

STRANGER (in Brooklyn): Where are all these gentlemen going? Resident: They are going to bid farewell to a popular missionary to China, who has been very successful in teaching the heathen the gospel of love and peace. "I see. And where is this gang of boys going?" "They are going to stone a Chinese funeral."

As an example of what Lady Morgan called "hating one another for the love of God," Mr. Le Fann says: "Not very long ago an old Orangeman in the county of Down was asked: 'Are the times as good now, Tom, as when you were a boy?'" "Faith they are not," answered Tom; "they'd take you up now and try you for shooting a Papist!"

A GOOD instance of how the Bible can be used to defend anything is mentioned in *Alsop's Inquiry*, and also by Henry Stephens, the printer. Pope Julius II. had a peacock stolen, about which he raged blusterously. Advised to moderation by a cardinal, he replied: "God could be angry and plague the world for a sorry apple, and shall not I much more for a delicate peacock?" —*London Freethinker.*

A CERTAIN minister during the course of his sermon spoke in regard to the use of the word "damn." He said that it was not a profane word; that men did not use it as such; that it was simply a forcible adjectiv or verb used to emphasize things. Well, the next morning the reverend doctor walked down-town to giv some spiritual counsel to one of his recreant sheep, and on the way he met Miss Jones. "Good-morning, Miss Jones, good-morning," said his reverence, lifting his shiny tile (Miss Jones was a pretty girl, and preachers hav an eye to beauty as well as other men), and he made his best bow. "Good-morning, doctor. That was a damn good sermon you preached yesterday." The minister almost fainted, and the evening paper came out with an article headed "An Attack of Paralysis." —*Washington Post.*

PARROTS are often used as the means of pointing a good joke in instances where perhaps the poor bird would be amazed—were that possible—at the quick-wittedness attributed to him. However, the following is told as true by a friend whose veracity we hav hitherto found no reason for doubting: A pleasant group had just seated themselves at the supper table of a family whose custom was to offer thanks for the food about to be partaken of. A guest was present whose customs had not lain in the line of verbal expression of his gratitude for blessings none the less appreciated. This same guest was called upon to "say grace," and, wishing to be polite, and likewise disliking to appear awkward, he struggled bravely for something appropriate to the emergency. But his embarrassment consumed more time than he realized; and presently, on his amazed and bewildered senses fell these impatient words: "For the Lord's sake! Say something, and let us begin to eat!" It was the parrot! The pet of the family! —*Boston Ideas.*



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News of the Week.

J. J. VAN ALLEN has resigned the ambassadorship to Italy.

IN Morocco the Rifs are ready to stop hostilities against the Spaniards.

HEAVY snow storm on the night of December 2d in western New York delayed trains.

THE German Reichstag has adopted a motion, by a vote of 173 to 136, to readmit the Jesuits to that country.

THE police of Marseilles have made important seizures of explosives on the premises of Anarchists in that city.

EARTHQUAKE shocks were recently felt in Canada, northern New York, Massachusetts, Vermont, and New Hampshire.

ADMIRAL MELLO's flagship, the Aquidaban, has forced a passage out of Rio Janeiro harbor, and is now on the high seas.

THE Afro American convention at Cincinnati was attended by more than seven hundred delegates. Bishop H. M. Turner was elected permanent chairman.

PROF. JOHN TYNDALL is dead. He passed out of life at his home in Haslemere, county of Surrey, England, December 4th, aged seventy-three years.

JOHN BURNS, English Socialistic leader and member of Parliament, had an attack of chills while addressing his constituents in Battersea. Caused by overwork.

BANK-WRECKER and state boss Charles W. Mosher, of Nebraska, is at last in prison. He is incarcerated in the United States prison at Sioux Falls, S. Dak.

TWENTY Catholics were killed by Russian troops in the government of Kovna. The government had ordered the church closed, but the people refused to leave it.

FRANCE is still in political turmoil. Senator Spuller was unable to form a cabinet, and now the task has been undertaken by Jean Casimir-Perier, moderate Republican.

ATTEMPTS have recently been made upon the lives of Chancellor von Caprivi and Emperor William, of Germany. Infernal machines were sent to them through the mails.

ATTORNEY-GENERAL OLNEY says that certain notes issued by corporations during the recent money famine are not taxable ten per cent. under the bank note circulation law.

IN the Massachusetts Superior Court Mary A. Fisher recovered \$40 damages against the election registrars of South Deerfield for failure to put her name on the voting list.

AMERICANS returned from China think that that country will retaliate upon citizens of the United States now resident there for the treatment accorded the Chinese by this Christian nation.

KENTUCKY elected eight women as county school superintendents at the recent election. One is a widow of forty-five, with fourteen children, seven of whom are under twelve years of age.

THE New York police forbid the danse du ventre in this city. Clubber Williams may be enjoined, but his order was probably intended to put him in Parkhurst's good graces and so save himself from Devory's fate.

GOVERNOR TILLMAN, in his annual message to the legislature of South Carolina, takes occasion to savagely score the federal judges who have lately in railroad cases given decisions which are favorable to the receivers as against the state.

NEW YORK City lacks an efficient system of police signals, and is also in need of a complete patrol-wagon service. In these respects, as in so many others, she is away behind other American cities. The subject is now under discussion in the city papers.

THE destruction by earthquake of the town of Kuchan, Persia, caused the death of twelve thousand persons. Between November 17th and November 24th one hundred and sixty shocks were felt. Among the survivors great destitution prevails.

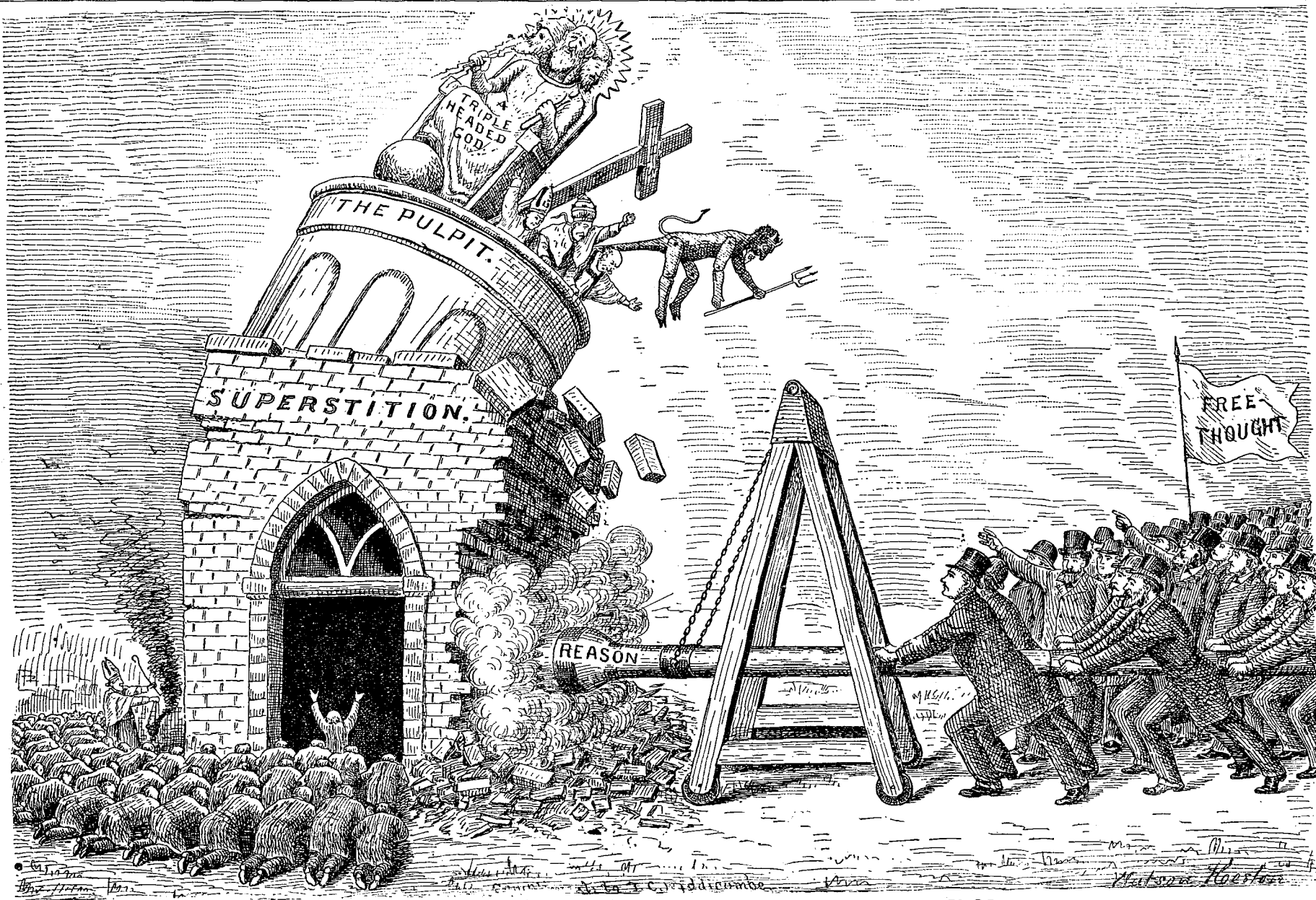
AN attempt is being made to form a new United States out of the now independent five states of Central America. The final conferences, intended to perfect arrangements to this end, will be held soon. Already there is much intriguing for the position of first president of the new confederacy.

THE police of London closed Trafalgar square to the Anarchists on December 2d. Hitherto there has been no restraint upon their liberty of utterance in London, but at their last meeting they applauded the massacre of innocent theater-goers in Barcelona, and advised or threatened similar "propaganda by deed" in England.

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A Journal of Freethought and Reform.

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"Applied Christianity."—II.

All Freethinkers should be thoroughly informed as to the principles and purposes of the National Reform Association and its allies. It is our purpose to lay before the readers of THE TRUTH SEEKER an authoritative statement of those principles and purposes, together with a condensed history of the central organization and an impartial estimate of its present strength, not omitting a summary of the victories it has won, directly and indirectly. It must not be for a moment forgotten that a large and influential number of the citizens of the United States are striving to apply the dogmas of Christianity, not through individual acceptance and practice, but by means of municipal ordinances, state and national statutes, and an amendment to the Constitution. The objects of this attempt to apply religion by law are really to compel those who cannot voluntarily accept the tenets of the dominant theology to appear to do so, and to force them to render financial support to said theology. As parts of this theocratic scheme we have the denial by law of the right of the citizen to pursue his usual avocations or seek recreation on one day of each seven, and the legal imposition of various anti-natural, inequitable, and misery- and crime-producing canons of Christian morality.

Last week we quoted at length from a paper read by D. S. Littell at the convention of the National Reform Association, held at Alleghany, Pennsylvania, Nov. 14 to 16, 1893. Following are some of the resolutions adopted and excerpts from others. This is the third:

"That the ultimate, authoritative moral law for nations in their own proper sphere, as for individuals in theirs, is the law of Christ; that this obligation of nations to conform all their affairs in the sphere of national morals to the law of Christ is but the simple practical statement of the truth that Christ is King of kings and Lord of lords and governor among the nations; and that this convention of Christian citizens has met to do, by way of discussion, just what this nation, affirmed by the United States Supreme Court to be 'a Christian nation,' ought to do in its fundamental law, and in all the departments of government founded in it, and that is to apply the law of Christ as the nation's king to every moral question that calls for national action."

That is to say, all citizens, including those who do not accept as authentic or true or scientific the teachings ascribed to Jesus, and even those who can find no proof of his existence, shall be compelled to order their lives in practical harmony with the interpretation put upon those teachings by the ruling majority. This is the monstrous doctrine of a national religion, in all its nakedness and deformity. This means that the Christians of the United States shall be empowered by organic and statute laws to take the doubtful and contradictory and irrational utterances attributed to one Jesus, said to have lived some eighteen hundred years ago in a country called Palestine, and work them over into such a moral code as they can agree upon among themselves, and force that code, by means of the civil power, with all its pains, penalties, and tortures, upon the American people.

Here is the fourth resolution:

"That one of the most prominent of national moral questions at this time demanding prompt and right settlement is the relation of our nation and government to the Sabbath. We note the following momentous facts in the present attitude of our nation to the Lord's day: (1) The act of Congress, in connection with an appropriation to the World's Fair, honored the Sabbath. (2) When a determined effort was made to repeal this act, Congress deliberately and firmly maintained it. (3) This was in harmony with the Sabbath laws of nearly all our states, and with the sentiment of the great majority of Christian citizens, about twenty-five millions of whom expressed the Sabbath sentiment of the country in meetings and petitions to Congress. And yet, (4) all this was not

enough to prevent the United States Circuit Court and two county courts of one of our states from defeating the will of Congress and of the Christian people of the country. And, (5) this defeat of Sabbath sentiment and Congressional action was, on the other hand, in harmony with the great tide of Sabbath-breaking amusements and Sabbath-desecrating traffic, especially by great railway corporations and newspaper companies and the United States mail. This divided and opposing condition as to Sabbath law cannot continue. As President Lincoln said of slavery, so it must be said of the Sabbath here: Our nation cannot continue to be both for and against it. It must become wholly the one or the other. As our nation in that struggle in Lincoln's day put itself in right relation to Christ's law against slavery, so to-day we call upon it to put itself in right relation to the Sabbath which was made for man, and thus also to him who is therefore lord of the Sabbath."

The momentous facts which Freethinkers will note are that Congress *did* trample the Constitution, as claimed in other terms by the Reformers; that that disregard of the fundamental principle of religious liberty is in harmony with the Sunday laws of most of the states, and that the National Reform convention has deliberately and solemnly reiterated the falsehood that 25,000,000 of the people of this country petitioned and protested against the Sunday opening of the World's Fair. What justice can we hope for from a party which has so little regard for the truth? By the census of 1890 the population of this country was 62,500,000, in round numbers. Children of school age (five to twenty) 22,500,000, in round numbers. This would leave 40,000,000 of adults and of children under five years of age. Subtracting from this number 7,500,000 children under five years, we have left 32,500,000 adults. Now who is simple enough to believe that all but 7,500,000 of the adults of the United States petitioned for the closing of the Fair on Sunday? Who so credulous as to accept the Sabbatarian claim that ten of each thirteen men and women in this country wanted Jackson Park shut up on Sunday, saying nothing of their demanding that it should be done? We repeat: What hope of justice can we reasonably entertain in the event of these contemners of truth obtaining that for which they are so desperately striving—supreme power in the states and the nation?

It will be noted that it is asserted that in freeing the slaves the government of this country "put itself in right relation with Christ's law against slavery." More falsehood in the interest of the "king." Jesus gave no law against slavery, any more than he did against the then universal subordination of woman or the world-old evil of intemperance. Modern theocrats would read into his teachings the reformatory ideas and credit him with the civilizing achievements born of Freethought and then in their names conjure into baleful life a state-church designed to crucify every thinker who shall refuse to shut his eyes and swallow whatever is proffered him by the falsifiers of the records.

Concerning the Sunday paper resolution five says:

"That the 'Sunday newspaper' is one of the most insidious and dangerous of all the enemies of the Sabbath; that the publication and sale of this article of merchandise has no more right to legal exemption from prosecution than other worldly business."

The Sunday paper must be legislated out of existence, but nothing is said regarding the Monday paper, which involves more Sunday work, relatively to its size, than does the former. This shows that not solicitude for the Sunday worker but fear of the rivalry of the Sunday paper is the cause of the bitter clerical hatred of the paper which is dated the day their sermons are delivered.

The tenth resolution reads:

"That our multiplied sets of divorce laws, rendering

adulterous connections that are criminal in one state perfectly legal in another, are chargeable with the yearly wrecking of many thousands of homes and the early sapping of the morals and virtue of many more thousands of children and youth; and that the only arrest of this loathsome social cancer is to be found in the enactment into uniform and authoritative statute, either by the national legislature, or by the legislatures of our several states, of the one divine marriage and divorce law of the Savior King."

In a paper read by Rev. T. P. Stevenson we find the foregoing declaration divided and amplified as follows:

"1. The family is a divine institution; not a human arrangement. Every family belongs to God, for he has made it. The law of God is, therefore, the rule of its life.

"2. God's rights in the family, as in everything else, are all vested in Christ. God's law for the family is revealed and administered by Jesus Christ, to whom all authority is given in heaven and earth. All families are responsible to Christ, whether they acknowledge the fact or not.

"3. The state, in making laws for the family, must have respect to the supreme law of the family, the law of Christ. The state has no right to legalize, in the case of any family, what the law of Christ forbids.

"4. This is the more evident because the state itself is responsible to Christ, who is the ruler and lawgiver of nations, and who judges and punishes them for disregard of his laws."

Here it is affirmed with insolent frankness that the institution which more than any other can make or mar human happiness rests wholly on the "law" which a young man, who is reputed to have lived about two thousand years ago in a barbarous Eastern land, is asserted to have authority from his "father" to administer upon earth. Human rights and needs are nothing; the dictum of this youth is everything. The dead are to rule the living; the past is to dominate the present; the priest is to sit at the head of the family table and in the name of "Christ" decide what is right and what is wrong. When the priest can no longer control marriage and divorce, and pray at the bedside of the dying, his reign is over. He knows this well. In the United States he fights as wildly against rational divorce laws as the Catholic priests of Hungary are now fighting against the proposed civil marriage law in that country.

This is the eleventh resolution:

"That we pledge ourselves anew to the maintenance of our public schools, both against the assaults of Secularism or political Atheism, on the one hand, and on the other hand against the ecclesiastical system which seeks, by a specious plan already in operation, according to the statement of one of the highest dignitaries of the system, in over one hundred schools in the Northwest, to make its own schools nominally the schools of the state, while they continue in reality to be sectarian schools that draw their support from the state; and that we renew our protest against the decision of the Supreme Court of Wisconsin declaring the Bible to be a sectarian book, the reading of which is consequently affirmed to be illegal in every school in that state; against the clause in the constitution of Idaho which prohibits the reading of the Bible in the public schools; and against the action of the boards of education in many cities and towns, excluding from the common schools the Bible and all religious exercises, and text-books inculcating religious ideas."

In other words: The National Reformers are determined that the public schools shall be Protestant schools, regardless of the equal rights of Catholics, Jews, and Freethinkers. This shows that they antagonize state-supported Catholic parochial schools not because they are on principle opposed to teaching religion at public expense, but because state-aided Catholic parochial schools would not propagate their kind of religion. They think that the people are too short-sighted to see that the public schools as they run them are simply Protestant parochial institutions. And their confidence in the blurred vision of the masses seems to be fairly well-founded.

"15. That we request the executive committee of the National Reform Association to send one or more agents to Washington to press at every opportune time, in co-operation with agents of other kindred reform organizations, any such bill or bills as may be before Congress in defense of our public schools, for the investigation or suppression of the drink traffic, or for divorce or any other Christian reform; that the committee labor as far as possible for the enactment of a national Sabbath law, and for the promotion of such an amendment to the national Constitution as will justify beyond all peradventure the declaration of our Supreme Court that 'this is a Christian nation;' and that in aid of this practical work the

members of this convention pledge their active, prayerful, and financial aid."

What are Freethinkers prepared to do to neutralize at Washington the tireless efforts of the theocratic enemies of religious liberty? The question is one of present and vital importance. Congress is now in session. What are we going to do? Wait until nothing we can do will avail to turn back the tide of repressive legislation and Constitution-perverting adjudication? Churchly purpose is ambitious and everywhere-permeating; churchly performance will not be less vaulting and wide-reaching unless Freethinkers do their duty fearlessly and thoroughly. It is a matter of self-preservation. We must educate the people; we must fight with every legitimate weapon at our command.

This subject will be further considered.

Tyndall's Prayer Test.

Commenting upon the death of Professor Tyndall, the *Voice* remarks:

"His death brings back to mind his famous prayer test, by which he very foolishly insulted the sentiment of the religious public. He proposed to divide the patients in a hospital into two classes, treat each class exactly alike medicinally, and have those who believed in prayer pray for one class and not for the other, and see which class recovered first. Whether the proposition was meant as an insult or not, it was so construed, and very naturally so. The conflict between science and religion, which so raged thirty years ago, has happily been discovered by most thinking persons to be due chiefly to the incursions of scientists into theological fields, where they went generally astray, and of theologians into scientific fields, where they were equally astray. Professor Tyndall is to be judged as a scientist, not as a religious controversialist, and so judged his reputation will endure as long as the glaciers of the Alps, whose motion by regelation he so cleverly divined."

If Professor Tyndall's famous proposition did insult the religious sentiment of Christians, the reason must be sought in the irrationality of the sentiment rather than in the proposition itself. But what does the *Voice* mean by saying that the "religious sentiment" was insulted? In the first place, can a sentiment be insulted? Does not the *Voice* mean that the people who were dominated by the sentiment felt themselves to be insulted because the infallibility of their feeling was challenged? But if their faith in the efficacy of prayer had no other foundation than a vague sentiment which could not stand the rude shock of experiment, they were wise to decline to put their nostrum to the test of comparison. Still they should not have been insulted, for Professor Tyndall's offer was a tribute to their honesty of belief. It does not avail to say that such an experiment would have been derogatory to God. If prayer is what its advocates have always claimed it to be; if "Ask and ye shall receive" is indeed God's promise to his children, and if God is a man of his word, to speak humanly, and really loves sinners, he would have jumped at the chance to demonstrate the worth of prayer, the truth of Christianity, and his desire to save men and women from hell.

The utterances of the *Voice* indicate the present position of the more astute theologians. They find that it is suicidal to attack science and futile to attempt to reconcile science and the Bible. So they ignore, to the utmost extent possible, the irreconcilable antagonism between the two, contenting themselves with the declaration that they are two phases of God's truth, each of which is to be studied as something apart from the other. The statement that the scientists who have entered theological fields have generally gone astray is to be interpreted as meaning that the methods of scientific inquiry cannot be employed in the investigation of "religious truths." If an attempt is made to so employ them a "conflict between science and religion" is at once precipitated. Hence the anxiety of prudent theologians to keep scientific inquiry and religious exposition entirely separated. This attempt to educate the young in science and at the same time keep them from seeing the bearing the facts and laws of nature, as discovered and synthesized by modern science, have upon the dogmas of religion is foredoomed to failure. It may postpone but it cannot prevent the coming of the day of emancipation from theological guesswork. It is impossible to

thoroughly train men in scientific methods and keep them in the Christian fold, unless Christianity parts with all its ancient savor, retaining only its name. And the process of elimination of erstwhile vital dogmas has already proceeded so far that the name Christianity is become a synonym for hypocrisy, so far as Protestantism is concerned. For this reason alone sincere students of science must shun it, as inevitably debasing to simple manhood and womanhood.

Agents Wanted.

We believe that not only can good be done but money made by any Liberal who will canvass for our book "Old Testament Stories Comically Illustrated." In fact we know one man who worked at it but a few hours weekly and sold nearly fifty copies in a month. The price is low; everybody knows the Old Testament stories, and nearly everybody would like a book applying nineteenth-century wit and knowledge to them. People like to laugh. Reverence for the Old Testament tales has largely disappeared and jokes at the expense of Jonah and Joseph and Esau and Samson and David, and the other worthies of unsavory reputation, are keenly appreciated. It seems to us that the book will sell at sight. It does here in the store. Liberals out of employment will find this a good way to make an honest dollar.

Terms to agents sent upon application.

"We are asked by the *Western Watchman* whether we are serious in our treatment of the subject of the Roman Index, and whether we would keep "The Age of Reason" where a child could get his hand upon it? Well, no, we would not. We would exercise the right of private judgment."—*Independent*.

Whose right of private judgment, yours or the child's?

The United States has an extradition treaty with Russia, which is eminently proper in view of the fact that Russia still resorts to the torture in securing confessions. A late dispatch from that dark land says that "liberal application of the knout extorted a confession," and that "the others arrested were also subjected to terrible torture and the knout."

We do not wish to precipitate another panic or "object-lesson" upon the country, but it is perfectly true that there are a number of our subscribers whose time has expired who have not paid us. And it is perfectly true also that there are some people down-town to whom we owe money whom we have not paid. But it will be perfectly easy to even this thing up if those subscribers will stop at the post-office and buy a money order for \$3 and mail it here. If they meet a neighbor on their way who doesn't take the paper but wants it, make the money order \$5 and it goes for a year to both. But please remember that the down-town fellows here are hard up.

The *Independent* is not disposed to agree with some of its orthodox congeners in their contention that the assassination of Carter Harrison was God's reprisal upon Chicago for keeping the World's Fair open on Sunday. It says positively: "God does not instigate a crime to punish a sin." If God did not foreknow, and, foreknowing, did not wish and will this crime, what becomes of his omnipotence? Could he not have prevented the assassination? Why did he not prevent it if he knew it would be committed unless he intervened? If he did not know this, is not his knowledge limited? If his knowledge is limited, what is he but an enlarged man, wise and powerful, perhaps, yet so constrained by extraneous conditions that he is unable to foresee, or, foreseeing, to prevent, a crime which he loathes? The *Independent's* "heart" is all right in this instance, but its logic stumbles hopelessly.

"Lobengula sent three envoys to the white men's camp; two of them were slain, and the third narrowly escaped with his life. Lobengula's capital has been taken by the white men, who found the white traders and missionaries all protected by the king's order. Still, Lobengula is a bloodthirsty savage. There can be no doubt about it. The white men say so, and they are Christians. That's enough, isn't it? Who says no? Blasphemous

wretch! To hell with him! And now let's get on with the slaughter."—*London Freethinker*.

And the *London Spectator* declares that the bloody conquests by the white race are not in conflict with the teachings of Jesus. In the work of "civilization" conflict is inevitable, it says, and the accompanying bloodshed is not to be regretted. Probably not, by Christians, but people of ordinary humanity would be sorry for the butchery of inferior races, even if they deemed it unavoidable. But the Christian is anything but a Christ-follower when it comes to the non-resistant teachings of Jesus.

In Pawnee, Illinois, the question of Bible reading in the schools came up through the action of the Catholic parents of thirteen children, who demanded that this sectarian instruction be discontinued. The directors requested the young woman who had been in the habit of opening the morning exercises in her room with Bible reading and prayer to stop the practice. This she refused to do. Then the Catholic parents threatened to appeal to the law, and upon this the school board consulted with State Superintendent Raab. He said that the state law merely guarantees religious freedom, and neither requires nor forbids Bible reading in the schools. Now the directors have decided to sustain the teacher. If the Catholics do not make a test case of this they will miss an excellent opportunity to get a legal decision regarding the meaning of the words "religious freedom" when embodied in a state bill of rights. Who has so little regard for truth and justice as to maintain that the state secures religious freedom to its citizens when it permits one sect to control the religious education of the children of all the people? State Superintendent Raab has been credited with more liberality of opinion, a clearer sense of justice, and a stiffer backbone than this Pawnee affair would indicate that he possesses.

"The higher criticism helps us to understand the Bible better, and to love it more, because it presents it to us as a human book, and God, not as apart from men, speaking through them as a fireman speaks through a speaking-trumpet, but in men, speaking through them as a teacher speaks through his pupil, or a father through his child. This is the message of the higher criticism: Not that there are errors in the Bible, but that it is a human book. True, if it is human, there are errors in it; but it is the humanity, not merely the errors, in the Bible which the higher criticism discloses to us. And this, its message, brings the Bible nearer, and makes its meaning clearer, and makes the divine life experienced by its writers, and transmitted through its pages to its readers, dearer and more sacred."—*Outlook* (formerly *Christian Union*).

We are pleased that our contemporary has so fully accepted the rational estimate of the Bible for which all scholarly Freethinkers have contended. True, it tries to save God by supposing that he speaks through the Bible writers, as the father speaks through his child, but it must soon be forced to admit that if this is so he is a very imperfect and a very human God who so speaks. Its simile carries a wider and more profound meaning than its orthodox readers will cognize. The God who speaks through the Bible penmen is Humanity, the father of us all, who was before the Gods and the Bibles, and who has made, now interprets, and will outlive them all. The *Outlook* at last perceives the truth that only those who hold the Bible as human and errant can understand it and be really benefited by it, as only the miner who knows which is gold and which inclosing rock can separate the former from the latter and make it of service to him.

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News and Notes.

Colonel Smart lectured before the Liberal Club on Friday, December 8th, on the "Relation of the State to the Schools," and it was quite an interesting discourse, with sound thoughts and pregnant suggestions. The colonel hasn't spoken upon the platform for eighteen years, but he still knows how to talk. He has a quiet, taking way of putting things that captured his audience; besides, he had something to say. The lecture was the result of much experience in the line of teaching and of the schools; and I hope that Colonel Smart will give this lecture whenever he can. It comes pat with the present agitation on the common school question. I haven't time in this short review to note all the fruitful matter of this lecture; but in the issue now before the people it is well to understand the true theory about the common school—what it should be as an educator of the masses. It should be a truly democratic school and cultivate the spirit of fraternity, not by set lessons, but constant influence. Besides the secularization of the schools insisted upon by the speaker as well as by all Liberals, two other points I wish specially to note as of first importance, namely, the abolition of the system of "cramming" and the "high school." Colonel Smart made these points perfectly plain. The "high school," sustained by the state, is a humbug—only three per cent. of the scholars attending the primary schools enter the high school, and only one per cent. graduate. It is not for the masses of the people, and yet the high school costs more than the primary schools. Concentrate all effort, give more teachers and more time to the primary school. That is what the people need.

The colonel's vivacious, and still somewhat imposing, way of expressing himself stirred up a good deal of thinking, and the discussion afterward was one of the most lively to which I have listened, and the audience was hugely delighted with the intellectual battle. Mrs. Burnz made two good points. First, that the spoken language should be taught as well as the written, the sounds as well as the letters. On this point there is very little training. Children do not understand the sounds of the language, only the words, and it is for this reason that there are so many poor readers. There isn't one good reader in a hundred of our scholars. Secondly, the spelling reform. Not one in a thousand can write a letter without being obliged to consult the dictionary. This is simply absurd. Why not spell by sounds? THE TRUTH SEEKER has begun this reform, sanctioned by the best scholars, and it is hoped that other journals will do the same. On the whole, this was one of the best meetings of the Liberal Club. The club is still alive. It has an illustrious history, and it keeps on the path of inquiry. It is one of the institutions of New York in which every Liberal should take a deep interest. It is a thought-awakener. Its lectures are good on every variety of topic, and its audiences are both critical and appreciative, and demand live speeches and clear ideas.

Sunday I am in Philadelphia, where I meet George Longford at his post, and the Liberal friends of this beautiful city. I lecture afternoon and evening to crowded houses. The "Rights of Man" and "Evolution and Creation" are the subjects. The discussions after the lecture are quite animating and add to the interest of the lecture. There is fine Liberal material in this city, and Longford and his associates have kept things on the move with persistency and hope, and the Quaker city is always a bright spot for the Secular Pilgrim. There is good welcome and good cheer all round. In the audience I was pleased to note Mr. Longshore, whose contributions to Liberal science and scholarship are so well known to the readers of THE TRUTH SEEKER. Other friends, also, it was a pleasure again to meet in these familiar places, where Freethought has so long kept to the front. THE TRUTH SEEKER, the *Investigator*, the *Freethinkers' Magazine*, and the latest Liberal publications greet our eyes in tempting array. Also the picture of Mother Eve with her first baby, which is quite historical no doubt, and the portraits of Charles Darwin and Thomas Paine, presented to me with the pamphlet of the Assembly for Free Discussion on Religious, Political, and Scientific Subjects, and the compliments of George Longford, secretary. This shows the breadth of the association; that its platform is wide as the universe; that it wants the truth, the whole truth, and nothing but the truth. If Mother Eve was an ape it is no use to fret about it. We have advanced to Darwin and Paine and a bright future is before us, of which our far-off ancestor never dreamed, were she in orient forest or the garden of Eden. We will keep moving on to the music of that glorious sentence, "The world is my country, to do good my religion."

SAMUEL P. PUTNAM.

Freethought Progress.

The Illinois branch of the American Anti-vivisection Society has issued the twentieth edition of the London address of Philip E. Peabody of Boston, with an introduction by Colonel Ingersoll.

The *London Weekly Dispatch* says that Rouen, France, which was formerly a city of churches and priests, has become sadly neglectful of both. The churches are still there, but most of them are little used, and the old fervor has wonderfully cooled. . . . Three hundred delegates and more, sent by 230 groups, attended the National Congress of the French Freethought Federation. The Federation was presented with a new hall by Deputy Hubbard. . . . The *Independent* reports that the vicar-general of the diocese of Cahors, France, has great difficulty "because of the perversity of the times," in finding a man to serve mass, and has been compelled to ask the Sacred Congregation of Rites at Rome if he can have recourse to the services of a woman for the responses.

The Jewish method of slaughtering by throat-cutting is denounced by Dr. J. Lawrence Hamilton, himself a Jew by birth, in a letter to *London Vanity Fair*: "To accept and applaud the dietary of the dirty, foul, filth-feeding, ancient Egyptians, whose senseless superstitions were accidentally adopted and incorporated into the Jewish ritual, and to state that these food laws are still superlatively superior to the up-to-date knowledge of modern scientists and food experts is ridiculous. One might as well consult Adam on agriculture, Cain on chemistry, Noah on navigation, Sara on the sewing machine, Moses on microbes," or Paul and Jesus on Religion. . . . The Rationalist Press Committee of England is distributing literature—in particular a prize essay, "The Practical Value of Christianity"—through the branches of the National Secular Society. . . . The Civil and Religious Liberty Extension Bill—a measure for making Freethought bequests legal—was read the first time in the House of Commons. . . . Rev. Dr. Fairbairn says that "there are not wanting signs that the church is seeking reconciliation with the working classes. But as yet there are no signs that the working classes are inclined to meet the church."

The Swedish Freethought champion, Viktor E. Lennstrand, is at the hospital Sofiahemmet yet. During his illness *Fritänkaren* is edited by Dr. Knut Wicksell. . . . "Matsägalser i Biblen" is the name of a pamphlet of forty-seven pages, dedicated by the author, Viktor E. Lennstrand, to the ministers, missionaries, and other Christians of Sweden. The work is divided into chapters, and contains self-contradictions about God, All Kinds of Contradictions, Dogmatic Contradictions, Historic Contradictions, Contradictions Concerning the Resurrection of Jesus, and closes with the genealogy of Christ, according to Matthew, Luke, and 1 Chronicles. . . . Viktor E. Lennstrand's "Disputationer med Komminister L. Meijer i Malmö och Kyrkoh. O. Nyman i Shepparslof" is also now ready. These discussions were taken down by an official stenographer, and are additional proof of the fact that a minister has no business debating with a representative Freethinker, unless he wishes to excite that sympathy and pity which all men give to the vanquished. The arguments and logic of Mr. Lennstrand give no chance of success for even a well-armed and learned champion of orthodoxy. . . . "Luceifer," 1893, Swedish, the workman's almanac, is in our hands. It is an excellent number, containing several good articles and numerous portraits. Among its contributors we note Viktor E. Lennstrand, Knut Wicksell, Anna B. Wicksell, and Galmer Branting.

Lectures and Meetings.

J. E. Rensburg will start on a tour through Missouri, Illinois, Indiana, Ohio, Pennsylvania, New York, and New England early in January.

DURING the month of December, Franklin Steiner will lecture in Correctionville, Pierson, Atlantic, Walnut, Carlisle, and other places in Iowa.

THE Science Sermons Society meets every Sunday evening at 7.45 o'clock in the lecture room of the Church of the Messiah, Park avenue, corner of 34th street. December 17th.—"Water, Its Place in Evolution," by Dr. Rossiter W. Raymond.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for December: December 17th.—Dr. L. G. Janes, "Cosmic Evolution as Related to Ethics."

John R. Charlesworth is now in the West. The following appointments are on his list, and friends along the route desiring lectures should address him at once: Dec. 14, 15, 16, Waterloo, Ind. Dec. 17, Chicago, Ill.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, will meet on and after October 17th in the Skerrett Building, northeast corner of Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Lectures for this month:

December 19th.—Prof. E. D. Cope, "The Material Relations of Sex."

THE Manhattan Liberal Club meets every Friday evening, at eight o'clock, in German Masonic Hall, No. 220 East Fifteenth street, New York:

December 15th.—Edgar C. Beall, M.D., "Phrenology Scientifically Treated—With Readings."

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7.45, prompt. Admission is free. Program:

December 17th.—G. Gordon Sattler, "The Miraculous,"

THE Pittsburg Secular Society meets in Curry University Hall, Sixth street, near Penn avenue, every Sunday afternoon at 3 o'clock.

Communications.

The Giant Delusion.

PAPER READ AT THE INTERNATIONAL FREETHOUGHT CONGRESS AT CHICAGO, OCT. 5, 1893, BY OTTO WETTSTEIN.—CONCLUDED.

If a dual form inhabited the physical form (a natural impossibility) and survived the dissolution of the body, spiritists could prove it and analyze such form. And if all beings who have died now lived in duplicate form somewhere around us or off in space, we would know it and astronomers would discover such place of abode. But no such evidence exists.

There are no eternal forms in nature. Man is simply a form of matter. Hence man is not eternal.

I challenge the world to refute this argument—to prove that eternal forms exist, which implies miracle; beginning but no ending; birth but no death; eternal youth, perpetual motion, without wear and tear, and eternal *statu quo*, all without analogy in the economy of nature. I go further than this and insist that nothing exists *per se* but inorganic matter or the segregate atoms in infinite aggregation and these the only real immortal or eternal elements in nature. Man does not exist. Brutes do not exist. Houses, rocks, worlds, suns, and systems do not exist *per se*. Never did. All are but transient forms of greater or lesser aggregations of immutable elements which temporarily unite and then constitute all these diversified forms, but which by virtue of the inherent potencies in such elements or matter, no sooner evolve to maturity or perfection, when the slow process of disintegration begins, resolving back into their respective atoms all such transient forms; but these possessing all the necessary physical and chemical attributes to evolve again and again into new forms, thus perpetuating, by evolution and involution, such formation processes forever. *Thus the end, death, of all finite forms is an inexorable necessity in nature, to insure the eternal existence, life, of the infinite eternal whole.*

To illustrate: The pyramids do not exist. Never did. Certain forms composed of certain aggregations of matter we call the "pyramids." But such forms at one time were not, and consequently some time in the future will not be. What begins must end. The stone which constitutes the huge piles does not exist. The only actual underlying reality of this and all other forms, is the matter which, in aggregation, constitutes such forms. Remove the matter composing the stones, and where would the pyramids be? At one time in the past these forms called pyramids were not. Then enormous quantities of mutable stone, composed of certain immutable elements or atoms, were placed in a certain position, forming (not creating) what we know as the pyramids. But after this building process was consummated, not a particle of matter was created or added to existing entities. And when nature, maybe millions of years before, by fortuitous concurrence of atoms or chemical affinity formed the stone from pre-existing elements, even then not a grain was added to the sum total of existing eternal matter—only a certain quantity of matter was transformed into certain forms we call "stone." These forms—stone, pyramids, Columbian Exposition (I regret to say), worlds, systems, and man—all at one time were not, and consequently in due course of time and in the order of natural events, when nature shall have accomplished its work of evolution, involution, and disintegration, such forms will of an inexorable necessity again vanish from existence, their components, however, perpetuating such formation processes forever.

There is absolutely no analogy in nature for an immortal form or proof that matter ever evolves into certain forms, which then remain in eternal *statu quo*. But this is what spiritism, both ancient and modern, of all schools and countries, implies. It means beginning of certain forms, then stand still, eternal sameness, eternal youth, miracle, sudden transition from imperfect or decrepit physical form to angelic perfection. (Nobody claims that peg-legs, glass eyes, false teeth, crutches, cripples, bald heads, monstrosities, fat freaks or lean freaks will retain their hideous characteristics during all eternity!) It implies miraculous restoration to full vigor of manhood, to the full flush of maiden or womanhood, of the aged and withered. Restoration of limbs, noses, ears, hair, teeth, and often even old clothes, canes, spectacles, and jewelry! Then perpetual youth, vigor, golden hair, sound teeth, and—in the opinions of some more rational than others—even the addition of a pair of wings! Then eternal sameness forever! If not miracle, what is it?

As stated before, man is simply a form of matter. Remove this matter and he is no more. Born in time, he must end in time. Did you ever admire the beautiful forms in a complex kaleidoscope? If kept in motion it will ever exhibit new forms, composed of the old, which have vanished forever. But suppose we remove the material composing such forms one by one to perpetuate such forms, how long before such material would be all absorbed by such special forms? Then behold! *No more kaleidoscope*. So the universe would not exist to-day if only one solitary atom had been taken away daily from the infinite aggregation of worlds and been made into such special eternal forms, because such processes, having already been in operation during all eternity and from all existing worlds, past and present, would, of course, have exhausted the supply of raw material to make "souls" of even an eternity ago!

Man is purely a physical result of purely physical causes, and, consequently, is subject to some order of nature which peremptorily decrees that, like all other transient forms which are born or begin, he must die or end. *Others have died before him that he may live, so he must die that others may live after him.*

Have we any proof that mind is ever manifest in the absence of physical organism? Have we ever heard, has anyone ever claimed to have heard or known of the existence of any soul or spirit not first born by woman? No? Spiritists have claimed to have seen the spirits of Christ, Cæsar, Washington, Stonewall Jackson (horse, saddle, boots, stirrups, and all!), and innumerable other dead men, all born by woman, but not one has ever had the audacity or cunning to pretend to have seen or made the acquaintance of spirits not of animal or rather human origin. And there is where they have made a stupendous oversight. All of which proves that mind, or so-called soul or spirit, originates with and exists synchronical only with the physical body. It proves conclusively that such mind is a function, product, or process of this complex vital-electromagnetic animal organism only, and is manifested by or produced and generated from such organism, and must cease when such organism is no more. Body and mind are cause and effect. In one sense mind is an evolution like the body. The animal organism in its crudest form is an invisible cell, sack, or stomach. In this crude organism a certain chemical process occurs. It assimilates food which is agreeable to its existence and creates a pleasurable sensation. ("How?" Let spiritists explain how their disembodied spirits enjoy sensations or experience pain, and then the problem of mind will be solved, but—without spirits!) This sensation causes the crude animal to struggle to obtain more food—this develops mind. The new-born Spencer or Humboldt has a stomach. The first mouthful of food it draws from the "fountain of life" creates a pleasurable sensation. It partakes until the cravings of the stomach cease. Soon this food is assimilated. It craves more food. It remembers and struggles again and again to gratify its appetite. This process gradually develops mind, and thus it becomes plain that mind is literally dependent upon a stomach.

But it is not my intention, nor is it in my power, to shed new light upon the mysterious relations of body and mind, but only to prove that the spirit hypothesis does not solve the problem, and that *without such physical body mind does not originate, exist, continue, or survive*. Also that of all profound mysteries such spirit-bodies, in the abstract, cap the climax of profound mysteries, and that they are utterly beyond human comprehension and scientific analysis.

Do you insist that the *physique* of a Humboldt does not explain his colossal intellect? Place his spirit-body, which you assume exists within his physical body, beside the latter, if in the power of your imagination, then please tell me how much nearer you are to explain his mind in conjunction with such spirit, or *this spirit's mind*, than in the physical body alone. Do you insist on a spirit within his physical body during life to explain his psychical powers, then, by parity of reasoning, you are compelled to conjecture or conjure another such spirit *inside of this spirit* to explain this spirit's mind, and another in this, and so on *ad infinitum*; and when you are through calling up "spirits from the vasty deep" of nothing and from nowhere, how much nearer are you then to explain mind? Do you know how these spirits think, do you know how such spirit-bodies can see, feel, hear, and remember? Or have you simply divested the most complex form in nature (an automatic mechanism bewildering in its complicated and delicate construction, and of capacities far beyond our present knowledge and which no doubt is the source and basis of all psychical phenomena); have you divested this form

of all potentialities to feel, think, and reason and have complacently invested an "airy nothing" or ghosts with miraculous powers to do it instead? Sadly, however, failing to explain your explanation, *a la* Theists, who have divested nature of and invested an imaginary God with miraculous powers to create all natural phenomena!

Mind is a function of a living animal organism. When the body dies and is buried or cremated, such functions cannot continue, or we posit a miracle. What is a spirit body? What are its constituents? Has it anatomy, organs, flesh, blood, nerves—all essential to continued life? How does it survive bullet shots, decapitations, or dynamite explosions? To be a spirit and all it implies, it must be organic—a counterpart of man, internal and external, or our departed spirit relatives can hardly be wife, husband, mother, father, or child to us and all it implies, when we meet them by and by. How do spirits see without eyes? hear without ears? breathe without lungs, live without circulating fluid and organs, and think without a nervous system and brains? All these are consigned to the grave and destruction. Are these organs—the entire anatomy—for a purpose? Is physiology a science or a farce? Is phrenology based upon fact or fiction? Are these organs, nerves, etc., for something or nothing? Are they a necessity to the life and existence of man? If such necessity during the brief career of man on earth, how in the name of reason can he exist during all the ages of endless time without them?

Some facts about life and mind cannot yet be explained, but I insist, the spirit hypothesis infinitely complicates the mystery. As we gain nothing by positing a God, involving all the mysteries of nature in addition to those of his own being, so we positively gain nothing by assuming a dual-form in man to explain psychical phenomena, which again involves us in identical mystifications. Rather let us seek the explanation in the crowning work of nature—the human body—then we have at least a tangible basis for mind, mesmerism, hypnotism, clairvoyance, and memory, which latter faculty permits us to soar through space in imagination at least, if not in bodily form.

As a God—an Omnipotent Being—is a natural impossibility in omnipresent nature, so a dual-body within man is an absolute impossibility. Both God and spirits—to be such and all it implies—*must be organic animal forms*—but when you find such forms, they are *never God or spirits*!

But it is insisted that both nature and psychical phenomena can be explained only on the basis of a God and spirits, and, consequently, both theories must be correct. But if such explanations involve the analytical mind in infinitely greater complications, logic and reason certainly bid us to discard them. Furthermore, as something cannot spring from nothing, this proves conclusively that a God is not needed to create that which was never created or to rule that which rules itself. Also, as there is absolutely not a shadow of proof of actual spirit existence, as such abstract spirit existence cannot be analyzed, dissected, or resolved into tangible component parts, and upon close analysis vanishes or explodes like a soap-bubble, such "airy nothing" cannot be reasonably accepted as the basis of any phenomena whatever; and therefore the only rational conclusion is, that if we continue our researches faithfully, discarding all preconceived notions, we shall, no doubt, find the true source of all such phenomena, and of all so-called spirit-manifestations, in the wonderful, subtle, and complex form of man.

I insist it is infinitely more difficult for spiritists to scientifically establish spirit existence, or place abstract spirit upon a scientific basis, than for others to explain the *modus operandi* of so-called spirit manifestations. How many mediums, once indorsed by the entire spiritistic world, have not been exposed? How many manifestations accepted to day as truth will not be rejected to-morrow as fraud? But it is not my duty to explain such phenomena. Spiritists affirming, upon them devolves the burden of proof; and unless such proof—placing abstract spirit upon a scientific basis—is forthcoming, all phenomena based upon such hypothesis must be relegated to the repertoire of the theurgist or vendor of legerdemain.

Conditions favoring so-called spirit phenomena always favor fraud. Why are oil paintings or crayon drawings made in a few moments behind drapery, or on the surface of a canvas reverse from the spectators, but never in plain view of the audience? Because these conditions favor fraud. Why can spirits write between two slates under a table, but not simply on one slate on the table in plain view? Because such conditions favor fraud. Why can spirits play a guitar when hidden by a single board of the cabinet, but never unless so hidden? Be-

cause the board supplies the condition favoring fraud. Why is darkness a necessary condition to all successful "seances"? Because it favors fraud. Why can spirits do so many things man cannot do (?), but not do the simplest things man can do? Does this not imply fraud? Conditions—except those favoring fraud—in all these cases would be practically identical.

If spiritism were true we would know it. Both an infinite spirit and human spirits would make their presence known in methods alike plain to all and without the aid of preacher or medium. But now, without preachers, we would know nothing of God—without mediums, nothing of spirits. Hence the only knowledge we have is of the existence of preachers and mediums, all the rest is conjecture and faith. And for this the world pays a tremendous price! If spiritism were true all would worship the same God and all would know whether spirits remain in the body till resurrection day, go to purgatory on approval, or soar at once, frail and nude, to the spirit world. All would agree on the characteristics of God—all would know his place of abode and that of human spirits. All would agree whether spirits can come back and commune with mortals or not, whether animals are immortal, and whether reincarnation is a fact or fiction. The all-important problem, how the spirit of a departed wife can hover lovingly around her surviving husband after he has taken unto himself a second, third, or fourth wife, and yet be eternally happy in the sweet by and by, would then, no doubt, also be solved to the entire satisfaction of the husband and all the wives concerned. As it is, we are sadly left in the dark, as the testimony concerning these vital subjects is as conflicting as the opinions concerning God of the several representatives at the great Parliament of Religions.

I thoroughly appreciate that these views differ radically from those held by many of my best friends and by many noble men and women who have enthusiastically unfurled the grand banner of Freethought in the conflict with superstition. But as they have taken the liberty to repudiate the religion of their fathers and neighbors, so they must grant me the privilege boldly to repudiate the last vestige of that superstition they still indorse. In denouncing some of the phenomena as fraud I must not be understood as insinuating that the vast body of Spiritualists are dishonest; on the contrary, I believe they are honest men and women, confident that their motives are sincere, and that if they will continue to investigate closer and keener and continue to attend our meetings or read our papers they are on the correct road to salvation.

Let us then differ on minor subjects as we may, but unite our energy, wealth, and talent to place morality upon a natural basis, scatter our literature of common sense liberally throughout the world, support our papers and lecturers as freely as the Christian does his, and we will soon emerge from our present obscure position and become the leading factor in civilizing the world and consummate the only possible unification of the human race on the basis and by the means of Freethought, Science, and Reason.

In Memoriam.

On Wednesday, November 29th, I received this message from my old friend, Mr. N. D. Goodell, of Sacramento:

DEAR MR. PUTNAM: I have sad news to tell you. Our mutual friend and brother, Owen T. Davies, passed over the river of death. He died yesterday at his home, in peace and happiness. He was sick but little more than a week. He called on me about four weeks ago, and he was then as happy and vigorous as ever. He was always a whole-souled man, and we have certainly lost one of the best friends to our cause.

Later on Mr. Butterfield sent the following:

SACRAMENTO, Nov. 25, 1898.

S. P. PUTNAM, Dear Sir: Herewith I send you the address of C. P. Massey at the funeral of our friend, O. T. Davies, who passed to his long rest on Wednesday, November 22d, at 11 P.M., after a short illness of fourteen days. He was himself until the last moment. He did not fear death, nor have any regrets for the life he had lived. He passed away without a struggle. On taking a last look at the remains, I could not realize that my friend Davies was asleep in death. He looked just as if he was sleeping, with a smile upon his countenance, as in a dream.

Dr. W. W. Light says that he counted one hundred and thirty vehicles in line going to the grave. I must say in truth I never saw so many people attending a country funeral. Mr. Davies had many friends, both far and near.

Mr. J. H. Atkins made some good remarks before Mr. Massey spoke. The greater part of Atkins's discourse was from Freethought authors.

The following gentlemen, intimate friends of the deceased, acted as pall-bearers: R. Butterfield, N. D. Goodell, Dr. W. W. Light, J. H. Atkins, A. Goldberg, T. Jenkins.

J. H. Atkins, an old friend of Mr. Davies, de-

livered a brief address. He said that he had known the deceased brother for about twenty-five years. "Though younger in years than he was," said Mr. Atkins, "I am older in Liberalism or Freethought, and I took great interest in his emancipation from superstition to reason. He was a man of great reasoning powers. In regard to the theory of life, he said, using the language of Pope:

Whate'er of life all quick'ning ether keeps,
Or breathes through air, or shoots beneath the deeps,
Or pours profuse on earth, one nature feeds
The vital flame, and swells the genial seeds.

"The bubble of life with him has broken; but though we shall never see his corporeal substance again, his memory is enshrined in our hearts. Let us all try to emulate his good deeds."

Rev. C. P. Massey, a Unitarian minister, officiated, and in the course of his remarks paid the following tribute to the memory of a worthy man:

With Mr. Davies in his lifetime I did not chance to be acquainted, but from the testimony which has been given to me by his companions and intimates, I feel that I am justified in saying that in his business and social and family relations he has met the requirements of honesty and generosity; and that now, when his mortal career is ended, he goes, crowned with years and clothed with integrity as a garment, to meet the mysteries of the beyond.

Yesterday morning, when a son of Mr. Davies, in company with another gentleman, waited upon me, to solicit my presence here this afternoon, I inquired as to Mr. Davies's religious belief. I was informed that of late years Mr. Davies had discarded all technical faith, having long since cut loose from any church anchorage whatever. And I understood that I was selected to serve upon this occasion for the reason that, as a Liberal minister, I might be more sympathetic regarding such a religious attitude than some gentleman attached to one of the orthodox Christian denominations, who might not be able to understand how essential integrity and great moral and intellectual elevation can accompany a denial of many of the positive tenets of faith.

For myself I will say that, while still clinging to the church, reverencing its forms and treasuring its associations, it still, in many of its organizations, represents the medievalism of Rome and teaches the exploded beliefs of earlier centuries, so that many a man of frank and earnest nature, with intellect keenly alive to its incongruous position in this age, when the foundations of so many technical faiths are crumbling to the earth, scorns all compromise in his dealings with what he believes to be essentially insincere, and absents himself forever from its worship.

Mr. Davies thought, doubtless, as many of us are forced to think, that, in the old historic and theological way, the church, upon all questions bearing upon God and the future, has no positive testimony to give. It may be possible, although I do not know, that your friend dwelt too much upon the negative aspect of the question of religious faith, and, in his enthusiasm for truth, emphasized too greatly the unknown and the unknowable in the domain of belief.

I can imagine how the moral nature of a man in its essential integrity should become strengthened by such a course, how in scorning all subterfuge and in being unwilling to swerve one particle from the direct path of truth, as truth is conceived by him, a character of impregnable virtue would come gradually to be built. And I take it that such a character as this your friend exhibited, self-reliant and truthful, just and firm.

Some things you may regret in him, the lack of qualities that soften conviction, and touch thought with imagined spiritual suggestion, but if he was simply and entirely sincere, if he was just and kind, if his word was his bond, making his integrity unassailable, it matters not what faith or doubt he held; by his faith, Mr. Davies will be saved, his faith in that moral order regulating this world of ours, a moral order which resents every assault upon it, with punishment sometimes, even unto death.

The doubt Mr. Davies entertained will have no adverse bearing upon his eternal fortune; it was an honest doubt, better far, perhaps, than half the creeds; but such faith as he did possess, the belief in human affection, the conviction of the importance of the practice of virtue, the insistence upon truth in every relation of life, will save him eternally, as these have ever saved him here.

But let us not insist too greatly upon the negative aspects of religious subjects. The veriest doubter entertains some faith. It may be felt at times to be illusory, but it is not regarded finally as a delusion. Our affections, some how, seem destined to endure. Generosity and justice seem to us to merit more than our own approval or that of our fellows; and the practice of them appears to place us in alliance with some infinitesimal and eternal power, in whose protection, if we would only adjust our conduct to its high demands, we are safe here, and safe forever.

This is the faith the higher poets of our modern age proclaim most loudly from their signal towers, and Whittier, perhaps, expresses it more truly and more beautifully than any other, when he sings:

For truth must live with truth, self-sacrifice
Seek out its great allies,
Good must find good by gravitation sure,
And love with love endure.

Mr. Davies was one of the first men I met in California, and the first thing he did was to hand me \$50 for the Liberal cause. He was generous in his contributions. He was a staunch supporter of Freethought, and stood by it to the end. He was vice-president of the California Liberal Union. He never kept his convictions to himself. He was frank in their utterance. He thought matters out for himself. He was a great student of the Bible, the result of his Mormon training, and he was a thorough master of its contents, and could use them to the discomfiture of his theological opponents. He

was always ready for an intellectual battle. He was enthusiastic in his Freethought sentiments, and his life illustrated the honesty and nobility of Liberal ideas.

Mr. Owen Thomas Davies was born in South Wales, Great Britain, Feb. 7, 1820. He left Liverpool Oct. 17, 1850, for America. He landed at New Orleans November 23d of the same year. He went to St. Louis and engaged in coal mining, and afterwards to Caseville, Ill., where he pursued the same business. His invention, which lessens the dangers of mining, is used to this day at the latter place.

He left Caseville, Ill., in April, 1854, and went to Salt Lake City; but he remained but a little while in this place or in the Mormon faith. From this time on he was a Freethinker. He came to California July 4, 1856, and settled at Brighton, Sacramento county, where he has resided ever since, adding both by his labors and his inventions to the prosperity of the country. Mr. Davies possessed a fine mechanical genius, and as a practical farmer was successful in contriving means to cultivate and improve the lands.

He was an honor to our cause and his memory will be cherished. He has done his duty well. He has never flinched. He was an original character, and carved out his own fortune by his energy and ability. He was a typical pioneer—free, liberal, independent, bold, and forward looking; a representative citizen, a helpful neighbor, and a kind father and husband; a man of genius in his way, who was ready to live and ready to die as an honest man and a brave thinker. May the flowers bloom over his grave in sweet remembrance of his many virtues.

SAMUEL P. PUTNAM.

Affirmation or Oath, Which?

One thing that cannot be too strongly urged upon individual Liberals, and upon which energetic work should be done by the Federation, is the substitution of affirmation for swearing.

As long as Liberals consent to be sworn, so long must they take to witness their reputation for truth and veracity a god or some other superstition in which they do not believe. And if they do not believe in the god they call to witness, what is the use in calling him to witness?

If anyone can tell the truth as well after taking a hypocritical oath as though he really believed if he lied an angry god would destroy him, what valid reason can be advanced that the swearing superstition should not be done away with and the simple affirmation substituted?

Upon this question the Constitution of the United States is, as its noble architects intended, broad as any Liberal could wish, as the following will show: Paragraph 8, Section 1, Article II: "Before he [the President] enters on the execution of his office, he shall take the following oath or affirmation: 'I do solemnly swear (or affirm) that I will,' etc. And Paragraph 3, Article VI: "The senators and representatives before mentioned, and the members of the several state legislatures, and all executive and judicial officers, both of the United States and of the several states, shall be bound by oath or affirmation to support this Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States."

Italics are mine.

If persons desire to affirm instead of swearing there are not a great many states at present which will deny them this right, upon their declaring that they wish to do so from conscientious scruples. Let all Liberals then exercise this right whenever opportunity offers; and let them remember that if affirmation is insisted on, and the one insisting on it states that it is done from conscientious scruples, no person has a right to inquire deeper or more closely into what those conscientious scruples consist of. Also let the Freethought Federation of America take up this subject, prepare a list of the states, territories, and counties within its jurisdiction which do and do not allow affirmation, and carry the war into the enemy's country. Let us have equal rights!

As bearing upon this subject the *Central Law Journal*, published in St. Louis, Mo., Vol. 20, page 281 (April 10, 1885), says:

In several of the states of the Union, whose statute books are still encumbered by the accumulated superstitions of the Middle Ages, the rule of the ancient common law exists making such exclusions [of the testimony of Infidels, Atheists, and Agnostics]. It is so in Pennsylvania, unless there has been a recent change. It is so in Massachusetts, a state which is unsurpassed by any state in the Union in the diffusion of culture among its inhabitants, and which probably has more Atheists, Infidels, and Agnostics per capita among its population than any other state in the Union. A bill, the effect of which was to allow Infidels, Atheists, and Agnostics to testify in the courts of that state, was recently

defeated in its legislature. According to newspaper reports the vote in the senate stood twenty-two against the bill to ten for it. When we think of this bill in the Massachusetts senate, we feel like saying, "Poor, old, narrow-contracted, hide-bound, bigoted, Middle-Aged, antediluvian, crustacean, superstitious, puritanical, praise-God-barebones, hew-Agag-hip-and-high, zeal-of-the-land-busy, I-am-better-than-thou, Massachusetts."

Liberal publications please copy.

A. B. LENNOX,

Freethought and Secular Notes from England.

It is my present intention to send a communication once a month to THE TRUTH SEEKER, which will contain "Notes" on the position and progress of Secularism and Freethought in England. It will be observed that the terms—Secularism and Freethought—are both used, for the reason that in my opinion the two words do not mean precisely the same thing. The former always includes the latter, but frequently Freethinking is to be found where Secular principles are not observed. Moreover, in England, as in America, Freethought is an active factor where Secularism is not even professed. Freethought indicates the mental condition of one who can honestly surrender views that do not harmonize with increased knowledge. Secularism goes further than this, inasmuch as it supplies ideas, based upon purely mundane considerations, which will replace the notions that have been discarded. In these "Notes" I shall report events that occur in each of these departments in the Old Country, hoping that what is recorded may prove interesting and instructive to the thousands of readers of this journal in the great republic of America.

In England the spread of Freethought manifests itself in many new circles. It is no longer confined to one section of the community, but its power permeates society in general. Its influence has ceased to be limited to Secular associations or to depend for its propagation and defense on the pens and tongues of a few daring spirits—men who for years have courageously stood alone against the mighty hosts of the Lord. A few years ago the Christian denominations thought that it was sufficient to put forward one champion for the purpose of silencing at least all public advocates of Secularism. Experience, however, taught them that the task they had undertaken was more difficult by far than they anticipated, hence an army of theological Daniels rushed forward as defenders of the faith. But where are they now? The arena of debate is almost entirely abandoned by these defenders. Controversy in magazines has taken the place of free and open discussion on the platform. It is impossible to induce representative clergymen now to debate with us. The few laymen, or hard-up parsons, who occasionally try their hand at discussion, are not worth naming, for they are not even supported by their own people, while their manners on the platform are not such as recommend their cause to persons of intelligence. It must not be inferred, by this change of front upon the part of the orthodox, that Secularists are ignored. The truth is, we never commanded so much public attention as we do at the present time. Not only at church congresses, but also at Dissenting conferences, papers are read on "Secularism, and How to Deal With It." But the successful "how" has not yet been discovered by these servants of the Lord. Still, the fact of theologians being in arms, who yet dare not fight, shows their weakness. It is also a proof that our efforts are being recognized among people beyond the sound of our own voices. The progress of the Freethought movement could not be gauged by a higher standard than this, it being of much greater importance than any estimate of our own.

Freethought is also active in the pulpits here as it is in the United States. Scarcely a Sunday passes but what some minister from his pulpit makes mention of the progress of skepticism and of the advocacy of Secular principles in "Christian England." And many of those very preachers, who once denounced Sunday lectures when given by us, now lecture upon secular subjects themselves, instead of preaching, as they did in former times, from texts of scripture. They are even confronted in their Bible classes with doubts and queries which defy answering, put by men who are known to be "Infidels;" but the minister dare not denounce them as such, as would have been the case in former times. Voltaire and Paine are no longer held up as scarecrows in the presence of reading men and women. If some of the old-fashioned Christians were to reappear at the present time in some of our churches on Sundays they would be astonished at a flaming placard announcing, "An

address to men only; with special music. The tenor or bass of some cathedral will give a solo from the 'Messiah'!" These performances are regularly advertised side by side with those of theaters and music halls. Then we have Sunday societies, under whose auspices lectures, with music and limelight views, are regularly given on the "Lord's day." They do not supply sermons or prayers, neither do they dispense with laughter and applause. Thus the secular plan of making Sunday a free and enjoyable day is adopted instead of maintaining the old orthodox method of rendering it one of gloom, groaning, and praying. So great has the power of Freethought become in the church that its ministers are frequently announcing their change of views and leaving the congregations to which for years they have been attached. Two instances have just occurred here in the Midland district. The Rev. Mr. Sale, a Congregational minister, has resigned his office as preacher through having studied the foundation of his faith. He has discovered that if one God cannot save him neither can three. Now he announces himself as a "Free Christian." The Rev. J. H. Chamberlain has also left the Methodist denomination, to which he has belonged from his childhood, and has joined the Christadelphians. In his published reasons "Why I Left the Methodist Ministry," he observes: "I know that many thoughtful persons in orthodox circles are seriously disturbed and dissatisfied, unable to find mental repose in their traditional belief. I know that my case is only one of many, as far as theological uneasiness is concerned. There is much uncertainty and misgiving in the ministerial world." Thus the very foundation of the theological fabric is giving way from within, and a brighter day of mental freedom is dawning.

Similar progress is apparent in other directions. Freethought literature now circulates without legal interference and in quantities that were unheard of in the past history of England. Moreover it is no longer confined to publications by avowed Freethought publishers, who, in former times, risked having their goods confiscated when parsondom ruled through the medium of the magistrates. The extensive sale of secular literature was the burden of complaint made at a great church congress just held in Birmingham. It was there stated that Freethought sentiments are found in high-class books which are considered "respectable" enough to find a place in fashionable drawing-rooms. The fact is, there is an ever-increasing quantity of Freethought and scientific literature published under the name of Agnosticism. This is dealing a fatal blow at the influence of theological publications in England. A striking instance of the power of Freethought literature is afforded in the recent appearance of some remarkable books by Professor Johnson, who was formerly a Christian minister. After many years of extensive research he announces his belief that the Bible and many of the so-called ancient ecclesiastical writings are of comparatively recent origin. He is unable to trace them further back than about the sixteenth century. According to his contention, they were produced in Europe and not in Eastern countries. It will be seen that he presents a stronger case against the authenticity of Christian records than any previous writer has ever done. Of course he has given up his pulpit and many of his former friends have deserted him. Unfortunately, in the history of human thought, the fate of the originator of new ideas has seldom been otherwise than his. Even to day, men in many instances are fettered in their associations with those who doubt the correctness of church "histories." Freethought propagandism is still necessary as a means of testing the popular theological pretensions, however sacred they are supposed to be. No doubt Professor Johnson's indictment is a bold one, but the duty of the searcher for truth is to examine the evidence upon which it rests. It is a very old device to denounce and persecute the man who has the courage of his heretical opinions instead of testing whether they are true or not. Galileo and Darwin are instances that opinions of the most ancient type, which once were deemed accurate, may be discovered to be palpably and absolutely erroneous.

The Birmingham Church Congress, referred to above, lasted a whole week, and \$30,000 were spent upon its arrangements. It was a curious assembly of "loving" Christians. The adherents of the High Church hissed the Low and Broad Church folks, who returned the compliment with interest. To us the amusing feature was the manifestation of malice and ill-will in a congress held for the avowed purpose of promoting "the union of Christians." In spite of this exhibition of pious wrath, Canon Gore, the "heretical" editor of *Lux Mundi*, had a

splendid reception, while his violent opponent and orthodox detractor—Father Ignatius—was suppressed by the president of the Congress. There was much talk about the relation of "the poor workingman" to the national church. It was intimated by one clergyman that there was a place in heaven for all the laborers in the city, only it required the church to prepare them to occupy the position. This appears to be a reckless statement, when we remember that the people are so many and that the churches are so few. Nine-tenths of the inhabitants of the city keep outside the church, either from want of inclination to enter, or from some other cause. One speaker thought that he had solved the question, after the fashion of Mohammed and the mountain. He said "if the work-people would not come to the church, the clergy must take the church to them." This is easier said than done. Supposing it were possible to convey the church to the working classes, in all probability the intelligent portion thereof would have nothing to do with it. They have learned by a bitter experience that the church, instead of being their friend, has been and still is their foe, counseling obedience and contentment under social wrongs and political injustice. The mode the Congress dealt with the social problem—how to remove poverty, ignorance, misery, and crime—indicated that the church is no real helper in the present deplorable social condition of the masses. The principal suggestion offered was, that the rich members of the community should subscribe a fund to maintain an increased staff of parsons to visit the poor folks and dispense the love of God and the bread of life in the person of his only son. It is true that some speakers urged the necessity of such adjuncts as coal, soup, and blankets; but these, it was assumed, must be given under the pious control of the church. Here we have the old priestly plan of seeking to obtain supremacy over the poor through the pangs of their poverty. The acceptance of religion is considered by these preachers to be of the first importance, while the satisfying of the material wants of the people is deemed as being worthy only of secondary consideration. The spirit of the age is opposed to such clerical monopoly. Benevolence is not necessarily allied with any form of theology; the one is a human aspiration and the other is a priestly invention.

There has been much talk in England during the last few years of what is called "Christian Socialism." Its advocacy dates back to the first quarter of the present century, but recently it has come to the front more prominently than at any previous time. It is now publicly asserted that it is only Christianity that can bring about a successful social revolution which can be of any practical service to the community. In a recent debate that took place in the columns of the *Daily Chronicle*, one of our leading London newspapers, it was contended that Jesus was the originator and the prophet of the Socialism of to day. Jesus was declared to be the herald proclaiming the liberation of the land from private ownership, the elevation of the poor, the downfall of the rich, and the triumph of democratic equality throughout the world! We regard this as one of the great delusions of the age. So far as history is concerned there is no evidence that Jesus instituted "all things in common," or that he formed any society or organization for the solution of the problems of capital and labor. He himself apparently lived on his friends, and he gave distinct instructions to his successors to depend upon the public wherever they went. His disciples were to make no provision for their personal wants, and to carry with them neither "purse nor script." Moreover, Jesus never expressed any desire for the social well-being of man in this world, or intimated that such was either possible or necessary. To call a man a Socialist who held the most conservative and exclusive Jewish notions of his time is a misnomer. We cannot forget his references to "the children" and to the "Samaritans." Even admitting his sympathy for the poor and his denunciations of the rich, the fact remains that the issues were not to be reached on earth, but in heaven. He made no effort to remove the two great evils of his time—poverty and slavery. What history records the continuity of any social scheme that he inaugurated? Christian Socialism is a modern invention, based upon a questionable application of certain texts of scripture. But Shakspeare has said that the devil could quote scripture to suit his purpose.

Although there is still room for improvement in the Secular movement in England, the progress it has made during the last few years is exceedingly gratifying. The National Secular Society is stronger and in a better condition in every way than it has ever been. It was my privilege to be present at its

formation, and I have watched its developments, and I am pleased to record that it is now in a most flourishing position. Its president, Mr. G. W. Foote, has lately made a new departure at the Hall of Science, London, by having admission free, seats being reserved for paying visitors. The new plan has proved hitherto successful, and the financial result has been about equal to the former income. The great advantage, however, is that this new arrangement allows opponents to hear the Free-thought gospel without charge. Another important change recently made is the doubling the price of the *Freethinker*, and giving cartoons and portraits on superior paper. It is pleasing to note that advancing the price has not reduced the circulation of what is now the leading Free-thought journal in England. A new monthly, entitled the *Free Review*, has been started by Mr. J. M. Robertson, the late editor of the *National Reformer*, which was so long conducted by Mr. Bradlaugh. The interest in Mr. Bradlaugh's great personality secured for his paper a wide circulation, which could not be sustained after his death, therefore it had to be discontinued.

Another indication of progress on this side of the Atlantic is the letting of public halls by town councils or by other responsible officials of various institutions. This is not yet the universal rule, as our orthodox opponents do their best to prevent us hiring those buildings. The plan adopted by them is to intimidate the landlord by urging that it is illegal to take money at lectures given on Sundays. Hence proprietors of halls dread a prosecution, and we have simply, as a rule, to make a collection, and in some instances to suppress discussion. On Sunday, November 12th, I lectured in the Town Hall, Birmingham, to an audience that numbered over two thousand persons, but admission had to be free, and no discussion was permitted by the authorities who had control over the hall. The National Secular Society, however, is determined to defeat this Christian bigotry by having halls of its own under the control of the Secular party. A hall company has been started in London for the purpose of securing the Hall of Science, wherein Mr. Bradlaugh really made his reputation. The great success this company has met with justifies the belief that the time is not far distant when efforts will be made to have Secular halls in all the larger towns in England and Scotland.

There is a general desire among English Secularists to have a better communication with their Secular brethren of other countries. There are thousands of Freethinkers in America, Canada, New Zealand, Australia, France, and Spain, but as yet we have but comparatively little intercommunication with them, and we are only partially acquainted with the proceedings of our co-workers in these different countries. Is it not possible by some means to have official correspondents to supply interesting and reliable information pertaining to each nationality? I should be pleased to read the opinions of some of the readers of THE TRUTH SEEKER upon this important subject.

CHARLES WATTS.

Observations.

Somewhere in this city, between Harlem and the Battery, exists Mr. Fritz Schmidt, who, at an undefined period in the past, wrote an Article and forwarded it to THE TRUTH SEEKER office. The article has not as yet bulged forth in print, as Mr. Schmidt thought it would.

The fact is, that for about two weeks pneumonia has confined the Editor of this journal to his bed, where he has been adorned with a bladder full of cracked ice on his brain and with hot and moist cloths on his superheated person; and all this time the author alluded to has been making epistolary demands for the return of his manuscript. I don't know where it is; nobody but the Editor ever knew where it was put, and he has forgotten. Mr. Schmidt now writes, under a special delivery stamp: "Evidently politeness has no effect upon you. I will now see whether 'The Law' can have any. If my article is not immediately returned to me, I shall bring up against you a suit for damages. I have the money, the brains, and the will to do so. I have at my disposal one of 'the best lawyers' in New York." The loss of many hundreds of dollars to the Editor of THE TRUTH SEEKER is foreshadowed by the correspondent in case the above suit is "brought up against" him.

I hereby notify Mr. Schmidt that he is out of order, that he is ignorant of the amenities of the case, and that his proceedings are irregular. If he has a grievance, why doesn't he follow custom, and call at the office, ask if the Editor is healed and warn him to fix himself. Of course the Editor would summon his myrmidons and have Mr.

Schmidt placed on the sidewalk, where a police officer, with a padded front and an unpadded club, would take cognizance of him; but the code would be observed, Mr. Schmidt's honor vindicated, and himself abated as a nuisance. As for the Editor, he could avenge himself by digging up Mr. Schmidt's manuscript and publishing it over the author's signature.

The worship of the Spook according to the faith of Islam is upon us and the voice of the muezzin is heard in the land. Last Sunday morning at 10 of the clock a man wearing the red cap of a Turk appeared in the door of Union Square Hall, turned his face toward the east, and offered the following remarks:

God is great! God is great! God is great! God is great!

I bear witness that there is no god but God.
I bear witness that Mohammed is the apostle of God.
Come to prayers! Come to prayers! Come to salvation!

Prayer is better than sleep!
God is great! God is great!
There is no god but God! There is no god but God!

There being no corrections to be made, this may stand approved as read. There is no god but God, and, comparatively speaking, there is no other character in fiction worth naming.

A mimeographed work entitled "The Danse du Ventre (Dance of the Abdomen): Its Value as an Educator in Marital Duties," by Ida C. Craddock, has just come to my notice.* I was at first somewhat surprised that an unmarried lady, as Miss Craddock is popularly supposed to be, should assume the function of an instructor in conjugal amenities, as I could hardly imagine that she would know much about the root of the matter herself; but a detached slip, accompanying the work here discussed, explains her conduct. From this it appears that Miss Craddock is not single, though her husband is in the world beyond the grave, and had been for many years previous to their union, "which took place in October, 1892." Still, notwithstanding that Mr. Craddock, as he may be called for convenience, is in the spirit world, the lady testifies that their union is as real and actual and physical as though he were around the house bodily all the time, day and night. In fact, she thinks very few marriages turn out as well as hers has. It is true that Mr. Craddock does not light the fire in the morning and put on the tea-kettle, nor does he pay for rents, groceries, or dry-goods; and they are not keeping house or raising a family, but in other ways which married people will readily call to mind it is a *bona fide* marriage. It is monogamous on her part, and on his likewise for anything she suspects, which is often the situation where both parties live in this world.

Owing to her year's experience in wedded life, Miss Craddock is enabled to give husbands and wives a great deal more information than I could, although I have been married ever since '88 and have had the care of an infant son more or less for the past three years. Such is the advantage of having a conjugal mate in heaven instead of on the Pacific coast, where I have resided.

The danse du ventre, as Miss Craddock interprets it, teaches the married a valuable lesson, which is, that whereas the performer stops dancing before she drops dead, therefore the rule is a good one to follow in other departments of life. To our authoress the six tassels worn by the dancer are symbolic, and the serpent about her waist also, as anyone whose mind runs that way will not fail to understand. Still the symbols are capable of other interpretations; for instance, each tassel might represent the cork of a bottle, the reptil around the waist suggesting snakes. The admirable discretion of the dancer in desisting before she drops dead teaches the citizen to quit before he falls down.

This is a skeptical world, not inclined to believe that every meaning injected into a dance was really intended to be expressed by the inventor of such saltatory exercise. The dance of the abdomen may be the outward and visible part of a whole system of philosophy, but it is proper to remember that it may not. As for spirit husbands, they are no new fad. It is recorded that in the year 1671, one Mary Alacocque, a pious French female, having experienced a cataleptic attack, immured herself in a convent and became a bride of Christ. While there she wrote:

Our Lord showed me that that day was the day of our spiritual betrothal; he afterwards made me understand that he wished me to taste all that was most sweet in the tender caresses of his love. In fact, these divine caresses were so overpowering that they made me quite beside myself, and rendered me almost incapable of any physical

* For sale by the author at 1032-34 Race street, Philadelphia, Pa. Price, 50 cents.

exertion; and it was a subject of such strange embarrassment to me that I dared not show myself.

Physicians have a name for these derangements, and say that they are susceptible of adjustment by judicious means. An agreeable person of the opposite sex, and the services of some official empowered to perform the marriage ceremony, have been prescribed with gratifying results. A living character should be selected. Let the dead marry the dead.

GEORGE E. MACDONALD.

Professor Tyndall.



John Tyndall was born at Leighlin Bridge, Ireland, Aug. 21, 1820. His parents were of English descent, and were religious; they wished him to prepare for the ministry, but their means were quite limited and they could give him only an ordinary school education. He had a natural taste for geometry. Physical science did not attract him until later in life. He left school in 1839 and joined the Irish Ordnance Survey, becoming a draughtsman and surveyor. Later he went to England in connection with the same work. He now thought of emigrating to America, but accepted, instead, a place as locomotive engineer, where he remained three years. Losing his savings through unfortunate stock speculations, he returned to his engine and his studies, having taken up the latter while on the Ordnance Survey.

When he took his hand from the throttle it was to enter Queenswood College, Hampshire, as instructor in physics. Here he found a warm friend in Dr. Edward Frankland. In 1848 he accompanied Frankland to Germany and heard lectures from Stegmann on mathematics, Bunsen on chemistry, and Erling and Knobloch on physics. In conjunction with the latter Mr. Tyndall conducted experiments in line with the then recent discoveries of Faraday, determining the polarity of the diamagnetic force, etc. Feeling the need of recreation, he went to the Alps in 1849. He went for rest, but pursued his studies with increasing ardor. In studying the glaciers, he was the first man to scale the Weiss-horn. He made researches upon the movements of the Mer de Glace, and established a series of thermometric stations on Mont Blanc. He revisited the Alps regularly for twenty years. He published "The Glaciers of the Alps" in 1860. Professor Tyndall had graduated from Marburg in 1851, and upon his return to England Faraday succeeded in having him elected a Fellow of the Royal Society. The next year he was admitted to membership in the British Association for the Advancement of Science, and was soon given the chair of natural philosophy. Just before he had received these honors the University of Toronto refused him a chair, as it did Huxley. Upon the death of Faraday he was made superintendent of the Royal Institute.

In 1870 he went to Algiers to witness a solar eclipse, and two years later he came to America on a lecture tour. The net proceeds of his lectures, \$10,000, he placed in the hands of a committee of American scientists, to be used to help students who devoted themselves to original research. While here he wrote to the *Contemporary Review*, and enclosed a letter from a friend suggesting that one ward of a hospital be made the special object of prayer for a number of years, and the result compared with that in the same ward in previous years when it had not had the benefit of prayer. This common-sense proposition earned him the hatred of the advocates of the prayer panacea.

Professor Tyndall devoted many years to original investigations of radiant heat, gaseous conductivity, properties of sound, and the germ theory.

Of the remarkable scientific discoveries of the last half century he ranked easily first the law of the conservation of energy, next evolution, and third, spectrum analysis.

Professor Tyndall was a clear, pleasant, and instructive scientific writer, who did very much to make scientific knowledge the property of the common people. He has left us a large number of valuable works, and in them he lives, though dead.

Letters of Friends.

Of Course He Doesn't Like to Be With- out It.

KALAMAZOO, MICH., Nov. 26, 1893.

MR. EDITOR: Inclosed please find \$5 to renew my subscription to THE TRUTH SEEKER and for "Paine's Great Works Complete." I have taken the paper a number of years, and don't like to be without it.

JAMES P. FORBES.

The Retort Courteous and Conclusiv.

MR. EDITOR: "H. C. R.," in his article in THE TRUTH SEEKER, of December 2d, gives evidence that he is thinking; but he seems to be a little confused yet. For instance, he says:

"To the dictums of Moses, 'Thou shalt not kill,' and 'Thou shalt not steal,' we should add, 'under penalty of death,' leaving no mythical loophole through which to crawl to glory. We should have the Confucian exhortation enforced: 'Do nothing unto others that you would not have others do to you.'"

Would he have others inflict the death penalty upon him? A. A. ORCUTT.

Proclamations Will Not Banish Poverty.

SYRACUSE, N. Y., Nov. 26, 1893.

MR. EDITOR: To-day I inclose to you \$5 to apply on indebtedness—due to THE TRUTH SEEKER, that is spreading the light its founder, D. M. Bennett, ignited years ago, and am happy to see it is made to blaze and shed its effulgence in thousands of homes, and help disperse the darkness that beclouds their mental sky.

Watson Heston's "Thanksgiving Object Lesson" is the most forcible argument I've yet seen. It gives a true and living picture of the real condition of things that has existed and exists to-day, and it ought to be convincing of the utter worthlessness of any "proclamation" from the president down to the governors of the various states to observe any day and give thanks to any God or gods. The foolishness of such action must be apparent to all who think.

This city is besieged with tramps—tramps who are willing to work but find no work to do. Justice Mulholland sends from one to seven tramps to the penitentiary [jail?] every day—a charitable refuge for the poor during the cold winter months. Crime and poverty stalk abroad in our city. Fully five thousand men here are without employment—great opportunity for charity. Putnam School building will be turned into a lodging-house for the poor, and the city gives fifteen-cent meal-tickets for the Salvation Army restaurant. The poor are sick, dying, and dead in the Seventh and Fifth wards. Poverty implores the gods for relief, and it comes slowly; yet "God is happy," "the angels sing," and "God doeth all things well." Bah!

Truly yours, ROBERT R. JONES.

Man Made in the "Image" of An Omnipotent God.

NEW LONDON, CONN., Nov. 26, 1893.

MR. EDITOR: I wish to say through the columns of THE TRUTH SEEKER (for the information of the Freethought family at large) that I have been doing a little bit of missionary work here in New London, but owing to the weight of public opinion against me it has been rather up-hill work; but I do not despair of doing some effective work. I have induced one preacher to read John E. Remsburg's "Bible Morals," and got him to make some admissions that are rather damaging to the Methodist cause, but in return I had to promise to go to his church. I went, and paid particular attention to his sermon, which was not altogether as orthodox as I had expected. He said that scientific men were saying that matter has always existed, and that evolution had worked out everything to its present state of perfection; he said he believed it, but then he added that there was a God to direct the course of evolution, for which I took him in hand in this wise: "How do you know that there is a God at the helm of nature?" He replied that he could feel him and see him in everything around us. Then I asked him how it was possible that man was made in the image of God and yet God could be everywhere and in all things? That was a stunner he

could not answer, but he was honest enough to say he could not tell. He had defined an Agnostic as an ignoramus, and before I got through with him I made him admit that he was an Agnostic—an ignoramus!

The churches here have been raising a fund for the foreign mission, but if they would take the advice that I gave them they would distribute it among their own poor, who are unable to purchase clothing and food sufficient to keep out cold and hunger. It is strange how the people interest themselves in the religious welfare of a few naked savages, when there are so many of our own flesh and blood who are clothed in filthy rags and have to live on the refuse of the tables of more fortunate people. I have offered a plan to be followed on the day set aside for prayer: Instead of going to the churches and offering up long-winded prayers to we know not what, we should take our baskets, filled with good things, and hunt up poor persons who will not be able to otherwise obtain Thanksgiving dinners, and make them happy. And I said that all the prayers they could offer to their triple-headed God would not fill one empty stomach or clothe one naked body.

Please hand my name in for membership in the Federation. SAMUEL B. PRICE.

"The Universal Church of Archeans."

PHILADELPHIA, PA., Oct. 20, 1893.

MR. EDITOR: I beg to inform the gentleman who lives on the famous isle across the sea that there are great efforts being made in the "City of Brotherly Love" to bring into existence a "church," in the organization and constitution of which eternal principles shall have precedence over and above debatable theories and dogmas, and in which deeds are recognized above creeds, acts above professions, etc. "Religious liberty" is the watchword of this new church, and a person's character and actions, not his beliefs and professions, receive cognition—what he does, not what he believes, is counted, and the doors of this church or society are open alike to Atheist and Theist as well as the Agnostic, Spiritist, Pantheist, Theosophist, Christian, or Jew. It declares that "Religion is being, not believing;" that "Heaven is earned, not hired," whether it be realized in this world or in some other. Its religion is, "to do good;" its gospel, intelligence, industry, and integrity; its message, to mankind, "Do your duty." It is to be an industrial, economic body, and asks for more work and less talk, more practical action and less effusion from reformers. There are thousands advocating a condition where justice would secure all against adversity and starvation, but are not willing to do a hand's turn to secure those blessings to themselves and their posterity until a time when the people shall have become thoroughly enlightened and developed (which may not be for generations), but prefer to go on in suffering and anxiety and then growl about it—totally regardless of the welfare of their little children. It is this work that this church wishes to perform first, and then it will be not only ready but able to help others to help themselves. It may not be many years before this church will reach the shores or realm of England, and then our brother across the ocean may have an opportunity to work for that which he advocates and much more. The church above referred to is known as "The Universal Church of Archeans."

J. S. EATO

A Modern Rams' Horn Miracle.

NORTH YAKIMA, WASH., Nov. 26, 1893.

MR. EDITOR: As the van of the noble army of faithful and fearless defenders of the honest few against the hypocritical, superstitious, and intolerant many, and the ever bold and vigilant champion of mental freedom and equal physical rights, I readily and cheerfully recognize your splendid journal. Its healthful influence is constantly spreading and ever increasing, and I, with thousands of others, earnestly hope and honestly believe the time is comparatively near when the walls of bigotry and superstition—dank with the putrid breath of licentious priests, fetid with the foul emanations of a myriad chained heretics, and blackened with the

smoke of countless burning martyrs to honest doubt and quenchless reason—will tumble into irremediable ruin before the vibrating and persistent blasts of the rams' horns of justice and liberty.

Reforms never retrograde, and this warfare is for the right, and must never cease, and no quarter can be asked or given till state and church are completely and forever divorced, and the goddess of justice is permanently enthroned at the capitol of the nation and of every state as well.

If my prose proves worthy of space in your columns, perhaps the subjoined "poetry" may keep it company:

Ne'er sheathe the sword of justice,
Nor let the arms grow weak
That bear the torch of reason
For those who freedom seek,

Till prelate, priest, and preacher
The lesson fully learn:
Who'd live in ease and comfort
Themselves the means must earn.

If the everlasting dropping
Of "Peter's pence" would cease,
The soft skinned, unctuous parsons
Would rapidly decrease.

If every "foreign mission"
Were banished from the earth,
Of holy, lying mendicants
There'd be a healthy dearth.

If youthful minds were guided
Long reason's lighted path,
Instead of taught to tremble
At black Jehovah's wrath,

There'd be more honest dealings,
Fewer hypocrites and knaves,
More stalwart sons of freedom,
Less daughters born of slaves.

If every "house of worship"
Were turned into a school,
Where each inquiring pupil
Were taught the Golden Rule;

Where faith and fears and dogmas
Were banished from the brain,
And superstitious worship
Were learned to be in vain;

Where virtue, love, and justice
Were made to take the place
Of myth and mist and miracle,
To save the human race;

Then would men pay oblation
At reason's glowing shrine,
And hail the God of nature
The only one divine.

GARY H. MOULTON.

Too Much "I Don't Know" Concerning God and Future Life.

NEWARK, N. J., Dec. 4, 1893

MR. EDITOR: Will you permit me to briefly criticize the critics? (I know you will, but this introduction is *pro forma*.) I have heard and read the utterances and expressions of so many of our popular Freethinkers during the last ten years to the effect that, while the existence of a personal God and the possibility of a "hereafter" could not be asserted from facts or sound logic, neither could they be absolutely denied. Ingersoll "does not know," and is willing to take his chances as to the state of future rewards and punishments. Putnam, in THE TRUTH SEEKER of the 25th ult., observes: "As to where we are going, no man knoweth unto this day." So it is, as far as my experience goes, all along the line. Presumption in the Christ-man is so disgusting to a Liberal man that the latter seems to consider it a virtue to oppose it with professed utter ignorance.

Now, I cannot believe in the honesty of our critics. To be sure, I measure them by my selfish standard. Ingersoll and Putnam, and you and I, know absolutely that there is no God and that there is no hell, heaven, nor hereafter. And we can prove it, too. Perhaps not unto the satisfaction of a fool or the conversion of a bigot, but fools and bigots are not supposed in the jury box. We know who made God and the other accessories of priestcraft, and we know the process by which the present Christian civilization (?) was evolved. We know also that we successfully negatived any proposition by disproving the alleged facts on which it depends. Freethought has advanced too far, it seems to me, to longer say to the deluded follower of myths, fables, and lies: "Well, you may be right; I don't know, but I know I can't believe your dogma." I recognize that evidence is not proof, and that exact expression in the English language is almost impossible.

If Putnam knows where a fagot goeth when consigned to the furnace, he knows where we are going. If Ingersoll can prove that there is no "Chris Kringle," he can prove there is no God. But everything should be based on reason, and the common-sense principle (universally acknowledged, I believe) that the burden of proof rests on the party affirming, applies. For some time past those who assert that there is a God and a hereafter have adduced arguments to support their assertions. Unless new matter be introduced by them, it is sufficient to successfully combat their evidence. I do not anticipate any new matter from their side. To my mind this is the situation: A prisoner establishes an alibi; he proves the negative—that he was not at the scene.

If any considerable number of intelligent men and women substantially coincide with me, I regard myself as entirely justified in asserting that our oracles do not tell the whole truth. Only charity would excuse me for adopting their policy and holding: Perhaps they do not know, but I believe they do. T. B. CONNER.

The Dying Atheist.

FALMOUTH, N. S., Nov. 25, 1893.

Leave me alone! I am sick of your prayers and your tears;

I will die as I have lived, whether guilty or just.

I have fought for my faith through a lifetime of wearisome years,
And will stand by it now till this body dissolve into dust.

"Do I not shrink from death?" No; why should I fear to die,
When I know that death ends all and the grave is the only goal?
When I know that eternal life is but an eternal lie,
And the dust alone is immortal in nature and not the soul?

You may picture the horrors of hell, you may pray and preach and plead,
But your faith will scarcely quicken the cold gray stone and the sod.
With my dying voice I will mock at your cant and your creed,
And cry with my latest breath that there is no God.

Hark, how the mighty wind howls! Is the voice of the Almighty there,
Or is it the crash of the elements waging eternal strife?

That warfare that summoned the Universe up from the realms of air
And peopled the myriad planets with this that we call life.

You would blacken with superstition the beauty of Nature's work;
You would startle the peace of death with your dreams of a life to come;
The half-hearted faith of the faithless may call it "a leap in the dark."
But I die in the hope I have lived by and look for repose in the tomb.

"I was a preacher once?" Oh, yes! I could rail with the best,
And consigned the accursed unbeliever to death and eternal pain;
But falsehood has fled before reason, like clouds with the wind in the west,
And I know that your fears are but follies and I know that your faith is in vain.

If your God in his infinit mercy made man and has made him to sin
And provided a torment eternal for those whom he called into birth,
Let me suffer with those who may suffer;
I care not how soon it begin,
He bows to no tyrant of heaven who bowed to no tyrant of earth.

Return to your flock; you may tell them—
This dust will be cold in the tomb;
No tongue will be near to dispute it, no thoughtful voice to deny—

That the Atheist cried to his God for the comfort that would not come;
That he prayed too late for pardon, and trembled and feared to die.

Stand back! let the pure breath of Nature blow in on my fever-scorched brow;
The lights grow dim in the distance; the moon has gone from the skies.

What power shall scatter the darkness that stoops to encompass me now?
Oh, welcome, thou slumber eternal! Behold how the Atheist dies.

W. P. LAWRENCE.

Infidelity in Southern California.

ELSINORE, CAL., Dec. 1, 1893.

MR. EDITOR: F. H. Heald, attorney-at-law in Elsinore, met us at the railroad station, two miles away, with carriage. A quiet, Quaker-like gentleman is Mr. Heald, and his daughter Edna, who is but eighteen, and already making her mark as a poetess of great promise, is a highly-refined, freethinking young woman, with the courage of a Mary Wollstonecraft.

Next day Mr. Heald and daughter, Mrs. J., and self took a carriage drive of twenty-six miles completely around Lake Elsinore; visited alfalfa fields, prune, orange, lemon, pomegranate, apricot, and fig orchards; walked over the twenty-four-acre orchards of Mr. Yates; took dinner with old friends whom I knew at Shenandoah, Ia., Mr. and Mrs. Farnham, when I held my debate with Elder Dungan—the best, most gentlemanly debater the Campbellites have. Mr. Farnham owns ninety acres near the lake—orange grove, lemons, etc. He has a fine cement reservoir near the mountain side. Mrs. Farnham is a splendid woman. I regret they have not fifty years longer to live.

I wish to mention something of the Freethought outlook here. Candidly, it is not encouraging. The little Freethought society is struggling against great odds. The opposition to it is of the most bigoted and unreasoning stamp I ever knew. Even the school children are infected with holy hate. The brand of piety in Elsinore is as mean as was that of Massachusetts in her Cotton-Mather-Christianity-witch-hunting times.

Mr. Heald is the "Father of Elsinore." He is a young man of forty; his town less than ten years old. Why Christians should hate this Jesus-like, gentlemanly Freethinker I cannot tell—nor can they, as far as I am able to learn. Within ten years he has been a millionaire. Litigation and Christian love have tried to lay him low. If Christians here manifest the "spirit of Christ," then I know what it is like—it is simply devilish. Mrs. Reed, Mr. and Mrs. Styffe, Mr. and Mrs. L. D. Reynolds, Mr. and Mrs. A. L. Reynolds, of Elsinore; Mr. and Mrs. A. W. Reynolds, of Manifee; Mr. and Mrs. Reynolds, of Temecula; Mr. Wright, and Mr. Park were out to the lectures. Mr. and Mrs. Cunningham came a thirty-mile carriage-drive from Riverside. They would like to live here with our Elsinore Liberals, and will visit us whenever we have lectures. Our society will have to grow (from the outside world, by accretion) before we can expect to hold regular meetings, and perhaps it will never be necessary for Liberals generally to hold meetings every Sunday. Liberals do not need to be meetingized continuously like Christian sheep. Teaching, more than preaching, will be the new order. Science offers a boundless field for Freethinkers to explore. Science, literature, and art will take the place of the "foolishness of preaching." By the way, "Society of Science, Literature, and Art" is the name of this tiny organization of Liberals in Elsinore. Young and feeble as the child is, it has earned the contempt of the church, which sneeringly asserts that the name is too grand for its size! But Mr. Heald has more science in his head, and more artistic taste, than ninety and nine of the Elsinore evangelicals. The Liberals readily admit that the Society's name embraces a wider field of knowledge than they will ever be able to acquire; while the saints of Zion have such narrow and shallow creeds that they need to grow but a trifle to discover they have not a dud which they have not outgrown. The joke is, they try to make us believe that their old Jew second-hand clothes are fashionable!

I do not know how this venture will terminate. I am to address the people whenever I feel like it. This will be our home. The climate is superb. Other families are coming here to locate. By my arrangement with the Elsinore people I am at liberty to accept calls for lectures anywhere between the two oceans. I cannot consent, not yet, to tie myself down to any one locality while thousands of my fellow-beings are hungering for Freethought.

Elsinore, Cal., is my address, and I will say to Californians, for the present, that if you desire Liberal, radical lectures I will come and give them. W. F. JAMIESON.

Joseph E. Huffman—Funeral Address.

[Mr. Joseph E. Huffman died in Des Moines, Ia., Nov. 26, 1893. Being a firm Freethinker, he declared that no clergyman should officiate at his funeral, and when first taken ill made a request that in case of his death, Mr. Franklin Steiner should deliver an address at the burial. Mr. Huffman was a member of the Woodmen's order, which came out in full force, making the funeral a very large one. Mr. Steiner delivered the following eulogy:]

MY FRIENDS: After a painful illness, lasting several weeks, our friend and brother, Joseph Huffman, passed from the scenes of life. We are here assembled to pay the last tribute of respect to one whom we all knew only to love and admire, and to express our profound sympathy for those whom the hand of death has robbed of a kind husband and father, stricken down by disease in the prime of his manhood.

We realize that death is a mighty monarch. All must one day bow down before his shrine. The most powerful must submit to his decree. Before him the weakest creature in the universe stands upon an equality with the most powerful. It takes the father from his fireside, the mother from her dear ones, and the children from the homes where they were a perpetual joy.

Death brings grief to the heart, and hot tears to the eyes, when we think that we will see no more those whom the ties of affection made dear to us in life. Yet we should be made to realize that however irreparable our loss, to him who is suffering from the pains and tortures of a disease that is incurable, and which renders life itself intolerable, death comes indeed as a welcome visitor. When we know that he whom we mourn to-day is free from the suffering which life imposed upon him, there is a beam of joy in the thought that death, many times an angel of mercy, came to his relief.

The heart may cease to beat, the mind cease to perform its functions, and the body moulder into dust, but the power and influence of the man of good deeds and noble thoughts is greater in death than in life. Behold the mighty dead of past ages, those who strove to make the world better, and improve the condition of their fellow-men. Did death cover the light they shed upon the race? By no means. Their acts and words live to-day, an inspiration to humanity to complete the work they left unfinished, and to proclaim new truths that they were not permitted to know.

Joseph Huffman was a man who made the world better by his life. While we regret that he has not lived longer, we can rejoice that he was permitted to be among us, as a neighbor and a friend. Honest, manly, true to his convictions, he bravely stood the test of true manhood. He suffered as but few have, but he endured with a composure that would have done honor to a stoic.

Our friend lived for this world. He knew of no other. He believed all that could be required of anyone was to faithfully fulfill his obligations to his fellow-men. Having done this, he had nothing to fear in death. How well can we here call to mind the words of the poet:

So live
That when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall
take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at
night,
Scourged to his dungeon, but sustained
and soothed
By an unfaltering trust, approach thy
grave
Like one who wraps the drapery of his
couch
About him, and lies down to pleasant
dreams.

After all, it is the life, and not death, that should concern us most.

Joseph Huffman was a soldier in the great army of human progress. He rejected the creeds of the world as relics of the ignorance and fears of man while yet in a savage state. His eyes were ever turned toward the dawn of the age of reason, when superstition should no longer curse the world, all strife be ended, and the brotherhood of man established. By

this he was joined to the greatest minds of the past and the present, and he now shares their immortality, the immortality of the poet, the sage, and the philosopher, who, though dead, live in their works.

To him a future life was a mere matter of speculation. He had no knowledge of personal existence after death, but he knew that we are unable to fathom all the mysteries of the world and of life. He never dogmatized upon this great question. It has been said by the greatest of living orators, "We do not know whether death is a wall or a door." Our friend is now where all doubts have vanished. With him the great problem of immortality is settled. To us it is still a mystery.

We are about to consign his body to the earth, there to sleep the sleep of nature, unmindful of the blasts of winter, or the bright freshness of the spring time. As we take a last look at his features, now peacefully reposing before us, we say:

Forever and forever a long farewell,
If we should meet again, why, then we
shall smile,
If not, this parting was well made.

May his last resting-place ever be a sacred spot, and over his grave the flowers give forth their sweetest odors, and the birds sing their sweetest songs.

An Adventist Talks to His Sunday-Law-Enforcing Fellow-Christians.

SAN PEDRO, CAL., Nov. 20, 1893.

MR. EDITOR: Of the clergy I would ask: What day do you recognize as the Sabbath? One would infer from your claims and arguments that Sunday is the Sabbath. No, brothers, you are mistaken; Sunday is Constantine's day. What was Constantine? Why, he was a heathen, a sun-worshiper; also the emperor of Rome. He ignored the great and all-wise God's divine law of the Sabbath and instituted Sunday as the Sabbath; hence the people are compelled by law to keep Sunday as the Sabbath. It is wrong to so delude the people and to preach up such a false doctrine. If you take the Bible for authority, God's law must be obeyed. An apostate church will unite with the powers of earth and hell to place upon the forehead or in the hand the mark of the beast, and prevail upon the children of God (the Seventh-day Adventists) to worship the beast and his image. They seek to compel them to renounce their allegiance to God's law and yield homage to the papacy. The savior says: "Blessed are they that do his [i. e., God the Father's ten] Commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. xxii, 14). But where is that Commandment that speaks about Sunday? It is not in the Bible, but it is in the Roman Catholic catechisms. Read your Bibles through a hundred times with reference to this subject and you will each time become more and more convinced of the truthfulness of the following notable facts:

1. There is no divine command for Sunday observance.
2. There is not the least hint of a Sunday institution.
3. Christ never changed God's Sabbath to Sunday.
4. He never observed Sunday as the Sabbath.
5. The Apostles never kept Sunday as the Sabbath.
6. There is no prophecy that Sunday would ever take the place of the Sabbath.
7. The word Sunday never occurs in the Bible.

8. Neither God, Christ, angels, nor inspired men, have ever said one word in favor of Sunday as a holy day.—G. W. A.

God made the Sabbath at creation (Gen. ii, 2, 3; Ex. xx, 11).

It was observed before the law was given on Sinai (Ex. xvi, 23-30).

The command to observe it is associated with nine moral precepts which are binding upon all men during all time. It is placed in the bosom of unchangeable law (Ex. xx, 8-11).

It is a sign between God and his people (Ex. xxxi, 17; Eze. xx, 20).

Wrath came upon ancient Israel for breaking the Sabbath (Neh. xiii, 15-18).

If the Sabbath had been kept Jerusalem would not have been destroyed (Jer. xvii, 24, 25).

Prophecy foretells a reform on the Sabbath (Isa. lviii, 12-14).

The Sabbath will exist in the new earth (Isa. lxvi).

Christ observed the Sabbath (Mark i, 21).

He called himself its Lord (Mark ii, 28). It was his "custom" to preach on that day (Luke iv).

The disciples "rested" on the Sabbath while Christ was lying in the grave (Luke xxiii, 56).

Matthew, Mark, and Luke, who wrote after the crucifixion and resurrection of Christ, spoke familiarly of the Sabbath as an existing institution (Matt. xxiv, 20, 28, 1; Mark xvi, 1; Luke xxiii, 56).

It was Paul's "manner" to make the Sabbath a preaching day (Acts xvii, 2).

The "gentile" believers also observed the Sabbath (Acts xiii, 42, 44).

Paul preached by a "river side" where there was no synagogue, on the Sabbath (Acts xvi, 13).

He reasoned in the synagogue at Corinth "every Sabbath" (Acts xviii, 4).

He continued there a year and six months (78 Sabbaths) "teaching the word of God" (Acts xviii, 11).

Finally, in the last mention of the Bible, it is called the "Lord's day" (Rev. i, 10. Compare this text with Ex. xx, 10; Isa. lviii, 13; Mark ii, 28).

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all work which God created and made (Gen. ii, 2, 3).

Ye shall keep the Sabbath therefore; for it is holy unto you. Everyone that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day he shall surely be put to death (Ex. xxxi, 14, 15).

God claimed the seventh day as his own in many scriptures and at many different times. He never so claimed the first day, but gave it to man for labor.

He blessed and sanctified the seventh day; he neither blessed nor sanctified the first day.

He commanded that the seventh day be kept holy; he never commanded anyone to keep the first day. There is but one commandment in the Bible for a weekly Sabbath, and that is for the seventh day.

God uttered fearful threatenings against those who profane the seventh day. He has spoken nothing against laboring on the first day.

He has given great and precious promises to those who keep holy the seventh day; he has not spoken one word of promise or blessing for keeping the first day.

Everything that is necessary to give importance to the day—that is calculated to induce a proper observance of the day—is produced in favor of the seventh day. But nothing of this kind can be produced in favor of the first day—no sanctity, no commandment, no penalty, no blessing.—J. H. W.

The Bible tells us that "sin is the transgression of the law" (1 John iii, 4). But what law do we "transgress" when we work on Sunday? If the reader will find a text which says, "Thou shalt do no work on the first day of the week," or "Remember Sunday to keep it holy," or its equivalent, then will his Sunday observance in place of God's Sabbath stand the test of the judgment; otherwise it will not. Will you consider this point?—G. W. A.

Let us hear the conclusion of the whole matter:

Fear God and keep his Commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil (Eccles. xii, 13, 14).

Blessed are they that do his Commandments, that they may have right to the tree of life, and may enter in through the gates into the city. The word of the Lord endureth forever (Rev. xxii, 14).

Will Sunday-law-enforcers obey God?

Respectfully yours, N. A. STEVENS

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND
COLLECTION OF SECULAR HYMNS.

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"A good book written with a purpose."

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Children's Corner.

Edited by Miss Susan H. Wixon, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

He Wrote for All.

"The world is cruel, careless, cold,"
I sighed, "and cares for naught but gold!
Why should my troubled pages plead
A brother's woe—a brother's need!"

"My song is drowned in Mammon's roar"
(I flung my pen upon the floor),
"The hand that fortune stoops to bless
Must crush the buds of tenderness."

My toddling wee one put the pen
Into my trembling hand again;
And, clambering upon my knee,
Said, archly: "Papa, write for me."

I wrote—a homely, childish tale
Of hope and love—no pensive wail
Of others' wrongs—but what her smile
Had awakened in my heart the while.

And when the ink had scarcely dried,
I heard the song on every side;
It filled the land from sea to sea,
While thousands cried, "He wrote for me!"

J. S.

Some Answers.

The school board education of to-day is not a failure. A day or two ago a government inspector visited a south London school, and the following *vive voce* examination was overheard:

Inspector (to class of girls): Why is America called the New World?

Bright Pupil: Please, sir, because it was made last.

Inspector: No, no; it was discovered last. Who found it?

First Girl: Our teachers.

Second Girl (triumphantly): Governess.

Third Girl (desperately): Why, the inspector!

Their youthful minds could not imagine an authority higher than the "government inspector," and the name of Columbus fell very flat, and was greeted with murmurs of "Who's he?"

Miseries of Exclusiveness.

First Little Girl: Your folks is sort o' exclusiv, isn't you?

Second Little Girl: Awfully. Mamma won't let me 'sociate with little girls who isn't exclusiv, and I don't like it, 'cause they is always just as pokey as I am.

Correspondence.

DORA, Mo., Nov. 28, 1893.

DEAR MISS WIXON: This my second attempt to write to the Corner. I was fourteen years old yesterday. Next Thursday is Thanksgiving; we are intending to have turkey, and also a good time. Our school closed last week, but will begin again in about two weeks.

I like to go to school so much. I study higher arithmetic, history, civil government, grammar, physiology, and spelling. As my letter is getting long, I will close.

CLARA FISCHER.

[Learn all you can. Education is the best treasure in the world. Combined with common sense, it is of great help.—Ed. C. C.]

FRUITLAND, CAL., Nov. 14, 1893.

DEAR MISS WIXON: As I see but few letters in the Corner, I will write again. One day, while working at my claim, I cut my finger off, so I am laid up. But the worst thing of all was Peggy's death; that was my favorite horse. I will tell you about this place up here. There are madrone, oak, poison oak, live oak, white oak, and pine. This is a healthy climate. Mamma was sickly, but now she is quite well.

"Be the matter what it may,
Always speak the truth;
If at work or if at play,
Always speak the truth."

"Never from this rule depart,
Always speak the truth;
Fix this deeply in your heart,
Always speak the truth."

I will close, hoping to see this in print.
Your friend, MARY E. KIRBY.

[Yes, always speak the truth, and do your duty well. Sensible advice to everybody.—Ed. C. C.]

Box 35, WATHENA, KAN., Nov. 30, 1893.

DEAR MISS WIXON: I know this Corner is intended for children only, and, although there are silver threads in my hair,

I still claim in one way to be a child, and that is that my childish questions on religious matters have not yet been satisfactorily answered. I was told to wait till I was older before I asked questions, and then as I grew older I was told that it was wrong to ask questions, and the more I persisted in my inquiries the more I was censured for it, so I don't know yet when it would be proper to ask questions.

I have a great deal of sympathy for children who grow up wondering and wondering what it all means, and why the bad is justified and the good ignored. I have sympathy for children who cannot get some one to answer their questions. So, children, I thought I would like to correspond with a few young people under fifteen. I will let them ask two questions in one letter, and I will patiently answer all I can as well as I can. Please write; I think I can interest you; state age.

EMMA A. ABBEY.

[Our thanks are due Mrs. Abbey for her kindness. No doubt our young people will be pleased to correspond with her, and she will be patient with them and answer their questions promptly and intelligently.—Ed. C. C.]

EAST ADDISON, VT., Nov. 27, 1893.

DEAR OBLIGING EDITOR OF THE CHILDREN'S CORNER: Words are inadequate to thank you for permitting me to speak in the Children's Corner; also I lovingly thank you for your reproof. If I am a genuine truth seeker I will be as ready to receive reproof as I am to reprove.

I have been told many times that I expected a greater reasoning power manifested in my own children than experience warranted, but I never allowed such talk to daunt my energy or expectations, and now, when people say to me that I have very great reason to be proud of their success, I quietly say, "Yes, my children are repaying me more than a hundredfold for my early care in teaching them to have observing eyes and attentive ears, making it a rule to try to improve upon all they heard, saw, or did." In this simple manner a strong reasoning power is developed in the brain of a child at a very early age. I learned these things by the study of human nature; children having proper care and instruction in the very beginning of life have ten times greater capacity for questioning and reasoning than even their own parents and other grown people. Why is this? All because they are not joined to a custom of thinking and doing at first.

I sincerely hope in good time the editorial department will see the necessity of adding another page to the Children's Corner, giving mothers room to send in their letters with the children's, expressing such simple, plain reasoning that we cannot help experiencing a rapid progress in building up a higher standard of worth, thus proving that we really do comprehend some truths. It is one thing to say we are seekers after truth, but it is quite another to prove that we have learned even a few of its secrets. We should always guard with very great care against becoming another set of vain boasters like the churches.

When I read your letter in the Children's Corner on your return from the Fair and the Freethinkers' Congress, I said, Truly Miss Wixon is the right person in the right place; she has such a wealth of love and joyous exhilaration that children, and even the beasts and birds, are made glad by her presence.

Lovingly your friend,

MRS. S. W. SMITH.

[We did not intend our words as reproof to our correspondent—far from it. But we have not much space at our disposal, and, like Col. Ethan Allen, we believe in short speeches and long puddings. We thank our friend for kind words, and her communication will appear soon.—Ed. C. C.]

Electro-Endosmosis.

The most recent discovery and method of applying electricity in the treatment of diseases, is that of electro-endosmosis. The Boston *Transcript* gives the following explanation of it:

"The theory that by the application of the poles of a galvanic battery to our bodies we can introduce into the sewers of our system that greatest of all purifiers, ozone, where it will destroy disease germs, disease products, and the vast variety of animalcules or parasites, which produce such destructive diseases as diphtheria, small-pox, cholera, typhoid fever, etc., should not be allowed to remain a theory, but should be the subject for experiment until its efficacy is either shown or disproven. Dr. S. R. Beckwith of New York has invented a thermo-galvanic battery, which, when applied to the surface of the body with wet sponges under each pole, he claims, sets free from the water contained in the sponge under the positive pole oxygen, and liberates from the surrounding atmosphere pure oxygen or ozone. These curative agents,

he says, are conveyed into the impure or venous blood, by absorption and by the galvanic current in its passage to the negative pole, forming an electric circuit. It is also claimed that soluble medicine can be conveyed along with the oxygen to the seat of disease and cures sooner than by other method. This force, which is very active, was first described by Professor Lubbeck of Berlin, in 1821; and called by him Electro-endosmosis. The battery is charged with chemicals which act only by immersing in ice-water of 40 to 50 deg. F. and connecting the poles with the body, which is about 92 deg. F. The method is not original, it being a discovery by Professor Matteucci as early as 1820."

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THE essential nature of science is that its formulation does not depend upon our idiosyncrasies. Science is objective, not subjective; and scientific truths are discovered, not invented. Their character is foredetermined by the nature of things.—*Paul Carus.*

COMMON justice requires that the natural tastes of children should be studied, and the bent of nature obediently followed. It is unfair to force a child to a study repugnant to his natural instincts, or to repress a development that his instincts crave.—*American, Baltimore.*

LET us see what this idea of obedience to truth means. What is it to surrender one's self to truth? Surrendering one's self to truth does not mean lying down on truth and expecting truth like a stream to carry us along. Surrendering to truth means to be an active servant of truth.—*Henry L. Southwick.*

IT cannot be expressed how great unhappiness mankind has drawn upon themselves by imagining such phantoms as gods, and attributing to them wrath and severity; by reason whereof, men's minds being dejected, everyone trembles with fear when they hear the thunder, or when any other phenomenon happens which he thinks indicates the anger of his God, and his intention to punish or awe him, poor, miserable man.—*Epicurus.*

LIFT not your principles against men as tests, however you use them for your personal solace and guidance. Ethical or other societies, holding freedom precious and making the claims of freedom, must offer more generous honors than go with the institutions of the fathers. No matter how simple your logic may seem to you, nor how obvious your principles to your neighbor, who is as good a man, as much concerned for the public welfare, as you are, a different chain of reasoning appeals. The condition of fellowship is your birth to its need, and the proof of your right to enjoy freedom is your willingness to give it.—*Horace L. Traubel.*

MEN in general incline toward the right. They do not gravitate to squalor when they appreciate the attractiveness of refinement. They do not practice obscenity when they appreciate the felicity of purity. They do not show preference for vice when they appreciate the advantages of virtue. When truth is untrammelled we need not fear error. Forcible suppression of wrong does not further the supremacy of right. A man is wise, not because he is ignorant of evil, but because he has a knowledge of good. He is good, not because he cannot commit injustice, but because he prefers justice. He is noble, not because it is impossible for him to be vicious, but because his proclivities are virtuous.—*Albert M. Lorentz.*

WHEN that great apostle of liberty [Paine], after fuller experiences of revolutionary struggles than any man who ever lived, confessed that the people could not be trusted with power before they understood principles; that the liberty they might so earn must be a mere word, not a fact; we may conclude *a fortiori* that the rest of the world had reached that conclusion. Liberty ceased to be a watchword either in Europe or America (where slavery steadily gained sovereignty through the "self-government" of states). Although during the century which has intervened since the French Revolution, the Africans in America have been freed, and the serfs of Russia; in neither case was emancipation the result of any popular love of liberty. Slavery in America committed suicide, and serfdom in Russia ended by the moral sentiment of a czar.—*Moncure D. Conway.*

IN vain the student of nature explained the famine, the astronomer the eclipses, and the general the defeat. Men would have miracles, and when they could not find them they invented them. But science, who touched the fables of the past, and they vanished like empty vapor, who laid her finger on the miracles of the medieval world, and they faded away like summer clouds in a twilight sky, is at work in this age, and many are the dreams she is dispelling, and many the visions she is dissolving. Of all the delusions that have spread themselves over the earth, making and destroying the philosophies of the world, none are so thoroughly disintegrating as that of moral agency. From pole to pole, from zone to zone, all round our little planet, men have vainly imagined themselves their own Parcae, the weavers of their own destiny. But the old dream of moral agency is over, and the philosopher now detects the working of natural law, as much in the rise of a religion or the growth of a crime, as in the revolution of the seasons and the flowing of the tides.—*Dr. Frederick R. Marvin.*

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HOW NOAH GOT DRUNK.

Whin ould father Noah kim out av the ark
He felt jist in the moind to go out on a
lark;
But he hung round the bar-room, distriss-
ful and sad,
As if waitin' for some one to trate him, be-
dad.

He'd laid in good stock, but the voyage
had been long,
An' a diet of codfish had made the thirst
strong,
An' whin the ark struck ivery bottle was
dry—
There wa'n't a drap left of rum, burbin, or
rye.

An' he said to himself: "It's disgusted I
am,
Wid thim thaves av the world, Shem, Ja-
phet, and Ham;
Be the howly St. Patrick, they'll taste av
the strap—
Not to lave their ould father the smell av a
drap.

"Sure I'm manely quandaried wid wather
all round,
In which haythen people and craytures
were drowned;
But altho' wid the thirst I'm jist ready to
sink,
That's a mixture that no dacint Christian
can drink."

Jist then an archangel, who'd come down
from on high,
To assist in expandin' the bow in the sky,
Drew, wid foine fellow-felin', a flask from
his hip,
An' politely remarked: "Say, ould man,
hav a nip?"

Noah stuck his shillelah beneath his left
arm:
"Sure your riverence has hit it," says he,
"to a charm;
Not a sup hav I tasted—it's truth that I
say—
Since last night, an' to-morrow will be the
third day."

Thin he took a long pull, an' he rolled up
his eyes,
An' he smacked his ould lips, an' exclaimed
wid surprise:
"Such an illegant drink I ne'er tasted be-
fore!
Who the devil 'stilled that, now?—Yis,
thank ye, once more!"

Noah tuk the resate, an' meandered away,
An' wint on a roarer that very same day;
But how, thin, did he come by the stuff,
do you ask?
The ould say-dog abstracted the arch-
angel's flask!



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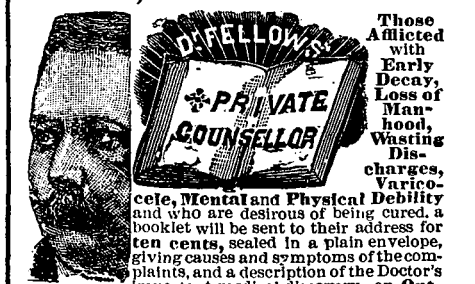
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News of the Week.

THE majority for woman suffrage in Colorado was 6,347.

In Paris Napoleon I. is the hero of the hour in books and the drama.

THE Harvard Board of Overseers has made the Woman's Annex a part of the University proper.

THE Manchester ship canal—connecting Liverpool and Manchester, England—was formally opened Dec. 7.

THE New York Academy of Medicine protests against the wholesale free vaccination which the Board of Health has been doing.

A PETITION against medical monopoly is in circulation in New York. It will be presented to the legislature at its coming session.

PROFESSOR TYNDALL's death was caused by an overdose of chloral, given by Mrs. Tyndall, who thought she was presenting magnesia.

GREAT suffering among Russian peasants. Owing to tariff war with Germany they have been compelled to sell their grain at half price.

MISS GEORGIANA F. PUTNAM, the colored teacher of Brooklyn, deposed some months since, has been restored to the head of her department.

FACTORY INSPECTOR CONNOLLY, of New York, has decided that children under fourteen cannot work in brickyards, nor any children before 7 A.M.

THE Jesuits in Germany are more flourishing than elsewhere, supposedly due to the fact that their establishments have been officially closed for so many years.

THE British ship Jason, nine months from Calcutta to Boston, was wrecked on Cape Cod December 6th. Of her crew of twenty-five, only one was saved.

GOVERNOR WAITE, of Colorado, is going to call an extra session of the legislature to consider the silver question. He is not generally sustained by his own party.

THE United States District Court at Omaha denied the application of the receivers of the Union Pacific railroad for an order fixing their salaries at \$18,000 each per annum.

GEN. EFFA HUNTON was nominated by the Democratic caucus for the short term for United States Senator from Virginia and Thomas S. Martin for the long term, beginning March 4, 1895.

THE Chilean government has indorsed the claims of the South American Steamship Company for \$225,772 against the United States, damages for the seizure of the steamship Itata during the last Chilean war.

SALINA, Kan., this month hears a quadrangular debate on political issues. General Caldwell represents the Republicans, David Overmeyer the Democrats, Mrs. Lease the Populists, and John P. St. John the Prohibitionists.

J. R. SOVEREIGN, new master workman of the Knights of Labor, declares himself in favor of the free coinage of gold and silver, at the ratio of 16 to 1, against the veto power of the president and in favor of the initiative and referendum.

THE poor of Chicago are very destitute. The number of unemployed is phenomenally large. The Catholic churches of the North side have been thrown open to the suffering, and the Protestant pastors have rented a hall for the same purpose.

ON December 9th a bomb was thrown from a gallery into the French Chamber of Deputies by an Anarchist, who was subsequently arrested and confessed his deed. A large number of people were injured, including several deputies and the would-be assassin.

THE symbolical and physiological dance called the "Danse du Ventre" has been driven out of New York, the performers being heavily fined. One of the policemen who testified against them could not tell the location of the stomach, which he said the dancers "extorted."

DISORDERLY houses in New York are being raided by the police, under the stimulus applied by Rev. Dr. Parkhurst and his society. The keepers and inmates are fined or sent to Blackwell's Island, while the male patrons who are caught in the dragnet are released, as is customary.

IN Danbury, Conn., the town meeting voted \$50,000 for the relief of workmen out of employment. This was done by the haters, who are in the majority. The manufacturers did not oppose the appropriation, saying that as they own but one-thirteenth of the taxable property they can stand the tax if the others can.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

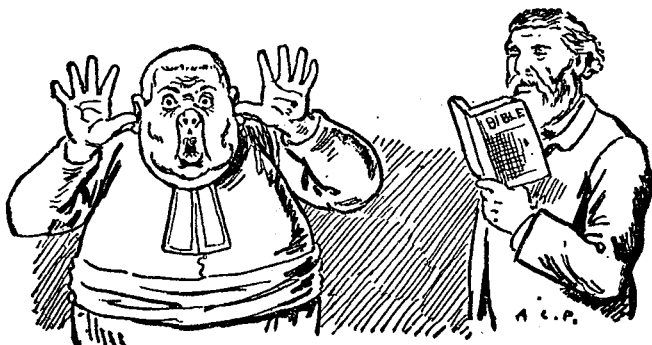
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THE TRUTH SEEKER.

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"Applied Christianity."—III.

The National Reform Association originated in the idea that "the great original sin of our nation consisted in adopting our National Constitution without any distinct recognition of God, Christ, or the Divine law—in setting up our national government in the name of the new deity 'we the people,' " to quote the words of Rev. John Alexander, the "father" of the Association. On Feb. 3, 1863, a convention "for prayer and Christian conference" was held at Xenia, Ohio. To this convention Mr. Alexander submitted a paper elaborating the before-stated idea and suggesting that the preamble to the National Constitution be amended so that it would read as follows, the amendatory words in brackets:

"We, the people of the United States [recognizing the being and attributes of Almighty God, the divine authority of the holy scriptures, the law of God as the paramount rule, and Jesus the Messiah, the Savior, and the Lord of all], in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves, and our posterity, do ordain and establish this constitution for the United States of America."

The paper was referred to a committee consisting of one member from each of the eleven denominations represented in the Convention, which included delegates from seven states. This committee reported that it "approved the spirit and objects of the paper." In his paper Mr. Alexander had also suggested that steps be taken to secure unity of action by the press and the pulpit and by memorials "that the Christian patriotic sentiment of the nation may be brought to bear upon all citizens—on Congress and the state legislatures, to secure the adoption of the constitutional amendment that may be proposed." From that day to this "Christian patriotic sentiment" has been brought to bear upon state legislatures, upon Congress and the courts, and with such force that within two years the Supreme Courts of several states have affirmed the constitutionality of Sunday laws, Congress has, by an overwhelming majority, attached a Sunday-closing amendment to the World's Fair appropriation bill, and the Supreme Court of the United States has unanimously decided that "this is a Christian nation." Have not the National Reformers very substantial reasons for feeling encouraged?

It will not have escaped the understanding of observant readers that this movement was from the first a religious rebellion against the sovereignty of the people. The principle that "we the people" are the source of all just government was distinctly repudiated by Mr. Alexander and his associates.

The conflict between the secular and the theocratic theories of government manifested itself immediately. In Xenia and Cincinnati the clergy did not give much encouragement to the enterprise, and so the Reformers made Pittsburg and Allegheny the centers of their propaganda. Of the attitude of Allegheny's three Presbyterian seminaries Mr. Alexander says:

"The representatives of the seminary of the great Presbyterian church seemed to base their opposition principally upon their approval of the secular theory of civil government, and those of the other seminaries based their approval upon the Christian theory of civil government, to wit: That civil government is the ordinance of God as truly as the church is the ordinance of God. Subsequently Dr. Wilson of the Presbyterian seminary cordially espoused our cause."

There can be no doubt that as the Association and its allied societies grow stronger and their political victories more numerous, the scruples of multitudes of Christians will grow weaker and many who thirty, or twenty, or ten years ago, opposed the God-in-the-Constitution movement will

align themselves in its ranks. To sincere Christians no appeal could be stronger than "He that is not for me is against me," and they will be told that if they ally themselves with Infidels to support a Godless government, they are against Jesus and his kingdom. And of course time-servers and politicians need no more alluring inducement than that of success or promised success to carry them into the crusade for Christianizing our constitutions and statutes. That active Christian opposition—except that of the Adventists—to the monarchical reaction has never since been so pronounced as it was when the reaction set in we have the testimony of Mr. Alexander, who says:

"The arguments in favor of 'the Christian state' as being God's ideal of civil government among men were so conclusively in these assemblies in 1863 and 1864 that since that time we have heard but few objections to them in our meetings."

Following these initiatory and educative meetings at Xenia and Pittsburg came the convention of Jan. 27, 1864, at Allegheny City, when the permanent organization of the National Reform Association was effected. The headquarters was removed to Philadelphia, and there prominent divines of the Covenanter, Presbyterian, and Episcopal churches early identified themselves with the work of the Association. Here the *Christian Statesman* was published until two years ago, when it was removed to Pittsburg, the present headquarters of various theocratic societies, including that of the National Reformers.

There can be no doubt that to this Association is to be attributed the greater part of the influence which secured the Sunday-closing of the Centennial Exposition at Philadelphia, in 1876. It had from the first the zealous assistance of many men prominent in education, literature, politics, and jurisprudence. Among its vice-presidents for many years was Justice Story of the United States Supreme Court. "At the annual meeting of 1888 one hundred and twenty-three vice-presidents were found to be enrolled from thirty-two states or territories of our country, not one of whom is enrolled without his personal consent," says Mr. Alexander.

"Christian Sociology" is now being taught in their schools by these advocates of theocracy, and we can easily conceive that those instructed therein will be the bitterest enemies of the secular republic and the most remorseless foes of rational thought and humane institutions. Desperate efforts are being made to unite the various branches of Protestantism, that the retrograde march to kingly rule may be accelerated. To quote again from Mr. Alexander:

"When this unity is secured the combined Christian patriotic sentiment of the nation will become practically omnipotent, and so irresistible that all great national reforms may be made successful, and 'Sunday mails,' Sunday trains, and 'Sunday newspapers' may all by the power and force of law and public sentiment be controlled and made subservient to the Christian patriotic sentiment of the nation."

The historian of the Association, from whom we have quoted in this article, declares that the two greatest obstacles which the National Reform movement has encountered is the secular theory of government which "is so intrenched in many minds and churches," and "the deep veneration almost akin to idolatry in which the Constitution is held by the American people." Freethinkers of to-day may well be glad that religious liberty is safeguarded by the teachings of the Freethinkers of the Revolution. It is gratifying to be assured by the would-be destroyers of the temple of justice that they have run against the abutments and stumbled into the moat wisely put about it by Paine and Jefferson and their compeers who were taught by the great

Infidels of France and warned by the fearful deeds of the state-churches of past ages. Our danger consists in the optimism of Liberals, Christian ignorance of, and antagonism to, the Secular theory, and the lamentable tendency of our courts to explain away and nullify the best provisions of the Constitution when asked so to do by the priest-led majority.

The amendment to the Constitution which the Reformers seek is but the first step in their program. Once they get the amendment any Christian law will be constitutional, and any tyranny possible. Mr. Alexander says:

"I would suggest that as the kingship of Christ and the supremacy of his law is the central idea from which all our proposed reforms logically emanate, we should now crystallize all our attainments in efforts to have our Constitution amended; as, upon the principle that the greater contains the less, an amendment, proclaiming the authority of Christ over all men and nations, would be an acknowledgment of his kingship, and furnish an unanswerable argument in our fundamental law for the preservation of our Christian Sabbath and for all the other reforms which we advocate."

It was unanimously voted by the Saratoga convention, which included among its members Joseph Cook, Bishop Newman of the Methodists, Dr. Herick Johnson of the Presbyterians, and representatives of the Baptist, Episcopal and other churches, "that because the kingly authority of Christ is the central idea of the National Reform movement, its principles are destined to revolutionize the world." In the advocacy and practical furtherance of these principles the National Reform Association has the direct or indirect assistance of the American Sabbath Union, of the Woman's Christian Temperance Union, the Young People's Society of Christian Endeavor, the Prohibition party, and other organizations, saying nothing of the Covenanter church and large portions of many other church bodies. Even the Populists in their national convention give aid and comfort to the enemy by putting into their resolutions a "recognition of God as the ruler of the nation."

It is the purpose of these Reformers to so change constitutions and laws that none who fail to accept the principles of political evangelical Protestantism can have equal rights in the state. This is shown by their attitude on the Bible-in-the-schools issue. In a paper read before the last national convention of the Reformers by Rev. C. W. Buoy, occur these passages. The italics are Mr. Buoy's:

"Schools are not only a necessity for rule but they are also a great social power. We want America not for Americans particularly, but for men and women of *American principles*. If you lay upon the child the responsibilities of government you must fit him by education to meet them. We want to leaven up the great mass of our citizens that the burdens of government may be distributed. How far shall the state educate the child? There must be moral education to secure good citizens. The state has its demands upon the child; therefore, it is her duty to train him not only intellectually but morally to meet these demands.

"The state is a conscious moral organism. It is a moral agent. The state is of God. The education of the child should be such as will protect him along the avenues of life. The weakest part of our nation is the moral; the state should help to strengthen the youth. What morality shall the state inculcate—not heathen but Christian. There is but one book of morals; as Walter Scott said on his dying bed, 'there is but one book.' We hold the child responsible when he reaches manhood to the morality of this book. It contains just what you demand of your citizens. It opens to us the highest avenues of life. It is the basis for civic culture and its teachings develop the noblest manhood."

We need not combat here the extravagant and absurd claims made for the Bible. Even if it were the best book in the world it would be a crime for the majority to force the minority to accept it as a book of moral and religious instruction for their children. It is a book accepted by a part of the people as an oracle of religion. Hence it has no place in the public schools. Right here is the issue.

Next week we shall call attention to some other aspects of this question.

In the next issue of THE TRUTH SEEKER will be published a letter from Dr. R. B. Westbrook in defense of a "physiological" Sunday law; to which will be appended a reply by Mr. S. P. Putnam.

Sunday Work and Sunday Laws.

Barrels of ink and millions of reams of paper are being wasted in a futile attempt to prove that Sunday laws are necessary to protect labor from the exactions of capital. Christian sociologists are more than anxious to smuggle their holy day into the laws under the name of *rest* day, and a minority of the wage-workers and here and there an unassigned gentleman like Dr. Westbrook have eaten of the ecclesiastical gulls' seed scattered by the priestly caste to catch the unwary.

A Sunday law is a Sunday law, regardless of whether it is enacted and enforced in the name of religion or of rest. Its punishments are equally painful whether inflicted by the lash of ecclesiastical or of civil law. What does the priest care whether a Sunday law is enforced in the name of God or of rest so only that he is given a monopoly of the day for the prosecution of *his* labors? He wants the church open on Sunday and he wants all other places closed. That is what he needs a Sunday law for and that will be the effect of any Sunday law, whether called a Sunday rest law or a Sunday gospel law. Perhaps Dr. Westbrook will say that he wishes to stop nothing but *work* on Sunday; that he would keep open the art galleries and the libraries and the parks and other places of instruction and recreation. But no such saving clause is worth the paper on which it is written, as is very easily shown.

Sunday work is a necessity—saying nothing of the right of the individual to work, whether it is or is not necessary, if he chooses so to do. That is his affair, not Dr. Westbrook's nor ours. But Sunday work is a necessity if the people are to rest on Sunday. This is not a paradox. A considerable minority of the people must work in order that the others may satisfactorily rest. It is impossible for millions of our people to get into the country, to the museums, art galleries, and libraries, to the parks and the seashore, unless hundreds of thousands of other people work on Sunday. This every person who has got out from under the shade of his rural birth tree knows, and it is nonsense to talk of this work as an injustice to the laborer. And even if it did in some instances involve injustice there are plenty of rational and feasible ways of eliminating that undesirable factor without wrapping the country in the icy blankets of Sunday legislation. This is the nineteenth century, not the tenth. Ours is the civilization of the nineteenth, not of the tenth century nor of the Puritans. It is not a model civilization, but it is a great improvement upon that which the church inflicted upon the world. Sunday work no less than Sunday recreation is a concomitant of this civilization. For all the people the latter would be shorn of the larger portion of its joy and benefits were the former successfully forbidden. A consistent and impartial Sunday law would work immeasurable suffering and disaster. Sunday travel; Sunday transportation, collection, and distribution of mails; Sunday cooking and serving at seashore and mountain resorts; Sunday sale of innumerable articles at the same places; Sunday movement of through and perishable freight; Sunday care and guarding of art galleries, museums, libraries, parks, and other similar agencies of civilization; Sunday performances at theaters; Sunday work on the Sunday and Monday papers; Sunday labor in barber shops, restaurants, hotels, bakeries, news stands, meat markets, and lecture halls in villages, towns, and cities; Sunday work in the great iron industries—all these and many more kinds of Sunday work are necessary if the masses of the people are to be permitted to seek proper rest and enjoyment on that day. Why should not this work be done on Sunday as well as that of the preacher and Liberal lecturer, and could either of these have audiences were it not for the assistance of many other people, among whom may be mentioned the janitor, the usher, the organist, the car driver, the gripman, the conductor, the engineer—one or all! It is fatuous to talk of the cessation of Sunday work, or of its being diminished. The tendency is all the other way; iniquitous laws may temporarily check the tide, but eventually—unless the allied forces of

Rome, Russia, and National Reform crush out all our manhood and carry us back to the Dark Ages—the puny dam will be swept away and the people will have a Free Sunday.

There is no need of overworking anybody. The laborers are many. There is no necessity that any man should be forced by the fact of Sunday work to labor more than six days in the week. Keep out the hand of the priest, and everything can be satisfactorily arranged. As for the farmer and all other people who employ themselves, they certainly need no law for their protection. And we do not believe that the wage-workers do. But if any of them need any law to safeguard their right to rest it certainly is not a Sunday law. All that would be required would be a provision that no man should be expected to work more than six days consecutively. Then he could arrange with his employer and his fellow-workers his six days of work and his one day of rest. Under such a system no man would be wronged, either by being compelled to work seven days consecutively, or by being denied the opportunity to spend his day of rest in the library, at the theater, the beach, or in the field of sport. Those who worked on Sunday would rest or play on some other day. There in a nutshell is the solution of the great Sunday problem. The trouble is that we have permitted the theological cuttle-fish to darken the waters of counsel, thereby temporarily deceiving the eyes of truth and misdirecting the sword of justice. The only laborer who needs a Sunday law to protect him is the preacher, himself a Sunday worker. Hence his hue and cry, and the liberal minded man who is deceived thereby is not wise. The talk about a universal rest day is arrant humbuggery. To be sure, on a given Sunday, by the employment of a sufficiently large force of policemen and soldiers, all work—except that of the policemen and soldiers—might be prevented, but that would not secure true rest. Peace of mind and self-chosen use of time—be the holiday spent in quiescence, recreation, or work—are the sources of real, enjoyable, healthful Rest. Rest, no more than religion or morality, is the child of force.

The absurdity of attempting to legislate a universal rest day is shown by a comparison. The people look upon the Fourth of July as a holiday, and a large majority abstain from work thereon, but who would be foolish enough to propose to punish by fine or imprisonment those who refused to play or rest? Who says that the laborer is not protected on the Fourth of July merely because there is no law to punish those who work? As a matter of fact, just as in the case of Sunday, the enjoyment of most of those who do not work would be greatly lessened were it not for the services of those who labor. This is also true of Christmas and other holidays. The minister thinks it a sin to work or play on Sunday; therefore, he asks for Sunday laws. If he is cunning in his day and generation he *says* he wants these laws to protect the poor laborer. He does not think it a sin to work or play on the Fourth of July; therefore, he does not ask for a law to prohibit work and play on that day. However, maybe he will do so, now that his attention is called to the oversight, so as to preserve his reputation for consistency and help get his dear Sunday laws enforced. Such a law would be less irrational than Sunday laws, for, as the Fourth of July comes but once in three hundred and sixty-five days, those wage-earners who work on that anniversary in 1894 will have to wait a year before they have another opportunity to celebrate, whereas, as regards the weekly rest day, they would have to wait but six days after their previous period of recreation.

Sunday laws are in the interest of the church alone. Labor does not need them, for all needed rest can be easily secured without them. If work on Sunday is forbidden, the masses of the people cannot get the full benefit of their holiday.

Such are some of the irresistible conclusions to which a fair examination of the Sunday law and Sunday labor question must lead all reasonable and unprejudiced men and women.

"We do not advocate union of church and state, an error into which many, ignorant of the subject, have

fallen. On the contrary, we are uncompromisingly opposed to such a system; as it has been well put, 'we desire to divorce church and state, that the state may marry religion'—*John Alexander, in Christian Statesman.*

Now what does this mean? Are not you gentlemen continually insisting that the remarriage of a divorced person is "adulterous"? And do you not say that the state is a person, and a moral person at that? Would you have a moral person commit adultery, and with religion, the "unspotted"? We are shocked!

Four Good Books for German Freethinkers.

We can supply, in the German language, the following four books which everyone knows to be good:

"The Mistakes of Moses," by Col. R. G. Ingersoll, 50 cents.

"Men, Women, and Gods," by Helen H. Gardener, 50 cents.

"The Gods," by Col. R. G. Ingersoll, 25 cents.

"Miracles and Miracle-Workers," by John Peck, 20 cents.

These are neatly printed, bound in paper covers, and are complete. Our German-reading friends should circulate these widely.

"Serve Jehovah with fear and rejoice with trembling. Kiss the son—recognize and bow before him and submit to his authority—lest he be angry and ye perish by the way when his wrath is kindled but a little." When a Senator was struck with death while battling for the lottery fiend, and another while doing the will of the disloyal Sunday new paper fraternity, one could but think of this fearful warning—'lest ye perish when his wrath is kindled but a little.'—*J. H. Leiper, in Christian Statesman.*

We must bow to King Christ or be murdered by Emperor Jehovah. That is the ultimatum of the government-by-God people. And what they think Jehovah will do to rebels they will do when they have the power if they cannot secure slavish obedience otherwise. History bears bloody witness to the validity of our inference.

The conservativ papers of France tried to make a point against the "godless" schools of the republic by pointing to Vaillant, who threw a bomb in the Chamber of Deputies, as one of their graduates. The London correspondent of the New York Times says that the charge has recoiled upon them in a most curious, unexpected, and disagreeable manner. They had argued in chorus that, as Vaillant was a product of the irreligious state schools, therefore the only way to fight against such men and the class they represent is "to restore the education of youth to the hands of the priests and religious orders. This theory was somewhat injured by the subsequent discovery that Vaillant spent all his school life with the Christian Brothers—first at Saint Remy, then in the higher studies at Mezieres. In both he was a prize pupil, and his poor old mother has a whole case full of books he won for piety, decorum, and scholastic ability. He was an acolyte at Mezieres and subject to religious ecstasies."

The New York Voice, very religious and fanatically prohibitive, is nevertheless in some degree amenable to reason and in a measure susceptible to the promptings of the spirit of justice. Referring to the persecution of the Adventists in Maryland and other Southern states, it says:

"These people are, we assume, sincere in their religious beliefs, and they are said to be unusually orderly and law-abiding. It is a serious question whether the Sunday law should not be flexible enough to grant such men, who conscientiously observe another day as the Sabbath, the right to engage in work in their own fields, where they disturb the religious devotion of nobody else."

It is a serious question indeed, but we wish to ask Rev. Mr. Funk whether those only who believe in some holy day have any rights on Sunday? If the Freethinker who engages in work in his own fields, where he "disturbs the religious devotion of nobody else," is to be fined or imprisoned, while for the Adventist, who takes Saturday for his holy day, the law is to be made "flexible enough" to secure him immunity if he works on Sunday, what becomes of the equality of citizens before the law? What becomes of religious liberty when one man's belief

gives him opportunities which the lack of that belief denies to his neighbor? What has belief to do with work or play on Saturday, or Sunday, or Monday, except in so far as the individual has scruples which impel him to voluntarily abstain from either or both? What Constitutional right has law to make any inquiry regarding the religious belief of the American citizen? Will Mr. Funk answer these questions? One thing, at least, he should tell his readers, and that is that the Adventists have never asked for the suspension of the Sunday laws for their benefit because they keep Saturday. They demand their unconditional repeal, as being not only unjust but a factor of church and state union, and therefore unconstitutional.

The *Christian Statesman* gives the papacy some good advice, which perhaps could be profitably applied nearer home. Here is a sample:

"If you want to practice your religion in peace in this land, and persuade the people that you mean well for all, then you must, somehow, get your fingers out of the politics of the country, and do as other denominations of Christians are doing—attend to your own business, and not try to overturn the sacred institutions cemented with patriot blood and tears. We very much fear you are making trouble for yourself and for the country. It is with the utmost sincerity we give you this pointer and suggest that you stop and think."

Suppose, Doctors Crafts and McCrory, editors of the *Christian Statesman* and physicians in ordinary to his holiness the Pope, that you take a little of your excellent medicine yourselves. It is good medicine, we'll guarantee that, and you need not fear to administer big doses of it to the National Reform and Sabbath Observance associations. Begin the treatment right now; get your fingers out of the politics of the country, and do as only two denominations of Christians—the Adventists and Unitarians—are doing—attend to your own business, and not try to overturn the sacred secular institutions cemented with patriot blood and tears. We are sure you are making trouble for yourselves and for the country. It is with the utmost sincerity that we give you this pointer and suggest that you stop and think.

In the issue of this paper of December 9th, we referred to a story sent by a Shamokin, Pennsylvania, correspondent of the New York World telling how one James Starks, "an iron worker," had been stricken dumb for blasphemy! Our subscriber, J. Ward Diehl, lets in the light upon this "miracle" in a way that must dishearten good Christians (see page 810). But the Shamokin liar is still attending to business at the old stand. The New York Herald of December 17th has a lengthy dispatch from that Pennsylvania town which it "heads up" in this blood-curdling way.

Awful warning to blasphemers. John Simpkins suddenly stricken deaf and dumb after an outburst of profanity. Recovered through prayer. Foretold that he would again lose both speech and hearing, and so he did. Saw an angel in a vision.

We do not need to examine the dispatch closely; it is a rehash of the old story about James Stark, with some additional details and embellishments. Mr. Diehl states that there are no iron works in Shamokin, but this Christian miracle manufacturer says that "James Simpkins was one of the most faithful employes engaged in the large iron mills of Shamokin." It is not improbable that the yarn was spun by some stupid romancer who never saw Shamokin. Be that as it may, no Freethinker need be disturbed by such flights of fancy. They can effect only the most superstitious people, who would not join our ranks under any circumstances. But we should like to know how many readers of the *Herald* and *World* believe the ridiculous stuff.

Religion is one of the surest brain-turners, while obeying Bible commands is extra hazardous, in proof of which—if more proof is needed—read the accounts of four recent happenings:

"HOBOKEN, N. J., November 29th.—Workmen this morning began tearing down the house 121 Hudson street, preparatory to building a new engine house. The last occupant of the place was Hugh O'Neill, who kept a small store on the first floor, and lived alone. He refused to leave, saying that God had put him there, and he would not go away until God took him. Then he calmly

set about cooking his breakfast, while the workmen began tearing down the building over his head. The chimney came down with a crash, burying O'Neill in the ruins, who was still preparing his breakfast. He was unconscious when taken out, and is not expected to live."

"BIRMINGHAM, ALA., November 24th.—Matilda Perkins, aged seventeen, is in the county jail to-night a raving maniac. She was a religious enthusiast, and on Wednesday attended the Sam Jones revival meeting. Sam's preaching enthused her so that she sprang up and began shouting. While standing on a bench in the presence of seven thousand people shouting she fell, and, striking on her head, injured it. She is perfectly well physically. It required three men to tie her and carry her to jail. She talks about Sam Jones all the time."

"RONDOUR, N. Y., November 14th.—Ira Krum, a fanatic, who for years has claimed to have revelations from God, died at his home in Snyder Hollow, among the Catskills, last night. His death is thought to have been caused by starvation. He announced some time ago that he had had a vision, in which he had been told that if he should fast for forty days he would be able to walk upon the water. He fasted the number of days, and then attempted to walk upon the water. He was nearly drowned. Not long after this he declared that he had had another vision, in which he had been commanded to fast twenty days more. He started on this fast, but became so broken down that neighbors compelled him to take nourishment, but the intervention came too late to save his life. Krum was extremely religious. In recent years he had many visions, in which, according to his story, he had intercourse with God."

"ELK RIVER, MINN., November 21st.—Theodore White, of Dayton, yesterday hacked off his right foot and right arm with an ax. It is not expected that White can recover. He recently tore out his eye, because 'If thine eye offend thee pluck it out' was the text he had found."

"Rational" Christians do not do this way. They know that the Bible is a book which must not be taken too seriously, so far as the affairs of this life are concerned. In theory they are believers, but doubters when it comes to practice.

Lectures and Meetings.

J. E. Remsburg will start on a tour through Missouri, Illinois, Indiana, Ohio, Pennsylvania, New York, and New England early in January.

The Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for December:

December 31st.—Mr. Franklin Steiner.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Lectures for this month: December 26th.—Voltaire de Cleyre, "Economic Independence for Women—Reply to Professor Cope."

THE Manhattan Liberal Club meets every Friday evening, at eight o'clock, in German Masonic Hall, No. 220 East Fifteenth street, New York:

December 22d.—Walter S. Logan, "Arguments for an Eight Hour Law."

December 29th.—Ye Club Maketh Merrie. Program to be announced later.

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free. Program:

December 24th.—C. O. Wilmot, "Do Christians Believe in Prayer?"

December 31st.—Judge R. W. McNeal, subject to be announced.

THE Pittsburg Secular Society meets in Curry University Hall, Sixth street, near Penn avenue, every Sunday afternoon at 3 o'clock.

THE First Secular Church of Portland, Ore., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7:30 p. m. Sunday-school in same place at 10:30 a. m.

S. P. PUTNAM's lecture appointments:

Brooklyn Philosophical Association, Dec. 24th.
Boston, Ingersoll Secular Society, Jan. 7th, 14th.
Ohio Liberal Society, Cincinnati, Jan. 28th, 29th.
Delphos, O., Jan. 30th, 31st, and Feb. 1st.
Chicago, Ill., Feb. 18th, 25th.

Those who desire lectures at any points between New York and Chicago, and in the vicinity of Chicago during the month of February, will please write at once to Mr. Putnam, care of THE TRUTH SEEKER, New York.

COLONEL INGERSOLL gave his lecture on Lincoln in Philadelphia, Thursday night.

When Jesus was hung he invited a thief who was hung at the same time to take supper with the family in heaven. Thieves and rascals seem to have pretty generally accepted the protection of the church since that time.

If a man is very religious it is all right for him to get mad and curse loud enough to kill a fig-tree which does not belong to him.

Communications.

The Freethought Federation of America.

Since the inauguration of the Federation in September, 1892, its officers have been favored with valued advice from trustworthy friends, all of whom agree with us in the course we have adopted, and are equally desirous for a definite and national agitation, which shall place the ecclesiastical party upon the defensive, and, by giving a greater publicity to our principles, increase the number of our adherents. A desire for extended freedom for our citizens encourages us in our work. It is our desire, also, to rouse the friends of our cause from the dangerous indifference into which they have fallen. We are constantly engaged in the ordinary business of life; we have to depend upon our daily work for our daily bread, and supposed self-interest might lead us to remain quiescent, under the delusion that we have saved ourselves; but however others may feel, we find it impossible to remain silent while we see the stealthy march of superstition surely gaining upon us. We have waited and worked for the returning activity of our party, and "hope deferred maketh the heart sick," yet we shall continue our allegiance to the cause of humanity, and we ask your earnest support in the work we have undertaken.

I desire now to outline as briefly as possible the work we have before us for the coming year, in doing which we hope to be favored with a generous support.

I. A bill providing for state support of parochial schools has been drafted for presentation to the state legislature of New York during the coming session. This bill will be pushed vigorously by the Roman Catholic church, and will be supported by a petition, in which it is claimed that "religion is the true basis of all morality." Rome takes this step in order to cement the union of church and state, and to endow with public money her ecclesiastical hierarchy in America. The intention of its promoters is to ask for state aid in support of a particular church, as may be inferred from the language in which the petition is couched and the source from which it springs. It is our duty, and must be our task, to oppose any attempt to use state moneys for denominational schools or to further the interests of any religious organization. To vote public money for the assistance of a church school would be to "establish religion" by the state, sow the seeds of discord and ill-will—both of which the Protestant Bible in the common schools also does—and destroy the unity of our national system of education.

II. In Maryland, too, a circular, emanating from a Catholic source, has been printed and is to be distributed throughout the state for the purpose of feeling the pulse of public opinion concerning a scheme to put the parochial schools upon an equality with the public schools, so that they may receive a proportionate share of the state, county, and city appropriations for educational purposes.

In both these instances the Federation purposes to meet the issue by circulating literature adverse to such schemes, and by presenting a counter-petition to the legislatures of both states at the proper time. We must meet the enemy in the state capitals and use every possible means in our power to prevent the enactment of any such law.

Should they succeed in these attempts—which is not probable, though possible—it will be the signal for a national agitation along the same line. Bear in mind how similar influences corrupted Congress when the World's Fair Appropriation bill was pending, and secured for the church the fruits of victory while we were resting in self-satisfied contentment. We must not be caught napping this time; great interests are at stake here and a great principle involved. We must be ready, with the forces of freedom wheeled into line, to give real battle to the enemy.

It will be the work of the president or the secretary to conduct an active campaign upon these issues in both the states named. But take notice that we cannot do it without financial help. We must have sufficient money to carry on the fight. We must have the substantial assistance of our friends all over the country. It is the fight of all, for the success of the orthodox party in these states means an extension of the same policy all over the land. We must nip the evil in the bud, and so prevent the unholy *liaison* they wish to bring about.

Send in your subscriptions at once; let none delay; now is the time to "lend a hand" in earnest.

III. After this we shall be engaged in the prosecution of the suit against C. C. Bonney and his secretary for damages consequent upon their treat-

ment of Betts. This case we mean to fight to the bitter end and show the orthodox world that in this republic Freethinkers have rights which must be respected.

IV. We wish to publish and distribute several documents of vast importance to our cause; documents which will educate the people to the point where they will demand their just rights and keep on the alert for the preservation of American institutions based on purely American principles.

If we fail now it will mean national degradation and national destruction. It is a question now whether we shall be "citizens of America" or "slaves of Rome." It is for you, Freethinkers, to say. There are enough of you to avert such a calamity. So step boldly forth, put your shoulders to the wheel of progress and liberty, and give it another turn. Smite the power that would turn back the hands of freedom's clock to the dark ages of Christian rule.

The orthodox party, emboldened by the actions of the last Congress, is now working harder than ever to obtain political power, that it may enjoy to the full its innate and ineradicable love of tyranny. We must prevent it. We must keep the sword of civil power out of the hand of the theologian.

Send your subscriptions in at once to 165 South Water street, Chicago, Ill.

JOHN R. CHARLESWORTH, Secretary.

SAMUEL P. PUTNAM, President.

God is Not Merciful.

I have often heard people say that God is merciful in saving ships, railroad trains, etc., from disaster. A preacher once said to me: "For what consideration and explanation will you become a believer of the Bible?" My reply was: "I will become a Christian and praying man just as soon as you show me one instance where prayer wrought anything, if by cursing God would not have brought about the same result." The good preacher thought he had a snap and told me he could point out hundreds of cases. When he came to point them out he found differently. He began telling me about a ship which God had a spite at I suppose, and by prayer it was saved from the angry billows.

"Were you ever aboard an ocean vessel?" said I.

"No sir," honestly replied the dear divine man.

"Well then, my dear sir, you have no right to speak for the vessel's crew. The men who generally have charge (I mean the men who do the work of climbing anywhere in a vessel) are not generally praying men. They know little of prayer and a good bit about swearing. I have been upon vessels when everything would have been lost had the crew knelt down and asked God to help them, instead of rushing about the vessel swearing and doing their duty. I want you to understand, my dear sir, that what I am saying is practical. I do not get my argument from some lying Sunday-school book or pamphlet as you do. Why don't your lying religious writers take a trip on some ocean steamer and write the truth about such affairs? Because it is not the truth you want the young mind to have. You want to scare them into believing."

"But," put in the preacher, "why is it that when these sailors get into a storm they are afraid of the wrath of God?"

"Kind sir, you were never upon a vessel so what knowledge you have is only from lying books written by men who know no more about such things than you do. I will be fair and frank with you. For every five praying soldiers, sailors, or railroad men you can find, I will pick you out ninety-five who swear."

"You are wild, you are unreasonable," put in the preacher.

"I am not; I am only telling you what you can find out yourself, and if you do not believe it just cut a rope for a sailor, turn the switch wrong for a railroader, or overload a gun for a soldier and have him shoot it off. Come back and tell me then whether they got down upon their knees and prayed for you or cursed you. Good-day."

Prayer is not a good thing at a fire, and swearing knocks it silly. Here is one instance: "Teams of horses were standing by. Railroad trains were rushing in, laden with firemen and fire apparatus from nearly all towns and cities within a radius of one hundred miles. Milton was being burned to the ground. Milton, beautiful Milton, with her five thousand people to be homeless, helpless. Churches were making just as hot fires as saloons. Preachers as well as other citizens were standing in the canal water up to their chins to keep from burning to death. It was 3:30 P.M. The fire had two hours' start. The whole northern portion of the town was on fire, and a just God was sending southward a terrible wind storm. The canal banks and river were lined with fire engines. The fire company I was with was taken to the extreme north of the fire,

and the engine run down so near the river that the wheels were in the shallow water. We were near a lot of frame buildings. The fire was coming directly toward us. We could not hold the fort. Soon the frame buildings took fire. The fire became so hot and fierce that the engineer had to duck himself in the water to keep from burning up. Upon the bank of the river above us were a dozen or more men and women. Some of them had just made their exit from one of the burning houses. One woman had a Bible in her hands—the only article taken from the building. Men and women were praying. The fire had become so hot at the steamer that the engineer deserted her and waded out into the river away from the heat. The driver was attempting to get the team of horses to the engine, but they would not go within a hundred feet of it. Some of the firemen attempted to pull the engine by a rope. They could not move it. The engineer went and took hold of the rope without any result. He looked up the bank. The men and women were praying and pulling their hair. With a long string of oaths, the engineer wound up with: 'If you God-damned crazy idiots would come down here and help get this engine up the river it would do more good than your worthless praying.' They stumbled and tumbled down the bank and took hold. Everybody put their strength to the rope, and the engine was soon dragged to where the horses could be hitched to it, and it was drawn up the river. After the new location was reached, that very engine saved what was left of the upper end of the town, for, after she was given steam once more, she pumped water for twenty-four hours without stopping once."

Would some praying gentleman please tell me whether the prayers of those people or the swearing of the engineer won the day? What if all the firemen had got down upon their knees?

This is no Bible story, neither was it taken from a Sunday-school book. It was something that actually occurred.

I remember there was one little street urchin who had helped to pull the engine to the horses. The come-to-Jesus people began again asking God to save them and their property, when the street urchin blurted out: "I'd like to seed God yank that heavy engine like we did. He couldn't have done her."

Watson town, Pa.

J. WARD DIEHL.

Sparks From the Lecture Field.

My lecture in Boston before the Ingersoll Secular Society closed my engagements in Massachusetts. A visit to Boston on a mission of Freethought invariably causes my heart to swell with joy. A sight of old "Paine Hall" does me good, and fills me with greater zeal to continue the work of that "author hero," Thomas Paine. With Washburn in the editorial chair, and Mendum at the helm, the *Investigator*, which, for more than sixty years, has weathered the storms of adversity, still rides the waves.

I return again to New York, where I attend to the business of the Federation and prepare for my journey Westward. Philadelphia is my first halting place. I gave two lectures here, and the largest audiences I have ever been favored with greeted me. Imagine my surprise when on entering the hall my eyes fell upon Dr. Westbrook, who had taken a seat upon the platform. A cordial greeting took place between us.

The multitude of faces before me was inspiring, and whether my remarks were appreciated or not, one thing is certain, they brought out a good discussion. My topic was "Freethought as a Factor in Politics," and it afforded an opportunity for those holding diverse opinions to say something regarding their particular views. All reformers agree upon the necessity for a change, but opinions differ when methods for effecting it are discussed. The Socialist and the Anarchist unite upon the main proposition, but their methods are radically different. Between the two conflicting systems, the indifferent observer is left to form an opinion for himself; and this, I urged, is the very essence of Freethought; it is the forerunner of true Liberty and the only possible method by which human rights can be maintained. As a system Freethought does not necessarily endorse either, but, as individuals, Freethinkers may adhere to any system. Personally, I cannot agree with those who declare that the church and state are evils alike. The state is an aggregation of individuals. Each child born into the state becomes a part of the state. Is that child and its existence to be declared a part of the evil, inasmuch as it is a part of the state? We ourselves are part of the state, we help to make up the state, but who can honestly say that our existence is an evil? With the church it is an entirely different question; we are not born into

the church, we are most assuredly born into the state. Wherever men live together in communities, there the state exists; where the state exists, there must be government; where there is government, there must be law, and where there is law measures must be adopted for its enforcement. Our purpose, then, should be to see that only good and beneficent laws are enacted; and, further, that all who make up the state shall be equal before these laws, regardless of color or sex. These were the views I urged in my lecture before the League.

In the evening the old hall was crowded. Every available seat was occupied before the lecture opened, and before I got through fully two hundred more came in and had to be content with "stand-up seats" at the rear of the hall. There must have been fully seven hundred people present. Boston, and Cincinnati, too, will have to guard their laurels. The three cities have splendid organizations, which are doing grand work for Freethought. George Longford is the backbone of the Quaker City League, and his labors for its success are deserving of the highest praise.

Monday morning, in response to an invitation from Dr. Westbrook, I pay him a friendly visit, and he takes me for a drive through Fairmount Park. We talked of old times; mutual explanations were made, affairs were fully discussed, and old scores were wiped out and forgotten. I was glad of an opportunity for this visit. One thing I can say with the utmost confidence, that however we may disagree with Dr. Westbrook, he is thoroughly sincere and honest in his personal convictions. That we do disagree with him upon methods of work and the proper course we should pursue as an organization of Freethinkers, is an undisputed fact; yet to disagree is a privilege we must cheerfully accord to all. The doctor has used that right, and has spoken accordingly. He is friendly to our cause, and expressed the greatest satisfaction at the progress we are making. We cannot agree with him in his views concerning the right of Congress to enact Sunday laws like the World's Fair Appropriation Bill; but again, I say it is his privilege to hold such opinions, and to utter them. It is quite another thing when the question is raised as to the practical indorsement of such opinions by the Freethinkers of America. Before I left Dr. Westbrook he presented me with a copy of each of his books, and we parted upon terms of friendship.

Tuesday evening I attend a meeting of the Woman's Liberal League, when Mrs. Kilgore, a lawyer of Philadelphia, gave a splendid lecture upon the "Parliament of Religions." It was short and sweet, and brought forth a long and lively discussion. In response to an invitation, I commenced the debate, being followed by Dr. Westbrook, Dr. Douset, and several others. The Woman's League is an adjunct of the Friendship League, and though a comparatively new organization, it has reached good proportions, and a splendid future is certainly before it.

The next morning I am off again. This time for Alliance, Ohio, where I gave two lectures.

The Smith family is still with the old ship, and they seem determined to stick to it until the last. A severe snow storm had set in just before my lectures, which made the roads so bad that many of our friends living in the country were prevented from being present, but the attendance was fair considering the inclemency of the weather. My first lecture was a reply to two thanksgiving sermons by different preachers in this town. I publicly challenged them to defend what they had said, in open debate, though this is about all that will come out of it. Old Alliance is feeling the strain of the present commercial depression; but the Freethinkers rallied to our call and gave all the assistance they could. Richard Smith and his wife entertained me while here, and his "big brother" tried his best to make things lively for me.

At Irwin, O., the Christians played us a mean trick, but that is nothing unusual with them. In this town there is a wooden structure used as a church, and known as the "Union church." It is let for minstrel shows, magic lantern exhibitions, political gatherings, etc., and our friends had secured the use of it for my lecture, even paying for janitor service in advance. The ranters prevented us from using the hall, but they did not stop the lecture by any means. They went to the janitor and commanded him to deliver up the keys, which he did. They then carried them several miles away, so that if we used the place at all, we would have to break in and render ourselves liable to prosecution. The howling Methodists have, by trickery, secured temporary control of the building, though never a red cent did they pay toward its construction, while the very people who built it, the Infidels, are now, by cunning, cheated out of its use. Had I been fortunate enough to get into this town two days

earlier, I would have lectured in that hall in spite of them. Having paid a sum of money for its use, we were tenants, by the laws of the state, for the time specified, and I would have compelled these ignoramuses to bring back those keys and give us admittance under pain of arrest. As it was, I did not arrive there until about two hours before the time of commencing my lecture, so, as a last resort, we occupied the schoolhouse, where I spoke to a crowded audience. We had a good time despite the Christian attempts to shut us out.

The conduct of the church people has reflected most disastrously upon their own heads. They have done themselves more harm than good. Expressions of disapprobation of their actions were heard on all sides. The opinion seemed to be unanimous, that this one lecture made more converts to the cause of Freethought than all the preachers will be able to make during their contemplated protracted meetings for the coming winter season. And what is more, the churches gave me valuable assistance. The next morning, mine host, J. S. Van Ness, drove me over to Mechanicsburg, and this time I had a splendid audience in the town hall. Upon my arrival the churches speedily organized special meetings for the night. Prayer meetings, choir practices, gospel circles, etc., filled the little town with excitement. The church bells rang out on the air of night with discordant sounds, and I recalled the address given by Captain Adams at our late congress upon the subject. Truly, they seemed to say: "*Hell and damnation*," "*no taxation*," with emphasis for the occasion upon the former. Their efforts to keep the people away from the lecture were without fruit, for the body of the hall was well filled, and quite a few sat up in the gallery. The brothers Van Ness—George, Jake, and John—were on hand at each meeting. These old Infidels were in great glee. Mr. Munn had retained much of the enthusiasm which he derived from the Congress, and he was there, too. The young students from the high school were out in good force, and I was pleased to see them there. Our friends are talking now of organization, and in due time it will be effected here. Mechanicsburg has been run by preachers too long. A reaction has now set in and there is a falling off in clerical power. We only ask for a hearing, and we are willing to make a wager on the result, wherever Freethought can be heard against the doctrines of the church.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

Truth the Messiah.

[SEE ISA. LIII.]

Who have believed what we have said?
To whom is TRUTH revealed?
For he to humble lot was wed,
In lowly garb concealed.

He marked with sign, but no one saw;
He spoke, but no one heard;
The eye was blinded to his law;
Ear deafened to his word.

There seemed no beauty in his face,
That men might him desire;
They looked for one of pompous grace,
In splendor of attire.

He went unnoticed through the year,
Locked out from honor's halls,
From human heart of hopes and fears
Shut out by stony walls.

But he has broke his prison chain
And pierced error's wall;
Out of obscurity and pain
He comes to conquer all.

Madison, Wis.

O. L. CALLECOT.

Churchly Purpose and Performance.

W. Johnson, member of Parliament and Orangeman, is a bitter opponent of the Home Rule bill, because, as he alleges, it would destroy religious liberty by handing the Protestants of Ireland over to the tender mercies of the Catholics. But when Mr. Manfield, Charles Bradlaugh's successor in the House of Commons, introduced a bill which, if adopted, will give civil and religious liberty to such persons as may desire to bequeath money to Freethought societies, Mr. Johnson at once placed himself in determined opposition, which shows that his love of religious liberty is a hollow sham, like that of the American Protestants who insist on keeping the Protestant Bible in the public schools, while they denounce as "un-American" and tyrannical the Catholics who want a part of the school money for their educational institutions. . . . The Duke of Grafton forbids his tenants to work in their plots on Sundays and Christmas and says that "each tenant and his family is expected to attend some place of worship on such days with regularity." . . . The London *Freethinker* lets in the light upon a very dark orb, the Christian *Weekly Sun*, which shows what pious fairness is worth: "Under the heading, 'A Bradlaugh Reminiscence,' it devotes a quarter of a column to the recent correspondence between Mrs. Bonner and the Rev. Allen Rees. Will it be believed that the *Sun* gives the story told by the reverend gentleman, and the full text of Sir Isaac Holden's interesting supplement, without a single word of Mrs. Bonner's refutation?

Nay, that it does not so much as hint that Mr. Bradlaugh's daughter regards the story as false? Really the Christian mind seems absolutely incurable in the matter of unveracity. It uses the *suppressio veri* and the *suggestio falsi* with equal ease, apparently thinking that all is fair against Infidelity." . . . After having served the state for thirty-six years the German ex-minister and teacher, J. Lovek, has been paid 1128 marks instead of being granted a yearly pension. The trouble was that he had stated he agreed with Max Nordau in his "Religious Lies." When he was suspended from his office the chief judge said: "You have exerted a great influence on your pupils, but you have made a great mistake; you could not keep your mouth shut." . . . The clerical party has been running Belgium for the last ten years. During this time it succeeded in abolishing government (public) schools, and substituting therefor a "free" school system, under which the church or the communes could establish and maintain schools if they pleased. The present ministry has now presented a report to the Belgian congress tabulating the outcome of ten years of clerical rule. Thirty-eight per cent. (2,400,000 people) can neither read nor write. In Flanders more than half of the population have never entered a school. Belgium has at present five thousand "free" schools, but it has also two thousand cloisters with 35,000 monks and nuns, and 100,000 saloons. . . . At the Upsala church celebration a Rev. Mr. Fehr moved that all who wished to and did leave the Swedish State Church should cease contributing to the same. The motion was promptly voted down, inasmuch as it would cut down the nominal church attendance and thus publish to the world the decline of Christianity in Sweden. . . . The Finnish Protestant mission at Ovamboland in Africa has worked hard for twelve years and has succeeded in converting six natives. The cost of the mission for each year has been \$6,282. That is, the twelve years' mission work cost \$75,384, or \$12,566 for each convert. . . . When Pope Leo XIII held his jubilee he received from pilgrims, societies, and individuals, the sum of \$1,812,000; of this Americans contributed \$120,000. . . . Twelve churches in London, richly endowed, have an attendance, all told, of only two hundred and eighty persons. . . . *Music and Drama*, a New York paper, has been debarred from sale in Toronto. . . . Miss Willard quotes from the London *Times* of July 18, 1797: "On Friday a butcher exposed his wife for sale in Smithfield market with a strap about her waist which tied her to a railing. A drover was the purchaser at three guineas and a crown." That occurred, not in "Ingersollville," nor in Turkey, but in Christian England at about the time Freethinkers were rotting in her jails for the crime of selling Paine's "Rights of Man."

The Toronto Anti-Sunday Car Association is alive and aggressive, as its name implies. Of the friends of Sunday cars one of its members said: "The better people can destroy the influence of the bumper element and crush every man who opposes us." Another remarks that the Sunday car movement "is inspired by the devil," while a third characterizes the promoters of that movement as "secondhands." . . . An Adventist preacher and a member of his church were fined \$50 each in Gainesville, Ga., Nov. 20th, for having worked on Sunday, although the charge was disorderly conduct. The case was appealed. As soon as they were out of jail they were required to give bond to answer to the charge of Sabbath-breaking. The usual fine for "disorderly conduct" is only \$5 and costs. They were not allowed to show that others were working on Sunday, including men in the employ of the mayor, who imposed the fine. . . . The movement for the Sunday-closing of barber shops has reached Denver. . . . Samuel Pertak, a clerk in a Monroe street grocery store in this city was arrested for selling a loaf of bread on Sunday. He was held for trial. . . . At Plaquemine, La., more than seventy persons, indicted by the grand jury for violation of the Sunday law, pleaded guilty and were fined \$25 each. The judge warned them that if they were brought before him again on a similar charge they must expect much more severe treatment. . . . The Sabbath-Sunday people are doing all they can to cripple the efforts of the promoters of the mid-winter Fair in San Francisco, by inducing those able to give financial aid to make their assistance conditional upon the Sunday-closing of the Fair. . . . On November 19th more than eighty arrests were made in Philadelphia for violation of the Sunday laws. . . . San Bernardino, Cal., has taken its place in the Sunday procession, an ordinance closing all places of business except bakeries, news stands and drug stores, having gone into effect on November 5th. . . . In Cincinnati the police made fifty-four arrests on November 19th, for violation of the Sunday ordinance and closed a hall where an exhibition of Spiritualism was being given, the latter because an admittance fee was charged. Of course a collection is never taken in church. . . . In Minneapolis the ministers are trying to run the city government, so far as Sunday work is concerned. Mayor Eustis seems to think that the preachers are not the only tradesmen who may rightfully keep their places of business open Sunday. . . . The West Virginia Sunday law exempts from its penalties those who conscientiously believe that the seventh day is the Sabbath and abstain from work thereon. This does not abstain the Adventist from persecution, however. The *West Virginia Monitor's* correspondent in Newark writes to the journal: "Not far from here a Seventh-day Adventist has been persecuted in many ways. Not long since they burned his wheat in the stack." . . . The law and Order League of Danbury, Conn., has set to work to enforce the Sunday laws in that city.

Orthodoxy is running amuck in Spain. Ex-artillery lieutenant Pascual Ravenza has been sentenced to three years and seven months' imprisonment besides a fine of two hundred and fifty francs and costs. Sr. Ravenza wrote in *Las Dominicales* an article on "The Life and Doings of St. Chrysostomus." The article, which we have read, contains no more than can be found in P  re Croisset's "Anne   Chreti  ne." But Croisset twangs the golden harp in the New Jerusalem, while his translator is left to philosophize among thieves and murderers on the beauty of Christian tolerance and love.

Freethought and Morality—Islam and Theosophy.

I lectured at Newark Sunday afternoon on "Freethought and Morality," defining first the *foundation* of morality—namely, the unity of life, which compels the recognition of equal rights, on which rights are founded duties, and without rights there are no duties. The slave cannot be a moral being.

Secondly. The standard of morality—namely, universal human happiness, than which there can be no better. If there is anything in any Bible or any religion that makes the world happier, we accept it; if not, we reject. Freethought as to the past life of the human race is selective and constructive, and not simply destructive. But it is destructive of all that makes unhappiness.

Christianity is a failure. It has existed for eighteen hundred years, and has certainly made the world no better—probably worse.

It is Freethought that will hereafter make for the improvement of humanity by cultivating, first of all, in every human being the sentiments of self-respect, of sympathy, and of reverence; reverence for life itself, and not for God.

It will educate humanity; unfold all its faculties, physical and mental. It will equip for this life, teach industry, citizenship, and the duties of parentage, than which there can be nothing more important. This world is for us the supreme world, the best world, and we can only make a grand hereafter by fulfilling the duties of the present time.

In the Newark Liberal League, as in the New York Liberal Club, the main criticism of my lecture was that I did not deal with economics. There is a certain class who can see nothing but economics. We all recognize the value of economics, but economics is only a branch. There must be education, ethics, science in its broadest field, and philosophy, art, and poetry. It is important to have wise and just economics; but this can never come without an intelligent people; and intelligence can only come by Freethought. Freethought is, therefore, fundamental and necessary in the settlement of every economical problem. The church has never undertaken to do anything in this way. It has always been a stumbling-block. But when the Infidel has won, then the church claims the credit.

In the evening, with Henry Bird, I went to hear Mohammed Alexander Russell Webb in the same hall, who gave a lecture on Islam. It was quite interesting, and showed the superiority of the religion of Mohammed to that of orthodox Christianity. Mohammedanism is not the true name of the religion, but Islam, which means resigned to God. It is pre-eminently a religion of God.

Mohammed never claimed to be anything but an ordinary man. Hence there are no miracles in his system, no immaculate birth, no total depravity, no vicarious atonement, no fall of man, no garden of Eden, and no rib or whale story. Although the Mohammedan prays five times a day, he expects no answer to his prayers, for God is unchangeable. The general impression among the intelligent Islamites is that prayer does a man no hurt, even if it does no good. It is a moral drill, like dress parade in the army. It preserves discipline and the *esprit de corps*. Mohammed understood human nature, and that prayer, if it did not effect the deity, was an excellent method of keeping man in trim.

There is no hiring priesthood in Islam, no ecclesiastical power as in Christianity. Those who lead in religious services are not "professionals." They are engaged in ordinary avocations. They may be butchers, or bakers, or candlestick makers. They occupy the position at the head of the services out of mere good-will and get no pay for it. There is no class in Islam like our preachers and priests.

Woman is the equal of man in Islam. She has a soul and goes to heaven like man. In marriage she has her private apartment and the husband cannot enter at any time without her permission. She is a separate individual, and her property rights have been respected for the last twelve hundred years.

The Christian missionaries have never converted a single intelligent Mohammedan. They will never discuss with an intelligent Islamite, for they know they will be beaten in philosophy, theology, and history every time. When they want converts they have to go to the slums and buy them.

It will thus be seen how much more civilized, respectable, and common-sensed Islam is than orthodox Christianity. It is in doctrine much like radical Unitarian Christianity.

So long as Webb is dealing with a Christian he can wipe the floor with him and knock him out every time. Islam is away ahead of Christianity. Mohammedanism is really a reformation of Christianity, and is greater, more far-reaching, and more moral than the Reformation of Luther. But when Webb gets into a Liberal club he finds it different

sailing. He can't get along quite so victoriously. After the lecture room was open for discussion and President Bird began to probe the lecturer on the God question, Mr. Webb tried to dodge. He did not care to meet the issue; it was too big. It seems that while the ignorant Mussulman believes in a personal God, the intelligent Mussulman does not. God is impersonal, a spirit, the cause of all things, especially of the good, but also of the evil as a necessary contrast to the good. "But," says Bird, "what is the use of a God behind nature? Nature is all we want. If the partly intelligent Mussulman throws aside a personal God, will not a more intelligent Mussulman, a truly scientific one, throw aside God altogether, like Tyndall," etc? "No," says Webb, "we must go beyond science. Science—material science—will not give us God; but the good Mussulman will never give up the conception of God, however attenuated it may become. There is a mystical philosophy that explains the theory of a God, and that is the higher philosophy of the most advanced Mussulman. Not even an impersonal God was retained, but a very mysterious thing which could not be explained even in a day or year. It required an adept." It then dawned upon me that this "advanced Mohammedanism" was, after all, an old acquaintance—namely, Theosophy; and I inquired of Mohammed Webb if he was not a Theosophist. He did not deny the impeachment and admitted that he was a member of the Theosophical Society of India. So, after all, Webb is but a Mohammedan-Theosophist, and is really at heart no more of a Mussulman than Annie Besant. The one could just as well pose as a Mussulman as the other. And I do not suppose that Webb is any more of a representative of Islam than Savage is of Christianity. Suppose Savage, or Chadwick, or Lloyd Jones went to India as interpreters of Christianity. Honestly, would their hearers get a correct idea of real Christianity—of the real thing in human history? Such is Webb's interpretation of Islam. It is a Theosophical interpretation. It would probably be repudiated by ninety-nine out of a hundred of the real Mussulmans, as ninety-nine out of a hundred Christians would repudiate Savage's interpretation.

Theosophy is a very variable affair. It allows much latitude. One can be a Theosophist and be a Mussulman, a Buddhist, a Brahman, a Christian, a Spiritualist, and even a Liberal in a certain sense. It is not the universality of Theosophy that allows this association with different religions, but its mysticalness, its indefiniteness. No one has yet given a definition of Theosophy in which all Theosophists agree. I do not doubt the sincerity of Webb, but he is first of all a Theosophist, and then a Mussulman, as Mr. Savage is first of all a Rationalist, and then a Christian; and it is my opinion that Mr. Webb represents a sect of Mussulmans as Mr. Savage represents a sect of Christians.

Mohammed Webb is doing a fine thing in his anti-Christian crusade; but, when he comes to tackle scientific Atheism, he has more than his match, and must succumb and fall back on faith and mystery. He gives one superstition in place of another; a better superstition, indeed; but as we want no superstition, the improvement is of no avail. The only improvement is to destroy all superstition, all mystery, all faith, and stick to science and humanity.

SAMUEL P. PUTNAM.

At the Front.

On my way to Correctionville, Ia., I met the Rev. Joseph Slattery, the ex-priest, who had just finished a course of anti-Catholic lectures in Des Moines. Mr. Slattery is very liberal, and a conversation with him upon religious topics was interesting and instructive. He paid his respects to the Protestant ministers by saying that they were the greatest set of cowards in the world, and, although they know the great danger that threatens us from the incursions of Romanism, they do not care to speak against it themselves nor to encourage others to do so.

After a day's journey I arrived in Correctionville, a prosperous village of one thousand inhabitants, situated in the Sioux Valley, in northwestern Iowa. A. H. Petty met me and conducted me to the local hotel, which is kept by himself. Mr. Petty is the leading Freethinker of the place. In his office may be found copies of THE TRUTH SEEKER and Freethought works.

At the opera house I lectured upon the subject, "Popular Evidences in Favor of Christianity Tested." About two years ago, when Mr. Jamieson was here, some Christian youth put forth the strongest Christian argument—eggs. When I finished and discussion was invited, the Rev. Mr. Powell, of the Congregational church, invited all present to attend his church on the following Sunday. He declined to say anything in public in

reply to myself. After the meeting was over I was introduced to the reverend gentlemen and he invited me to take a sleigh ride with him the next day, which I did. While I was in his company we discussed the relations of Freethought and Christianity, and I found him much more reasonable than most ministers.

The following evening the audience was considerably larger. My subject was, "Morality Without Christianity." During part of the lecture beans were thrown against the windows of the hall. Christians resort to some very mean and small methods. No one this evening accepted my invitation to discuss.

On Saturday night, "the big time" came. My subject was "The Great Religious Conspiracy Against the Republic." The audience was not large when I began, but it doubled during the lecture. More Christians were out than at either of the previous meetings. They had determined to surprise me. Before I went to the hall, I saw some bills scattered over the town stating that the Rev. Mr. Zellhoefer would begin a series of revival meetings in the Baptist church Sunday morning. The reverend had been in town the day before, and unknown to me, was at my Friday night meeting taking notes. When I called for discussion, he arose. The Christians were jubilant. Soon they began to cheer him vociferously. At first he said that I had talked an hour and a half, and by the time he had talked an hour and a half, the audience would be ready to go home. But he didn't talk quite fifteen minutes. Half of his speech was a repetition of what he had said during the other half. He ended with an exhortation to all to come out and hear him preach. When he sat down the Rev. Mr. Powell arose, and stated that as his church was the largest he would invite his reverend brother to come to his church and preach. They took several minutes arranging for the meeting and in asking the people to come. If any class of men have cheek, and a superabundance of it, that class is the clergy. When I arose to reply I told the two ministers that they should credit me with the large amount of advertising that they had received for their churches by means of an Infidel meeting, although I had never seen such unlimited gall before. I reminded the reverend that he had called my arguments flimsy and unworthy of answer, yet he would reply to them in his church when he thought I was out of town. I also said that his Methodist brother differed from him concerning the effect of Freethought lectures, for he would not attend, and advised others not to come, for fear they might become Infidels. Would the gentleman himself advise his congregation to go? If he would he is different from most ministers.

The preacher is going to pitch into me from the pulpit, as he thinks I am going away. I am coming back, however, and he will again hear from me.

FRANKLIN STEINER.

The Heston Loan.

LIBERAL FRIENDS: As I promised, I will now make a statement of the money loaned me up to date, or rather up to about four weeks ago, for since that time none has been received.

L. G. Reed, New York city, \$1; T. R. Burrows, Chatham, N. Y., \$2; W. F. Jamieson, Mosca, Col., \$1; A. B. Bennett, Norwalk, Conn., 50c; Louis Levine, Charleston, S. C., \$5; W. L. Tanber, Gladdens, Pa., \$2; Dr. E. B. Foote, New York City, \$5; Ernst Platz and wife, Bridesburg, Pa., \$2; Charles Gregg, Garnett, Kan., 50c; J. W. Gilbert, Friend, Neb., \$5; A. T. McMillan, Wamego, Kan., \$5; — New Britain, Conn., \$5; C. Putnam, Gibbon, Neb., \$2.50; H. C. Mosher, Gilman, Ill., \$2; Francis and Ruth Brettell, Rochester, N. Y., \$2; E. H. Ralston, Elmo, Mo., \$2.50; M. J. Lamme, Elmo, Mo., \$1; Frank Kidder, Elmo, Mo., \$1; Prof. J. H. Cook, Columbus, Kan., 1; Gilbert Lincoln, Willimantic, Conn., \$25; — Akson, Ia., \$1; J. G. Hill, M. D., and J. Will Hudson, Elma, Wash., \$4; Etta Marden, Pennacook, N. H., \$1; B. Thorpe, Beaver Dam, Wis., \$1; O. W. Brayton, Brayton, N. Y., \$2. Total \$80.

I most heartily appreciate the aid which these generous friends have given me in my time of need and shall repay them as soon as I can do so, but I am not yet out of my financial difficulties, and if I can raise a hundred and fifty or two hundred dollars more, I can get along, and it will be all I ask. I would be glad to borrow it of anyone on a year's time and pay six or even ten per cent interest if I could get it, for I must get help from somewhere or perhaps be compelled to stop this cartoon work, which I do not like to do. I once could give a mortgage as security for a loan, but now I have nothing but my word of honor to offer, which, I am glad to say, has never been questioned by those who know me. I do not feel like airing my own private troubles, to explain why I am now financially embarrassed, as it would take too long, but the shameless rascality of some parties whom I supposed were my friends, and the illness of my wife, have not only taken all I had, but left me in debt. The Truth Seeker Co. pay me for my work all they can afford to, and under ordinary circumstances we could get along well and save money, but bad luck overtakes the best of us at times. If any are so situated to make me any further loans, they can send money by any of the usual methods and address me at this place.

WATSON HESTON.

San Diego, Cal., Box 242.

Observations.

I read with admiration in THE TRUTH SEEKER of December the 9th Mr. S. P. Putnam's defense of his course in selecting Freethought as his special field of labor, to the exclusion of those reforms which embrace Socialism, Anarchism, road improvement, local autonomy, prohibition, the finance question, the social evil, and particularly the relations of capital and labor. I admired it so much that I was sorry I had not written it myself in order that my admiration might be unmixed with envy.

But if Putnam has shown by argument why the Liberal lecturer should stick to his text, like the shoemaker to his last or the postage stamp to its envelope, Mr. John R. Charlesworth has demonstrated that proposition by illustration. For my own part, I have perused no remarks on government that satisfied my longings like those of Thomas Paine, who maintained that the state was a necessary evil, like a jail for example, although he did not refer specifically to that kind of institution. Following out Paine's notion, I have been forced to conclude that we have as little reason to be proud of the state house where laws are enacted as of the state prison where they are executed; and that whereas the penitentiary is a blot on civilization, the aforesaid state house is equally so, and a still greater burden to the extent that it is not so near self-supporting. Furthermore, if empty jails are a matter over which we may congratulate ourselves, then empty and echoing halls of congress should likewise be the subject of general felicitation. But the prospect, as I say with regret, is that while the progress of enlightenment and the softening influences of humane teachings bid fair to reduce our criminal class, and while we may look forward to the depopulation of our jails, our state houses increase in size and the crop of legislators is multiplying. As Mr. Paine noted in his own day, the complexity of the state and the expense of maintaining it increase in about the proportion that they ought to diminish.

So when I see Freethought advocates exalt the state as Mr. Charlesworth does, or proposing to extend its functions and enlarge the evil under the system of Socialism, as Mr. Wakeman does, I feel like asking them to reread Mr. Putnam's defense and resolve to confine themselves to the fight against usurpations committed in the name of the church and the church-state. They will find all the strength necessary to this resolution if they will but consider what immense strides Freethought has enabled civilization to make and how little has been accomplished in that direction by labor agitation and legislative quackery. I turn Mr. Charlesworth over to the merciful severity of Mr. E. C. Walker and that other correcter of popular error, my Uncle Benjamin R. Tucker.

The recently elected Masterworkman Sovereign of the Knights of Labor declares himself to be an out-and-out free trader; that is, he believes that when an American citizen has paid the owner's price for an article in Europe or elsewhere, together with the cost of transportation to these shores, he has a right to bring his property home with him. I can not imagine how the opposit of this proposition can be defended by any one who ever heard of justice; nor can I understand how men who extort from such citizen in the name of tariff a percentage of the value of his property have escaped the penalty attached to piracy on the high seas.

Verdicts for damages, aggregating \$13,537, have been returned against three New York daily papers, guilty of libel. Some time ago a man and woman of Toronto traveled in company from that city to this, where the woman met her husband. The papers called it an elopement, and were sued and mulcted as they ought to have been. The elopement of a man and a woman is a matter of taste, but malicious libel is a crime. A man and a woman, though both married to others, may elope with cleaner minds and have less criminal intent than the newspaper managers who publish the facts because they are supposed to be nasty.

There is a class of people who, when the devil fails to find other mischief for their idle hands to do, fall to criticising their betters. I am one of that class, and my present drive is at Otto Wettstein, who, as my conceit prompts me to say, is wasting time and occupying space vainly, jabbing away at the spirits. I would as soon think of barking at the moon, or of trying to bite a chunk out of it with my teeth, as to attempt to disprove the existence of spirits. The Spiritualists mind their own business better than I do, but I bear them no grudge on that account. They hold their public seances or their little private circles and commune

with what Mr. B. F. Underwood used to call their subjectiv thought projected into objectivity. I have always believed they were victims of the old religious delusion about a future life, and that as the believers in gods attributed all mysterious things to various and sundry gods, so the Spiritualists refer them to spirits of various and sundry defunct persons. They mix a lot of new and unexplained facts with the ancient and unproved theory of continued existence, and there you have Spiritualism. Except for the said theory of continued existence, they would never have thought of spirits. They would have catalogued the facts with other natural facts, and would have been plain, unvarnished Materialists. But the Spiritualists have no clubs or laws, and ask from the state only the protection accorded to persons who believe otherwise; therefore, they are our friends, or at least not our enemies. May their tribe increase by continuing to deplete the ranks of the churchians.

I confess to inability to read Spiritualistic literature with patience greater than that with which I peruse theological sermons. The language of the average Spiritualist lecturer or writer is awful in its vacuity, like a bottomless chasm. It abounds in words of vague meaning, and its construction baffles grammatical analysis. We read about the entical, the phenomenal, the auditiv, the translucent, the psychologically apparent, the intuitively perceptive, the excarnate, the clairaudient, the ethereal, and the atmospherically diaphanous. The use of these terms may be compatible with profound thinking, but I believe that a balloon inflated with them would float.

The opponents of Spiritualism have the same fault. Speaking of "manifestations," Mr. Wettstein says that unless proof is forthcoming "all phenomena based upon such hypothesis must be relegated to the repertoire of the theurgist or vendor of legerdemain." Gaze on these words—"phenomena," "hypothesis," "relegated," "repertoire," "theurgist," "legerdemain!" Under such a blanket of Greek, Latin, and French it is no wonder the writer lost sight of his original idea, thought out, doubtless, in Anglo-Saxon. And that the idea is lost anyone who notes the positions in which "phenomena" and "hypothesis" are placed will see at once. Phenomena do not have a hypothesis for a base. Relatively, the hypothesis is on top. My observation convinces me that the consideration of Spiritual theories dissipates the moisture of the think-tank, and makes the brain rattle. Writing and talking persons far advanced in the study of the occult should return to the dewy grass and take a fresh start. They may without offense be misunderstood by others, but it is a more serious matter when their writing passes the comprehension of themselves.

At the old Koster and Bial theater, Twenty-third street and Sixth avenue, there are on exhibition about seven hundred specimens of the instruments of torture used on church and state offenders in the Middle Ages. A few days ago the Editor of THE TRUTH SEEKER detailed me to visit the exhibition and write a description of it for these columns. I did the visiting and inspecting with the idea that the result could be used as material for a paragraph in these Observations, and with that thought in my mind, I began the work of telling the readers of THE TRUTH SEEKER what they would see for the admission price of fifty cents. I had read of these instruments of torture, and presumed that I knew what they were; but I now find that simple description could convey no notion of them. As the advertisers say, they must be seen to be appreciated; but as everybody cannot see them, the only recourse is to illustration, and the Editor has suggested the introduction of cuts. Furthermore, the exhibit is so large that my essay has grown to considerable length, and I have got permission to make a special article on the subject, which, with the cuts, is likely to occupy two or three pages of this paper, and I shall not complain if it is made into a pamphlet. It is a gruesome subject, not to be lightly treated. These old instruments of torture show how Christianity was propagated a few hundred years ago as plainly as old spinning-wheels and looms show how the manufacture of cloth was introduced. I am not bragging about my treatment of the case, but I wish that a million people could see the illustrations. As exhibiting the method by which the religion of love got followers, they cannot be equaled. GEO. E. MACDONALD.

On Sunday evening next, 24th, Dr. J. H. Duren Ward will give a free lecture under the auspices of the Science Sermons Society, in the lecture room of Rev. Robert Collyer's church, Park avenue, corner of 34th street. The subject will be "A Christmas Sermon, with the History of Christmas."

English Spelling Immoral.

In Mr. Putnam's notice of Colonel Smart's admirable lecture on schools before the Manhattan Liberal Club, given in THE TRUTH SEEKER for Dec. 16th, kindly mention was made of my few remarks on that occasion. I spoke of the need which existed for a thorough teaching of phonics in all grades of schools, and the necessity for a reform in spelling to lessen the time and labor now spent in learning to read and write. Colonel Smart's lecture was on "The Relation of State to the Schools," and he touched, though briefly, on the teaching of morality in schools, which he considered might be done without religious instruction. He said that when a child was taught that two and two are four it was a lesson in morality, because it was teaching a truth, and truth was the foundation of morality. To this ideal of moral teaching—namely, the presentation of truth alone to children—he thought that all instruction should conform, and that such instruction should be exemplified and enforced by the teacher's absolute truthfulness in all dealings with the children.

When I rose to express my hearty concurrence with the lecturer's views, it was my intention to have called special attention to Colonel Smart's declaration that truthfulness should be the basis of all instruction whether in history, science, or morals, and from it to deduce the conclusion that *English spelling is one of the most immoral things that can be taught to children*. But there was not time to elucidate the subject, and so I spared the audience, trusting to be allowed in THE TRUTH SEEKER an opportunity to substantiate the claim that English spelling is immoral because it is untruthful to the law of phonetics, upon which is based the representation of modern spoken languages; namely, that the letters of an alphabet are intended to represent the sounds which compose the words of its language.

Lord Lytton asks in his novel, "The Caxtons," "How can a system of education flourish that begins with so monstrous a falsehood, which the sense of hearing suffices to contradict?" The child is taught that b-o-n-e is pronounced *bone*, but that d-o-n-e is called *dun*; that t-o-e is toes, but that d-o-e-s sounds *dus*; that t-o-n-e is *tone*, but that g-o-n-e is *gawn*. The word *leaf* has *ea* to denote the sound of long *e*, while *beef* has *ee* for the same sound, and *chief* has *ie*. Each letter in the alphabet has from two to eight varying sounds, and nearly every sound of the language is denoted with from two to half a dozen different letters or combinations of letters, and there are no certain rules to guide the learner in the selection of either letters or sounds; so that the spelling and pronunciation of every word has to be learned as a separate lesson. In these respects our written and printed language resembles Chinese more than it does any modern tongue.

In September, 1885, the *Popular Science Monthly* published an article by Frederic A. Fernald, now editor of *Our Language*, entitled "How Spelling Damages the Mind?" All Liberals interested in education should read this essay. Mr. Fernald says: "Here is a chief source of the incapacity for thinking which academy and college students bring into the science laboratories. This irrational process, taken up when the child enters school, occupying a large share of his time, and continued for six or eight years, has a powerful influence in shaping his plastic mind. When at last he is allowed to take up the study of nature, at the wrong end of his school course, what wonder that he sits with folded hands, waiting to be told facts to commit to memory, that he cannot realize what a law is, and does not know how to use his reason in obtaining knowledge? Rational education will never flourish as it should till a reformation in the teaching of reading and spelling has been accomplished."

Furthermore, Mr. J. H. Gladstone, member of the school board for London, has computed the number of hours spent by children in learning to read and spell English to be 2,320, while, in gaining an equal knowledge of their native language, Italian children spend only 945 hours. The difference amounts to nearly two school years, and shows under what a disadvantage English-speaking children labor.

Note what the distinguished Max Muller says in reference to the anomalies of English spelling: "I know there are persons who can defend anything, and hold that it is due to this very discipline that the English character is what it is; that it retains respect for authority; that it does not require a reason for everything, and that it does not admit that what is inconceivable is therefore impossible. Even English orthodoxy has been traced back to that hidden source, because a child accustomed to believe that t-h-o-u-g-h is *tho*, and t-h-r-o-u-g-h is *thr*, would afterward believe anything. It may be so; still I doubt whether even such objects would justify such means."

The effect of this constant dependence on authority alone—of calling that *correct* spelling which is utterly repugnant to reason and common sense—works injury to the mental powers. It is calculated to dwarf the reason, to cripple the judgment, and to prepare young people for unhesitating credence in all the superstitions of the past and present age. Astrological and theological dogmas, which call for implicit faith in spite of reason, have the way prepared for their acceptance by the arbitrary decisions of the dictionary. The spelling of every word is, in fact, a miracle which the child is peremptorily called upon to believe; and when the young student is thoroughly convinced that although b-o-n-e spells *bone*, o-n-e sounds *wun*, he is prepared to believe that myths are facts, and that caprice and not law rules the universe. Such spelling is immoral, and should be especially obnoxious to Freethinkers. ELIZA B. BURNZ.

SPELLING REFORM ROOMS,
24 Clinton Place, New York.

WM. COOK the veteran Freethinker of Savannah, Mo., says: "I have read 'Abraham Lincoln: Was He A Christian?' It is a grand effort, and shows a master workman."

DR. L. G. JAMES delivered a very brilliant lecture on "Cosmic Evolution as Related to Ethics," before the Brooklyn Philosophical Association last Sunday afternoon. He tried to show that Nature was just as moral as man, and that she taught just as many moral lessons as the life experience of man does. One critic said he did not owe nature anything, not even his existence, but the doctor soon showed him that he did. It was, as all agreed, one of the best lectures of the season.

Letters of Friends.

What a Sample Copy Did.

CROSBY, TEX., Dec. 9, 1893.

MR. EDITOR: Send THE TRUTH SEEKER to the appended address. Find inclosed postal note for \$3. There are several people in this county who would be Free-thinkers if they knew how. Some friend sent me a copy of your paper, which has been the means of my sending you this subscription.

J. C. HARVEY.

Well Pleased with Heston, of Course.

RED CANON, WYO., Dec. 2, 1893.

MR. EDITOR: Please find inclosed money order for \$3.50, for which send THE TRUTH SEEKER for one year, and "Old Testament Stories Comically Illustrated." If the times were not so hard I am sure I could get quite a good sized club here. We are all well pleased with Mr. Heston's cartoons. John Peck is a full bushel.

O. W. PURLEIGH.

A Subscriber for Twenty Years.

FORESTVILLE, N. Y., Dec. 6, 1893.

MR. EDITOR: I wish to say that I have taken THE TRUTH SEEKER for twenty years and more and I do not propose to do without it now, although I am in my eighty-third year. Please find inclosed \$4, for which I want the paper another year, "Religion a Curse," "Crimes of Preachers," and "Old Testament Stories Comically Illustrated." MRS. J. W. BENNETT.

It Will Go All Right.

OXFORD, N. S., Dec. 6, 1893.

MR. EDITOR: Inclosed please find post-office order for \$3 to renew my subscription. Not long ago I owned a book entitled "The Bible Analyzed." One day a Christian friend of mine saw this book and wanted to read it. I let him have it, and he thought so much of it he wanted to keep it, so I made him a present of it. If you have another one for me, and think you can get it through the mails, send it along and I will remit the price.

E. H. SCHURMAN.

Has Little Faith in the Leading Parties.

BUCKLEY, WASH., Dec. 1, 1893.

MR. EDITOR: Good, Brother Peck! keep on with your financial articles. There are many Liberals in this country who know nothing about finance, and at the same time think they know it all. I am afraid we will soon be in the soup if nothing is done with our money and banking system; but the question is, Can it be righted by voting for McKinleyism and Clevelandism? It is high time the Liberals of this land woke up and studied this important question.

Inclosed find Uncle Sam's order for \$3 for the grand old TRUTH SEEKER.

Yours truly, MARTIN GRAW.

Talmage Believes the Bible.

STASBURG, ILL., Dec. 3, 1893.

MR. EDITOR: Rev. T. De Witt Talmage, in his recent sermon on the "Ifs" of the Bible, asks his listeners, readers, and dupes: "If the boat of leaves made watertight, in which the infant Moses sailed the Nile, had sunk, who would have led Israel out of Egypt?" We refer the reverend to Numbers xx, 16, where Moses himself sent word to the king of Edom, saying: "And when we cried unto the Lord, he heard our voice, and sent an angel, and had brought us forth out of Egypt." The learned divine does not ask his dupes: "If Moses had not commanded his people to borrow from the Egyptians, where would have been the golden calf?" Nor does he tell them that "If" the boat had sunk, Moses could not have told of his birth, his death, and the whole creation story.

He says: "We have theological seminaries which spend most of their time and their learning and their genius in the manufacturing of 'Ifs.' With that weaponry are assailed the Pentateuch, and the miracles, and the divinity of Jesus Christ. Almost everybody is chewing on an 'If.' Mr. Talmage himself chews and rechews the same cud for half an hour, but we cannot know what part of the cud his mental stomach is able to digest, 'if' any. He seems to think himself called upon to chew and rechew and leave others to do the swallowing. 'If' the story of Jo 1 a

and the whale is by Talmage sufficiently chewed and rechewed, some of his listeners may, to please him, try to swallow it, but many, like the whale, not being able to digest Jonah, vomit him forth. The learned reverend might, with much more propriety, put another "if," and ask: "If" the Lord had not opened the mouth of the ass and the eyes of Balaam, what would have been the consequence?" Or, "If you stop paying the preacher, would there be much preaching?" Not much!

H. BERNHARD.

Wants Paine's Eye Opener.

ASTORIA, ILL., Dec. 4, 1893.

MR. EDITOR: Inclosed please find twenty-five cents, for Thomas Paine's "Age of Reason." I have heard quite a good deal about it and want to read it.

I was amused the other day, when looking through my brother's TRUTH SEEKER, to read the letter written by the man who saw so much superstition at the World's Fair on Sunday. I attended the Fair one Sunday and don't believe I ever thought of superstition once. My comrade and I took a boat ride in the morning, and when the church bells were ringing I remarked to him that this seemed less like Sunday to me than any other Sunday of all my life. How differently people see things in this world. I don't hold to any belief strictly and don't see anything so terrible about churches. If the man that gave Shenandoah, Ia., such a hard name will come to Astoria he will find a town with plenty of church people and as good as any for morality. I don't claim that the churches are responsible for our good little village, but we are certainly no worse off for having them. JAS. H. HORNER.

[The man who found the superstition at the World's Fair on Sunday had his mind's eye open and so knew that most of the exhibits were covered because superstition had the brains of the exhibitors in its grasp, making them believe the ridiculous nonsense that it is wrong to look on the productions of men and the beauties of nature on a particular day of the week. Mr. Horner also saw, but he did not ask why. Knowledge is necessary to enable us to make good use of the forces of nature. Money put into churches and preaching is wasted because it is used to instruct the people in regard to supermundane persons and places about which the teachers know no more than their pupils. Hence Astoria—and every other place where churches exist—is distinctly worse off because of their presence. And again—how long could our correspondent say that his Christian neighbors are "as good as any" if they put in practice the teachings of their sacred book?—ED. T. S.]

Mistaken Identity; or, a Plain Drunk Transformed to Religious Intoxication.

WATSONTOWN, PA., Dec. 10, 1893.

MR. EDITOR: The Shamokin, Pa., correspondent of the New York World will please stand up to hear me denounce him as a liar. I refer to the dispatch printed on page 773 of THE TRUTH SEEKER, Dec. 9, and taken from the New York World.

"James Starks, an iron-worker, was stricken dumb eight months ago for blasphemy."

Just think! an iron-worker in Shamokin! Who ever heard of iron works in Shamokin? The dispatch is dated November 23, and I was in Shamokin on November 17, and could find no works save coal mines. But then, I suppose, the iron works and iron workers got into Shamokin between the 17th and 23d of November. Only six days erecting iron works and getting iron workers!

But this did not happen in Shamokin, nor eight months ago. It happened at Milton, Pa., which is twenty-five miles from Shamokin. Yes, the man was stricken. It was probably over a year ago. At the time the Milton Standard, a paper owned and edited by a lot of temperance fanatics, gave out the news first. No sooner had it appeared in that paper than my friends made a rush on me with copies of the paper: "It would have a tendency to bring Mr. Diehl over to the fold, as we are in need of bright young men like him," said one of these moral suckers. But the flattery. Holy hump, what a bright young man! Gee whiz! But when

the horrible agonies of this man Starks were all explained to Mr. Diehl he was reticent, but refused to believe the story until it was investigated. At his leisure Mr. Diehl investigated the case. Here is the result of the investigation:

Mr. Starks, iron-worker, drunk for one year. At times could not talk. Some religious friends got him sober long enough to go to church. When sober he could talk; when drunk he could not.

I most cordially invite the liar of the World to investigate the case and prove himself a liar and save me the trouble.

I want to give a tip to the telegraph editors of the metropolitan papers that this is a bad community to have such dispatches sent out from. Your humble servant reads every daily and weekly newspaper published in central Pennsylvania, and is personally acquainted with half the editors of the state.

The church, in this case, is to be congratulated for getting Mr. Starks sober long enough to give him a dose of religion, but when that wore off he again began to wet his whistle and could not talk or hear. Or, in the words of the closing paragraph of the dispatch: "When it [the vision] vanished, he was unable to speak or hear." The fact of the whole matter is it was a plain drunk such as we read of in the daily press every day.

Cross examination most respectfully solicited.

J. WARD DIEHL

A Stirring Eleemosynary Appeal.

BRONSON, MICH., Dec. 11, 1893.

COL. R. G. INGERSOLL, My Dear Sir: I cannot conscientiously longer postpone a sadly neglected duty, and therefore take the liberty of addressing you in regard to a matter that has at various times been uppermost in my mind only to be temporarily crowded out by something else requiring immediate attention.

Cannot something liberally generous be done to relieve the wants, so nearly approaching destitution, of our superannuated agitators, thinkers, and writers in the Freethought cause? Is it not a crying disgrace, a cankerous shame, that the brave, self-abnegating pioneers of "auld lang syne," who so grandly poured forth upon progression's altar their time, their talents, their money, and their strength, should be allowed to die by inches during the last few years of their lives, isolated, neglected, forsaken, and forgotten? Is there any other sect, clique, or clan in the world of civilization that thus treats its lifetime loyal evangelists?

It is enough to make one's heart bleed to listen to J. H. Cook's narration of how he is compelled to exist in a board shanty on fifty cents a week; and then to think that poor, courageous old Jeremiah Hacker is trying to be contentedly comfortable on an annuity of \$100!

It was an inspiring sight to witness the exuberant joy of the venerable Dr. Cook as he bent forward to pick up the dollars that were showered at his feet during the late Chicago Freethought convention, and to hear his heartfelt exclamation of "Free silver! Free silver!" The episode is an indication (if any were needed) that Infidels are not without charitable impulses and that all that is lacking is a concerted movement to attract their attention to the imperative needs of their fellow-creatures.

The world owes you a debt of gratitude that it never can fully repay for your noble contribution of time, strength, and money, by which the rugged pathway to the grave of grand old Walt Whitman was smoothed down and made easier endurable. Like all prominent Humanitarians, you no doubt are in these dread days of financial depression met with frequent, ever-recurring draughts upon your fund for charity. Still, can you not in the near future find the leisure to devote the time and proceeds of at least one lecture to in like manner put beyond want for the balance of their not many remaining days a few more such worthy retired warriors in the field of rationalistic propagandism?

J. FRANCIS RUGGLES.

NOTE TO TRUTH SEEKER READERS.—In the meantime, while awaiting the satisfactory arrangement of some practical plan for the permanent amelioration and relief of the poor and aged veterans, who are impelled, by time's inroads on their vitality, to step down from active campaign-

ing, why should not every peruser of this appeal take upon himself the self-imposed pleasure of at once remitting to J. Hacker, Vineland, N. J., and J. H. Cook, Columbus, Kan., also to any other known deserving parties similarly situated, a few dollars or dimes as a holiday present? Mr. Hacker will return copies of his breezy, rollicking rhymes, all of which are well worth reading. I have set the example myself by contributing in advance of the inditing of this effusion, all of which has been wholly unsolicited by any of the parties hoped to be benefited by its preparation and publication. J. F. R.

My Talk at a Funeral.

COLUMBUS, KAN., Sept. 22, 1893.

MR. EDITOR: My best friends and neighbors, who came here just after I did twenty-three years ago—Mr. and Mrs. Evans—are noble, kind, honest, industrious, genial, progressive Freethinkers. They took THE TRUTH SEEKER ten years. Their house has always been freely and gladly open to all Freethinkers and itinerant lecturers, who were made welcome and departed with happy and lasting impressions.

These parents have been very unfortunate in losing children, as well as in many other losses. On September 19th I was called upon to speak briefly at the funeral of their son, a promising, industrious, affectionate boy ten years old. He died so suddenly and unexpectedly—being sick but a few days—that the family were inexpressibly grieved, and only copious tears could relieve the pressure. The grief was sympathetically shared by all present, and it was a sorrowful audience, Christians and heretics mingling their tears. Mr. and Mrs. Evans, although Freethinkers, have many friends and few or no enemies.

Two nights before the funeral I came near dying myself, alone, in one of my states of "nervous exhaustion," and I was in poor physical condition to speak. There was no one else to represent the views or voice the sentiments of the parents. Most of those present were Christians. There were two Catholics and several "holiness people," whose religion is greatly emotional, based upon a blind faith, and who say they cannot sin!

This was the eighth time I had spoken in that house—at the funerals of six of their own children, one adopted child, and a brother of Mrs. Evans. Most of those who were there would not have come to hear anything from me they did not believe on any occasion but a funeral. Some of them were so full of ignorance and prejudice, that they did not want to hear a single word concerning the saving and human truth I told them. If a Christian preacher had said all I did, it would have been, at least much of it, "all right." What I said was to the living, not to or for the dead. I gave briefly my views of this life; its significance and how to make the most of it. I pointed out to them the fallacy of always going to be happy, but never getting to it; cheating ourselves out of life now and expecting to make it up in "mansions in the skies"; in some imaginary, improved, impossible "heaven above."

I briefly advocated cremation for sanitary and economical reasons. I cannot write all I said. Of course to some it was an awful funeral talk. A German Menonite preacher present said I did not "give much consolation." I suppose he thought I should have spoken of his Christ, the savior; of the Christian's airy-built heaven; of the dead boy's immortal soul, and said that his afflicted parents would meet him "beyond the river"; of all of which I knew nothing and neither does he. I closed by quoting "The world is my country, to do good my religion," from Thomas Paine, whom Christians hate. I said I wanted everybody to be healthy, long-lived, and happy; to be honest, just, and truthful; to live free, natural lives; to have all the products of their labor, and all their wants supplied. That, I said, is my religion. If any one here has anything better I will drop mine and accept it. One woman exclaimed, "I have," and I presume she felt so. When I had stopped talking, an ignorant, credulous, misled, emotional "holiness woman"

knelt before Mrs. Evans and prayed for her "soul."

At the grave I sang two verses from Pope's "Universal Prayer," and thus ended one of the most pathetic and, to me, impressiv funerals I ever attended.

Like leaves on the trees the race of man is found:

Now falling off, now withering on the ground.

So generations in their course decay;
So flourish these when those have passed away.

J. H. COOK.

All About God's "Goodness and Mercy" to the American People.

DENVER, COL., Dec. 6, 1893.

PRESIDENT CLEVELAND, *Dear Sir*: In concluding your inaugural address on March 4, 1893, you said: "Above all, I know there is a Supreme Being, who rules the affairs of men, and whose goodness and mercy have always followed the American people, and I know he will not turn from us now if we humbly and reverently seek his powerful aid."

Now, Mr. Cleveland, as you *know* there is a Supreme Being, you are just the man for whom I have been looking these many years. I have been offering \$20,000 reward (and the offer is yet good) for proof of the existence of said Supreme Being, but I have never yet been able to get one iota of proof. How do you know there is such a being? Did you ever, or can you, see him? Did you ever, or can you, hear him? Did you ever, or can you, taste him? Did you ever, or can you, smell him? Did you ever, or can you, feel him? If you ever saw him, what does he look like? About how old is he? How tall is he? How much would his nibs weigh in his stocking feet and his right mind? What is his complexion? What is the color of his hair and eyes? Does he wear whiskers? What is his nationality? What are his politics and religion? How did you discover his sex? Is he, or was he, ever married? If so, where is Mrs. God? If you ever heard him, what does he sound like? Does he sing? Is his voice a bass, soprano, tenor, alto, baritone, or contralto? If you ever tasted him, what does he taste like? Does he taste cold or warm, bitter or sweet, acid or saline? If you ever smelled him, what does he smell like? If you ever felt him, what does he feel like? Does he feel hot or cold, hard or soft, smooth or rough, damp or dry? Where does he reside, and where is his place of business? You say he is a ruler—that he rules the affairs of men; well, then, if Mr. God rules the affairs of men, for what purpose did the American people elect you? Surely a supreme being would not require any assistance. But if you and he are going to form a partnership for the purpose of ruling us poor devils, I hope you, Grover, will see that he does not get drunk, as he used to, and swear and roar and ride on horses and asses and storms, and order pregnant women disemboweled with the sword, and make *all* the people drunk and raise hell generally. Also try to persuade him that it is decidedly *outré* to shave his feet and head with a razor any more, and that it is considered *hic-hoc-jim-jamious* by the 400 to appear at breakfast in full evening dress and a groggy *tout ensemble*. Also see that his majesty uses a saddle when he rides a storm, so that he won't ruin his clothes if the storm gets to sweating. You say he rules the affairs of *men*, but don't say anything about the women. Are we to presume that he is not man enough to rule the ladies, or have the fair ones got sense enough to rule themselves? You say his "goodness and mercy have always followed the American people." Where is his "goodness and mercy" in all of the thousands of fires, floods, diseases, famins, and disasters that annually cause the most intense suffering, and the destruction of thousands of the American people? Where is his "goodness and mercy to the American people" in making two-thirds of their country so internally frigid during half the time that thousands miserably perish with the cold every winter? Then when he lights the pleasant fires of spring in the great cook stove of summer, the heat thus produced,

acting upon the surrounding coldness, so to speak, generates some more of his "goodness and mercy," in the form of the ring-tailed, rip-roaring, snorting, death-dealing, and hell-raising cyclone that playfully chaseth other thousands of the afore-said American people up the proverbial morning glory vine.

Then as soon as the dear American people have planted their crops, your God goes to work and cuts up what "goodness and mercy" he has left over from making snow, double-gear lightning, and bob-tailed cyclones, into smaller pieces (so that they will go farther) to each of which he attaches several pairs of legs and wings, a pair of eyes, and then, after injecting sleepless appetites, sends them forth in the shape of cut-worms, chintz-bugs, grasshoppers, etc., to destroy the crops of the farmers so that they will have no doubts that your partner's "goodness and mercy" are surely following them. Sometimes this omnipotent cuss gets recklessly generous and magnanimous toward the American people, and cuts his "goodness and mercy" up into strips from two to ten feet long, and puts a lot of rattles on one end of these strips and a pair of wicked and fascinating eyes, a forked tongue, a pair of sharp and poisoned fangs, and two self-filling-and-never-empty-sacs of deadly poison on the other end, and then sends these writhing and hissing pieces of "goodness and mercy" into the grass, the harvest fields, the orchards, the woods, by streams and waters, among the fruits and flowers, and in the paths and high-ways, so that the American people will have no trouble in finding them.

There are thousands upon thousands of the American people whose faces are all horrible pitted and scarred from having come into contact with some choice bits of your partner's "goodness and mercy," in the shape of small-pox. Oh, yes, Grover, there is no doubt but that God's "goodness and mercy" sleep with their clothes on so as to "always" be ready at a moment's notice to follow the American people. Why, I have known Old Man God's "goodness and mercy" to be so thick in places that one could cut it with a knife. Why, it accumulated to such an extent in Chicago, in 1871, that it burst forth in the form of flames and destroyed most of the city. And at Johnstown, Pa., his "goodness and mercy" accumulated to such an enormous extent that they "busted" the dam in order to follow the American people more closely, and then did follow them so closely and persistently for the next few days that thousands of them received dam-damp deaths as souvenirs of your almighty partner's "goodness and mercy." I suppose that your pal's "goodness and mercy" were "always" following the American people from 1861 to 1865, and got so infernally thick at Appomattox that the Confederacy was unable to wade through it any longer and was compelled to surrender?

I wonder how the good Southern Democrats will like to be told by you, Grover, at this late day, that their downfall and the liberation of their slaves was the result of God's "goodness and mercy" "always" following them? Grover, was God's "goodness and mercy" following the American people in 1888, when you were defeated, and that sniveling, pious hypocrit, Harrison, elected? I suppose the ten million of mortgages on the homes of the American people are but financial *nom de plumes* of God's "goodness and mercy" still following said American people? And doubtless all the penitentiaries, asylums, and prisons in the United States are but other forms of God's "goodness and mercy," dogging the footsteps of the American people. And I have no doubt, Grover, but what the half million of prostitutes in the United States and Canada are but God's "goodness and mercy" masquerading in dresses, so as to more effectually camp on the trail of the American people, especially, the male portion of the American people. It is a wonder to me, Grover, that you did not invite this Supreme High Cook-a-lorum into your cabinet, for he is well qualified for most any of the cabinet portfolios, especially the agricultural or war departments. As he orders and controls the weather, seasons, etc., and rides upon the storms, his

nibs would certainly make a jim dandy secretary of agriculture. As "his eyes were as a flame of fire and his feet like fine brass, and a sharp, two-edged sword sticks out of his mouth" (Rev. i, 14, 15, 16); and "smoke comes out of his nostrils, and fire out of his mouth" (2 Sam. xxii, 9); and "horns coming out of his hands" (Hab. iii, 4, 5); and "his tongue is a devouring fire" (Isa. xxx, 27); and as he makes and controls the lightnings, cyclones, earthquakes, floods, pestilences, and can walk upon the sea, and can feed five thousand men with five small biscuits and two little sardines, and have twelve basketfuls left over after the men had all gorged themselves to their utmost capacity (St. John vi, 10-13), he would surely make the bangest kind of a bang-up secretary of war. There is not a nation on the face of the earth who would dare to tackle us for a finish fight or to even spar a limited number of rounds, if we had such a rip-snorting "heavy weight" at the head of our war department. We would not need to build any more expensive, steel armored ironclads, and decorate them with cannon. Krupp guns, torpedoes, and other Christian toys with which to "love our neighbors as ourselves;" all we would have to do to make our coast defense perfect would be to tie the American flag to his omnipotent tail, and then have him walk up and down the Atlantic and Pacific coasts every day on the water, so that his feet would not get hot from walking.

Now, my dear Grover, in conclusion I must again request you to send me the proofs of the existence of a supreme being who is always tagging around after the American people, and yet will not do a blame thing for them unless they pat him on the back and say "pretty please" to him. Send me the proof and I will pay you \$50,000 cash for your trouble, and will also apologize for thinking you a demagog and fakir. The proof must be such as would be admitted in the supreme court of the United States, and as you are a lawyer, you know the rules governing evidence. What a pity we cannot elect a president who is intellectual and honest enough to make a patriotic and statesman-like speech on a great occasion without descending to lying and demagogery and resorting to the street fakir's tricks!

Respectfully yours, Dr. C. W. MAK.

Not for Parsons.

IMPORTANT news has broken on this dull world at last. The Lord is coming! He may be expected any moment. He is coming for the second time. He has not yet come for the first time. But he is apparently to come the second time, and then he can come for the first time afterwards, at his leisure. You must expect him to turn the natural order of things a little topsy turvy. "The Campbells Are Coming" is a tune now out of fashion. "The Lord is Coming" is its successor. Always something coming—the Campbells, the Colorado beetle, or the influenza; and now here is the Lord, the most appalling item of all. Since he left Palestine, nearly two thousand years ago, if he has been traveling ever since at the rate of a cannon ball, he has not, as yet, reached Sirius, the nearest of the fixed stars; and heaven is beyond that—at least, the telescope has shown us Sirius, and no heaven between here and it; so it is really awfully good of him to come so soon, before he has given himself time to have reached heaven at all. He has been in a hurry back. When here, somebody (the Jews got the blame) knocked nails into him. You would have thought that such usage would have made him reluctant to return to the planet of such hammer-and-tongs receptions. But apparently he would rather run the risk of having a pound of tennepenny nails knocked into him than go on flying through space forever, like a cricket-ball battered by Satan. He set Ahasuerus, the Wandering Jew, on his everlasting tramp, while he himself took his everlasting fly. They are a couple of Wandering Jews. The one is wandering over the earth under the curse he received at Jerusalem; the other is flying through space from the impetus of the jump skyward he gave from the top of Mount Olivet. A pretty couple verily: two tired dearies they must be! What Benedictine monk invented this divine comedy? He must have been a cracked cleric writing for a cracked world. Are there "truths" here to be discerned by our spiritual eye? I should say they appeal to our lunatic eye; and spiritual and

lunatic are not, except with priestcraft, synonymous.

In plain English, the Lord had better stay where he is. Should he come here, his visit is likely to end in his getting hanged. If the record be true, he got crucified when he visited us before, and to come and get hanged now is a poor prospect. It is likely the fact of this prospect before his mind's eye keeps him away. In regard to the hanging of the Lord, the seer of Ecclefechan inclined to my opinion. One evening, at a small literary gathering at which Carlyle was present, writes a recent anecdotalist, a lady, who was somewhat noted for her "muslin theology," was bewailing the wickedness of the Jews in not receiving Christ, and ended her diatribe against them by expressing her regret that he had not appeared in our own time. "How delighted," said she, "we should all have been to throw our doors open to him and to listen to his divine precepts! Don't you think so, Mr. Carlyle?" "No, madam, I don't. I think that, had he come very fashionably dressed with plenty of money, and preaching doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would be written, 'To meet our Savior;' but if he had come, uttering his sublime precepts, and denouncing the Pharisees, and associating with the publicans and lower orders, as he did, you would have treated him much as the Jews did, and have cried out, 'take him to Newgate, and hang him!'" Hugh Price Hughes might, as a business speculation, interview the Lord for the *Methodist Times*, and ask him his opinions of his (H. P. H.'s) celebrated "Converted Atheist Shoemaker." The Lord might bluntly remind H. P. H. that certain parties shall have their portion in the lake which burneth with fire and brimstone. H. P. H. is a "superior person," and would not stand being spoken to in this fashion. He would pick up his hat and gloves and walk out, leaving the Lord to ruminate. Outside we can fancy H. P. H. meeting Holy Joe Parker. "Have you so soon quitted the presence of the Lord?" asks Parker, in devout astonishment. "Lord, indeed! A pretty Lord. Do you know that over that Atheist shoemaker story of mine he as good as called me a——?" "Oh, never mind that. Consider yourself highly honored in that he has taken any notice of you at all. Between you and me, Parker, I do not really mind so much his *calling* me a *novelist* over the 'Shoemaker' affair; but the unpardonable thing on his part is he *proved* I was one. If he were ten times the Lord, I would not stand this of him. I assured him that the 'Atheist Shoemaker' was invented for his glory." "Ah, Brother Hughes," sighs Holy Joe, "that is the worst of having the Lord too close at hand. 'Nearer, My God to Thee,' is all very well in a hymn; but, between you and me, the further off he is the better for gentlemen of your vocation and mine. We will have to get him bundled back to heaven, or anywhere but this planet. If he stay here a fortnight, he will ruin our business. The worst thing that can befall us is the 'Second Coming of the Lord;' the half-yearly coming of the devil would be as nothing to it." "I don't care, Parker; I've been insulted, grossly insulted. He has actually proved to my face——. Hang it all, I had rather he had made use of his favorite epithet and called me a 'viper,' or even 'a generation of vipers.' What shall I do, Parker? Go for him in the *Methodist Times*?" "Take my advice, Hughes, my boy, and leave him severely alone. I am, as you know, a business man. Do not give a line in the *Methodist Times*, unless he pay for it down on the nail. And he does seem to have twopence. I hope he will not turn up at the City Temple. His clothes smell and he has a doss-house appearance about him that would frighten the best-paying members of my congregation out of their pews. Not that I am a bigot. There is room in the City Temple for either the Lord or the devil—or both of them at once, if they like—only they must come respectably dressed, behave themselves decorously, and if they are to be welcome back again, they should put something handsome in the plate." "Just think of it, Brother Parker, he proved I was——." "Ah, well, be thankful it is no worse. Hark ye, we must get rid of him. I think I see my way to having him lodged in a lunatic asylum. As long as we have our bread to win, it will never do to let the multitude know that the Lord has actually come a second time. We must have him locked up, otherwise he will expose the swindle by which we make our living. We have got the New Testament; we do not want the Old Testament. We have got a book about him; we don't want him." "Quite so, Brother Parker, quite so. But just think of it. He——. No wonder they crucified him! I'm all of a shake. We have not our white chokers. We will not be recognized here. Let us go and have a brandy and a cigar. Except a long way off, no more of the Lord for me!" *Exeunt.*

—Saladin, in *Agnostic Journal*.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour."

The Doll.

It usually comes about Christmas time
When baby's asleep by half-past nine,
On its winkity, sleepy cot.
Sometimes it comes naked, with nothing to
wear,
Sometimes dressed finely, with beautiful hair,
On its winkity, sleepy cot.
You can't make it eat, and you can't make it
dri k,
It some times can stand, and some times can wink,
On its winkity, sleepy cot.
You love it, caress it, talk it, and dress it,
Take it out riding, and come home and bless it,
On its winkity, sleepy cot.
There is nothing from the dear little thing to
hide,
It will lie in the cradle, or perhaps by your side,
On its winkity, sleepy cot.
But though you talk mother-like, it won't answer
at all.
Well, how can the dumb thing, when it's only a
doll,
On its winkity, sleepy cot? L. R.

Concerning Christmas.

Christmas is of pagan origin, as are some other holidays and observances. Originally, the season was celebrated and known as the festival of the winter solstice, and many beautiful recollections are interwoven with the ancient custom.

The old Druids performed their rites and ceremonies in the deep recesses of forests, and the fashion of decorating dwellings with evergreen and holly berries comes from the mystic shadows of the leafy temples wherein they were wont to assemble to worship at the shrine of Nature. The Druids supposed that the mistletoe was invested with strange and mysterious properties, and their high priest was accustomed to cut it with a sickle made of gold, and at the same time two snow-white bulls were tied under the branches of the old oaken tree and sacrificed. The Druids believed that the mistletoe was a shield from the harm that evil spirits might inflict and that one who wore it could never be susceptible to poison.

The old Scandinavians celebrated this season of the year and made great feasts in honor of their god Thor, for whom we find named one of our week days—Thursday, otherwise Thor's day. It was yuletide with them, and they always made sure to burn in their big fireplaces a log of wondrous size, which they called the yule log. While this old log was burning and crackling, and its cheerful blaze lighted the room, friends gathered from near and afar, stamping the snow from their feet and bringing in the little children all muffled up in warm furs and blankets, so that one could only catch a glimpse of a rosy cheek, or a dimpled chin, and a pair of bright and sparkling eyes.

In the presence of the burning log all old feuds were forgotten, they who had been enemies became friends, and, in the light of the dancing flames, old differences of opinion were put aside and the hatchets that had divided friends were buried too deep for resurrection.

Much merriment and jollity prevailed upon the occasion; there was feasting and fun, there was cracking of nuts and cracking of jokes and a general good time all around. It was the habit, which became an unwritten law, to save the remains of the log from year to year. They thought it spared them from epidemics, plagues, and drouth. Then, when the new log would be brought in, all stood back respectfully and silently lifted their hats, keeping them raised while the log was being put in position. If anyone happened in who had a squinting eye, or, what is termed crossed eyes, or should one come in with bare feet, before the wood was burned out, it was thought to be a very unfortunate omen. By the first of February the fire of the log must be out, and all the evergreen and holly be put away. If not, they had a superstition that a sprite or goblin would appear for every little

twig or leaf left, and a death would be in the family before the year would be gone.

Folk-lore is full of fanciful stories, vagaries, and superstitions relating to this time of the year. Hence it is not wonderful at all that Christianity assumed that the birth of Christ was at this season. This is not true, however, since the date of his birth is quite unknown, and many scholars are in doubt as to the existence even of a being of that name, while the miraculous tales concerning him are regarded by all honest and unprejudiced investigators as entirely false. Therefore, such a being has no more to do with the origin of Christmas than you or your favorite kitten. Christianity, in investing several pagan holidays with its own peculiar significance, has brought and taught many superstitious tales. For instance, it is thought in some old countries that bread baked on Christmas eve could never get moldy. Reason teaches, however, that all bread will mold if kept long enough, or if subjected to a moist atmosphere.

In some parts of Wales the folks bake at Christmas eleven puddings, one for each of the apostles, except poor Judas, eating one a month, in order, as they think, to have good luck. In Devonshire, it is said that the people have a custom of dipping a hot cake in cider at Christmas, then, carrying it to the orchard, they fire guns and sing to the trees:

"Bear good apples and pears;
Barns full, bags full, sacks full."

They expect this will insure plenty of fruit the coming season. In Scotland, among the superstitious, they would not do any spinning on Christmas, fearing if they did that the sheep would get lame or run mad.

There is a story told that the inhabitants of Kronz, on the Moselle, at Christmas rig up a wheel in straw, set it on fire, and start it rolling down-hill. If it is still burning when it gets to the water, it is a sign of good luck for the year.

There is no such wizard, spook, fairy, or goblin as Santa Claus, or St. Nicholas. He is a myth, invented by the Germans, from whom we get the pretty fashion of giving gifts at this latter part of the year. It is our relatives and friends who bestow upon us good gifts, and perhaps it is sometimes amusing to invest the custom with a little mystery, which ought always to be satisfactorily explained afterward.

The Catholics and Episcopalians observe Christmas as a religious festival, and all Christian sects regard it with a religious superstition; but it has no claim for the ceremonies and rites performed upon that day and the eve preceding it.

As a general holiday, a gift season, a time for merry-making, a period of forgiveness, of renewals of friendships, of remembering the poor and unfortunate, of sharing our bounty with others, it is of value and significance.

In the British Museum there may be found the original copy of the following lines:

"If Christmas day on Monday be,
A great winter that year you'll see.
And full of winds, both loud and shrill;
But in the summer, truth to tell,
High winds there will be and strong,
Full of tempest, lasting long;
While battles they shall multiply,
And great plenty of beasts shall die,
They that be born that day, I ween,
They shall be strong each one and keen;
He shall be found who stealeth aught;
Tho' thou be sick thou diest not."

This year Christmas comes on Monday, and—we shall see what we shall see.

We wish all our friends, both great and small, a merry holiday, good health, much happiness, prosperity, usefulness, and long life. S. H. W.

Correspondence.

MAUSTON, WIS., Dec. 19, 1893.

DEAR MISS WIXON: This is my first letter to the Corner. I am thirteen years of age. My father has taken THE TRUTH SEEKER for over twelve years and he likes it very much. Our school began the 20th of November. The town I live in has six churches. We live four miles from the city. There are a great many bluffs around. It snowed the 21st of November quite hard. Well, as my letter is getting quite long I guess I will close.

I remain, ALMA ROBINSON.

[Dear Alma, let not this letter be the last one.—Ed. C. C.]

NEW YORK, Dec. 5, 1893.
DEAR MISS WIXON: This is my first attempt to write to the Children's Corner. I am nine years old. I go to school and study arithmetic, spelling, writing, and reading.
My grandpa has taken THE TRUTH SEEKER for many years.
I have "The Story Hour" and have read the story of little Susie.
Hoping to see this letter in print, I remain,
Your Liberal friend,
ESTELLE BOYD.

[Welcome to Estelle, and may we hear from her often.—Ed. C. C.]

FORT FAIRFIELD, Nov. 20, 1893.
DEAR MISS WIXON: This is my second letter to the Corner. Every week I read the Children's Corner, and never read a letter from this place. I think THE TRUTH SEEKER is one of the best papers in the world. My father takes it, and we all read it. We could not do without it. I think everybody ought to read it. Some of the Christians turn up their noses at it, but I don't. I don't go to church or Sunday school. My papa and mamma have joined the Liberal League, and as soon as I get old enough, I am going to join it. For fear my letter is getting too long, I will close. Hoping to see this printed, I remain one among your Liberal friends,
ETHEL M. GRANT.

[Who will dare say that Ethel is not a true Freethinker? We certainly have the brightest and bravest children in the world in our Corner.—Ed. C. C.]

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In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interfering with her "cause," of woman's degradation by the church to labor unfit for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

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This is a spirited, rattling sort of a book that skates right along over the deepest subject without much thought whether the ice is thin or not. It answers the greatest question—What is the use, object, motive, purpose, and *summum bonum* of life, and the real cause and motive of progress?—by one word, PLEASURE! The real cause of progress, like the real cause of the fall of the Roman empire, has been about as hard to find as the source of the Nile or of life itself; but our author is sure that we have it now. In a blocky, chunky, most interesting style he takes history from Vico, Kant, Herder, Condorcet, Comte, Spencer, Draper, and Ward, and brings it to prove his conclusion in this memorable way:

"The tribes were united into nations. Civilization now diverged into two general directions. In one case the union consisted in subjection to a conqueror. In the other it consisted in a confederacy for offense and defense. The first form prevailed in Asia, the latter in Europe.

"Of course, subjection of the people to a despot involves submission. He extorts from them everything but absolute necessities. With his extortions he creates palaces, works, and institutions of unrivaled proportion and splendor. But as his magnificence advanced, the people's circumstances declined. They had never ceased to progress while industry was rewarded by enjoyment. When production ceased to afford enjoyment it ceased to exercise ingenuity. A state of unprogressiveness followed. As a river is unchanged by the waters that come and go, so Oriental civilization remained unchanged by the generations that lived and died.

"In Europe a union was more in the nature of a confederacy. The king was but the most influential chief. In time of war he engrossed much of the authority. In time of peace it lapsed to the different chiefs. The people were thus virtually governed by many rulers instead of one. Their tribute, as a rule, was fixed by custom instead of by absolutism. They yielded a definite service, a definite share, or a definite payment. In any case, additional diligence on their part received additional reward. They thus had an inducement to perseverance. They continually found new means of pleasure. They continually found more expeditious ways of production. There continued to be a slow but steady progress of manufacture and the arts.

"This condition of things was improved by gradual emancipation. As war declined the chief's authority waned. A decline of authority was usually equivalent to a release from subjection. Many freemen collected in cities. Their devotion to manufacture and commerce was rewarded with opulence. Not unseldom they expended their gains in purchasing the possessions of surrounding chiefs or lords. Such purchases redounded to the freedom of persons still enslaved. And as freedom became more general progress became more rapid.

"For a time, however, it was interrupted. In places, where war was frequent, the power of the kings became more formidable. At times they became almost as absolute and rapacious as oriental despots. But happily the people had learned to value liberty too well to relinquish it with willingness. Men who had become accustomed to freedom, chafed under restraint. Men who had worked to serve themselves were reluctant to pay a tribute that was not requited by a benefit. The king's unjust aggressions were met with indignant resistance. The conflict lasted for centuries. On the continent the people lost. In England they won. But when the people of England won freedom for themselves they won freedom for the world. They preserved the spirit of liberty from extinction. By them it was again communicated to the continent. Again the people rose in revolt. Again the issue hung in the balance. But justice this time triumphed. Kings were deposed or restrained. Where they retained their rank, it was by the people's sufferance and not by their own might. Parliaments performed their functions or directed them. Government ceased to be an instrument of oppression and became an instrument of protection.

"The abolition of tyranny was practically an abolition of restraint on enjoyment. When the right to enjoy their products became unquestioned the people's enterprise became unbounded. Civilization advanced with sudden strides. Science flourished with unheard-of vigor. The arts improved with marvelous pace. Inventions served man's wants and excited his amazement. When pleasure became the mainspring of action, prosperity became the normal condition. As men at-

tached greater value to liberty, they showed greater willingness to concede it to others, and intolerance declined. As men hated oppression more, they became less disposed to practice it, and justice reigned. As their desire for enjoyment became more intense, their sympathy for suffering became more acute, and charity became common. Our civilization began when royal restraint on enjoyment ended. Our civilization, I say again, is due to the indulgence of our desires. Indulgence of desire is the inducement to industry."

Then, after showing that industry is the real cause and basis of civilization, the author proceeds:

"Instead of encouraging civilization, Christianity actually retards it. Religion consists in serving God. Religionists serve God as subjects serve kings. In both cases, means are sacrificed for the benefit of the superior. In both cases they rely for happiness on supplication. Now, is a person benefited by sacrifice? Is his character elevated by supplication? Is his disposition refined by fulsome flattery? Is his knowledge extended by credulity? On the contrary . . . poverty, meanness, illiteracy, debasement, and subjection are the natural and inevitable consequences.

"In truth, the prosperity of man is not the purpose of Christianity at all. All this is an after-thought. Modern man resolved that his duty is to serve himself. Then theologians asserted that man serves himself by serving God. But despite this claim they still ignore man's interest and constantly insist on God's interest. They place abnegation above acquisition, prayer above performance, and credulity above curiosity. A man who earns gratitude for his benevolence may receive hell for his irreligion."

We ask the reader's careful attention to this long passage, because we have no room for more, and because it is one of the most useful summaries of history ever made, especially in its contrast of the Asian and the European, and then of the Northern and Anglo-Saxon modes of government. This extract is a fair specimen of the author's remarkable style and logi-

cal power; and the next thing to do is to get hold of the book itself and see with what copious illustrations, arguments, defenses and conclusions his solution is sustained.

We ask the reader to do this, for we have not the time or space to add more than a few words to this pleasure or enjoyment theory of life as the cause of all progress.

In a certain short and first-hand way this joy-solution seems true and good.

But it is like the early explorers of the Nile giving us Lake Albert Nyanza as its source. True, its waters do come from that, but that is fed by the larger Victoria Nyanza, and other lakes, rivers, and creeks, until we find the real Nile source to be the whole southeastern water basin of Africa. The egoistic pleasure (Hedonism) of the first lake or supply of motives must be had by the larger and deeper lake of altruistic relations and motives, which, as Darwin shows, by natural selection, imposes duty as the main object of life and of progress in and of itself, as the main end of the individual and of the race. The pursuit of joy or pleasure may give a kind of happiness, but only short and unsatisfactory, even when life simmers out in the fat of its "agreeable consciousness." Evolutionary science shows that true joy and happiness is the harmonious hum of the well-oiled machinery of life in the performance of the duties which the family, society, the state, the race require of the individual. To reach that hum is more than happiness, for it is *blessedness*, which Goethe's Faust finally accepted, and which science accepts as the fulfillment of life.

All the great religions, philosophers, poets, statesmen, and scientists are not mistaken when they substantially agree that duty and not joy is the *summum bonum*, the greatest thing of all. Natural selection makes duty the mother and cause of love, progress, joy, happiness. As certain as our own poets hath said:

"Not enjoyment, and not sorrow
Is our destined end and way,
But to act that each to-morrow
Find us further than to-day."

As to the past, with its authority, Mr. Lorentz's jubilation of joy is good, but science requires him to give us a companion volume on duty as the altruistic source from which it must be fed under the voluntary and co-operative government and social relations of the future.

T. B. WAKEMAN.

Short Notes About Books.

A curious specimen of modern epicureanism in philosophy, from the Truth Seeker Company, New York, is "Pleasure and Progress," by Albert M. Lorentz, who sets himself to prove that human development, moral and social, is effected by the pursuit of pleasure. The argument is elaborate, but mostly leaves out the other half of human life under civilization, the pursuit of duty.—*Brooklyn Eagle*.

Samuel P. Putnam, well known as a lecturer on this coast, has issued through The Truth Seeker Company, New York, a pamphlet entitled "Pen Pictures of the World's Fair." Mr. Putnam can neither speak nor write without lugging in something against the Christian religion. So one finds lots of it scattered here and there in what would otherwise be an interesting lot of matter. Obtrusiveness of motives and beliefs are almost unpardonable in such cases.—*Oregonian, Portland*.

"Abraham Lincoln: Was He a Christian?" by John E. Remsburg, is the title of a book just published by the Truth Seeker Company, 28 Lafayette place, New York. "I have prosecuted these investigations," says the author, "not in the interest of any belief or creed, but in the interest of truth. . . . In proving Lincoln a disbeliever, I do not presume to prove Christianity false or Freethought true, but have shown that some Christians are not honest, and that an honest man may be a Freethinker." Those who are anxious for a decision of this question will here find much testimony for the negative side.—*Open Court*.

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Gems of Thought.

THE indications are multiplying 'on every hand, in the pulpit, at the bar, and in literature, that many so-called educated men have never learned to think exactly or to express their meaning with clearness and accuracy. And in this fact there is a hint for the colleges.—*The Watchman*.

"God will surely hear our prayers," said Georgina Barrett, a poor old lady of seventy, who, with her sister, had lived for weeks on bread and water, in dire poverty, under the eye of their Almighty Father in this Christian land. For two weeks they had but a pennyworth of coal to keep warmth in their bodies. But no help came, and she died at 80 York street, in the West-end of London, surrounded by wealth, gaiety, and fashion. What a triumph for Christianity that the last recorded utterance of a woman starved to death should be, "God will surely hear our prayers."—*London Freethinker*.

SUCH is the confirmation of Napoleon Bonaparte's discovery, uttered to one of his instruments in these words: "The people do not care about Liberty; what they want is equality. Those who care for Liberty are a few peculiar persons." In those words lay the secret of Napoleon's power. He was the one man able to read the revolutionary rune—"Liberty, Equality, Fraternity." He knew that Liberty could not coexist with social equality. That it was social—not merely legal—equality the revolutionists aimed at, was proved by its association with Fraternity. If people have liberty they may accord liberty to all others, but socially they will distinguish between equals and inferiors, and fraternize with those who can exchange advantages. This is true among all sorts and conditions of men, high and low. Social equality in a free community is visionary.—*Moncure D. Conway*.

BUT, for good or evil, the intellectual insurgeance that gathers in volume as this century declines, more and more forces from the temples and academic seats to the consciences of the educated laties the balance of right and wrong in every problem of moral import. There is danger to the poor and friendless in hospitals in the craze for renown by experiment; there is a grinning menace to the future of reasoned conduct in the legalization of the scientific shambles. The greatest good of mankind is morality, even without recompense—nay, with sacrifice of the material to the unseen good, because it is good, as our own souls acknowledge. When the balance of determination trembles let the doubt decide for mercy. Whosoever avows his diffidence to arrange evidence, yet willingly resigns his moral responsibility to a caste—perhaps not guiltless of sinister blots—is surely blindly following, instead of brightly leading.—*Amos Waters, in Agnostic Journal*.

SUPPOSE a mighty magnate would compel his subjects to prostrate themselves around him. One man, who desires to minister to the delight of his family, is constrained to expatiate on this autocrat's wisdom. Another, who desires to engage in philanthropic work, is coerced to deliver rhapsodies on this autocrat's goodness. Your vocabulary would have to equal an unabridged dictionary, before you could adequately express your indignation and contempt. An apologist for the autocrat would share the contempt. Yet a similar requirement of God is approved as wise and humane. A person who denounces such a demand is looked upon as a blasphemer, deserving eternal torments. I again expose myself to the charge of blasphemy. I again hurl the charge back into the teeth of the the accusers. I again ask who is the blasphemer—the religionist who imputes to God the vain-glory of a school-girl or I who repel the imputation?—*Albert M. Lorentz*.

ROMANISM: ITALY—SPAIN—IRELAND.

Where the waves whitely break upon the beach,
And swift receding leave the ribbed sands bare,
I saw two corpses. One had ebon hair,
And one had golden; and the hands of each
Were strained towards a goal they did not reach;
And both fair faces wore a white despair:
I greatly marvelled who these women were,
And what sad lesson might their dead lips preach.
Turning, I saw a younger maiden yet
Prone on the sands; with pleading, piteous eyes
She gazed across the waves, and never ceased
Struggling to rise; but, lo! a foot was set
Upon her slender neck. I heard her sighs,
And saw o'erhead her bane, her curse—a priest.

—*Donegal*.



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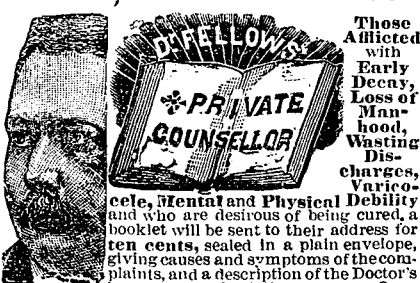
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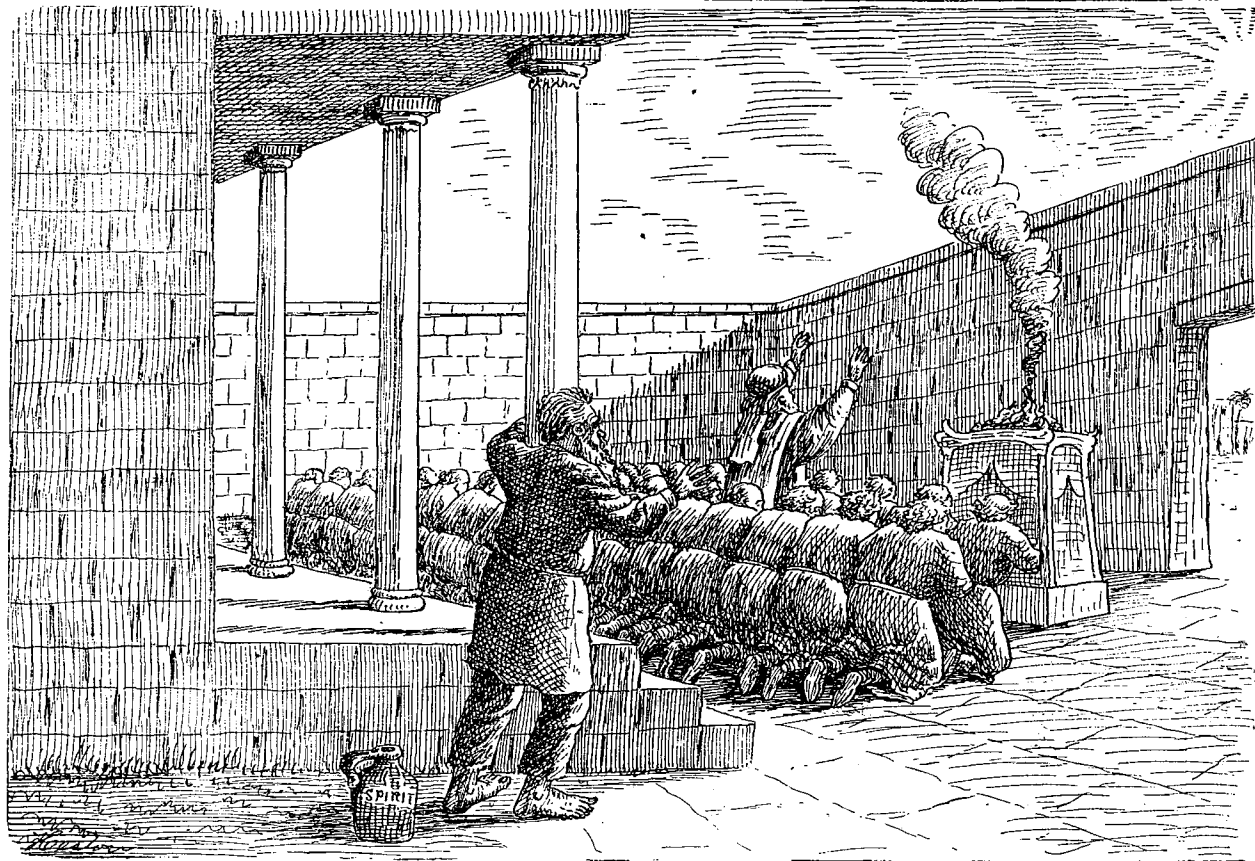
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News of the Week.

CRISPI has succeeded in forming a new Italian ministry.

LAST week shocks of earthquake were felt in Indiana and Illinois.

IN Ohio efforts are being made to get a medical monopoly bill through the legislature.

BILLS admitting Utah and Arizona to statehood have been passed by the House of Representatives.

FIVE square miles of South Buffalo were inundated on December 15th by the overflow of Buffalo creek.

SAMUEL GOMPERS was reelected president of the Federation of Labor by a vote of 1,814 to 1,222 for John McBride.

JERRY SIMPSON denies that he favors a new party in the interest of silver alone. He stands with the Populists as before.

REV. H. T. COLT, rector of the Protestant Episcopal Mission of St. David's, Brooklyn, has become a convert to Catholicism.

FAR West newspapers seem inclined to boycott Eastern ink manufacturers because of the passage of the silver repeal bill.

IT does not seem probable that the German ministry will give effect to the vote of the Reichstag readmitting the Jesuits to the empire.

THE Wilson tariff bill is threatened by organized attack from Democratic representatives whose constituents' interests are not "protected" by the bill.

THE American Federation of Labor, in session in Chicago, adopted resolutions endorsing Governor Altgeld for his pardon of Fielden, Schwab, and Neebe.

IT is conceded that the bomb Vaillant threw into the French Chamber of Deputies defeated the bill, then pending, for the amnesty of political prisoners.

REPORTS of great destitution come from all the cities of the country and unusual efforts are being made to relieve the multitudes who are on the brink of destruction.

SIXTEEN vacancies in the Mississippi legislature were filled by election last week. Democratic representatives were selected in all, including strongly Populist counties.

CATHOLIC dignitaries and papers in New York are generally repudiating the Spelissy bill, which contemplates the division of the public school fund for the benefit of church schools.

Two spans of the bridge in course of construction across the Ohio river at Louisville collapsed December 15th. Twenty or more lives were lost and a number of workmen injured.

THE Provisional government of Hawaii seems to be determined to wage war against the nation [the United States] to which it wishes to annex Hawaii, if it does not get what it wants.

ADMIRAL DA GAMA has declared against the Peixoto government in Brazil and joined forces with Mello. The latter favors a republic, while Da Gama announces himself a monarchist.

"It is to be noticed that wherever a large vote was polled by women at the municipal elections [in Massachusetts] it was drawn out by religious or race antipathies," says the Boston Journal.

RUSSIA has declined the offer by France of a naval station in the Mediterranean, Admiral Avelan having reported that he could not guarantee the loyalty of the crews if they were permitted to visit French ports regularly.

WALTER DAMROSCH's symphony orchestra struck in Music Hall, New York, on December 17th. The cause of the trouble was the employment of a cellist not a member of the union, and he could not be a member because he had not been in this country six months.

THE Tories are blocking legislation in the British House of Commons by obstructive tactics in connection with the Parish Councils bill. It is their all but avowed intention to block Liberal legislation until Gladstone's death. A crisis, which may end the House of Lords, is imminent.

SUPREME COURT JUSTICE BARNARD of New York found John Y. McKane and four of his associates in the Gravesend election proceedings guilty of contempt of court and ordered each of them to be imprisoned for thirty days and pay a fine of \$250, the highest penalties allowed by the law. They have asked for a stay. But McKane remains Sunday-school superintendent and otherwise has unimpaired standing in the Methodist church at Gravesend.

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ABANDON YOUR HOMES!
MY CLERGY SHALL NOT MARRY!"
(GREGORY VII.)

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(see 'Champions of the Church'.)



"I PREFER A CLERGY DEVOTED
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A BIT OF HISTORY—THE TENDER MERCY OF POPERY.

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"Applied Christianity."—IV.

What are the fruits of the thirty years' cultivation of the public mind by the National Reform Association? In the crusade which it has led for the subversion of the secular institutions established by the fathers, what victories has it won? Are the people more, or less, familiar with and favorable to the idea of a close union of religion and law than they were in 1863? Have the ministers, as ministers, and religious bodies, as such, greater, or less, influence in the halls of legislation than they had three decades ago? In answering these questions we shall quote somewhat at length from the *Christian Statesman*, the official organ of the National Reform Association, as we have done in the previous papers of this series, and also from the *American Sentinel*, the Second Adventist paper of this city, which is as distinctively representative of the Christian opposition to the theocratic movement as the *Christian Statesman* is of the Christian sentiment favorable thereto.

Our "Churchly Purpose and Performance" column gives some idea of the triumphs which the Sabbatharians are constantly achieving, although our record is manifestly, but unavoidably, incomplete. The enemies of the Free Sunday are forcing the fighting all along the line, and they are justified in feeling greatly encouraged. They are getting new ordinances and statutes in their favor, and old ones interpreted against liberty by administrative officials and enforced by peace officers. The courts have within a few years rendered many decisions upholding existing Sunday laws. Such a decision once handed down by a state supreme court places the people of that state at the mercy of bigots in and out of office. Every new statute enacted is so much clear gain for the first day worshipers. A multitude of laws are created with the utmost facility, but when it comes to repeal, no matter how unjust the law may be, the advocates of reform find themselves confronted with insurmountable obstacles.

Says H. H. George in the *Christian Statesman*:

"The same public sentiment that molded Congress into the making of the Sabbath regulation for the World's Fair, will speak again whenever called upon, will speak upon the same side it did before, and will speak more positively, more loudly, and more determinedly than it did before."

No doubt; and it will speak just as fraudulently as before, but we have no guarantee that Congress will not bow just as abjectly in the presence of the new forged petitions as it did in that of those demanding the closing of the World's Fair.

"Our Supreme Court in 1885 unanimously declared that labor's need of a rest day was justification enough for Sabbath laws, to which should be added as a basis for their defense a part of our Christian National Constitution, that other unanimous decision in 1892, 'This is a Christian nation.'"—*Christian Statesman*.

"Congress published a larger number of the hearings on the Sunday Rest bill (42,000) than it published of any other public document, except the Agricultural Reports."—*Wilbur F. Crafts*.

Editor William H. McKee, of the *American Sentinel*, sums up the situation in these few sentences:

"In every state there has been agitation for the enforcement of Sunday laws. Cases under the Sunday laws, in one form or another, have been brought before the courts of almost all the states. In several states these laws have been avowedly used for religious persecution. Although the religious statutes, under which this is done, contradict both the spirit and the terms of the bills of rights of the Constitutions of the different states, and of the United States, still they have been, without exception, thus far, sustained by the decisions of the higher state courts. The Supreme Court of the United States has, by concurring in Justice Brewer's opinion in the Trinity church case, February 29, 1892, that this is 'a Christian Nation,' given notice what position it will take

on any case involving this question which it may be called on to decide. The Congress of the United States has realized this, and acted upon it in advance, in the legislation which it passed in reference to the Sunday closing of the World's Fair. The principle, then, that the church may employ the power of the state—that secular laws may enforce religious observances, and that the authority of church and state, combined, shall dominate the conscience, is settled in the affirmative in this country."

We are face to face, therefore, with an enemy intrenched in the rifle pits of state and federal legislation. Hereafter we must in the open do battle with a foe that, when hard pressed, may take refuge in the casements and bomb-proofs of jurisprudence. To be sure, we have the Constitution and many state bills of rights, but politicians, at the dictate of priests, have disregarded and trampled these before, disregard and trample them now, and will continue to disregard and trample them, until we show them—the politicians—that we can command more votes than the priests can and are determined to be free from clerical domination.

Referring to the source from which has sprung this polluting and death-dealing stream of church-stateism and calling attention to the tributary waters now pouring into the older current—the combined volume threatening to sweep away the remnants of every cherished edifice of liberty to which we yet cling—Mr. McKee says:

"Every statute and municipal ordinance in this country, enforcing or promoting religion and religious observances, has had its origin in the church and state laws of the original codes from which our system of jurisprudence is derived. The same spirit of church and state union which established these laws in the first place has retained them in our statute books. These dormant seeds of persecution, which have lain covered and uncultivated in the statute books now for three generations, have, within the last few years, been brought to the light with the promise of an immediate and rapid growth. A body of associated religious organizations, such as never before existed, has undertaken to foster and cherish the growing iniquity.

"That principle, which is the basis of papal policy, is now firmly fixed in the statutes and judicial precedents of the different states. The farther development of this destructive policy is being rapidly hastened, not only by the machinations of the Roman Catholic church itself, but, even in a much greater degree, by the mistaken course of Protestant denominations and the various other organizations, more or less avowedly religious in character. Some of these organizations are willing to join hands with the Roman Catholic church in securing strict legislation as to the observance of Sunday, and are, in fact, desirous that the Catholic power should join with them in obtaining a severe interpretation, and enforcement, of those laws by the courts. Other organizations believe themselves to be antagonizing Roman Catholicism, and even confessedly make that the main, and, in some instances, the only purpose of their existence, still they ignorantly serve the same ends by accomplishing the same thing, only under the name of Protestantism, instead of Catholicism."

The only thing that at present postpones the union of Catholic and Protestant against civil liberty for non-Christians is the fact that the Protestants control the public schools. Shut out their Bibles and prayers and songs and school-book selections and how long would it be before they would join hands with the Catholics in a division of the school fund for the support of church schools? No man would grow gray in the time they would spend in deliberating upon the question, you may be sure. How do we know they would do this? We know it because they insist upon keeping the Protestant Bible in the common schools. We know it because they insist upon forcing upon the children of non-Protestants religious ideas that are repugnant to those non-Protestants, who help support the schools which are thus perverted into nurseries of Protestantism. If they loved justice they would take their Bible out of the public schools. If they really believed in non-sectarian instruction they would vol-

untarily stop thrusting their religious notions into the minds of children not their own. They oppose a division of the school fund because it would benefit the Catholics, not because they are opposed to the principle involved in division. Put them in the position of the Catholics and they would demand what the less discreet Catholics are demanding. They are perfectly willing that public money shall be used for the purpose of propagating religion in the schools, because the religion so propagated is *their* religion. Take from them this monopoly and see how quickly they would lose their truly wonderful love for the public schools.

Catholic and Protestant are practically united in regard to all the other ligatures that connect church and state. They both believe in Sunday laws; both approve the appointment of chaplains in the military and civil service; both indorse the action of the president and of governors in issuing religious proclamations; both wish to have church property continue exempt from taxation; both defend the judicial oath; both stand for the "law of Christ" in regard to divorce; both believe that civil authority comes from God. They differ only as to the relation of the church to public education, and that only because one is without and the other within the charmed circle of state favoritism. We are glad they have this bone of contention to partly occupy their attention. Possibly the Protestants—that is, the more reasonable ones—will be taught something by the parochial school fight. They may get their eyes open enough to see that the only safety for themselves as well as for other minorities is to take and keep religion out of the public schools, and in all other ways secularize the state. To quote Mr. McKee once more:

"Those who are assisting to create a Protestant similitude to the papacy while ardently fighting Roman Catholicism, as they see it, are legion. The subtle deception under which these labor and the delusion which they throw around those whom they draw into their ranks is unique. Roman Catholicism may well cherish them as its dearest friends, the enemy. It is a frequent, though paradoxical, statement that the longest way round is the shortest way there—this is vividly exemplified in the case of those who are now antagonizing the progress of the papacy in this country by the use of papal methods. No quicker way of securing a papal-Protestant domination in civil affairs could possibly be devised than that which has been taken. The possibility of the Roman Catholic church, as now existing and organized in this country, obtaining the political ascendancy has aroused a selfish opposition which demands the same thing for itself, and proceeds to obtain it by means which are in themselves Romanizing, and will very shortly bring both parties into companionship in a mutual attack on the same fold."

This is wholly true. As we have said, the only thing—aside from doctrinal differences and inherited prejudices—that keeps them apart in their crusades against the secular state is their selfish scramble over the schools. Let the battle go on; we believe that it will have a great educational value; that it will bring tens of thousands of recruits to our ranks, and it may save the day for liberty. When the United States Supreme Court unanimously declared that "this is a Christian nation" the black flag was raised. That was the hour of destiny. After that any law in the interest of Christianity might be enacted, and there remains no authority to nullify it. *The highest tribunal has said in advance that it is constitutional.* To this complexion we have come at last. The Supreme Court has been known to reverse its own decisions, but, as regards the relations of church and state, there is no hope that, with its present personnel, it will do so unless we first raise the country to a white heat of protest. And then it might not, for such bodies move slowly. In all likelihood that decision will stand until a majority of new men sit upon the Supreme Court bench. And perhaps many a long year thereafter. While it remains a part of the law of the land we can never know peace and safety. The actual writers of that decision—the National Reform Association and its federated societies—will not scruple to use all the power it puts into their hands. They will apply Christianity in every way possible. In the name of "The King" they will destroy the republic if we do not defend ourselves. They will strangle religious liberty if we put our trust in "the spirit of the age." We might as well trust in God and die. Concentrate and

fight. Teach the people. Meet the theocrats on the platform, in the press, in the school meeting, in educational conventions, at the bar of justice, in the state legislature and Congress. Stand squarely for our principles. Expose that fraud, the "Sunday rest" law. Be men and women. Preserve liberty in the land.

Woman and Christianity.

"What women are by nature it is presumptuous to assume, nature so far having had very little and custom and society having had a great deal to do with my sex. The feminine product evolved from six thousand years of absolute subjection—absolute at least until the advent of Christian civilization—does not look kindly on innovation."—*Kate Field.*

Kate Field is too well-informed a woman, too free from many common superstitions, and too independent in every way, to be the author of the statements contained in the foregoing sentences. How they could flow from her pen we do not see. We allude, of course, to her certification of the truth of the "six thousand years" delusion and her apparent concession of the validity of the unfounded Christian claim that to "Christian civilization" woman is indebted for her present comparative freedom. Anent the latter we respectfully suggest that she carefully read "Woman, Church, and State," by Matilda Joselyn Gage. Therefrom she would learn that, in the words of Sir Henry Maine, "The jurists had evidently at this time assumed the equality of the sexes as a principle of the law of equity. The situation of the Roman woman whether married or single became one of great personal and proprietary independence; but Christianity tended somewhat from the commencement to narrow this remarkable liberty. The prevailing state of religious sentiment may explain why modern jurisprudence has adopted these rules concerning the position of woman which belong to an imperfect civilization. No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by the middle Roman law. Canon law has deeply injured civilization." See Maine's "Early History of Institutions," "Roman Law," and "Ancient Law" for further information on this point.

Under the canon law daughters could not inherit with brothers. In Rome it was different. Says Blackstone: "The preference of males over females in succession was totally unknown to the laws of Rome. Brothers and sisters were entitled to equal parts of the inheritance."

The Christian view of woman is well shown by this paragraph from Loredano's "Life of Adam" (published at Amsterdam in 1696):

"It was the effect of God's goodness to man that suffered him to sleep when Eve was formed, as Adam, being endowed with a spirit of prophecy, might foresee the evils which the production of Eve would cause to all mankind, so that God perhaps cast him into that sleep lest he should oppose the creation of his wife."

Of woman and the church Elizabeth Cady Stanton says: "As the Christian church grew stronger, woman's fate grew more helpless. Even the Reformation and Protestantism brought no relief." The old Christian view of woman survived to this century, to this generation, to this day, despite the humanizing, the enlightening, the liberating influence of rationalism and science. In 1843 the Hopkinson Association of Congregational Divines of New Hampshire adopted this rule to govern the conduct of women in their churches:

"But as to leading men, either in instruction or devotion, and as to any interruption or disorder in religious meetings, 'Let your women keep silence in the churches; not merely let them be silent, but let them keep or preserve silence. Not that they may not preach, or pray, or exhort merely, but they may not open their lips to utter any sounds audibly. Let not your women in promiscuous religious meetings preach or pray audibly, or exhort audibly, or sigh, or groan, or say Amen, or utter the precious words, 'Bless the Lord,' or the enchanting sounds, 'Glory! Glory!'"

While Miss Field has her mind directed to the "subjection" of woman, we will call her attention to the famous See case in New Jersey in 1876. Dr. See had admitted two women temperance speakers to his pulpit. He was put on trial for this offense, which Rev. Dr. Craven, the prosecutor, declared was "an indecency in the sight of Jehovah." For

four hours Dr. Craven devoted himself to the task of proving from the Bible woman's subjection to man. *And he proved it.* He knew the Bible and Christianity better than do many of his brethren who have been partially civilized by Freethought. Here follow a few of his asseverations:

"I believe the subject involves the honor of my God. I believe the subject involves the headship and crown of Jesus. Woman was made for man and became first in the transgression. My argument is that subordination is natural, the subordination of sex. Dr. See has admitted marital subordination, but this is not enough; there exists a created subordination; a divinely arranged and appointed subordination of woman as woman, to man as man. Woman was made for man and became first in the transgression. The proper condition of the adult female is marriage; the general rule for ladies is marriage. Women without children, it might be said, could preach, but they are under the general rule of subordination. It is not allowed woman to speak in the church. Man's place is on the platform. It is positively base for a woman to speak in the pulpit; it is base in the sight of Jehovah. The whole question is one of subordination."

He was sustained by the Synod of New Jersey, which censured Dr. See for his anti-Christian liberality. An appeal was taken to the General Assembly of the Presbyterian Church of the United States, which confirmed the verdict of the Synod. Woman's subjection to superstition is brought into painful prominence by the fact that, in the face of this shameful Christian treatment of the sex by the Presbyterian Church of the United States, hundreds of thousands of women remain members of that church. The baleful influence of Christianity upon women could not be demonstrated more conclusively than by this slavish submission to the power that denies them equal rights as human beings.

Rev. H. H. Strong, president of the Rochester Theological Seminary (Baptist), said in 1878:

"She is subordinate to man in office, she is to be helper, not principal. Therefore man has precedence in the order of creation, woman is made of man, and to supply the felt need of man. The race, therefore, is called the race of man and not the race of woman. For this office of subordination, and whether they assert it or not, women are fitted by their very constitution, and in the very creation of mankind in the garden of beauty undefiled by the slimy track of the serpent as it was, God ordained the subordination of woman and the differences of nature that make her subordination inevitable."

Modern American lawmakers have removed many of the disabilities imposed upon woman by the spirit of Christianity, but there is still ample room for the work of repeal. Recently an elderly woman fell and injured herself upon some ice at Rome, New York. The ice had formed from the overflow of one of the tanks of the New York Central Railroad Company. She brought an action for damages and for compensation for loss of time. She was married, but her husband had not lived with her for twelve years, and she supported herself and children by cleaning and taking in washing. The company's lawyer asked the judge to charge that she was not entitled to recover for loss of time from household service, but that her husband, if anyone, might recover damages for all loss of household services occasioned by the accident. The trial judge said that he would not charge in that way in that case, as the husband was not living with his wife. The General Term, therefore, reversed the judgment for the plaintiff, and ordered a new trial. The decision of the General Term appears to be "good law." Such a manifest wrong shocks the sense of justice of even men and women who call themselves Christians, but it is merely a survival. When Christianity was supreme the canon law refused to recognize that a woman had any rights apart from her husband, and even questioned if she had a soul.

Wanted—New Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscription list of THE TRUTH SEEKER. There are several reasons for this, which our readers will readily see. First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read THE TRUTH SEEKER

are a hundred times more interested and active than those who do not. Second, It is a duty we owe to our fellow-men to give them the light of reason we have obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we have arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of \$3 (\$12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is on the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two splendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding. Our readers know the value of these books, and that about every Liberal in the country would like a copy of one or the other. Either one of these, as may be chosen, will be given to the new subscribers obtained in these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we have made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

Among the recent conspicuous answers to prayer was that given in the case of Mary Porter, of Pendlebury, England. She was kneeling at prayer when her nightdress became ignited. She died in the hospital. Her mother, in trying to save her, was so badly burned that no hope is entertained of her recovery. Respectfully referred for explanation to the ministers and the headline writers of the *World* and *Herald*.

Christian love and charity are much the same the world over. Here in New York they turn hundreds of women into the streets on the worst night of the winter, while down in Alabama and out in Nebraska they strip other women naked and whip them until the blood flows in streams. Parkhurstism and Whitecapism are respectively the legal and illegal outcroppings of the same spirit of self-righteous Christian moralism which has ever stood helpless in the face of social evils. It knows no cure but vengeance, and that for only the more helpless of the

victims. Women are fined and sent to Blackwell's Island, but the men, their companions, are discharged.

The next issue of THE TRUTH SEEKER will contain an illustrated article entitled "Historic Means of Grace," being a description of the implements of torture and relics of the Inquisition belonging to the Nuremberg collection. These instruments, now on exhibition in New York, are not duplicates but the original products of Middle Age ingenuity in the framing of arguments for the confusion of heretics, and many of the numerous illustrations have been prepared especially for these columns. We have never seen so complete a description of the collection, and the cuts in most cases are the only ones in existence. The literary part of the work has been done by Geo. E. Macdonald.

We have received from C. P. Farrell a new edition of that splendid prose poem, "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It is printed on heavy board, gilt beveled edge. The size is 12x16 inches, and the price only 75 cents, post paid. We would advise our friends to get this at once. The words alone are worth the money.

Wherever he may be found, the "ambassador of God" is sure that he has a commission to regulate the conduct of the people. At Bloomfield, N. J., Rev. J. M. Nardiello is running amuck against balls and sociables given by associations composed chiefly of members of his church. The other evening he intruded himself in a ball-room. The people there assembled were all dancing, but when they caught sight of the "holy father," they started for the exits. "Consternation" reigned; "everybody made a rush to escape," and young men jumped from the windows to the ground. It does not seem to have occurred to them to gently intimate to the man of the Lord that a walk would be good for his health. It must be real pleasant to be able to safely lash slaves or frighten them half to death.

Referring to Professor Tyndall's "prayer test" suggestion, the *Nation* remarks:

"In this he was substantially anticipated in Hawaii, where the natives, years before, had challenged the missionaries to a competitive test of the value of prayer and of heathen sacrifices as a means of stopping the dangerous flow of lava from Mauna Loa."

We may be thought feeble-minded, but nevertheless we must confess that we fail to discover any "substantial" resemblance between a competitive test of two kinds of prayer—one abstract and the other concrete, so to speak—and the scientific observation and tabulation of the results of the application of one kind of prayer. Be this as it may, however, it is not recorded that the missionaries accepted the challenge of the Hawaiians, which would indicate that they knew more but were less sincere than the "idolaters."

In logical sequence the state-built church follows the state-paid chaplain. Hence we need not be surprised that Senator Cullom, of Illinois, presented the other day in the United States Senate a petition signed by a large number of Chicago clergymen asking Congress to make an appropriation—Senator Cullom thought not to exceed \$10,000—to build a small chapel in connection with the marine hospital in Chicago. This on the ground that it belongs to the government, and is in part occupied by the marine hospital. No doubt most of the ministers signing the petition have already made themselves more or less conspicuous in denouncing the Catholics because members of that church want a division of the public-school fund. How do they excuse their inconsistency? And if the government may rightfully appoint chaplains and build churches for them, why may it not prescribe what doctrines

they shall preach? Stone upon stone and brick upon brick rises the state-church.

Some notable views were enunciated in the recent Congress of the Protestant Episcopal Church. The subject under discussion was "The Duty of the Churches of the Anglican Communion Towards Roman Catholic Countries." Revs. Hall Harrison and William Kirkers thought that "intrusion into a country heretofore exclusively Catholic was wrong and unwarranted." Also an impertinence. They did not state whether this rule held good in the case of Mohammedan and pagan countries. An explanation of the omission would make interesting reading. Mr. Kirkers also said that "Roman Catholics cannot be converted by external influences, and that deserters from the faith of Rome would make good infidels, but not devout Episcopalians." No; a man who reasons his way out of Catholicism is not likely to stop in any half-way house. Of course a few do, but most of those who leave Rome march straight into the Freethought camp.

A Miss Mercedes Plowes recently committed suicide at the Loretto convent, in Hamilton, Ontario. She had been a Protestant, but went from Chicago to Hamilton to enter the convent, having decided to accept the Catholic faith. The testimony given at the inquest showed that she had said to Sister Francis, when she confessed that she had taken poison: "I may never be so ready to die again, and I want to die when I feel sure of going to heaven." Now there was a keen-witted and consistent Christian for you! We have always thought that the Christian who was sure he was "saved" had better die at once; nothing could be more foolish than to run the risk of losing the way to heaven and dropping into hell just for the sake of a few uncertain years on earth. Nevertheless Miss Plowes seems to have had some peculiar notions about veracity. It was testified that she requested Sister Francis to tell her relatives that she had died of heart failure. It is plain that she thought God would forgive both the self-destruction and the lie she had commissioned Sister Francis to tell.

On a recent Sunday Rev. Dr. William S. Rainsford preached a sermon in the church of St. George, this city, upon the treatment of criminals and the education of children. He said some good and timely words and he also uttered some just the opposite. "You cannot teach duty to man except as it is based on duty to God." This was prefatory to saying that there must be religious instruction in the schools. "I do not advocate a division of the school funds," but . . . "I see no insuperable objection to having children taught by clergy of different Christian bodies to which their parents belong; taught at regular hours within the school buildings, I mean. In no other way can they be fitted for citizenship. If Protestant churches can not systematize their work so as to give this, then in God's name let the church that can supply it." Dr. Rainsford does not state what is to be done for the children of Freethinkers and for those of the great unchurched masses. His attitude is another evidence of the existence of an undercurrent of thought among Protestants favorable to union with the Catholics if it is not otherwise possible to control education in the interest of Christianity.

Four Good Books for German Freethinkers.

We can supply, in the German language, the following four books which everyone knows to be good:

"The Mistakes of Moses," by Col. R. G. Ingersoll, 50 cents.

"Men, Women, and Gods," by Helen H. Gardener, 50 cents.

"The Gods," by Col. R. G. Ingersoll, 25 cents.

"Miracles and Miracle-Workers," by John Peck 20 cents.

These are neatly printed, bound in paper covers and are complete. Our German-reading friends should circulate these widely.

Readers will aid the cause by forwarding names of their friends who might be interested in sample copies of THE TRUTH SEEKER.

Communications.

Spiritualism Defended.

Otto Wettstein says some funny things in reply to my strictures to show to him that Idealism and Spiritualism are not one and the same; but in his reply he takes good care to drop the subject altogether, and does not pretend to defend the former statement. He makes many others, however, just as inconsistent with facts, which it were too tedious to attempt to contradict. He gets a man—out of whom the breath of life has fled—and attempts to show me how absurd it would be to hunt for a spirit in a dead man by dissecting him, and, after slashing away at this corpse, insists that if he had a spirit the dead man should squirm and kick at every thrust of the knife. Now this illustration is just about as reasonable as a Materialist can be. They are always hunting for something in a place where there is no likelihood of finding it, and reminds me of the farmer who wanted his boy to hunt for a calf; not finding it, the boy told his father that he had hunted every place where the calf would be likely to be. "Well now," said the father, "my son, please hunt where there is no likelihood of a calf being, and you may find it." Now, Mr. Wettstein no doubt thinks the most likely place to find a spirit would be in the body of a dead man; but, like all his kith and kin of philosophers Materialistic, he is looking in the wrong place. He should try to find it outside of the dead body, and it may be if he looked a little into outside phenomena he would find the spirit of the man.

He goes on to state what he believes. He believes "man is bred, born, lives, dies, and vanishes as such form." He believes "man's physical body is the cause, consciousness or mind, the effect." Then he states what Brother Perry believes. He says: "Perry believes and insists that the effect can continue when the cause has vanished." This, Perry believes only in a certain sense. A man can build a house or an engine, and the house and the engine will still exist, continue, when the man is dead and buried. Certainly it can, just as a spirit which was produced by the natural body can continue after the body from which it came has decayed. A mother produces a child and she dies, but it does not follow that the child must die because the mother who caused the child to live has died. If Brother Wettstein will only take time to look at it, he will see that his argument or inference is illogical.

There is no reason in the world why a spirit body may not be formed from the finer elements of the natural body and continue to live after the natural body is dead, just as a man lives after his mother dies. He says he "believes that consciousness, as manifest in monad or man, is generated from the vital electro-magnetic forces, engendered by means of the subtle and complex chemistry of the living animal organism." Here our friend bites off a bit that I fear is too big for him to chew, and I fear he will not be able to digest such scientific fodder. Please, Otto, explain what you mean by "the consciousness of a monad." You said in your article that "consciousness was the result of the organization of the body, and the result of food supplies," and now you speak of a "consciousness of a monad." If a monad manifests consciousness, I suppose an organism is not needed to produce it. How is that, and how can you prove that a monad has consciousness? Do you say so because Spinoza teaches of the life of a monad? Come now, Otto, before you know what you are about you will have a spirit entity or monadic life to build an organism on. Then again you are, I fear, striking out into deep water when you speak of "vital-electro-magnetic forces engendered by the complex chemistry of the living animal organism."

Don't you see by such talk that you are asserting an animal germ, a monad, the smallest atom of a living organism, an entity? Why, you are confirming my statement, that man is but the result of a monad, an entity. Take care, my friend, you are on a teeter when you place yourself on such a doubtful pinnacle.

Now, sir, if you can prove what you have stated above, you are proving that the essential life begins in a monad, the point in nature where life and matter first unite, where they start in the perfecting of organic life, and that smallest beginning is a germ, or life center, and that as it advances it takes on other life elements until it culminates in man. Here you stop by butting your head against the walls of Materiality, but I follow the same life still onward and find in Spiritualism the manifestations of the identical personality which resided in the body by means of such evidences as appeal to my reason and judgment, and the original conscious monad, improved, lives on.

The spirits have come to us, and by means found in their life and surroundings they come back and instruct us of a great and beautiful spirit world, and by such means as no mortal can do or imitate they assure us of an immortal life. They precipitate pictures of flowers, pictures, intelligent messages of love and wisdom, and refer in these tests to such things as identify themselves to us by addressing our senses and our memories of themselves, by writing and saying things which no other mortal or spirit could say, and by such incontrovertible proofs we are led to see that spirits have simply been born again, and have thrown aside the old body as a useless garment; and while all these grand truths are being given to the world, the Materialists are found cutting and dissecting the dead body, and saying that because it will not squirm there can be no such thing as a spirit. Pile on such reasoning! Mr. Wettstein is dogmatic, but not argumentative. He never meets an argument, he simply asserts his points. He says "man is an animal; as such subject to all conditions and laws governing the animal world." No one disputes this. Why put that in? Have I said that man is not an animal? Then because man's body dies and vanishes, he says "man is no more—this is self-evident." That is no argument to assert that a thing is self-evident which millions of learned people are disputing. A thing is not self-evident which admits of dispute; and you are simply begging the whole question when you make such statements. As many as twenty times you state things as self-evident which are the things in dispute, and one of your most self-evident statements is that "when a man is dead he is dead." Now, I deny that the real man died; the spirit, which is the real man, did not die, but simply changed conditions. There is no death for spirits, as their manifestations prove.

Your illustration of the dissection of a dead body is simply laughable in its absurdity; but, after you did all your cutting and mutilating of that poor body, at last you say: "And just then it occurred to us what a big fool we were to expect to hurt, wound, or kill an immortal spirit, who by virtue of his (miraculous) being is beyond injury from carving-knives, guns, or dynamite!" Now, just there you have spoken wiser than you intended, for no one versed in the subject of Spiritualism would be such a fool as to think of hunting for a spirit in a dead body; but then you immediately go on asserting things which you can't prove and are taking for granted. You say, "finding nothing outside of the body that has tangibility, weight, chemical attributes," etc.; "nothing that has color, taste, smell, solidity," etc.; "I insist, is it not amusing that sensible men and women believe their individuality can be perpetuated during all eternity with an airy nothing?"

How lame such an argument! You say there is nothing outside of that dead body. Now, I am sure you are off your base when you assert that there is nothing in this "airy nothing." The air contains all the chemicals, substances, forces, colors, solidities, and every other tangibility that can be found in nature. Millions of tons of water, gases, odors, and real substances exist all around us. The air is full even of germ life, and to say that a refined spirit body could not be where every other invisible thing exists, is making an assertion without proof, and we know it is false and unscientific to make such statements. There are millions of things in the air which chemistry can and does cognize, and has established to the reason of man, but which he cannot see, feel, taste, or smell. So much for your assumption and your self-evident statements. Where will you find your conscious monad, if not in your "airy nothing"? Where do you find all the forces of nature but in this "airy nothing?"

You assert that to be a spirit "it must be organic." Well, who says a spirit is not organic? My dear sir, you are beating the wind, like the man who fought the windmill of Spanish notoriety. Of course a spirit is organic. There are millions of germs that float in the air or live in water, and it may require a microscope of thousands of diameters of magnifying power to bring them up to our dull vision; yet they are organic. They have locomotion, they have legs, arms, and what corresponds to bones, muscles, tendons, fibers, and a perfect organization of animal life. They squirm, kick, dive, float, and move about, and exercise intelligence and apparent judgment. They live in races and associate like microscopic nationalities; move in groups and families as well as in pairs, and seem to perform all the offices of their animal lives which we can see. Now, why? Knowing these things to be so, although unseen by your naked eye, how can you with any show of consistency talk about the impossibility of a spirit organism outside of a dead body? What must be the fine and delicate mechanism of

an organism which requires such a powerful instrument to reveal it to our eyes, and yet there it is, a perfect animal. And you no doubt will ask, "Why can't I see a spirit organism the size of a spirit man with that wonderful microscope?" I will tell you. The spirit body is still much finer even than any animal germ. It can be seen, but it requires the sensitive eyes of the clairvoyant, whose spiritual vision is keener than the best glass instrument, and even then it often happens that the spirit must attract to itself material substances of a coarser quality in order to manifest. But I have seen all parts of spirits, hands, feet, fingers, and parts of spirit bodies, as well as the whole form materialized so as to be readily seen. The human spirit, or man, is composed of three essential things. First, and most interior, is the soul or life element, which is the *conscious monad* that through animal organization is developed into a physical body from the human germ. This germ at conception entered into the ovum, and therein was nurtured and built up into a physical organism, taking on the form of the mother, and at the same time perfecting a spiritual and a physical body around it. During the period of foetal life, all the faculties pertaining to man and his bodily wants are supplied, all the senses established, such as sight for the eyes, the organ of sound, the ears, the whole nervous system, or feeling, and sensation, the part of which makes the organs of smell and taste, and these were perfected before being born into the life where they could be used, so that it is not light which made the eyeballs, or sight, it was not sound that developed the tympania, as no sound ever vibrated there. The taste of the tongue was made before the infant sucked its mother's milk. So of smell, and all the senses. Hence the spirit is born with the body and partakes both of the male and female progenitors, but the soul or monad takes upon itself the sex relation during gestation or foetal life. When the child is born into this life, the exercise of being develops consciousness of external life, and is retained as memory, being impressed upon the conscious monad or soul. At the death of the man, the soul, and the body of the soul, or what is termed the spirit, leaves the dead body and is immediately united into a spirit form, of the exact form and shape of the natural body, and the soul or conscious entity, retaining all its former knowledge and peculiarities of character, is started on the new life just as it was started on the physical plane when it entered this life. It has all the properties of substance suited to its new environments, and while it was a triune mortal, it is now a duality, having only two bodies or parts.

I will now refer to a quotation from Mr. Wettstein. He says: "But our good and, no doubt, earnest friend ingeniously refers to the unseen forces of nature, which are such potent factors in cosmic phenomena. But it avails him nothing to seek an analogy for spirit here. To be a spirit and all it implies, it must be organic. To be a husband, wife, daughter, son, to us in the 'sweet by and bye,' such spirits must be of organic form. This, again, implies anatomy, organs, circulating fluid, and heart, also brain, etc. Can the outline and functions exist without interior organism to create such outline and functions? Can such organs, fluids, chemistry, etc., exist without being manifest to our ordinary senses, or in the open court of science?" Again he says: "Can such organism resemble air, ether, electricity, or other organic forces of nature?" Now, I did not refer to these forces of nature to show that a spirit resembled any such forces, only so far as to establish that such forces were not tangible to the senses. On the contrary, I have been saying all along that a spirit is an organized entity, and can on that account be recognized by its form, size, color, and general appearance; also by the mental characteristics, its loves, affections, mental strength, or weaknesses, in all respects corresponding to its former self, while an inhabitant of this life, and the corner-stone in the temple of Spiritualism is made up of the evidence of identity through phenomena, and phenomena are identical with the occult forces of nature, and these forces are used by the spirits to manifest their intelligence to us, just as a wire and a battery are used by a telegraph operator to send a dispatch to a distant city and order a bill of goods for me, which the merchant, who knows me in my business relations, will recognize and honor by sending the goods. The spirit, the man, is not the wire, nor the poles on which it swings, nor the battery nor the electricity which vibrates, but the intelligence. And what we are after in the search of the spirit, is not slate, nor the writing or color of it, nor the painting, but we want to recognize the man or woman through the intelligence he or she sends us for recognition, and if Materialists were a little more in earnest in grasping the truth instead of parading

their learned ignorance before the world, they might learn a thing or two occasionally. We are talking about matter, what it does and what it can't do, and in truth we are as ignorant as oxen about it. We can't tell what is in store for us or what things are contained within the confines of nature.

Talk about science and scientific facts and knowledge! Why, science is nothing but a record of facts, and facts are all found in nature, and one fact in nature is just as scientific as another. There are men writing about science who have no idea what it means, and most of them are using the word "science" to bend it to their own narrow dogmatic ideas of truth, when often what they suppose to be the whole truth is not within a mile of it. I admire a man who in humility is willing to study science, who takes account of all the facts, and tries to generalize them into a system of knowledge and philosophy; but the man who attempts to ignore one-half the facts of nature, and the most important part at that, will never astonish the world with his discoveries, and know only a trifle in the end.

Mr. Wettstein has been on the wrong scent; he is barking up the wrong tree. He seems to think I take a spirit to be made of electricity, ether, air, or something of the imponderables. Now, there is where he is all out of joint. I have always said a spirit has a body and parts—an organization. It is not made of nothing, it is made of something; has a body similar to the one it inhabited while a resident of this earth—in fact, may reside on this earth for a time as a spirit, or can come here at will and influence us to do things which we would not do had not such influence come. It has the power to make raps; move tables; operate electrical telegraphs and telephones; move furniture and objects about from place to place without human contact; can disintegrate one piece of matter and pass other matter through it; has the power to convey flowers, birds, fish, and other things, long distances and bring them to us; can materialize hands, feet, fingers, or its whole body, and, under good conditions, make a perfect likeness of its former self, so as to be recognized, and a hundred thousand other things whereby it proves the fact of spirit life, and this is all done by and through natural laws and forces, not by any particle of the miraculous. There is no such thing as a miracle in nature; what occurs in the world is all in accordance with natural law with an intelligent force behind it or within it. All the slate writings, precipitations, paintings with natural substantial paints, and phenomena which require materials to perform them, are abstracted directly from the atmosphere, which contains everything needed in the shape of matter.

All the parts, therefore, of Mr. Wettstein's article which refer to the idea of a spirit being a nothing have no weight and show plainly that he does not know what Spiritualists know or believe. They don't teach that a spirit is nothing, but a something. They don't say a spirit has no organism; on the contrary, they say it is an organized entity. They don't say it is electricity, magnetism, or made up of forces, but that it can use these things to act upon us and upon other substances to manifest its identity and individuality. So that when I teach such stuff as Mr. Wettstein has been trying to knock out, it will be time enough for him to argue the case. A spirit is substance, but so fine that most Materialists can't grasp it, no more than they can grasp an organism in nature which requires to be magnified a million of times its natural size to be seen by us.

J. R. PERRY.

Sunday Laws.

There seems to have arisen some difference of opinion as to whether we should have any state laws regarding Sunday, so I have carefully collated what several of our Secular societies have said on this subject.

I. The National Liberal League was formed during the Centennial Fair in Philadelphia, in 1876, and representatives from all sections of the United States were present. Among its specific objects set forth in due form it proposed: "The repeal of all laws enforcing the observance of Sunday as the Sabbath." Mr. Francis Ellingwood Abbott, formulating what has been known as the Nine Demands, used precisely these words in stating the *Seventh Demand*.

II. Nine years afterward the name of the National Liberal League was changed to the American Secular Union, but no change was made in the "specific objects" or the "Seventh Demand."

III. At an annual Congress of the American Secular Union, held in Philadelphia, in 1889, upon lawful notice, the following amendment was unanimously adopted: "That the repeal of all laws enforcing the observance of Sunday as a religious

institution rather than an economic one justified by physiological and other secular reasons."

IV. At an annual Congress of the American Secular Union, held in Chicago, in 1892, an amendment was adopted for the repeal of all laws relating to Sunday. I have not a copy of the precise words. It is alleged that this so-called amendment was not adopted upon due notice "published one month previous to the meeting," and therefore has not been adopted.

V. The Canadian Secular Union states the *Seventh Demand* of Secularism in the following words: "We demand that all laws directly or indirectly enforcing the observance of Sunday or the Sabbath shall be repealed." This society has adopted several explanations of its demands, and to show clearly its views on the Sunday question, has adopted the following explanation on the *Seventh Demand*:

"There appears to be a misconception in the minds of many persons as to the legitimate meaning of this demand. It is thought by some that it implies that, as Secularists, we desire to make Sunday an ordinary working day. This, however, is not so. We do not object to a day of rest; our objection is against a day being set apart and enforced by law for religious observance. So far from Secularists having a desire to compel men to work seven successive days, they would oppose to the last any such despotic attempt. Let it be distinctly understood, therefore, that Secularism does not seek to abolish Sunday as a day of cessation from labor, but only to divest it of its so-called sacred character, and thus leave its use (that is, the way in which it should be spent) to the judgment of the individual. Let it be a day of rest from the fatigue of bodily labor, refreshing to the poor man, and supplying him with the means of reinvigorating his body and informing his mind. Such a day Secularists would hail as a boon to mankind. Indeed, to those who choose to devote it to religious purposes, there can be no objection to their doing so, only they must not insist upon regulating the way in which others who differ from them are to spend the day." The undersigned may be a "tyrant" or a "despot at heart," and it may be that he ought to be read out of the Liberal ranks, and handed over to the Sabbatarians, but he nevertheless believes in *Secular Sunday laws for the protection of labor from the grasping exactions of capital*, and judging from the demands of our Secular societies as above presented, he finds himself in very good company, and the day is far distant when all Sunday laws will be repealed. R. B. WESTBROOK.

Philadelphia, Pa.

Dr. Westbrook does not seem to understand the point at issue. He thinks he has good company; but the good company are not with him. They are simply in favor of Sunday, but not "Sunday laws." I am heartily in accord with the statements above quoted. Not one of them is in favor of a compulsory Sunday, but a voluntary Sunday—a Sunday that people want, not one that is forced upon them. The Sunday is a good thing. Keep the Sunday for the improvement and civilization of the race. Dr. Westbrook and I thoroughly coincide as to the benefits of Sunday. That is not the question at issue. Let me try to state the issue, and see just the point of divergence:

Let it be understood that I have not as yet opposed any *opinions* of Dr. Westbrook. This is not a philosophical battle, but a political battle. Let it be granted for the sake of argument that Dr. Westbrook and myself have the same opinions. As a matter of fact, we do agree pretty well on opinions. The issue between us is one of *method* purely. For the enforcement of his opinions he desires to use *force*. I do not desire to use force, but simply reason and persuasion.

Let me illustrate: Dr. Westbrook and I are together on an island. We agree to rest from our labors on Sunday, not from any religious motive, but because we think it a common-sense thing to do. We are in perfect harmony on the question, and no disagreements arise. We work six days, and on Sunday rest. We are both Liberals in sentiment, free from superstition, etc., and we get on famously together. We talk science, philosophy, literature, and no quarrels occur.

Now, a third man enters the island. He is not settled upon the Sunday question. He doesn't know whether it is a good thing or not. At any rate, he will do as he has a mind to on the matter. But says Dr. Westbrook: "You shall not do as you have a mind to; you shall not exercise your choice in this. You are wrong. Putnam and I know a thing or two, and we do unanimously affirm that Sunday is a most beneficial institution, and as we are in the majority—two to one—we propose to bring the state to force you to rest on Sunday."

But here I chip in: "No, you don't, doctor; I agree with you fully as to the value of the Sunday. I think it would be better for this man to rest on Sunday; but I am not going to force him. I will reason with him, appeal to his good sense, and try to persuade, and if I convince, all right. But if I don't convince him, I must still let him do as he chooses."

Right here one sees the issue is radically changed. It is no longer, "Is the Sunday a good thing?" but, "Shall we force it upon this third individual?" Dr. Westbrook says: "Yes; reason and argue; but whether or no you convince, make him do as we do."

Is it not as plain as day that while I am with Dr. Westbrook as to the value of Sunday, and with him will make it a day of rest and recreation, and will join with him in trying to convince others that we are right; yet when it comes to the question: Shall we force another to conform? then I am radically opposed to him. However liberal Dr. Westbrook may be in his opinions, when he would compel men to adopt them, he is then orthodox, he is despotic, he is tyrannical. It is just as despotic and wrong to force Liberal opinions upon people as to force orthodox opinions.

Dr. Westbrook has not shown that Abbott and the Canadian Secular Union are in favor of using force. There is no desire to abolish Sunday as an institution; but to abolish its forcible observance. Dr. Westbrook will have to try again for his authorities. What he now brings forward are on the line of my own opinions. Let him bring his authorities for the use of force in this matter of Sunday observance.

Had Dr. Westbrook simply, on grounds of physiology, argued in favor of closing the World's Fair on Sunday, I should not have attacked him as I did. I did not attack for any opinion, *pro or con*. I did not declare him no Liberal because he wanted the World's Fair closed on Sunday, but *because he wanted the World's Fair closed by an act of Congress*. This latter clause contains the gist of the whole question, and that is why Dr. Westbrook is not a Liberal. He was in favor of using force; and this is the fundamental question of to-day—in regard to human belief and action, outside of crime—shall we use force, or shall we use reason? As long as Dr. Westbrook is in favor of knocking a man down for conscientious exercise of his right as to the observance of Sunday, I must place him where he belongs, with the party of persecution and tyranny.

SAMUEL P. PUTNAM.

Freethought Progress.

The Sunday-opening question has come up again in Chicago. The Art Institute was recently opened on the lake-front, and it has been decided to admit the public on the first day of the week as well as on the other six. Last Sunday was the first trial of the system, and between one and five o'clock in the afternoon nearly five thousand persons passed through the various halls, enjoying the paintings, statuary, and other collections. The great majority of the visitors were working people, and the *Tribune* reports that "they were orderly, well-behaved, delighted, and in many cases critical spectators. They had a pleasant and profitable afternoon, and when the door closed went home satisfied and happier for coming." Even the most fanatical Sabbatarian must hesitate, it would seem, before clamoring for the denial to the public of so elevating an influence.—*N. Y. Evening Post*.

The Bible in the schools question is to the front in Montana. Recently Martin Peel, of Ellis, wrote to Attorney-General Haskell complaining that the teacher in his district insisted on Bible reading and hymn singing in his school. He required the pupils to bring Bibles and hymn books. Mr. Peel said that the people of the district objected "to the expenditure of school moneys in attempting to convert their children to the Methodist faith." The attorney general was asked if the people could obtain any relief. In his reply the attorney general calls attention to the declaration of rights that no person shall be required to attend any place of worship, or support any religious denomination, against his consent, and that no privilege shall be given by law to any religious denomination or mode of worship; also to the second article of the state constitution, imposing on the legislature the duty to establish and maintain a general, uniform, and thorough system of public schools; and that no sectarian tenets shall be taught in any public institution of the state. He quotes from the school law of Montana, one section of which says that "no books, tracts, papers, catechisms, or other publications of a partisan, sectarian, or denominational character shall be used in any school, neither shall any political, sectarian, or denominational doctrine be taught therein." Evidently Attorney-General Haskell thinks that the Montana constitution contains these inhibitions of religious teachings in the schools because they were demanded by the foreign-born citizens of the state for their especial protection. He says: "Among the framers of the constitution of the state of Montana were Catholics, Jews, and adherents of many Protestant sects, who framed these positive prohibitions against permitting sectarian tenets to be taught in the public schools. The constitution was in this connection framed with the view of protecting those settlers and residents of Montana who came from countries in which a state religion is maintained and enforced, and who have suffered under the disabilities resulting from their rejection of the established religion." From which it would appear that Mr. Haskell thinks that native Americans do

not know enough to guarantee religious liberty by forbidding sectarian instruction in the public schools. We will not say that he is wholly mistaken. The attorney-general closes a panegyric upon the Bible with these words: "But the reading of the same in the public schools is a religious exercise, and its use therein is in effect the adoption of it as a text-book of the common schools, which is not only inhibited by the constitution, but prohibited by the law."

After quoting several opinions in support of the position that a union of church and state is not recognized in this country, the attorney-general says: "The order made by the school-teacher commanding and requiring the pupils of her school, in school district No. 14, to bring their Bibles and hymn-books to school for use therein has all the force and effect of adopting the Bible and hymn-book as text-books in said public school; it therefore brings such books within the prohibition laid down in the constitution and the school laws of Montana. The constitution of the state of Montana prohibits all religious or partisan tests as a condition of admission into any public educational institution of the state, either as a teacher or student, and likewise prohibits the teaching of sectarian tenets therein. The legislature in executing these wise and beneficent provisions of the constitution definitely prescribes the text-books that shall be used therein for a period of six years commencing July, 1889."

"If the teacher of school district No. 14 may adopt the Bible as a text book in the public school, it means that sectarian tenets may be taught therein. If this be so, such teachings must be complete and accurate. Complete and accurate teaching of sectarian tenets to a Methodist is the teaching of Methodism; to an Episcopalian, of Episcopalianism; to a Catholic, of Catholicism; to a Presbyterian, of Presbyterianism; in the sense of Spinoza of Pantheism, of Hume of Deism, and to the Baptist mind it involves immersion. Each denomination, sect, or creed differs as to the correct version of the Bible, but as to God's omnipotence, there is no cavil, for it is seen in life, death, and the world's existence. An honest difference of opinion exists among these doctrinal denominations concerning the books that come within the purview and meaning of the term 'Holy Bible.' The Jew regards the Old Testament as alone inspired; the Catholic adds the Apocrypha and New Testament, while the Protestant repudiates the Apocrypha. Will the Catholic dispense with the Douay version of the Bible, which is the only one recognized by the Catholic church as correct, and accept the King James version of the Bible without the Apocrypha?"

"The provisions of the constitution inhibiting the teaching of sectarian tenets in the public schools are prohibitory and the declarations in the statutes providing a series of books are mandatory. As the Bible, the use of which in the public schools by the teacher has all the force and effect of adopting it as a text book therein, comes within the prohibitory provisions of the constitution and the mandatory provisions of the law, the reading thereof cannot be permitted in our public schools without violating the plain prohibitory terms of the former and the express mandatory provisions of the latter. The fact that the board of trustees refuse to order the teacher to desist from using the Bible in the public schools has the effect to establish a rule adopting it. 'Regulations adopted by persons in charge of a school are analogous to by-laws enacted by municipal authorities and other corporations, and both will be annulled by the courts when found to be unauthorized, against common right, or palpably unreasonable.' Another effect of the refusal of the school trustees to order the teacher to desist will be to cause this district to lose its portion of the school fund."

The opinion shuts Bible reading out of the Montana public schools, but it seemingly leaves the door open for the inculcation of Theism, the attorney-general claiming that "as to God's omnipotence there is no cavil, for it is seen in life, death and the world's existence." It may seriously be questioned if an officer of the state of Montana has rightful authority under the constitution of that state to officially approve any religious dogma, as Attorney-General Haskell has undoubtedly done in this instance. It is no part of his legal duty to pass upon the truth or falsity of religious tenets. As a man he has the same right to express his opinion that any other citizen has, but when he, as an officer of the state, affirms that there is or is not a God, he transcends his duties and violates his oath of office. However, the people of Montana are to be congratulated; they have much more to be proud of than most of the other states and they must guard their heritage of religious liberty.

The Cause in Oregon.

TO THE LIBERALS OF OREGON: It would seem that the knowledge you have of the aggressiveness of Christians in every part of our country would awaken you to a realization of the necessity of identifying yourself with an organization whose fundamental object is the separation of church and state, without repeated calls to do so from the officers of said organization.

Your indifference to the great cause of universal mental liberty makes an almost clear field for those who are putting forth every effort to enforce their Sunday laws, keep their Bible and religious songs and prayers in our public schools, and frighten politicians into obeying their commands.

You, who are readers of Liberal papers, are certainly acquainted with the numerous outrages committed on every side by Christian fanatics, yet what are you doing to counteract their influence? Have you read the proceedings of the fifth annual convention of the Oregon State Secular Union, and do you realize that we now have an organization which is endeavoring to combat all encroachments of Christians on our liberties, and will do it provided you, each one of you, identify yourselves with and work for that Union?

What do you think of work thus far accomplished, and what of the plans laid out? Let me call your

attention especially to the organization of local unions, and putting a lecturer in charge who shall deliver regular addresses at regular times and places, organize Secular Sunday-schools, etc., just as the Christians do.

Are you not so situated that your town or city or neighborhood can be included in a circuit where a lecture can be given once a month? As fast as lecturers can be found, competent and worthy to be placed in charge of a circuit, they will be appointed and commissioned by the State Union and sent out to form auxiliaries and take charge of circuits.

It is the opinion of the executive board of the Oregon State Secular Union that the sure way to make auxiliaries live and flourish is to include them in a circuit, with a competent lecturer in charge, whose business it is to make them flourish, for it has been our experience that local unions cannot and will not thrive while they depend on the body of their members to furnish the entertainment. Our local unions heretofore had no head, and while enthusiasm kept the body alive during a few meetings, yet without exception these unions have died.

There is but one live local union in the state of Oregon to-day, and that one is the First Secular Church of Portland and its Secular Sunday-school. What is to hinder you from having a similar successful organization?

Anyone who can read, and who is willing to devote a little time to it, can conduct a Secular Sunday-school, with the paraphernalia used by our Portland friends.

Is it not far better to establish one permanent Secular church or union, where Sunday after Sunday you have an opportunity of listening to a scientific or Freethought lecture, than to have our lecturers roaming from place to place all over the state, lecturing in your locality at uncertain times, and leaving results which can hardly be called satisfactory, because they awaken but temporary enthusiasm, arouse the Christians to a special effort to overcome the good that has been done, and, when the lecturer has gone, by falsehood and slanders, frighten the timid from further investigation?

Instead of this just fancy how much good can be accomplished when a capable and honest man or woman each Sunday expounds the principles of Secularism; a man or woman whose conduct in the community would be sufficient to demonstrate the greatness of our teachings and would "always be on the spot," ready to debate with our opponents; to reply to their slanders; ready to organize Sunday-schools, officiate at funerals, solemnize marriages, visit the sick, and take the lead in all entertainments conducive to the pleasure of the congregation and the upbuilding of the organization.

It is incumbent on these commissioned lecturers to make regular reports to the state organization, and the state organization in turn must stand by the local unions.

Now what is your opinion of such a working system? What can you do to carry it into successful operation? You can at least give us your name and join us.

Do not put it off any longer. Write immediately for membership blank and join the state organization. Membership is free. What financial support you give it is voluntary. Oregon is full of Liberals.

We want the name and co-operation of every one of them. Do not forget that "united we stand, divided we fall."

Since last report, the following sums have been received by me: J. Henry Schroeder, Arago, \$2; Emily Schroeder, Arago, \$1; Wm. H. Schroeder, Arago, \$2.

Twenty-six new members have been added since October 20th.

Henry Addis of Portland, well and favorably known as a Freethought lecturer, has been appointed and commissioned to lecture under the auspices of the Union.

The executive committee has authorized me to correspond with other lecturers with a view to having them take charge of circuits.

Whether you look with favor on this plan or not, let us hear from you. Do not let the few struggle and worry over that which would be so easily accomplished if all come forward and join us.

KATIE KEHM SMITH,
Sec. Oregon State Secular Union.

A. B. Williams, a noted lawyer of Washington, D. C., whose death occurred on the 25th ult., shortly before he died dedicated the following telegram to Colonel Ingersoll, then at New York: "I am dying to-day and want you to know that I died as I lived, an Infidel." Colonel Ingersoll immediately responded: "Just heard of your sickness to-day. My heart is with you. Cling to the willows and live. Give yourself my love."—*Ironclad Age*.

Four Hundred Years of Freethought.

William Emmette Coleman, of San Francisco, who has done so much for Freethought in the lines of Spiritual philosophy, sends me a cordial greeting from San Francisco and subscribes for "Four Hundred Years of Freethought," anticipating its great success and value. I am glad to hear from what is sometimes called the "other side of the line"—a "line" as to results, I suppose, but not as to spirit and method. Friend Coleman wants to know if I am going to include the great work of Spiritualism in my history. Of course I am. When Spiritualism has such representatives as Professor Denton and Mr. Coleman there must be something in it that is for Freethought and progress. I don't say that all of it is. In my judgment, there may be a new analysis and a new synthesis of this vast movement. I am an out-and-out Materialist and Atheist. I am built that way, but I hope that my philosophy will not blind me to anything that is true and beautiful and good in human history. I do not agree with Bruno or Spinoza, but I do not think that one who accepts their belief could value any more the greatness of their work. They are Freethinkers, whatever may be their results. In the list which I give are many with whom I differ radically on many points; but in that which constitutes their real life work they contribute to a true science and philosophy. My endeavor is to show just the very point where they thus aid human advancement, and so come into relation with Freethought, as factors of its triumph. In this manner I shall treat of Spiritualism. I shall endeavor to unfold its real deep meaning and to do honor to such noble representatives as Wallace, Denton, and others. It is sometimes considered that an Atheist and Materialist is narrow-minded; that he won't acknowledge the value of any system but his own. I hope that my book will demonstrate the opposite of this and that scientific Atheism is as inclusive as the universe. And not only shall I endeavor to do justice to Spiritualism, but also to Theosophy, and try, if possible, to unfold the progressive elements in this philosophy which so many intelligent people accept. And Unitarianism, even if it is but a half-way house, has been for Freethought. We are all on the same stream, and the stream of human progress is a mighty and manifold one. What I shall fight against, and hit whenever I can, is orthodoxy, which, in whatever shape it appears, is diabolical. It always was diabolical, is to-day, and ever will be. I shall make no compromise with that damnable power which has so blackened the pages of history, and there is no safety until it is utterly destroyed. That is the purpose of "Four Hundred Years of Freethought"—to express the glory of Freethought in every direction, and to strike the most powerful blow possible against all organized superstitions. I believe that Freethinkers of all opinions should work together, but I will never under any circumstances or for any purpose strike hands with orthodoxy. From beginning to end, and in every manifestation of it, it has been a curse to the human race.

Friend Stevens sends me the following cheerful note. There is always a good ring about what he says:

Inclosed find \$8-\$5 for your book and \$3 for THE TRUTH SEEKER. I am delighted that George Macdonald is to become a constant contributor to THE TRUTH SEEKER, adding to its pre-eminent excellence the best thoughts of one of the brightest poets, humorists of this or any time. This galaxy makes THE TRUTH SEEKER the grandest Liberal paper in the world. Success to it.

I must say that I also rejoice that George, of the badge pin, has come back to the old camping-ground. We had a jolly tough time of it on the coast. We did our level best, but the fates were against us, but I don't regret that we went in as we did. We made splendid friends, and if we didn't make money, we got a lot of experience, and we propose still to keep up the fight, although in a different field. We have concentrated our forces, and the old flag floats. If we don't have any providence to help us, we can help ourselves, and make our way—if not at one point, then at another. So it is a pleasure to be shoulder to shoulder again, after, like Ulysses, we have wandered over sea and shore and become a bit gray, but not the less hopeful and equipped for battle. Ever since I started on "Four Hundred Years of Freethought," somehow everything has been favorable to its progress, the International Congress and all, and among the best of these fortunate coincidences is the revival of this old comradeship of the "Golden Gate," for if I want any help I know now where to get it, and feel perfectly sure, come what will, that fortune will await not only "Four Hundred Years of Freethought," but all the labors of the future; and I guess that is the feeling among all our friends. Therefore, we will have a merry Christmas and a happy New Year.

SAMUEL P. PUTNAM.

Observations.

There was formerly connected with one of the Freethought papers of England a gentleman of the name of Edward Aveling. I have not heard of him for several years, but a book that has just come to my notice recalls him picturesquely to mind. The book is No. 1066 of Lovell's Library and is entitled "An American Journey," from which book it may be judged that Dr. Aveling was not altogether pleased with us. New York manners, he says, are most extraordinary. For example, upon promenading the aristocratic quarters of the city, he was stared at by some of the population, while many persons actually giggled. Indeed, says he, "I have never suffered so many stares since I went up the Monument"—a pun thrown in to show that he has recovered his spirits. But Dr. Aveling should be informed that it was not himself that folks were attracted by. It was his clothes; for these were so striking, and so vociferous in their loudness, that the man inside of them was likely to escape attention. I have forgotten Dr. Aveling; but I remember his clothes; above all, his flamboyant necktie, which was red as the running-gear of an express wagon, and flowered in a gorgeous, Chinese way. It was tied in great bows, that spread outside his coat and flapped their square yard of drygoods like wings, as the doctor teetered along in his peculiar, dudish way. It would require a person of very striking appearance to attract more than casual notice in the presence of such a tie. The doctor was further obliterated by Mrs. Aveling, who wore a gown cut in the Mother Hubbard style, out of Dolly Varden material that harmonized in figure and color with her husband's cravat. Both had odd-looking hats on; and when this assorted couple, reminding me of a king and a queen from a deck of cards, blew into THE TRUTH SEEKER office, I will not deny that I uttered words like those attributed to a guardian of the peace when he saw Mrs. Aveling for the first time. Dr. Aveling avers that the policeman inquired of his relief: "Soy, what the hell is that?"

Mr. Aveling came to America to lecture to the laboring man on the iniquity of affluence, and his story of how difficult it was for him sometimes to get champagne in a prohibition town is really tear-starting; but he says his book is written to let Americans see "how they strike a stranger coming in their midst." It might be no more than fair for some American to write a book to let Englishmen see how they strike Americans. I am not competent to the task; for after having inspected Mr. Thomas Huxley, Mr. Richard A. Proctor, Mr. Charles Watts, Mr. Charlesworth, and some others whose names are better known in England than in America, I have to say that they struck me as being Americans until I found out their names. This mistake could not be made in the case of Dr. Aveling; neither would it occur in the case of Mr. Tug Wilson or of Mr. Charles Mitchell, who came to see how Americans would strike them and had the system illustrated by Mr. John L. Sullivan.

The New York Sun calls attention to the following statement of facts:

Here are the names and addresses of the leaders of the Ways and Means Committee:

Chairman Wilson, Charleston, W. Va., population, 2,287.

Benton McMillin, Carthage, Tenn., population, 478.

Henry G. Turner, Quitman, Ga., population, 1,868.

Clifton R. Breckinridge, Pine Bluffs, Ark., population, less than 1,000.

Alexander B. Montgomery, Elizabethtown, Ky., population, 2,260.

The Ways and Means Committee of the National House of Representatives passes upon matters affecting the industrial interests of the country; and yet there is upon that committee no one to represent the interests of Snohomish, Snohomish county, Wash., as the Sun should have hastened to remark. But the Sun is not thoroughly informed about Puget Sound affairs, as it showed the other day in speaking of an influential Indian of that country as a "grand sachem." Reference to the leader of the salmon-colored four hundred as a "sagamore" might have barred criticism, but the official title of a siwash chieftain is Hyas Tyee.

I attended last Thursday evening a meeting called by certain influential Democrats of New York city for the purpose of organizing the State Democracy. The State Democracy represents the Democrats out of office as opposed to Tammany Hall, which represents the Democrats in office. The Hon. Mr. Fairfield, one of President Cleveland's former secretaries, was chairman of the meeting, and revealed the inner lining of the organization when he stated that, no matter how much patronage a party might control, and no matter how offices and sinecures might be multi-

plied, there would always be enough left out in the cold to raise a protest.

The meeting was held in Cooper Union hall, to which I was conducted by my friend Counsellor Sherman, who had tickets. The tickets did not admit bearer to the very front seats, which were reserved for "special guests," but we got there equally, for Counsellor Sherman is a kicker. When he enters a place he pauses to glower upon all concerned in its management long enough to convince them that he is not to be trifled with. Then he heads for the most advantageous position, and holds it by any lawful means at his command. In the present instance, after we had been warned out of the seats we wanted, Sherman appealed to Mr. Quinlan, who had influence, and who told us to take the front row or a chair on the stage if we preferred. The opposition being ignominiously squelched, Mr. Sherman paralyzed the usher with a glance, and we sat down. Many speech-makers made speeches, including ex-Mayor Grace, who is supposed to be the power behind the platform, all agreeing that it was their duty to get the Democratic patronage out of the hands of Tammany hall and to control it themselves. One gentleman, dropping into metaphor, alluded to the hydra-headed monster with which the Tammany dragon had polluted the political atmosphere of the municipality. "The sink of iniquity," he said, "should be leveled to the ground, and the vultures, whose hands were ever extended for more, should be nipped in the bud." There was great applause. The secretary read a letter from the Hon. Mr. Coudert, whose name he pronounced "Kewdurt." As most of the audience knew the sound of the word was Coudair, they did not at first identify the writer, and the letter fell rather flat. Nevertheless, there was plenty of enthusiasm, and the State Democracy, as an organization, will doubtless flourish until Tammany gets ready to absorb it and give the leaders what they are after.

A man wearing a Freethought badge-pin that has been moistened by the spray of the Atlantic and by the mists from off the Pacific, besides reflecting the red sun of New Mexico and getting frosty in northern latitudes, occupied a seat, or a seat and a half, at the last meeting of the Liberal club. The audience which attended these meetings aforesaid was not present. It has been replaced by a younger and possibly more modish assemblage. Mr. Wakeman, of course, was in attendance, resembling as ever the pastor of a prosperous congregation, and it is presumed that he slept comfortably until it came his turn to discuss what had been said. Young Dr. Foote, who now wears spectacles and is precociously hard of hearing, had a place among the listeners. Likewise Moses Oppenheimer, with hair, whiskers, and voice in a superior state of cultivation. But the visitor saw no others of the old stand-bys. Mr. Shook and Dr. Eccles of Brooklyn were invisible, and a call for Cohen, Hunn, Langerfelt, or Vaughn would not have been responded to.

A woman president occupied the chair, while a swallow-tailed speaker addressed the audience on the subject of an eight-hour law. His name was Walter Logan and he advocated a statute making it a misdemeanor for any person employed in a manufactory or establishment hiring more than six other persons to work habitually over eight hours out of the twenty-four. The *laissez-faire* theory and the doctrine that the individual has rights which society may not abrogate, said Mr. Logan, are played out. The individual amounts to but little; he is a pebble in the conglomerate rock. Society must be put first, the individual afterwards. The speaker did not insist that the question was grave enough to justify a revolution.

Friday evening, the 29th, the club will have a social, when it will indulge in such festivities as may comport with the austere character of a society organized to debate grave issues.

GEO. E. MACDONALD.

Christian Maltreatment of the Jews in Siberia.

Agapius Honcharenko, proprietor and editor of the Russian political journal published in this city, received a letter last week in which it is stated that the Russian officials have hit upon a new plan to rob the unfortunate Jews in Siberia. Hitherto the plan has been to squeeze all they could out of the unfortunate people before they could escape from the country, but no effort was made to control the direction of their going.

So far all the Jews who have escaped have done so by way of Japan, but that road is blocked now. According to the letter, the wealthy Jews, who are the ones selected for prosecution, are now forbidden to have any communication with the Chinese frontier or the coast near Japan, and are forced to pass through eastern Siberia in order to reach the coast.

Here all transportation is by means of dog-sleighs in winter. The sufferings of the poor people thus forced to travel through the coldest and most barren part of that bleak country may be imagined. It is said that those who framed the new edict did so in order to force the exiles to remain in the country as long as possible, in order that there may be more chances to rob them.

Navigation on the Siberian coast is entirely suspended during the long winter months, and those who reach the coast during the winter will have to remain on Russian soil until April before ships will arrive to carry them out of the country. The letter places the number of Jews in Siberia affected by the edict at twenty-two thousand, and it says that not more than two-thirds of that number will survive the rigors of the climate and the cruelties of the Russian officials. According to the letters he has received from friends in Siberia, Honcharenko says not a single exile will be able to get out of the country with a dollar in his pocket. They will, accordingly, be thrown entirely on the mercies of those willing to assist them after they manage to get away from the land of the Czar.—*San Francisco Chronicle*.

Lectures and Meetings.

COLONEL INGERSOLL gave his lecture on Lincoln in Philadelphia, Thursday night.

COLONEL INGERSOLL will lecture at the Hoboken Theatre, Hoboken, N. J., Thursday night Dec. 28, 1893. Subject, "Liberty of Man, Woman, and Child."

COLONEL INGERSOLL will lecture in Philadelphia, Pa., Jan. 8, 1894, at the New Park Theatre. Subject, "Abraham Lincoln."

S. P. PUTNAM'S lecture appointments:

Boston, Ingersoll Secular Society, Jan. 7th, 14th.

Northport, L. I., Jan. 18, 19, 20.

Newark, N. J., Jan. 21.

Ohio Liberal Society, Cincinnati, Jan. 28th, 29th.

Delphos, O., Jan. 30th, 31st, and Feb. 1st.

Chicago, Ill., Feb. 18th, 25th.

Those who desire lectures at any points between New York and Chicago, and in the vicinity of Chicago during the month of February, will please write at once to Mr. Putnam, care of THE TRUTH SEEKER, New York.

At the Manhattan Liberal Club Friday Dec. 29th. Subject of debate will be, "What's the matter with '93 and what's in store for '94?" five minute talks interspersed with music, singing, and recitations.

J. E. Remsburg will start on a tour through Missouri, Illinois, Indiana, Ohio, Pennsylvania, New York, and New England early in January.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for December:

December 31st.—Mr. Franklin Steiner.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock.

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free. Program:

December 31st.—Judge R. W. McNeal, subject to be announced.

THE Pittsburg Secular Society meets in Curry University Hall, Sixth street, near Penn avenue, every Sunday afternoon at 3 o'clock.

THE First Secular Church of Portland, Ore., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 p. m. Sunday-school in same place at 10.30 a. m.

The Lord, through our blessed savior *via* Paul, the sainted and beloved disciple, ordered women to keep silence in the church (which was the government), and he advised men not to marry (except when they had disgusting diseases). Nowadays women who never stop to reason or think will wring their hands and shed crocodile tears whenever the sufferings of these vile tramps are mentioned. For shame! Go and sew a button for your own husband, who would love you if you would let him.

"Honor the Lord with thy substance and with the first fruits of all thy increase." His ministers and priests have need for all they can get, and must live by the "sweat" of those who do not ask questions. Be sure and do not forget that questioners will be burnt in hell forevermore. Amen.

In picturing the joy of heaven be sure to remember the pleasure of reclining in Abraham's bosom. Never mind about the Hagar scandal and the little boy Ishmael who was forced out into the desert to die. That was only one of God's ways, and all things are possible with him.

Letters of Friends.

She Is Welcome.

WAGNER, OR., Dec. 4, 1893.

MR. EDITOR: Inclosed find \$3 for another new subscriber to your good paper. Yours for the good cause,
G. N. WAGNER.

Plenty of These and The Truth Seeker Can Force the Fighting.

NEW YORK CITY, Dec. 12, 1893.

MR. EDITOR: Inclosed find check for \$6.50, my subscription to THE TRUTH SEEKER and S. P. Putnam's "Four Hundred Years of Freethought."

JAMES L. PARSHALL.

Wanted! Five Thousand Such Letters.

BISBEE, ARIZ., Nov. 27, 1893.

MR. EDITOR: Inclosed please find money order for \$5, for which send THE TRUTH SEEKER one year to two new subscribers, Ole Nielsen and John Erickson.

Yours ever truly, NEIL ERICKSON.
[The prosecution of the persons to whom your question refers was dropped.—Ed, T. S.]

Butter for Christ's Sake.

GALVESTON, TEX., Nov. 9, 1893.

MR. EDITOR: Inclosed find \$3 for your paper, which was brought to my notice by a friend. In the course of a fifty years' sojourn on this sphere I have given toward sustaining and building two churches, yet cannot see the slightest good that has accrued from it. But "it's never too late to mend."

Here is a specimen of Christian charity: A poor miner out of work applied at the door of a Lake Charles (La.) preacher for something to eat. The reverend came out with a piece of dry bread and said: "My fellow, I do not believe in encouraging tramps, but give this for the Lord's sake." The man turned it over and, handing it back, said: "Please put some butter on for Christ's sake." A. J. PERKINS.

A Good Record—Go Others and Do Likewise.

GOLDEN POND, KY., Dec. 14, 1893.

MR. EDITOR: Inclosed please find check for books ordered. Very hard times here; still we must ever remember to lend a helping hand to those who think and write for the great cause of Freethought. Five years ago there was only one Freethought paper delivered at this place. Now there are nine, and I think I can raise that list to fifteen in the next few months. We can see many people are not so afraid of Freethought literature now, as heretofore. We are pleased with the progress of the Oregon Liberals; wish I could attend their First Secular Church at Portland; would be glad to live where Liberals meet often; would like to correspond with some Liberal living in Oregon who can tell me something of the country, etc.

Yours truly, E. W. RODES.

Kansas Notes.

ATCHISON, KAN., Nov. 25, 1893.

MR. EDITOR: From the statistics it is evident that the Kansas penitentiary is the most religious institution in the state.

Here is the kind of philosophy the Effingham World pours out every week: "Some men, when they can do nothing else, go to preaching. Too many preachers go after the almighty dollar instead of the almighty sinner. The only honest word in some people's prayers is Amen."

Mr. Frank Oliphant, a bright young Kansan, proposes to enter the lecture field and devote his life to the cause of mental liberty. He is a young man who has the courage of his convictions, and gives promise of becoming a power in the ranks of Freethought. In introducing him to the public I ask for him only recognition and appreciation, and he will do his duty in his chosen field.

Henry Bender, one of the oldest settlers of Doniphan county, will devote the remainder of his life to Freethought work. Every week, after he has read his TRUTH SEEKER, he leaves it where he thinks it will do the most good. He has a copy of Watson Heston's "Bible Picture Book," which he constantly carries under his arm for ammunition. Mr. Bender is very aged, but his mind is still active, and he is

a tireless worker. Another of the veteran Freethinkers of Kansas is Hon. R. A. Van Winkle, of Arrington. He is familiarly known as "Uncle Van." He is very pronounced in his Freethought views, and is noted for his fighting qualities. At a Fourth of July celebration held in his town a few years ago a preacher, who was the speaker of the occasion, undertook to ignore Paine's services in the revolution. This was more than "Uncle Van" could stand. He sprang to his feet, and in a fearless manner proceeded to defend his dead hero. The crowd hissed and jeered in bitter vituperation, and even the band struck up and tried to drown his voice, but all in vain. "Uncle Van" was equal to the occasion. His voice rose to its highest pitch, which even the thunder of cannons could not have subdued, and he finally retired with the consciousness of having vindicated the author-hero of the revolution. GEORGE J. REMSBURG.

How a Revivalist Does His Advertising—He Bids For the Mob.

MILFORD, MASS., Dec. 10, 1893.

MR. EDITOR: "It is an ill wind that blows good on nobody," and hard times are a godsend to revivalists. I send you a clipping to show what is in store for this town. Weber is advertised by sensational articles, the same as a prize-fight is. These are samples:

This man is a wonder. He does nothing as anybody else ever did it. Our ideals of propriety are completely shattered, and we wonder that such methods can accomplish any good; but Mr. Weber has been instrumental in leading many thousands to a better life. His early life was very wicked, and he knows the whole course of wickedness, and has a faculty of letting the whole truth right out in meeting. You may not always agree with him, but you will have no difficulty in understanding him, for he does not hesitate to use the most common talk of the streets to press home his points.

The old Scotchman said: "They are all honest only when well watched." I shall not attend a service to watch him, as I have faith in the sense of the conundrum, "Why are sermons like bagpipes? Because they sound the best when you don't hear them." Fraternally, CHARLES C. JOHNSON.

Work the Federation.

PIERSON, IA., Dec. 12, 1893.

MR. EDITOR: This little town has enjoyed a Liberal "awakening." We have just listened to three lectures by Mr. Franklin Steiner, of Des Moines, and the effect is most satisfactory.

Mr. Steiner is a very convincing orator. The weather was stormy and cold, so the attendance was somewhat reduced, but was yet good for a town of two hundred and fifty souls. Some Christian champions asserted that Steiner would not get three names to his "Infidel Federation," but what was their astonishment when, at the close of his last lecture, he unrolled the petition on his desk, and the Freethinkers swarmed round him in such numbers that a second petition had to be brought into requisition, and in less than twenty minutes thirty names went down. Neither of the two churches in this place can boast a larger membership, though they have expended thousands of dollars, and exhorted and "beseeched" for seven long years. And the end is not yet, for the major part of the Liberal friends are yet to be heard from. When they are all gathered into the Freethinkers' "happy family," no one will join a church in Pierston "to be in the swim."

Every Liberal community should secure a course of Mr. Steiner's lectures. He seems to be thoroughly equipped to meet the enemy, and his reduced prices are surely within the reach of the smallest community. He is a strong force on the Liberal platform, and should be kept busy every day in the year. S. F. BENSON.

Fell Asleep in Nature.

SHERMAN, MICH., Dec. 15, 1893.

MR. EDITOR: My wife died on the morning of July 31, 1893, at our home in Wexford. She was born in New Hampshire, and we were married in Centerville in the southern part of this state, and have lived together nearly half a century. We have four children and five grandchildren. She was sixty-eight. She lived in her own sphere, and was seldom out of it, and that

was the family circle. She sacrificed her own comfort to promote mine and the enjoyment of her children. Her kindness was ever apparent among her friends. She had no thought of another state of existence. This world was all she cared for and she died without any regrets for the past or fears for the future. Her countenance appeared, when dead, as though she had fallen asleep and was enjoying pleasant dreams. It seemed to say to those around her: "Mourn not for me, but do right and be happy, as I am happy." She looked upon death as a long, quiet, and peaceful rest.

My wife died as she had lived, without faith in any of the religious doctrines of the day. She believed in known truths and not fictitious ideas. She believed that right, truth, and justice, accompanied by kindness, were the greatest sources of happiness, and without these no real happiness could be enjoyed. She believed that doing good to others should be the first object in life; that the belief that she had done some good and no harm would be a much greater consolation on a death-bed than all the hopes of an imaginary heaven. This she taught to her children. She had no patience with the piety teachers, and one of the greatest sorrows of her life was that these teachers had so much influence over her sex. She thought if they were emancipated from that slavery there would be much less hypocrisy in the world. The early teachings imparted to children would be more truthful and better, and consequently a much better state of society would result. She had often said she wanted no ceremonies over her remains and no fashionable mourning at her grave, so we had none. The hearse took the coffin from the house to the cemetery accompanied by the relatives and friends and there we quietly laid her in her last resting-place. DR. E. B. SOUTHWICK.

An Appeal That Should Be Promptly Heeded.

GARNETT, KAN., Dec. 14, 1893.

MR. EDITOR: I am strongly impressed with the idea that we members of THE TRUTH SEEKER family are not doing our duty to our much-esteemed and deserving co-laborer, Watson Heston. He has served us faithfully as a cartoonist of the most masterful type—now some six or seven years—and has given the cause of Freethought a most wonderful push forward by his inimitable pictures of historic and comic interest. And his work is not only of an instructive and amusing character, but, in my estimation, has become a necessary adjunct to the successful promulgation of the cause that is nearest to all our hearts, "Universal Mental Liberty."

Now, I have found out "by the way of a slant" that Watson Heston is in needy circumstances; that the sickness of his wife, which is of long standing, and his own not very rugged constitution, together with misfortunes that have visited him of late years, have conspired to bring him to a low estate financially, so that it is perplexing him to know how he is even going to escape the shoals of destitution and want. I think it is a shame to let such a valuable helper of our cause as is Watson Heston even approach the plane of want, as long as we have fifty cents or a dollar that we can spare. He has surely edified each and every truth seeker far more than those sums represent, if edification is to be estimated in dollars and cents. Now, let us truth seekers help our own, and not let the bigots get the laugh on us and taint us with being picayunish and permitting our workers to suffer for the necessities of life. I have done what I could, and am willing to do more, as my means will admit.

Watson Heston's address is San Diego, Cal. CHARLES GREGG.

Beware of the Machinations of the Heirs of the Witch-Killers.

JEANNETTE, PA., Dec. 14, 1893.

MR. EDITOR: Looking over the many letters from friends that appear from week to week, I fail to find any from this part of the country, and I am certain that your paper has a large number of readers here. Times have been hard with us, and lectures cannot be had for nothing. But I wish we could have one of those men of light and truth here once in a while.

Although the Infidel has suffered, so has the Christian, and the God of the latter seems to be in a starving condition also, for if his children ever needed bread they need it now. But it seems he cannot spare any of his heavenly manna or angel cake; surely his heart is not as big as those of his earthly children, for they will share with each other, while he and his agents have enough and lots to spare. The Bible is my informant about him. I see for myself what his makers are doing. While his poor dupes are starving his agents are living in luxury, plotting how best they can enslave the daring few who are bold enough to speak out their own opinions. The traitors have had a convention here in Pittsburg, and my blood boils with indignation when reading their traitorous speeches. What a life of freedom we would have if those fanatics could have their way, and what a good chance they have to do so with their millions of ignorant followers, who look upon them as their leaders and in whom they place entire confidence.

Friends, awake from your slumbers; if you want to be free you will have to fight for freedom, for bigots on all sides of you are organizing to bridle your tongues, to own you bodies and wills. If you want your liberty fight them with their own weapon, organization; for, although we have right on our side, they have might, and through the ages might has always proved to be right, by the force of numbers. In the old days swords ruled; in these, votes rule. We have as much to fear from the votes as our fathers had from the swords and fire. Good citizens must fear the law when bigots enact it. The votes elect the men who will make the law, and as the bigots have the numbers they can make laws to make us criminals. Now is the time to strike; we must organize to prevent, if possible, the success of these enemies of religious freedom. If we have no Christian laws we have no crime against God, for religious law makes fictitious crime. Even if we did not have anything to fear but the plotting of these rogues there are still hanging over our heads the old Puritan blue laws, which are liable to be put in full force at any time for the amusement of these worse than snakes. What can we expect of the agents when we see the example set by the boss, who said, "Suffer not a witch to live?" J. ADAMSON.

Of Such Is the Kingdom of Heaven.

KANSAS CITY, KAN.

MR. EDITOR: The twin cities of Kansas City, Mo., and Kansas City, Kan., comprise a population of about 175,000. There are 185 churches and religious societies here, most of which seem to be doing a flourishing business. The Protestant institutions number 161, the Catholic 21. There are 65 public schools and 20 parochial educational institutions. The public schools, especially in Kansas City, Kan., are thoroughly permeated by superstition and Bible reading; prayers and hymn singing are part of the daily program. The religious atmosphere in the two cities is dense, and the oft-resounding clang of the deep-toned church bells is a constant reminder that the erroneous past still wields a mighty influence among the unthinking and credulous mass of humanity called "the people."

The clergy here are somewhat impertinent, and have undertaken crusades against Sunday theaters, saloons, gambling houses, barber shops, etc.

Kansas City is a rich field for professional evangelists. During the last three years some great religious revivals have been held. One of the most novel and ridiculous of these was that presided over by two superstitious clowns calling themselves the "Morrill Twins." They were probably as nearly alike in mental as well as physical proportions as any two men on earth could be. Two of the specialties with which they amused their unfortunate audiences was the act of delivering the same sermon at the same time, and the taking of alternate sections of the same discourse. Musical concerts were a feature with the "twins," and they had no trouble, I am told, in gathering a bountiful harvest of gold, although they "saved" only a few "souls" on account of the

mirthful and circus-like character of their performances.

The next exhorter of importance to appear upon the scene was Major Cole, an ex-banker of Ohio, who created a considerable furor in the religious ranks and made a round-up of fourteen hundred converts during a stay of two months. After receiving the insignificant sum of \$1,200 for his services, he went his way rejoicing that salvation is free.

A few months ago a theological phonograph named Mills arrived. His coming was heralded far and wide and the newspapers gave him nearly a page a day during his sojourn. His work resulted in leading several hundred unsuspecting victims of ignorance into that vast procession which knows not reason and undoubtedly follows the jack-o'-lantern called the "light of Christ." It is understood that Mr. Mills was well pleased with the financial proceeds of his siege against Satan.

The latest and perhaps the most disreputable "whooper-up" who has loomed up in the superstitious fog which surrounds the God-houses is one Vernon, who claims to be a "converted Infidel." This fellow says he has lectured on the Infidel platform, and one of his methods of illustrating the absurdity of religion consisted in drawing cartoons of Jehovah and his son Jesus. He said he felt so "rocky" while following this business that he sometimes thought of quitting it and going to work; but one day he had a conversation with an old "granny woman," who put him on to some things about the Bible that had never attracted his attention before. He began to feel "curious," and in a day or two discovered that the Lord was "working on him." He soon surrendered to superstition, was immediately offered a job at preaching, and since that time he has enjoyed himself immensely. [Who ever heard of this "Liberal" lecturer, Vernon, before he became an evangelist?—Ed. T. S.] During the engagement of this mountebank he delivered an alleged lecture entitled, "Infidels and Infidelity," which was listened to by a large concourse of people, among whom were many Freethinkers. This lecture was announced as "the most scathing arraignment of Infidelity ever delivered from a Christian pulpit," and it was hoped by some that he would depart from the well-beaten track usually pursued by preachers in dealing with the subject of Infidelity and say something original, whether it was true or not. We were doomed to disappointment. Every utterance had the theological trade mark blown in the bottle. About the first thing he did was to rehearse the well-known and oft-exposed falsehoods concerning the deathbed experiences of Paine, Voltaire, and other great Infidels, to whom we are indebted, more than to all theologians that ever lived or ever will live, for light and liberty. Ingersoll, he said, is a feeble imitator of Voltaire, and is not so honorable nor useful a citizen as Corbett, the pugilist. Gibbon was only an inflated egotist. Darwin's theory is without foundation. Evolution is a three-legged stool. To talk of the laws of nature is nonsense. There are no laws but those of God. There is no knowledge that did not proceed from the vast fund of wisdom belonging to the almighty. There is no genuine morality, no love, no real sympathy, no honor, apart from the religion of Christ.

For one month's services at theological lying Mr. Vernon received the modest sum of \$300. T. J. TANNER.

The Brother Giv's Us His Experience.

SEATTLE, WASH., Dec. 10, 1893.

MR. EDITOR: I have just finished reading my TRUTH SEEKER of December 2d, and found, as I always do, very many interesting and valuable articles upon Freethought. I have wanted to write you my experience, but I am afraid it would be too long a tale and uninteresting to many. I am always amused with our friend Heston's work; his illustrated ideas prove him to be a Liberal in the fullest sense of the term. Our friend Dr. Murphy, of Kansas City, has got none the best of me at being blind. I was stone-blind for twenty-three years, and had no desire to see anything but orthodox religion. I prayed God earnestly for four years. The

more I prayed, the more miserable I was, but after awhile I said: There is no happiness in living this way; I will investigate, and I did. I found superstition had got into my blood, and it needed a very powerful alternative to set me right. I tried "The Mistakes of Moses," and found I felt better. My next treatment was "Skulls," and then "Ghosts." By this time I was not afraid to read "Hell," by the same author, and when I had finished these I was as completely cured as though I had never been afflicted. I have since continued to read, study, and advance, and to-day I am as happy a man as the world contains. On the back of this sheet you will find two pictures, the originals of both of which I see as I sit at my table. One, the main point in the picture, is Mount Rainier, rearing its snow capped head 14,444 feet above the waters of Puget Sound, which, we see, is another principal feature of the scene. The Olympic mountains to the west (also snow-capped at this time of the year, but not perpetually) form a very beautiful picture, and as the sun strikes them early in the morning it makes an effect to gladden the heart of an artist.

The climate here is such as to make one forget it is almost mid-winter. This scene a few years ago would have made me miserable. I should have felt at once: Oh, if I were only sure of heaven, I should be happy. To-day it does make me happy, for I look upon this scene with a light heart and an untroubled mind, and I am glad it is my privilege to see nature in all her glorious aspects and beauty. I have had the amusement of mixing up in argument many of my old acquaintances, on the subject of the Bible and Freethought. I would not attack the old Christians, those who have not long enough to live in which to recover from the shock of finding their golden city and pearly gates all a dream, and they on the edge of eternity, bound they know not whither. But I do love to ask an intelligent man, who tries to believe the Bible, What would be the result of stopping the sun or turning it back ten degrees? He stands and thinks, and then answers me by saying: "Oh, but, Lincoln, all things are possible to God." It is my opinion that even a God has got to recognize some law; he has no license to violate laws he has already established and given to us as inexorable (if, indeed, he has had anything to do with it all). I wish I could express myself as to a general power at work through infinitesimal space. I am wholly unable to give it form, and yet I am inclined to think that it has brought us into existence, and will take care of what remains when our forms are changed by death, and we are ready for what comes next. I would like the ideas of the Editor and readers of THE TRUTH SEEKER. I am quite well aware that no definite answer can be given, but we must not forget what science teaches. A thing once created can never be destroyed; whence, then, is the thinking part, the better part of man, going? It exists, and since we can't destroy it, how shall we dispose of it?

Now, once more: I have a dog—a great Dane. He loves me and he is full of gratitude. He is big enough to eat a man up, and he would do it if one attempted to injure me. Why? Because I never spoke a cross word to him, nor abused him. I have aroused his gracious instinct, and he responds by loving me. What is to become of him when he dies? We cannot ignore the fact that the dog thinks; why, he lies here on the floor by me now, and rolls his eyes toward his master, showing how plainly he knows me and what he would do for me. He exhibits as much intelligence and more gratitude than nine men out of ten I meet every day. What shall be done with my dog? Is he not entitled to all I am entitled to? And why should the same virtues he revered more under one title than under another? I mean to say that "man" is no better than "dog," as far as the name goes; it is the principle and intelligence that count, and place us on a plane higher than the dog; and yet all men are classed together, when the only advantage some voters to-day have over my dog is that they can speak English; but they lack love, gratitude, and intelligence. Now, as a Freethinker, I am entitled to speak as I have; no one can

deny the truth of what I have said. I want no answers founded on the Bible. I have just broken loose from that. I only want some one to give me his opinion. It does not call for much of an argument, for I am not addressing myself to Christians. I am talking to Freethinkers, who are willing to discuss the truth of any subject. The term Liberal does not apply to religion alone, but means liberality in everything—freedom, Freethought, and charity. ARTHUR LINCOLN.

The Six Alls.

ROCHESTER, N. Y., Dec. 18, 1893.

MR. EDITOR: Sixty seven years ago and several years thereafter, a small band of brave men were working with all the knowledge and energy they possessed to create a public opinion, for the purpose of changing the law on the subject of labor. They were not trying to have the word God inserted in the Constitution, or to have Jesus Christ proclaimed the ruler of the nation in order that they might be his representatives, but they were pleading for thousands upon thousands of men, women and children, especially children, of whom I was then one; they were then engaged for years in trying to have ten hours made a legal day's work instead of twelve. One of them was a doctor, and in one of his lectures, which I read in a labor paper, he specified the injuries that were inflicted on the children, especially little girls, by the long hours, close confinement, and other things incidental to the conditions. I fairly shivered on reading that lecture to think of the evils that I and thousands of others like me had to suffer, with no possible means of helping ourselves. The reading of that lecture, with others of like character, made me a thinker, an investigator. I wanted to know why things should be so, and have never ceased wanting to know. At that time and for several years after I had to pass every day a tavern, over the door of which hung a peculiar sign, called the "Six Alls." At the top in the center the king was represented decked in his robes of state, and under was written, "I rule all." On the right-hand side, one beneath the other, stood the doctor and the lawyer; the one said, "I plead for all;" the other, "I cure all." On the left hand, the one beneath the other, were the preacher and the soldier; one said, "I pray for all;" the other, "I fight for all." At the bottom, in the center, stood the workman, dressed in his common garb, who said, "I pay for all;" and truer words were never spoken, as very slight examination will prove. The emperors of Russia and Germany are exhibitions of what the idea of the divine right of kings when carried out can produce; the productions are poverty, ignorance, crime, and war with all its attendant evils. The lawyer, doctor, and preacher are all collegians, and what do they produce? Nothing that we can eat, drink, wear, or be sheltered by. The soldier is the same in that respect, only that he hires himself to kill or be killed—thousands of men in the past few months have thus hired themselves, not from patriotism, but to save themselves from starvation. Now, there are thousands of good men in each of these professions, there can be no doubt. One of the physicians who stood at the head of his profession, Dr. Rush, said if there were fewer physicians there would be fewer deaths, as the practice was very much a matter of experiment. With reference to lawyers, if we attend court during a trial, especially if there is much money in the case, the twistings, turnings, and cross-questioning forcibly remind us of the circumlocution office, of how not to do it, and that men are sometimes hired to make the worse seem the better cause. It is lawyers who formulate our laws, but it is through the voters of the country, the men, that bad laws are allowed to remain on the statute books. The women are not in it; their skirts are clear of that matter. Now, the question to my mind is, What do the seventy thousand preachers produce? They live in fine houses, wear good clothes, have large club-houses to meet in on Sundays, for which they pay no taxes. The question is, What are their labors and the groundwork for their labors and for which some of them receive very large salaries? They say there

is a God whom they are serving, that their business is to teach others to serve him; also they say their God has neither body, parts, nor passions—cannot either be seen or felt, yet created the world and all that is in it, man included. They say he is all-wise, yet because the first man and woman ate an apple, he became angry, turned them out of the garden, and cursed them and their descendants forever. A long time after that, although they say he is unchangeable, he changed his mind and became a trio, three in one, and one in three; being, so they say, father, son, and holy ghost; and he concluded that if his son, a part of himself, was killed, his anger would be appeased, and whoever after that believed in the doings of this trio, though their sins were as scarlet, should become white as snow; and whoever did not thus believe should be damned and go to a very warm place, which Dante and Milton have described in glowing colors. This is a ground which preachers have to work from, for which they receive high salaries and exemption from taxation. The soldier is taken from the ranks of the workers; he hires himself to kill, it may be his own father, mother, or friends, if so ordered by his superiors, and to take his chances of being killed. It matters not whether the cause is just or unjust, right or wrong, he has no choice or voice in the matter; he is a mere machine. The working man furnishes supplies for all the rest; he delves in the dirty ground, and from the deep and unhealthy mines brings forth the coal, iron, silver, gold, and minerals of all kinds; builds the palaces, ships, churches, and all other buildings. The tenements and hovels he is allowed to inhabit, if he can pay the rent. He produces by his labor everything which he and all the rest mentioned eat, drink, and wear, and are sheltered by, yet the mass of those whom he thus supplies look upon and speak of him as though he were the scum of the earth. Now, if men can go through college, get their diplomas, still believing the dogmas just mentioned, the fewer colleges we have the better. Instead of the teaching the clergy give, they should tell their congregations that during the past fifty years the inventors, brain workers, and handworkers had made so many improvements that if all men and women who are able produced something useful and beneficial, three hours labor per day would be sufficient to produce all the comforts and luxuries of life, leaving the rest of the time for recreation, rest, or improvement; that at the present time there are thousands of children born in tenement houses and slums of all our large cities who never know what it is to have sufficient food, clothing, or shelter, and for whom there is no adequate provision made for scholastic training; while, at the same time, we have in this country thirty-one thousand millionaires who have become such through the government having allowed them the monopoly of large areas of land, the exclusive possession of the coal, gold, silver, and other mines of all descriptions. These monopolies, with many others, taken in connection with the facilities for producing so much of everything in so little time, have been the means of throwing nearly two millions of workers out of employment, thus turning what should be useful men and willing workers into tramps, dangerous alike in city or country. Our country is at peace, yet, notwithstanding all this poverty and destitution among the producers of wealth, Mr. Herbert, the secretary of the navy, tells us for the year ending June 30, 1893, the expenses were \$51,966,074.89. The appropriations for the fiscal year ending June, 1894, were \$48,023,525.79. The estimates for the fiscal year ending June 30, 1895, are \$52,846,499.75. The war department is still more expensive, as any of you can certify for yourselves by reading the report of the secretary of war. War is barbarism unmitigated. We had better think deeply on existing evils, and I think we shall come to the same conclusion with the traveler from Altruria to whom Mr. W. D. Howells has introduced us in the *Cosmopolitan*, that society has arrived at such a condition that nothing but a thorough reconstruction can be of any service. For the future we will do all we can to bring about this desirable end.

MRS. RUTH BRETTELL.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fal River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Swing High and Swing Low.

Swing high and swing low
While the breezes they blow.
It's off for a sailor thy father would go,
And it's here in the harbor in sight of the sea
He hath left his wee babe with my song and with me.

Swing high and swing low
While the breezes they blow!

Swing high and swing low
While the breezes they blow.

It's oh for the waiting as weary days go!

And it's oh for the heartache that smiteth me
When

I sing my song over and over again:

"Swing high and swing low
While the breezes they blow!"

"Swing high and swing low," the sea singeth so.
And it waileth anon in its ebb and its flow,
And a sleeper sleeps on to that song of the sea,
Nor reckoneth he ever of mine or of me!

"Swing high and swing low
While the breezes they blow."

"Twas off for a sailor thy father would go!"

—Eugene Field in *Chicago News-Record*.

Letter to the Children.

DEAR YOUTHFUL CORRESPONDENTS OF THE CHILDREN'S CORNER: By Editor's permission I will address a letter to you, wishing to prove my kind regards for your endeavors to speak against old ideas which have corrupted the minds of the whole human family for many thousand years. I am a firm believer that youthful worker can do as much to aid the truth seeking cause as the scholarly, learned members who have so much to unlearn and undo, which old ideas and customs have fastened firmly upon them. By the perusal of each one of your letters I am able to learn the kind of influence which exists around you. The expression of your ideas makes me acquainted with you, your parents and teachers; thus your letters are of more than common interest to me. But before I proceed, I must sincerely ask your forgiveness for expressing my mind, October 9th, in a way which would give the impression that your letters were not of interest to me; they certainly are of double interest, or I should not have said I would write to you through the Children's Corner.

When you come to know me better, you will learn that I would not intentionally speak to you in such cruel, deprecating manner, for I know just how easily children's and mother's feelings are hurt. If it would not make so lengthy a letter, and crowd some of you out, I would now tell you a true story of two beautiful children as nature ever made; how they were ruined, one by receiving all the appreciation, and the other receiving none; but the one who did not receive any turned out much the best. The facts in regard to these children are something every mother and child ought to know as a lesson of fairness and equal respect towards children, to learn that no matter how great a difference there may be in children's gifts, each should be equally appreciated, making heaven for all. My hasty way of speaking about the usefulness of your letters brought the circumstances attending these children's lives so vividly before my mind that I will tell it to any of you taking the trouble to write directly to me. I did not intend Miss Wixon to allow what I wrote on a separate slip of paper to be printed; but, in my great haste to get my letter ready to post, and my great anxiety that it should escape the wastebasket, I forgot to tell Miss Wixon my wish.

There is a very good saying, that a miss is as good as a hit, because it brings out a greater power of reasoning. Another saying is that a bad beginning sometimes makes a good ending.

Can we not between us manage to make my mistake push us ahead in truth seeking instead of slackening zeal?

The reason I begged a place in your Corner is, I understand that entirely new ideas, which have not become popular among even a few, are always treated like

a poor, sick, deformed little orphan child that no one can stop to notice or care for more than to say, "Poor little unfortunate, let those who have more time attend to you—wants."

Also, I had learned by the experience of twenty-one years that no man would be persuaded by my asking to print such unpopular conclusions as were contained in that letter. Now, I never can thank Miss Wixon enough for granting me the favor I wish all you dear ones would help me thank her by putting forth new energy to make every letter for the Corner speak louder for truth.

I have been a truth seeker for twenty-one years, discarding church ways of teaching, becoming an investigator, with a firm, unabating endeavor to understand cause and effect, arriving at conclusions which I never heard uttered by any human being but myself. This fact is sufficient to make every man, woman, and child hate me and the conclusions, because every set of ruling teachers forget that the greatest number of adherents to conclusions does not prove the conclusions true; as in the case of Galileo, who by careful observation found out that the world turned around every twenty-four hours; not that the sun went around the world as men believed by trusting to old Joshua's ideas. Then they ill-treated Galileo even to shutting him up in prison a great number of years to keep him from expressing his ideas among the people.

I have been ill-treated in every possible way according to this age to keep me from expressing new ideas. Had I room to tell you about it, you could see that I know how to sympathize with every man, woman, and child belonging to the truth seeking order who are real workers.

Dear little correspondents, if any of you have inquisitive natures you will say in your minds: "How did that woman come to form ideas differing in the main from all other people?" It was in this way: I and two others were left at an early age without our kind, loving parents' care, to be separated far from each other, nearly killing us with grief.

A minister and a deacon took charge of selling our estate, thinking it best to hustle business, as we were too young to see to anything; the deacon auctioned away farm and all at a low bid; the minister was the buyer, leaving us almost penniless, enriching themselves and educating their children in grand style, while we, poor orphans, must work early and late without being loved or cared for, only for our labor and our health to serve well. The people I lived with told me it was better for me not to covet education, as I was so poor and would have to work hard all my life. I was not allowed for my labor more than half price, though I was told that I did more work and as well as those having full price. I was often insulted by being told that because I was poor I must expect to have only the very common things, nothing like that which others enjoy. Life grew harder and harder until I became so stricken with grief that it actually spoiled my face and nearly spoiled my natural disposition of good will and confidence.

All this time the craving for knowledge grew stronger and stronger, until life to me seemed unendurable without it. I coveted books and time to read, that I might obtain knowledge from learned people; but I had no means to obtain books or the time to read. I then remembered the saying, "Where there's a will there's a way." Then, all at once, it dawned upon my benighted, crushed mind that I could study humanity and nature in spite of all the opposition of the whole world and yet do all the work demanded of my hands. In a very short space of time it seemed as if every door to knowledge was opened wide before me and as if I were in an entirely new world. Now, after twenty-one years of careful study of these things, I would not exchange what I have learned for the most polished popular education obtainable in the land.

When I begged Miss Wixon to allow my message to be printed in the Corner I had become so discouraged to think that every man, woman, and child's ideas could be represented but mine. I determined that if I failed that time I would beg of no one again; would give up taking THE TRUTH

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SEEKER, believing every organized body of teachers orthodox. I knew by experience, if I wrote ideas corresponding with those of the organized body, that in their time and order they would be printed. I never heard of THE TRUTH SEEKER until a little over a year since, then subscribed for it immediately, and on perusal believed I had found friends and an association of ideas. It truly has been a very great source of pleasure to me every week to examine each writer's ideas in regard to seeking truth, aiding me much in the study of human nature, causing me to see that each temperament has a fashion of reasoning befitting itself. In this way it leaves no place for deception or church style of gibbering like parrots and mocking birds, which are always repeating the things which have been taught them.

Dear little truth seekers, kindly let us help each other to come entirely out from church ways.

MRS. S. W. SMITH.

Correspondence.

WEST SUTTON, MASS., Dec. 3, 1893.

MISS WIXON, *Dear Friend*: As it has been some time since I last wrote to the Corner, I will again take the pleasure of occupying a short space within its columns.

I am sorry to say that there are but very few Freethinkers in this town. Some years ago the town of Sutton supported nine churches. Later one Methodist church was remodeled into a store and post-office, one Baptist church was sold and moved away, and a building in which the Universalists held their services was converted into a dwelling. If the future is judged by the past the churches that now exist will be put to better uses than places of worshiping an imaginary supreme being.

The Baptist church of this place has held what the members are pleased to call a revival for the past three or four weeks, aided by a band of Christian Crusaders with their tambourines. They assembled each evening at the church to pray, sing God's praises, convert the sinners, and revive the backsliders. Although "salvation is free," they took a free offering at each meeting, and their last night here they said the offering of the week had been very small and asked for a thanksgiving offering to the Lord. According to their report they saved about twenty persons from the burning. I suppose they have taken that number of sheep from the goats or transformed the goats into sheep.

During the day they visited the people, but entirely forgot our family. Their answers for many questions were: "Taste for yourself, then you will know." "After you are converted you will understand," and the like. Not very strong arguments. They had salvation song-books and copies of a weekly paper entitled the *Herald of Salvation* for sale. I will quote part of a letter written by one of the Third Michigan Crusade Band at Brant Center, Mich., concerning infidelity and the growth of the Bible, which was in the *Herald* of November 18th. In speaking of Chicago, he said:

"We find some here, as well as elsewhere, who try to destroy the Bible and its sacred teachings. 'In less than a hundred years,' said Voltaire, 'Christianity will be swept from the earth and have passed into history.' A century has passed away and Voltaire has passed into history, and not very respectable history either, and his old printing-press is now used to print the word of God, and his house is the headquarters of the Geneva Bible Society. Thomas Paine attacked the Bible with his logic, but, after he had crawled despairingly into a drunkard's grave in 1809,

that much maligned book made greater progress than ever. Six million copies in thirty different languages were all that were issued till 1800. In 1880 the statistics of eighty societies with their numerous auxiliaries and agencies gave report of over one hundred and six translations. This does not include the Bibles printed and circulated by private companies.

"OLD SOLDIER (for the Band)."

The Crusaders are now at Manchaug, an adjoining village.

There is a mammoth chasm in the southeastern part of Sutton, called "Purgatory," which attracts visitors and picnic parties. This chasm is about eighty rods in length and the ledges are from thirty to forty feet wide and from five to seventy feet in height. Where the greatest depth is water issues forth from the crevices and hangs in icicles and solid ice in June, although the descent is toward the south. People may enter some rods under the ground, or rocks, and through the cracks drop pebbles, which are heard to fall into the water below. The only pulpit that I ever heard of Satan possessing is said to be situated in this chasm and is called the "Devil's pulpit."

About three years ago I read the New Testament through to my grandmother; she then wished me to read the Old, but, after reading several books, the cruel wars and sacrifices shocked her sensitive nature, and she requested me to desist reading it. I then read to her of Mr. George Bancroft, which seemed a pleasure, they being about the same age. It is now two years since she passed away at the age of ninety-one years and two months.

Among other books, I have read "All In a Lifetime," and "Is This Your Son, My Lord?" both of which I think attractive and lifelike. We have "A Thoughtless Yes" and "Pushed by Unseen Hands" in our Public Library. I am now reading "Bible Morals" and "Men, Women, and Gods," in which I am becoming interested. I am anticipating reading "Four Hundred Years of Freethought," for which I have subscribed.

I observed in *Lucifer* that Watson Heston is in cramped circumstances, and, in return for the aid he has given the Liberal cause, I hope the Liberals will hasten to relieve his embarrassment.

I have read "Woman: Four Centuries of Progress," which I highly esteem. I wish that all women might read it, for I believe it would do them much good.

I was seventeen years of age on the 17th ult. I shall endeavor to increase my knowledge much more during the next seventeen years that I may be able to lend a helping hand to the Freethought cause, and, according to my best judgment, do as nearly right as possible, not merely in fear of the hereafter, but because it is right to do right.

Ever your Liberal friend,

LUCY W. PHELPS.

[We are proud of such young ladies as Lucy, and pleased when they remember the Corner to which they were welcomed in childhood.—ED. C. C.]

What the Little Folks Are Saying.

A little girl of five years recently used the expression "postmortem judgment." Upon her brother's questioning her and insisting that she should define it, she said: "Well, if you do a thing and then afterward wish you had done another thing, that's postmortem judgment."—*Journal of Education*.

Boston mother: Tommy, if you don't keep quiet I shall be compelled to whip you very hard. Thomas (at six)—Mother! How illogical. Does it not occur to you that a severe castigation will only have the effect of increasing the volume of sound I may be producing.—*Chicago Record*.

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- BOOK IV.—SOCIAL DEVELOPMENT: Chap. I.—Progress. Chap. II.—Protection, Capitalism, and Socialism: Respectively an Actual, an Imminent, and a Proposed Violation of Individual Sovereignty. Chap. III.—Condition of Agriculture. Chap. IV.—Public Schools, the Mene, Mene, Tekel of Socialism. Chap. V.—Province of Government. Chap. VI.—Our Social Disorder.

Here are some of the verdicts on this remarkable production which have been rendered by men who are in every way qualified as judges of books:

This is a spirited, rattling sort of a book that skates right along over the deepest subject without musingly thought whether the ice is thin or not. It answers the greatest question—What is the use, object, motive, purpose, and summum bonum of life, and the real cause and motive of progress?—by one word, Pleasure!—*Thaddeus B. Wakeman*.

He sharpens a task, also, modern methods of education, and in this he is most abundantly borne out by the facts, an indictment is practically unanswerable. His book is altogether a curious and suggestive one.—*New York Commercial Advertiser*.

The man who wrote this book knows how to write a book, and knows what he is writing about. There is not a padded sentence in the volume, not an attempt to fill up with words for lack of knowledge. The author deals hard blows at shams and falsehoods, and hard blows for realities and truth. We do not see how anyone can read this book and disagree with the leading propositions. The work is good; every chapter is worth reading. It is a work of common-sense Socialism. The chapter on public schools ought to be put into a tract and sent to every teacher in the land. Thousands of sentences are worthy of being framed as political maxims and hung up all over the nation. The book deserves a wide reading, not only for its literary style, which is clear and incisive, but for its bold, honest sayings.—*L. K. Washburn*.

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At the Woman's Congress at Chicago Helen Gardener delivered as an address one of the chapters of this book. The *Chicago Times* said of it and her: "But the last address, dealing with the most delicate of the problems of reform, clear, unhesitant, modest, but uncompromising, was listened to with breathless interest by the audience. It was 'Heredity in Its Relation to a Double Standard of Morals,' and it was delivered by the one woman of all others best qualified to speak upon that subject—Helen Gardener. Petite, graceful, eloquent with the burden of her thought, Miss Gardener enchaind every auditor, and when she had finished received a perfect ovation, which her courage and devotion had so worthily won. The evening session was highly interesting, but that of the morning will be set down on the tablet of the memory of those present as one of the distinctively great features of the week's congress."

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Chapter II deals with the theological dogmas of original sin and celibacy. Woman, by the church, was not regarded as a human being; marriage was looked upon as vile; wives were sold as slaves; women driven to suicide; the influence of the church was unfavorable to virtue. The celibacy of the clergy produced degradation, sensuality, and woman was the victim of these brutes.

Chapter III is on The Canon Law, showing how the church controlled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism, the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

Chapter IV—Marquet—is on Feudalism and its degradation of women, the rights of "lords spiritual," the immorality of the heads of the church, baptism of nude women in the early Christian church. It also deals with some of the later-day abuses of females, like our Northwestern pinneries, the English debaucheries, governmental crime-makers, etc.

Chapter V—Witchcraft. In the days of this phase of religious insanity Mrs. Gage shows how the possession of even a little learning was sufficient cause to suspect a woman of witchcraft, that to keep a pet was dangerous, so rabid were the clergy not to suffer a witch to live. This persecution for witchcraft was a continuance of the church's policy for obtaining universal dominion over mankind. Women physicians of the Middle Ages were persecuted, and the "Pilgrim Fathers" continued it in America. The first synod convened in America was to try a woman for heresy, and others were stripped and whipped for not agreeing with the clergy.

The chapter on "Wives" shows how the disruption of the Roman empire was unfavorable to the personal and proprietary rights of woman—at the sale of daughters was practiced in England seven hundred years after it was Christianized—that the practice of buying wives was regulated by law—that women were not permitted to read the Bible—that they were not admitted as witnesses—that civil marriage is opposed by the church.

In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interference with her "curse," of woman's degradation by the church to labor unfit for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

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REV. DR. PRIMROSE: "That's a fine bird you hav." Uncle Rastus: "'Tis, sah; cun-sidderin' dat I picked him out in sech a hurry."—*Judge*.

"Lot journeyed wearily on," said the parson, "with the fate of his poor wife fresh in his memory." "How could that be," his little son asked him after the sermon, "when she was salt?"

"W'en yo' start on de slide toe perdition, bredder," said Uncle Moseby, "yo' 'll fin' de bo'nds greased; but yo' won't fin' dat anybody's took de pains toe shabe off de slibbers!"—*Puck*.

MERRITT: "How did you get square with the minister?" Brown: "He had been lecturing me about gambling all summer, so when I won a turkey at a raffle I invited him to dinner."—*Judge*.

DEACON HUMSTED: "I traded the old hoss I had last year off with Squire Keeler." Mr. Murray Hill: "Did the squire know the horse was blind?" Deacon Humsted: "Certainly, arter he'd had him awhile."

FIRST GREEN GOODS MAN: "How is it you hav so many more replies to your circulars than I?" Second Green Goods Man: "Oh, I and the religious newspapers swap mailing-lists regularly."—*Kate Field's Washington*.

THE Rev. Mr. Munhall, of Philadelphia, has been scoring the World's Fair by saying it was a "cursed thing" and had "done the devil's work." We suppose that was the good parson's way of saying it was a devil of a success.—*Springfield (Ill.) Monitor*.

In a town near Rose, in the Highlands, the bellman made the following proclamation: "O Yes, O Yes, O Yes, and that's three times! Ye'll all pre tak notis, that ther'll pre no Lord's-Day next Sabbath, because the Laird's wife wants ta Kirk ta dry her claes in! O Yes, O Yes, O Yes! Got safe ta Queen!"

At the American chapel at Lucerne, a Protestant Episcopal minister from America (Low Church) read the lessons with such naturalness of manner and propriety of emphasis as to elicit the admiration of a visitor, who afterward remarked: "How delightful to hear the scriptures read with such sense and feeling!" She was surprised to hear the sister of a (High Church) rector, American also, exclaim: "I can't agree with you. I think it almost blasphemous for a man by such stress and emphasis to impose his own interpretation on the word of God. The scriptures should be read in monotone."

SOME years ago a middle-aged agricultural laborer called upon the session clerk of Alloa and asked him what the charge was for publishing the "cries"—i. e., bans of marriage—three times on the same Sunday. "A pound," replied the clerk. "Aye," said the other, "an' what d'ye tak' when ye tak' two Sundays to doe't?" "Half a guinea," was the reply. "An' what d'ye charge when ye tak' three Sundays to't?" was the rustic's next query. "Seven and six," answered the clerk, with an amused air. "Aye, man," rejoined the querist, "I see the langer ye tak' to dae't the cheaper it gets. Just cry awa' till ye pay yersel'!" And he took his departure without more ado.

THIS is a Scotchman's prayer: "O Lord what are we in thy sicht this nicht? a wheen puir casieosies. Gie us a blessin' this ae time; its no' aften we bother you. Gie us a wee wark and big wages, an' a breed an' cheese like Ben Nevis and whusky like Loch Long. Gie us bull's pork, sheep's beef, an' calf's mutton, an' a new-born egg, till better meats be ready. Send a blessin' down the lum, an' bless the kail pat an' the Duke of Argyle, the Lord God of the Hielans; an' keep us frae a' the ghaists and wutches and lang-nebbed things that crawl among the heather. Build a big wa' between us an' the deil, an' a far bigger ane between us an' the wild Eerishmen, an' put broken bottles on't."

THE late Henry de Mille, who collaborated with David Belasco in a number of plays, used to tell this story: "I once had an opportunity in a play Dave and I had written, to make use of the third verse of Psalm xciv., 'Lord, how long shall the wicked, how long shall the wicked triumph?' The actor who had this to speak came to me at rehearsal, one day, and objected to the line, which he said he considered very weak. He concluded his objections by asking if I was 'stuck' on the line. I said I rather liked the line, but had no personal interest in it, as in this instance I was only an adapter, the line being David's. 'David's eh?' exclaimed the actor; 'that's just what I thought. Any one could spot that for some of Dave Belasco's bad English.'—*Sun*.

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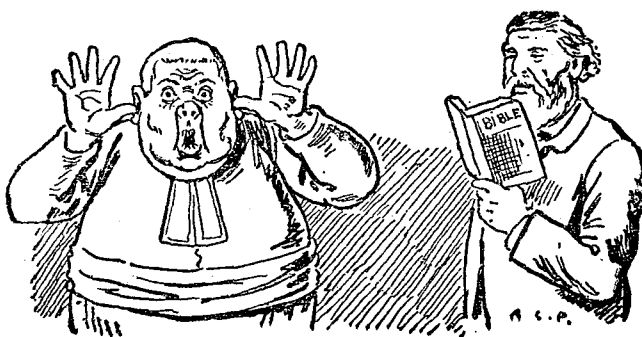
SHALL I ask the brave soldier who stood by my side
In the cause of mankind, if our creeds disagree?
Shall I give up the friend I have valued and tried,
If he kneel not before the same altar with me?
From the heretic girl of my soul shall I fly
And seek somewhere else a more orthodox kiss?
Perish the heart and the law that would try
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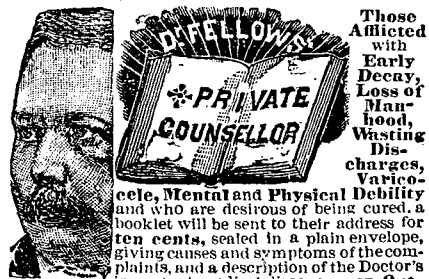
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A CAREFUL canvass of this city shows that there are at present here about eighty thousand unemployed men.

WAYNE MACVEAGH, of Pennsylvania, has been nominated and confirmed as ambassador to Italy, vice J. J. Van Alen, resigned.

At Newtown, L. I., the chapel of St. James Episcopal church was stripped of its furnishings by the deputy sheriff to satisfy a debt.

GLADSTONE has again led his party to victory by preventing a vote of censure in the Commons on the condition of the British navy.

EVICIONS for non-payment of rent are becoming quite common in New York. One family was put into the street at 9 o'clock at night.

At the special mayoralty election in Chicago J. P. Hopkins, Democrat, was elected to fill out the unexpired term of Carter H. Harrison.

The situation in Italy is very grave. In addition to other causes of anxiety, a Sicilian deputy declares that that island will pay no more taxes.

A PETITION, carrying the names of 150,000 signers who ask for a national road department, was presented in the United States Senate this week.

The movement in favor of the "Greater New York" is growing stronger. Annexation meetings are being held in Brooklyn, Long Island City, and other places.

PEDLERS in this city may not stop more than ten minutes in one place with their push-carts. As a rule, a thief has a better chance than a poor man who tries to earn his living.

At the by-election in the Acorington division of Lancashire Joseph Francis Leese, Gladstonian, was elected over Herman Hodge, Conservativ, by a vote of 5,822 to 5,564.

PRESIDENT CLEVELAND has submitted to the Senate and House a special message on the Hawaiian situation. It is a concise statement of the work of the present administration.

DR. HENRY C. F. MEYER, on trial in New York for alleged poisoning of Gustav Baum for insurance money, must be tried again. One of the jurors went insane near the close of the first trial.

A SPECIAL meeting of the Society of American Artists unanimously voted in favor of free art, demanding the removal of all duties on painting and sculpture. This is strong support for the Wilson tariff bill, which removes all such duties.

THE United States grand jury, sitting at Dubuque, has found twenty-eight indictments against Agent Van Leuven for accepting illegal pension fees and making false statements. Indictments are also found against Drs. Pegg and Kissell of the examining board at Ossian, Ia.

A SOCIETY antagonistic to the American Protective Association has been formed in Colorado. It is composed almost entirely of non-Catholics. Its membership is already large. No inquiry is made regarding any man's religious belief. On the contrary, it exists solely to make war on the American Protective Association because the latter makes religious belief a test for fitness for public office and private employment. The new association is called the "Society of Liberty and Loyalty."

In Paris, health is sometimes "protected" in peculiar ways. A dispatch to the *Herald* gives an instance: "A grand vaccination ceremony took place yesterday [December 20th] at the Ministry of the Interior. A heifer was brought into the courtyard, and the clerks, from the highest to the lowest grade, and all the servants, children, and porters were ordered to be inoculated. The weather was cold and damp, and therefore the exposing of arms until the vaccine took was a trying ordeal."

A BALTIMORE special to the *World* says: "Rev. D. B. Greigg, of the Twelfth Presbyterian church, who has had trouble with the elders on account of his qualified support of Dr. Briggs and because of his liberal views generally, called a meeting of his congregation together last night, in direct opposition to the command of the Presbytery, and made his defense before it. Resolutions were adopted indorsing the pastor and condemning the elders. If forced out of the church, Mr. Greigg will probably take two-thirds of the congregation with him."